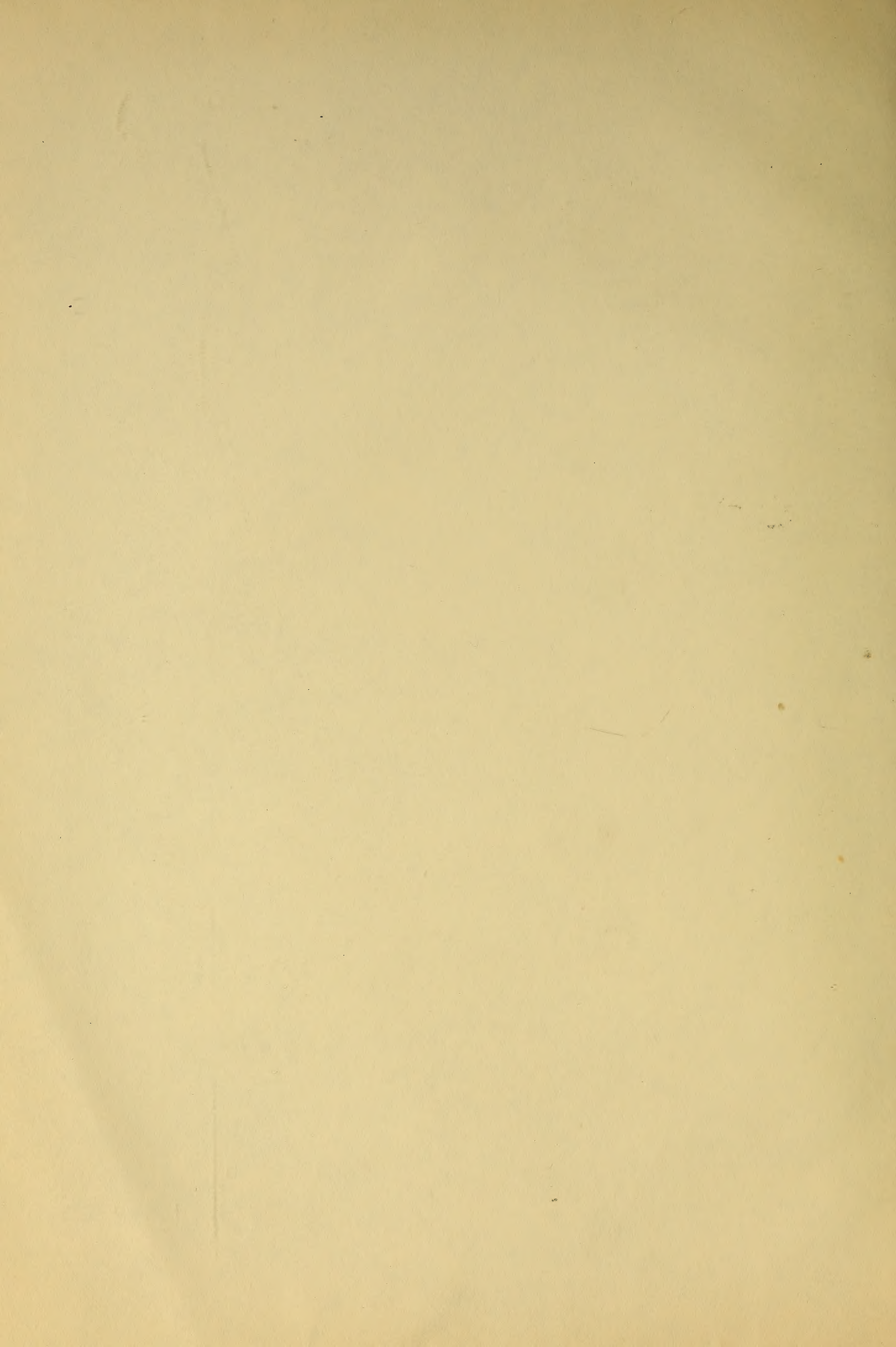
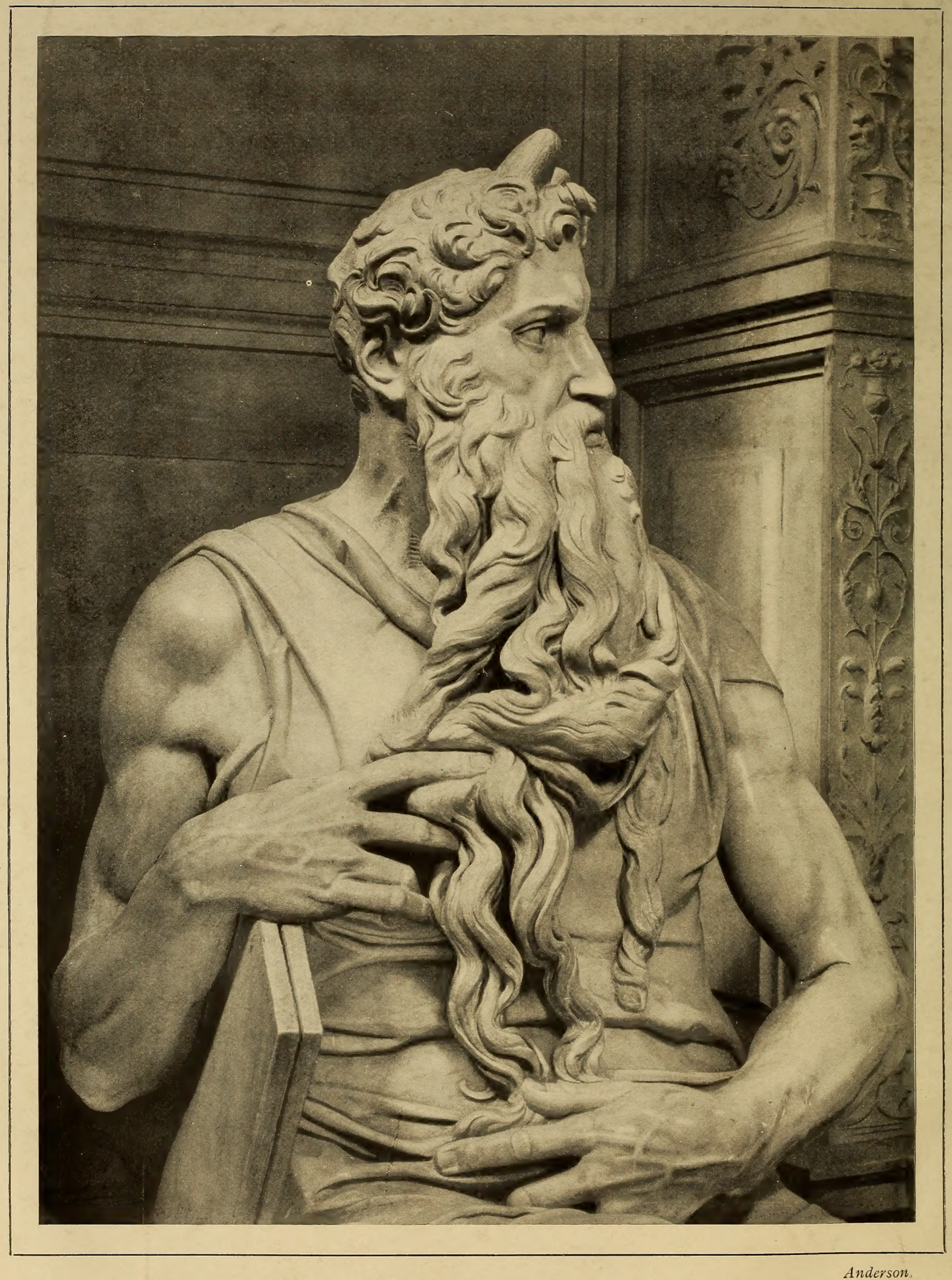












Anderson.

MOSES—Michel Angelo

THE TEMPLE DICTIONARY *of the* BIBLE

WRITTEN & EDITED BY

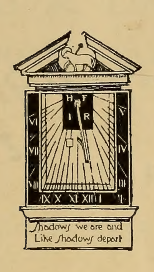
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FORMERLY OF TIBERIAS, PALESTINE, AND

REV. J. E. H. THOMSON, D.D.

FORMERLY OF SAFED, PALESTINE, AND

OTHER SCHOLARS & DIVINES



WITH FIVE HUNDRED
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To

THE REVEREND

PRINCIPAL THOMAS M. LINDSAY, D.D., LL.D.

UNITED FREE CHURCH COLLEGE, GLASGOW

AND

JAMES DUNCAN MACLAREN, ESQ., M.D.

DUNREGGAN, ELIE, FIFE

PREFACE

Recent years have witnessed great activity in various fields of research, the results of which are of high importance for students of the Bible. The records of antiquity discovered in Egypt and the Euphrates valley, with which Palestine stood in such close relations, have been carefully examined by expert scholars. Much light has thus been cast upon the history of these far-off days, and upon the condition of the world in patriarchal times. The Palestine Exploration Fund and kindred societies have carried forward the work of exploration and excavation in Palestine itself. Adventurous scholars have risked the perils of travel and research in Arabia. Sir W. M. Ramsay has earned the gratitude of Christendom by, practically single-handed, lifting the veil which for centuries had obscured the Asia Minor of apostolic days. A great mass of information has thus become available for the use of Bible Students, bearing upon the Peoples, the social and religious Life, &c., in Palestine and the neighbouring countries, from pre-Israelite times to the days of the apostles.

At the same time the attention of scholars has been concentrated upon the Literature of Scripture, with a view to determine such questions as the Date, Authorship, and Mode of Composition of the various books. Vital interest has been revived in many of the writings, especially in the Old Testament, by a fuller knowledge of their relations to and significance for the age in which their authors lived. The Editors of this Dictionary acknowledge the value of the service rendered to the cause of Sacred Learning all the more willingly because they are unable to accept many of the so-called "results" of Higher Criticism. This applies particularly to the detailed and minute analysis of the different books. Here, indeed, the Critics are hopelessly at variance among themselves. This is not surprising when it is remembered that the "results" so often rest on no more stable ground than questionable assumption and conjecture: these, again, being conditioned by the mental idiosyncrasies of individual Critics. The wise words of the late Mr. W. E. H. Lecky may be quoted as expressing the judgment of an enlightened and impartial mind:—

"Connected with this subject [credibility of statements] is also the question how far it is possible, by merely internal evidence, to decompose an ancient document, resolving it into its separate elements, distinguishing its different dates and different degrees of credibility. The reader is no doubt aware with what rare skill this method of inquiry has been pursued in the present [nineteenth] century, chiefly by great German and Dutch scholars, in dealing with the early Jewish writings. At the same time, without disputing the value of their work, or the importance of many of the results at which they have arrived, I may be pardoned for expressing my belief that this kind of investigation is often pursued with an exaggerated confidence. Plausible conjecture is too frequently mistaken for positive proof. Undue significance is attached to what may be mere casual coincidences, and a minuteness of accuracy is professed in discriminating between different elements in a narrative which cannot be attained by mere internal evidence. In all writings, but especially in the writings of an age when criticism was unknown, there will be repetitions, contradictions, inconsistencies and diversities of style, which do not necessarily indicate different authorship or dates" (*Historical and Political Essays*, *Thoughts on History*, p. 8).

Excellent work has been done in the larger Dictionaries of the Bible recently published, in the way of focussing the information now available. These are written, however, from a more advanced Critical point of view than the Editors of this Dictionary are able to adopt. Their size and price, also, put them beyond the reach of many who are keenly alive to the necessity for competent and trustworthy guidance in their study of the Scriptures. The Editors therefore believe that there is a place for a Dictionary of the Bible which, leaving aside all that is merely theoretical and speculative, shall present simply and clearly the state of ascertained knowledge on the subjects dealt with, at a price which shall bring the latest results of scholarly investigation within the reach of every earnest student of the Bible.

The Editors have kept steadily in view the needs of the Working Clergyman, the Local Preacher, the Class-Leader, and the Sunday School Teacher; while not forgetting the ordinary Reader of the

Bible. They have drawn, wherever possible, on their own personal acquaintance with the Lands of the Bible, the Peoples, their Manners and Customs, and the Conditions of their Life. Many articles of special importance have been entrusted to scholars whose distinction in their own subjects commands universal respect. The writers are responsible for the views which they express.

The Right Reverend the Lord Bishop of Truro had undertaken to write the article on the English Bible. Unfortunately he was prevented by illness from doing this; and at very short notice Mr. Maclean Watt of Alloa kindly wrote the article.

The DICTIONARY deals with Biblical Antiquities, Biography, History, Literature, Manners and Customs, Natural History, Geography, and Topography.

Repetition has been avoided by a careful arrangement of cross-references. Space has also been saved by a system of easily understood contractions, thus making possible a fuller treatment of the more important subjects.

The numerous Illustrations, it is hoped, will prove not only attractive but highly useful. Some, *e.g.*, show at a glance objects of interest, ancient methods of work, &c.; others enable the reader to realise more vividly the Background and Atmosphere of the Bible History.

The Editors and Publishers are deeply indebted to Dr. Mackinnon of Damascus, Dr. Paterson of Hebron, Dr. R. J. Drummond of Edinburgh, Mrs. Gibson, D.D., LL.D., of Cambridge, and Arthur W. Sutton, Esq., J.P., Bucklebury Place, Woolhampton, Berks, for many photographs used as illustrations; to Oliphant Smeaton, Esq., M.A., F.S.A., Edinburgh, for valued counsel and assistance, especially in the reading of proofs; and to John Hutchison, Esq., LL.D., Glasgow, for help with articles in the Apocrypha. They have to thank Messrs. Longmans, Green & Co. for permission to use the following illustrations from Wood's *Bible Animals*, in addition to those acknowledged in the text, viz.: Fallow deer, p. 198; Gerizim, p. 221; Glede, p. 226; Goat, p. 227; Hawk, p. 251; Heron, p. 262.

They have also to thank the Palestine Exploration Fund for the following illustrations, besides those acknowledged in the text, viz.: Carmel in Judæa, p. 81; Kerak, p. 370; Lydda, Church of St. George, p. 403; Michmash, p. 464.

EDINBURGH, *December* 1909.

N.B.—*The initial appearing in the body of an article stands for the subject at the head.*

In Scripture references the figures on the line denote the chapters, the small superior figures the verses: thus Jn. $3.^{16}$ *stands for John, chap.* 3, *verse* 16.

In the titles of books, the small superior figure indicates the edition.

CONTENTS

MAPS



The Mosque of 'Omar: Jerusalem

CONTRACTIONS

accdg. = according, -ly.
act. = account.
AE. = Wilkinson's *Ancient Egyptians.*
agst. = against.
Alx. = Alexandrian.
anct. = ancient.
Ant. = Josephus, *Antiquities of the Jews.*
Apc. = Apocalypse.
Apcr. = Apocrypha.
Aq. = Aquila.
AV. = Authorised Version.
AVm. = ,, ,, margin.
Aram. = Aramaic.
Arb. = Arab, Arabic.
Asyr. = Assyria, Assyrian.
Bab. = Babylon, Babylonia.
BJ. = Josephus' *Wars of the Jews.*
bldg. = building.
bk. = book.
br. = brother.
BRP. = Robinson's *Biblical Researches in Palestine.*
cd. = could.
c. = *circa.*
Can. = Canaan, Canaanites.
cert. = certain, -ly.
char. = character, -istic.
corrsp. = correspond, -ing, -ly.
Com. = Commentary.
Comm. = Commentaries.
COT. = Shrader's *Cuneiform Inscrips. and OT.*
cp. = compare.
D. = Deuteronomist.
DCG. = Hastings' *Dictionary of Christ and the Gospels.*
desc. = descendant.
difft. = different.
diffc. = difference.
dr. = daughter.
dyn. = dynasty.
E. = East (direction).
E. = Elohist.
EB. = *Encyclop. Biblica.*
Egp. = Egypt.
Epp. = Epistles.
esp. = especially.
Eth. = Ethiopic.
EV. = AV. and RV.
f. = following.
fig. = figure, figurative, -ly.
fr. = father.
gen. = general, -ly.
Ges. = Gesenius.
Gr. = Greek.
H. = Law of Holiness.
h. = husband.
HA. = Benzinger's *Hebräische Archäologie.*
HDB. = Hastings' *Dictionary of the Bible.*
Heb. = Hebrew.
hist. = history.
HGHL. = Smith's *Hist. Geog. of the Holy Land.*
HJP. = Schürer's *Hist. of the Jewish People in the Time of Christ.*
Hx. = Hexateuch.
IBD. = Murray's *Illustrated Bible Dictionary.*
ident. = identify, identified.
inscr. = inscription.
Isr. = Israel, Israelite.
J. = Jehovist.
J". = Jehovah.
Jos. = Josephus.
Jrs. = Jerusalem.
Jw. En. = *Jewish Encyclopaedia.*
k. = king.
KB. = Guthe's *Kurzes Bibelwörterbuch.*
kdm. = kingdom.
kge. = knowledge.
KIB. = *Keilinschriftliche Bibliothek.*
lang. = language.
Lat. = Latin.
LB. = Thomson's *Land and the Book.*
lit. = literal, -ly.
Lit. = Literature.
LOT. = Driver's *Introduction to the Lit. of the OT.*
LTJ. = Edersheim's *Life and Times of Jesus the Messiah*, 1900.
LXX = Septuagint.
mod. = modern.
mr. = mother.
MS., MSS. = Manuscript, -s.
mt. = might.
MT. = Massoretic Text.
N. = North.
n. = note.
nar. = narrative.
nat. = nature, natural, -ly.
NHA. = Nowack's *Hebräische Archäologie.*
NT. = New Testament.
obj. = object, -ion.
OEJ. = *Onomasticon* of Eusebius and Jerome.
OT. = Old Testament.
P. = Priestly Narrative.
Pal. = Palestine.
PEFM. = Palestine Exploration Fund, *Memoirs.*
PEFQ. = Palestine Exploration Fund, *Quarterly Statement.*
Phil. = Philistine, -s.
Pnt. = Pentateuch.
poss. = possible, possibly.
prob. = probable, probably.
prop. = proper, -ly.
Psh. = Peshiṭtā.
R. = Redactor.
rdg. = reading.
refce. = reference.
relg. = religion.
Rm. = Rome, Roman.
RS. = Robertson Smith's *Religion of the Semites.*
RV. = Revised Version.
RVm. = ,, ,, margin.
S. = South.
Sam. = Samaritan.
SDB. = Smith's *Dictionary of the Bible.*
shd. = should.
s. = son.
spt. = spirit, spiritual, -ly.
sr. = sister.
SSG. = Sanday's *Sacred Sites of the Gospels.*
subj. = subject.
sugg. = suggest, -ion.
Sym. = Symmachus.
Syr. = Syria, Syriac, Syrian.
Tg. = Targum.
Tg. Cc. = Tg. Caecus.
Tg. Jn. = Tg. Jonathan.
Tg. Jrs. = Tg. Jerusalem.
Tg. O. = Tg. Onkelos.
Tg. PJ. = Tg. pseudo-Jonathan.
Thd. = Theodotion.
Tlm. = Talmud.
TR. = Textus Receptus.
tr. = translate, translation.
trlt. = transliterate.
usl. = usual, -ly.
vill. = village.
Vlg. = Vulgate.
VV. = Versions
W. = West.
w. = wife.
wd. = would.
wh. = which.
WH. = Westcott and Hort's *Greek Text of NT.*
Yr. = year.

CANONICAL BOOKS

Gn. = Genesis.
Ex. = Exodus.
Lv. = Leviticus.
Nu. = Numbers.
Dt. = Deuteronomy.
Jo. = Joshua.
Jg. = Judges.
Ru. = Ruth.
1 S., 2 S. = 1st and 2nd Samuel.
1 K., 2 K. = 1st and 2nd Kings.
1 Ch., 2 Ch. = 1st and 2nd Chronicles.
Ez. = Ezra.
Ne. = Nehemiah.
Est. = Esther.
Jb. = Job.
Ps. = Psalms.
Pr. = Proverbs.
Ec. = Ecclesiastes.
SS. = Song of Solomon.
Is. = Isaiah.

Jr. = Jeremiah.
L. = Lamentations.
Ek. = Ezekiel.
Dn. = Daniel.
Ho. = Hosea.
Jl. = Joel.
Am. = Amos.
O. = Obadiah.
Jh. = Jonah.
Mi. = Micah.
Na. = Nahum.
Hb. = Habakkuk.
Zp. = Zephaniah.
Hg. = Haggai.
Zc. = Zechariah.
Ml. = Malachi.
Mw. = Matthew.
Mk. = Mark.
Lk. = Luke.
Jn. = John.
Ac. = Acts of the Apostles.

Rm. = Romans.
1 Cor., 2 Cor. = 1st and 2nd Corinthians.
Gal. = Galatians.
Eph. = Ephesians.
Php. = Philippians.
Col. = Colossians.
1 Th., 2 Th. = 1st and 2nd Thessalonians
1 Tm., 2 Tm. = 1st and 2nd Timothy.
Tt. = Titus.
Phm. = Philemon.
He. = Hebrews.
Js. = James.
1 P., 2 P. = 1st and 2nd Peter.
1, 2, & 3 Jn. = 1st, 2nd, and 3rd John.
Ju. = Jude.
Rv. = Revelation.

APOCRYPHA

1 & 2 Es. = 1st and 2nd Esdras.
Est. Ad. = Additions to Esther.
Jth. = Judith.
Ws. = Wisdom.
To. = Tobit.

Sr. = Ecclesiasticus, or Sirach.
Ba. = Baruch.
ST. = Song of the three Children.
Su. = Susanna.

Bel. = Bel and the Dragon.
Mn. = Prayer of Manasses.
1 M., 2 M., 3 M., 4 M. = 1st, 2nd, 3rd, and 4th Maccabees.

APOCALYPTIC

En. = Enoch.
Apc. Bar. = Apocalypse of Baruch.
Ps. Sol. = Psalter of Solomon.

Assn. M. = Assumption of Moses.
Bk. Ju. = Book of Jubilees.
Asc. Is. = Ascension of Isaiah.

XII. P. = Testaments of the Twelve Patriarchs.
Sib. Or. = Sibylline Oracles.

TRANSLITERATION

HEBREW

א = ’	ט = ṭ	פ = p
ב = b	י = i, y	צ = tz
ג = g	כ = k	ק = q
ד = d	ל = l	ר = r
ה = h	מ = m	שׂ = s
ו = u, w	נ = n	שׁ = sh
ז = z	ס = ṣ	ת = t
ח = ḥ	ע = ‘	

ARABIC

ا = ’	د = d	ض = ḍ	ك = k
ب = b	ذ = dh	ط = ṭ	ل = l
ت = t	ر = r	ظ = ẓ	م = m
ث = th	ز = z	ع = ‘	ن = n
ج = j	س = s	غ = gh	ه = h
ح = ḥ	ش = sh	ف = f	و = u, w
خ = kh	ص = ṣ	ق = q	ي = i, y

WRITERS OF ARTICLES

The Right Rev. the Lord Bishop of Ripon.
Rev. P. Henderson Aitken, D.Litt., Bridge of Weir.
Rev. S. Angus, M.A., Ph.D., Lecturer on Hellenistic Greek in Hartford Theological Seminary, U.S.A.
Rev. G. H. Box, M.A., late Hebrew Master at Merchant Taylor's School, London, Sutton Rectory, Sandy, Beds.
Rev. W. F. Boyd, B.D., D.Phil., Methlick.
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Professor R. M. Wenley, D.Sc., the University of Michigan, U.S.A.



THE STUDY OF THE BIBLE

BY

THE RIGHT REVEREND THE LORD BISHOP OF RIPON

THE Bible is the book which for generations has inspired the religious life of the English-speaking people. It has exercised a wide and deep influence upon national thought, life, and character. This in itself is a historical fact all the more remarkable now that we have begun to understand better the nature of the Bible. It is no unfair reflection upon our forefathers, who drew mental and moral vigour as well as spiritual consolation from the Bible, to say that their understanding of the Bible was often crude and inexact: happily the ethical power of the Bible is not lost, even when certain passages and portions are not wholly understood. Indeed the very misunderstandings serve to throw into clearer light the wonderful influence of the Bible upon our country's history. For here is one striking aspect of this influence: the Bible is a collection of writings which represent the literature of the Hebrew people. The literature of the Jews — a small people, whose historical importance was never very great when compared with the world-ruling monarchies, and whose political history closed two thousand years ago—has become the moral guide of a great people of the West, and has become to them a very real message of God, inspiring their courage and largely shaping their destiny.

There must be some special qualities in this literature to produce so remarkable a result; for be it remembered that it is not as literature that the Bible was read by our forefathers. It was read much more for its ethical force and spiritual outlook than for its literary qualities. It would perhaps be true to say that two or three generations ago the idea of the Bible as literature would have been regarded as almost irreverent. Some scholars might have tolerated such a description, but popularly it would have been resented, if not condemned. And yet, as a simple fact, the Bible is a collection of the literature of the Hebrew people, and in this fact there lies deep and real significance.

For let us for a moment consider the growth of what we call modern civilisation: this growth has been largely aided by the influence of the great peoples of the past. Greece and Rome have contributed their share to those thoughts and ideas which, having found acceptance in the experience of the past, have passed into the great treasure-house of Western civilisation. In one sense the sceptre has never departed from Greece or from Rome. In the realm of thought and art Greece still rules, and the sovereignty of Rome still finds expression in the laws of European nations. But Greece and Rome exercised their influence to a great extent by reason of their power of conquest. Their genius was allied with military power: their literature gained opportunities of circulation as the power of the sword brought new territories beneath their sway. But Jewish literature owed nothing to the sword: Israel never had an Alexander or a Cæsar, and yet the literature of the Hebrew has spread far beyond that of Greece or Rome, and has entered into the life of Western peoples after a fashion which Greek and Roman literature have never done. Further, Greek and Roman literatures have made their way, if I may use the expression, piecemeal into Western life: Europe has known the poems of Homer and Virgil and Horace, the plays of Sophocles and Æschylus and Terence separately; but Europe has accepted in the Bible a complete collection of Hebrew literature—it has not known Job and Isaiah, Daniel and the Apocalypse, Ruth and the Gospels separately, but just the Bible, from Genesis to Revelation, as one book. There must have been some singular and appropriate quality in this Hebrew literature to bring about so remarkable a result. This quality I believe to be its very clear and distinctive religious quality. The Bible is religious in a way in which the greatest works of Greece and Rome cannot be said to be religious; the Bible is literature, but it is literature impregnated with a religious spirit which can find no counterpart in the literature of any other race.

To say this is not to undervalue what other races have done for the advancement of the world. We owe philosophical insight to Greece; law and practical statesmanship to Rome; but in the Bible we have the literature of a people who surpassed all other people in religious sensibility and insight. Religious consciousness is to be found among all races, but if we want to find the high-water-mark of the religious consciousness of mankind, we must find it in this literature of the Hebrew people. Here

the spiritual nature of man speaks in its clearest and most harmonious tones. We may make a comparison to illustrate our meaning. Let a man dwell among the best creations of Greek art, let him drink in its spirit, and he will find that by degrees he has created in himself such a standard of taste that he can no longer admire, still less take pleasure in, the products of a barbarian art. In the same way those who have been nourished in the religious writings of the Jewish people realise how far they transcend in spiritual and moral elevation the religious conceptions of other races. Naturally here we are thinking of the loftiest heights which Jewish religious literature has reached: there are levels higher and lower in this literature as in all others, but when we walk with Hebrew prophets and teachers on their own mountain ranges, we know that we breathe with them an atmosphere of heaven which, except in Christian literature, is never found.

In writing thus we are for the moment leaving aside some of the difficulties which meet the Bible student. There are difficulties—historical, literary, and ethical—which such a student must be prepared to encounter, but even as these are recognised and met, it ought never to be forgotten that it is to the Jewish literature embodied in the Bible that the advancing world has owed a religious quickening and invigoration which has profoundly influenced its history and development.

Hitherto we have dealt with the Bible as a whole; but we must remember that the Bible consists of two great divisions—the Old and the New Testament. To the simple and devout student of past generations this division between the Old and New Testament was of little importance: the two helped one another; one showed prediction, the other fulfilment. Many problems and questions, however, have arisen in more recent times, and in their discussion old views of the relationship between the various parts of the Bible have been modified, but the devout reader of olden days was not wholly wrong: the New Testament is fulfilment in a great and noble sense of the anticipations, hopes, yearnings, prophecies, which breathe through the books of the Old Testament. This we may frankly recognise; but we must also remember that there is a sense in which the New Testament forms a special collection of literature: it is the literature of the dawn of Christianity; it gives us the story of the origins of the greatest religious movement which the world has ever seen. Herein lies its value in the discussion of questions which have for so long held a position of exaggerated importance in the minds of those who look upon religion from without; for the New Testament gives us the history and judgment of the Christian Church of Apostolic times, and transports us into that happy atmosphere which prevailed before heated disputes about matters of formal belief and external organisation had transformed personal trust into mere unethical correctness of opinion. In reading the books of the New Testament we are raised to higher levels; many of the popular and bitter disputes lose their meaning and value. On the Mount of Transfiguration the great leaders vanish, we see no man save Jesus only, and we know that if any man have not the spirit of Christ he is none of His.

To return—the Bible is a literature: it would not be true to say that the understanding of the spiritual value of the Bible depends upon our appreciation of its literature, but it certainly is true that the spiritually-minded man who can understand its literary form will enter more completely into its spiritual teaching. The opportunity of clearly understanding the literary form of the various books of the Bible is within the reach of all Bible students; the critical study of the Bible carried on in such a destructive spirit has given place to a rigorous and reverent study, free alike from crass credulity and from eager scepticism: the desire to understand what the books of the Bible really stand for has superseded all irreligious and superstitious passions. Consequently the wish to exhibit the books of the Bible in their true literary form has become more general; in other words, it is recognised that the Bible contains a literature, and that it is part of the duty of the commentator to make clear what is the literary character of any special book or passage.

The first obvious distinction which needs to be made clear is the distinction between prose and poetry. The utterances of the Bible writer or speaker need to be classed: is it poetry or prose that we are reading? Professor Moulton, in his most useful work, *The Modern Reader's Bible*, has endeavoured to exhibit the books of the Bible in such a way that the reader may at once understand the literary form of what he is reading. He shows that often, for instance, in the prophets, the sacred seer will fall into lyric or dramatic utterance: suddenly the speaker changes—it is no longer the prophet speaking in his own character, it is the prophet making himself the mouthpiece of others—sometimes, perhaps, of Israel, sometimes of God Himself. These changes in the character of the speaker need to be noticed, or the reader will fail to grasp some of the most beautiful and pathetic turns of speech. Let the reader take the last chapter of Hosea, let him read it as Professor Moulton has printed it, and he will hear the pleadings of Divine love and the penitent responses of the restored and reconciled Israel: we are not listening to a passage which baulks our understanding by an unintelligible change in form of

utterance, but we are present at a scene in a wonderful spiritual drama. This would be lost sight of to one who had no appreciation of the literary form adopted by the prophet.

The moment we begin to realise the presence of a true literary form we adjust our minds to its appreciation; we measure the passage according to a true standard. It is not too much to say that many of the crassly erroneous views which have obtained currency among Christian people are due to the ignorance of literary form—or rather, perhaps, to the inability to measure the significance of the passage in consequence of such ignorance. Poetry and poetical forms of speech are common among Oriental people; truth was uttered in various forms, of which the allegorical and poetical were frequent; indeed it belonged to the spirit of emphasis to use imagery in stating truth; the imagery would seize the mind of the hearer, would be remembered, and the wide application of the truth would be discerned through experience. The Jewish writers loved allegorical forms of this kind. Witness the way in which the dreams of the chief butler and chief baker are interpreted by Joseph: as we read the story we are in the presence of the Easterns; parables are told and their meaning is unfolded. Had this allegorical and poetical spirit been better understood we should have avoided many of those fierce controversies which have troubled Christendom, and which so frequently arose because Western minds took literally what was spoken poetically. The Western commentator turned poetry into prose, and so developed a heresy.

But, besides realising the literary form, we need to remember that the Bible is a growth: that is, the books of the Bible belong to different and far-sundered epochs; they reflect, therefore, the ideas and customs of varying periods. The political conceptions of the reign of Solomon were very different from those of the Captivity, and those of the Captivity differed much from those of our Lord's day. In this fact the Bible differs from other so-called sacred books. The Koran and the Book of Mormon claim to be ready-made revelations given at one period of time to some specially appointed prophet. There is no historical perspective in such books; they are fixed in a changeless form. The Bible, on the other hand, grew from age to age, and attained its supremacy not by any loudly-announced claim but by its own slowly manifested fitness.

We may illustrate this by reference to the formation of what has been called the Canon. Theologians speak about the Canonical Books of the Bible. Certain books have been included in this Canon: others have been excluded. Christian Churches have sometimes differed respecting the books which ought or ought not to be reckoned Canonical. The best test of the value of any book is time: time applies its testing rod to all men's works, and the books of the Bible found their way into the Canon by the verdict of time: their value was felt and known before any authority gave them formal recognition. Certain ecclesiastical assemblies or councils have given this formal recognition, but behind their formal acknowledgment there is the endorsement of time. The verdict then formally pronounced was anticipated by the acclamation of souls.

The value of the books of the Bible does not depend, then, upon any formal or official declaration, however worthy and reverend such declaration may be, but upon approved worth. We must dismiss from our minds all idea that the books of the Bible are bound together by the tie of a common epoch; nor must we imagine that there was one time and one only when the writer of any and every book of the Bible was formally attested. The books belong to different times, and their admission into the Canon was various and gradual.

There is no trustworthy historical account of the formation of the Canon of the Old Testament. The legend that it was due to the influence of Ezra or the judgments of "The Great Synagogue" is not to be relied upon. It is more likely that the Canon of the Old Testament was gradually formed, and the very structure of the books renders this more than probable. There were, as Bishop Ryle has pointed out, stages through which the books themselves appear to have passed—an elemental stage, in which the various parts of the book were formed; a second stage, in which the book was reduced to literary form; and lastly, a stage in which they were selected as worthy a place in the national Canon.

A little reflection will show us how naturally these books may have passed through these stages. In every nation there are certain old songs and legends which have been transmitted from age to age. The deeds of heroes, the achievements of sages, the striking story of some impending calamity happily averted: these have been incorporated in popular songs and tales. These are not valueless: they tend to form national life and character; and when some one arises with literary gifts or the instincts of authorship, these songs and stories find a place in his chronicle. In this way we may find embedded in the Old Testament certain songs or poems, *e.g.* the Song of the Sword (Gn. 4.[23, 24]); the Song of Moses (Ex. 15.[1]); the Song of Deborah (Jg. 5.). Such poems possess the warm idealism of the writer; they are not history, but they shed a radiance upon history, as all contemporary verses may do. To read them as history is to miss their meaning and power. Similarly, there are stories

which can only be described as half prose and half poetry. The mistake of later ages has been in reference to these—first to read them as prose and to receive them as literally true, and next to read them as poetry and to disbelieve them altogether. Neither of these methods is wise : both show a lack of literary judgment. These splendid stories are like the gorgeous garment with which the hero is clad after his victory ; everything is done to make the hero look dazzling—much of his apparel is not his ordinary clothing. The hero did not always look thus radiant, but underneath the splendour of the apparel is the real hero ; and underneath these tales, told in high poetical style, there is, more often than not, truth of fact. These stories take their place in later times : they become the common stock, so to speak, from which prophet and teacher may draw to illustrate or to enforce their teaching.

But growth in the books of the Bible shows itself another way. The laws of the nation grow out of their customs and their experiences. The laws, social and religious, given in the Old Testament are the records of laws or customs which grew up at different epochs, and which were often intended to confirm or to modify previous ancient customs. Severe laws needful in a rude state of society are softened as society becomes regularised. Lynch law is superseded as civilisation grows. The severity needful at first is not needed afterwards. The explanation of many edicts is to be found in the fact that they relax some severe ancient custom. It is with this in mind that we must read some of the Jewish laws. The humane tendency becomes clear when we understand the severity of an earlier stage of civilisation. When so read, the Jewish law is found to be touched with mercy and gentleness compared with the laws of other peoples.

Again, not all ceremonial laws are matters merely of worship. Some are health laws enforced by religious sanction. The ceremonial laws in the Pentateuch must not be regarded as a complete and uniform code : they are rather the accumulations of generations ; they express successive experiences ; they may become interesting studies of national psychological growth.

All through the Bible, then, we find this element of growth, and its value lies in the fact that we can trace the development, moral and spiritual, of a people who, more than any other, have ministered to the religious consciousness of mankind.

The Bible becomes in this way a record of God's dealings with men. It is, in a sense which no other book can claim, a revelation ; for it discloses not only the experiences of men, but it unfolds in fitting degree and order the character of Divine action towards them. If life be education—as we must, I think, believe it to be—the Bible is a rich and varied chronicle of the methods of such education. Whatever difficulties may attach to certain Bible stories, whatever critical questions may be involved in the study of different parts or books of the Bible, the simplest and least educated reader has not been deprived of any really valuable teaching. "The religious value is for all : the historical or quasi-historical for students only," writes Professor Cheyne.

But more than this—our enlarged knowledge derived from the critical study of the Bible enables us to estimate more truly the moral importance of the Divine messages which it records. If we read, for example, Professor Barnes' book on Isaiah, we rise from its study with a heightened admiration of the prophet's character, and a truer and loftier conception of his work. If we read (and we can hardly do better) Principal G. A. Smith's works on Isaiah or the Minor Prophets, we realise the great and progressive work which these prophets wrought in Israel and for all mankind.

But while the intelligent appreciation of what a healthy criticism has done for us is helpful to a clear understanding of many Bible details, and a worthy estimate of Bible characters, the supreme spiritual truth is open to every honest and devout heart, whether learned in criticism or not. For the supreme truth is to know the relationship between God and man : he who knows this and lives by this has all that he needs to know ; for he knows that the soul of man can find its home in the heart of God. He knows also that by slow degrees this supreme truth is unfolded in the Bible. As we follow its leading we follow the unfolding of this relationship ; the stages of the spiritual life are seen to move to higher and higher planes, till we realise that "God is love ; and he that dwelleth in love dwelleth in God, and God in him." The joy of a Divine companionship becomes a changeless truth. "If a man love Me, he will keep My word : and My Father will love him, and we will come and make our abode with him" (Jn. 14.[23]).

The student will realise that in this revelation of relationship a great Divine purpose is fulfilled. The Bible is a literature but not an incoherent literature. As through the changing ages one changeless purpose runs, so in this collection of Jewish literature we may discover a great spiritual goal—the bringing of men to God. They are brought to God through various experiences : the forces of nature play their part—the words of prophets—the vicissitudes of national and individual life ; till in the person of Jesus Christ a revelation tender, complete, intelligible, is reached ; the relationship of sonship is made plain to all and for all time, and the conviction of this relationship is bestowed upon the hearts of men. "God hath sent forth the Spirit of His Son into your hearts, whereby we cry, Abba, Father."

Of joy in this relationship no criticism can rob the soul. God is over all nature and over all life: He hath ever been mindful of His covenant: His tender mercies are over all His works: He is loving unto every man: His infinite pity marks our failings and our fall. His forgiveness never fails: no criticism has silenced the voice of Him who said, "Her sins which are many are forgiven." The ample riches of spiritual help are open to all; for no adverse criticism can deprive us of the conviction: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rm. 8.[31, 32]).

The spiritual inheritance bequeathed to us in the Bible can never grow less: the spiritual truths unfolded are above all things which criticism, invention, discovery, progress may occasion; and it is to these changeless spiritual truths that we need to direct our thoughts and our souls. There are many inducements to materialism among us—to materialism of conception and materialism of life. Luxury breeds materialism of life: superstitious fear of truth breeds materialism of theological conception. In such times we may find deliverance from both in the words of our Lord: "God is a spirit: and they that worship Him must worship Him in spirit and in truth" (Jn. 4.[24]).

The Bible student then will certainly go astray who reads all parts of the Bible as though they belonged to one class of writing. To read poetry as though it were prose is to miss much of the beauty and of the teaching which is given: to read all narrative as though it were a prosaic chronicle is nearly as disastrous. Many of the most useful and beautiful stories are charged with a poetical spirit. How many have stumbled over the story of Jonah, or the story of Balaam, and in doing so have missed the message which poetically-minded writers strove to convey. In these cases, if we can seize the moral significance of the stories, we shall be helped to understand what we must call the psychological conditions which moulded the form of the stories. The prophet Jonah, who refuses to carry the message of Divine love, finds that the forces of nature are against him. Balaam, endeavouring for the sake of gain to silence the voice of his own conscience, hears the voice of protest in everything that befalls him: dumb beings grow eloquent against him. This power of transferring the emotions of the soul to surrounding nature is of common experience: the walls cry out against the thief or the murderer. Poets have used this fact, and some of the most impressive passages owe their strength to this transference of emotion from the actor to the inanimate or animate objects around. When Godiva goes forth upon her heroic ride, Tennyson tells—

> "The deep air listened round her as she rode,
> And all the low wind hardly breathed for fear."

When Dante meets the lion he transfers his terror to the atmosphere: "The air trembled" (*Inf.* i. 48). It is not wonderful to meet the same transference of emotion to external objects in Hebrew literature. Men deeply alive, as these Jewish writers were, to the close contact of the Divine with human life, must not be blamed if they sometimes write as men who are more concerned to make it clear that the voice of God speaks to men than careful to explain how it speaks. Minds full of the consciousness of Divine realities express themselves naturally in a large poetical style which is the despair or the snare of prosaic minds. As Principal G. A. Smith has said, the religious teaching is often independent of the historical incident. History may teach religion; but religion can be taught in sermon, in poem, in parable, or even in fable as well as in history. It is therefore important that the Bible reader should consider, as he reads, the literary form of the passage he studies; for in this way he will be surest of the meaning, and he will not lose the spiritual message in whatever form it comes.

THE ENGLISH BIBLE

BY

LAUCHLAN MACLEAN WATT, M.A., B.D., F.S.A.S.

When Christianity penetrated to Britain it came with Latin upon its tongue. There are many conjectures as to how it struck our shores; either, according to tradition, with St. Paul himself, or with Phœnician merchants in search of tin in Cornwall, or in the knapsack or heart of some Roman soldier of the Spanish Legion; and the name of the Nazarene would be spoken by the camp-fires, and whispered through the forests in Britain, before the shaven monks proclaimed the Cross. When the ritual of the Western Church landed in 596 with Augustine, it was probably the Latin Vulgate of Jerome that came with them as their artillery against paganism. Yet for thirty-three years before that momentous arrival, a Celtic brotherhood had been tending the lamp of revelation through gusty persecution; and Gildas tells how, in the time of Diocletian, many copies of the native Scriptures perished in the British towns and villages. The Church of Columba, however, used Latin copies of the Bible; and you can trace the scattered brotherhood of Iona across Europe by the manuscripts they left behind them, with here and there a marginal note in Gaelic, as you find a footprint on the rock, or a dagger in a ford, recalling forgotten history. The story of the mission of St. Augustine is like a poet's dream. Every one knows how, one day, passing through the streets of Rome, Gregory the monk, a man of great mental power and force, which he had already displayed in public life ere he had renounced his worldly career for the anonymity of the cloister, had his attention arrested by a cluster of fair-headed, blue-eyed slaves. "Who are these?" he asked. "They are Angles," was the reply. "Nay, surely," answered he, "not Angles but angels." For a vision swept across his spirit as he spoke, and he saw the barbarous folk, in the island remote beyond Spain, civilised and humanised by the power of Christ. The vision lingered with him; and, long afterwards, he sent Augustine with a band of preachers to the misty land across the flood, to realise his dream.

Of course, the Latin Scriptures were as a sealed treasure to all except the priests and learned men. The first attempt which was made in putting a part of them into English form is that which is called

The Paraphrase of Cædmon.

Tradition makes Cædmon a rude herd at Whitby monastery, founded through the influence of Aidan, who had come from Iona on the invitation of Oswald of Northumbria. Hilda the abbess encouraged the cultivation of the knowledge of Holy Scripture throughout the sphere of her influence. The story has a strong pathos of its own, and should be known to every one. It was the custom, in the evening, when the feast was over, that the harp should pass around, and each man sing a song, some rough lay of grappling battle on lone shores and by the verge of misty cliffs, songs of the pride of conflict and the griefs of war. But, as the harp came to Cædmon, silent near the table-end, he had always to thrust it from him, saying, "I cannot make a song, and I know no song for singing!" till they laughed at him as a dumb companion of the dumb cattle he tended. So he would rise and leave them, and go to the cattle-shed. But one night came visions and voices; and, as he slept in the straw, with the grief of his silence at his heart, a voice pierced his slumber, saying, "Awake and sing!" "Thou knowest I cannot sing," his dreaming heart made answer, "else should I have been shouting my chorus with the rest, instead of being here dumb and songless." "Nevertheless," continued the speaker, "to Me thou shalt sing the song of the beginning of things and of the love of God." And in his dream he felt himself singing verses he had never heard before; but which remained with him when he awoke. The story of the gift spread, and he was led to narrate to the Abbess Hilda, in the presence of the principal monks, the story of his dream, and the verses that had been spoken to him, till his masters became the devout hearers of his holy song. He was taken into the monastery in order that this heaven-given faculty might be cherished as an instrument for Christ, till he died in 680, having added to the English gleeman's instrument a new

chord, turning men's hearts away from the songs of brute strength and bloodshed to the story of the grace of God in Christ. He was a rude early Milton, and his work was the germ of an English Bible.

The second influence in this great movement was

Aldhelm of Malmesbury.

He resolved that he would bring the Christian faith into contact with the people. He was a musician and a poet, with skill on the popular musical instruments of his time; so on the Sundays, when the people crowded into market, he stood as a gleeman on the bridge, till, having caught the ear of the crowd, he would sing to them God's redeeming love. King Alfred mentions that some of Aldhelm's songs lived till his day on the lips of the people.

In 673, when Cædmon was singing his creation-song in Whitby, and Aldhelm had begun his work at Malmesbury, was born

The Venerable Bede,

who settled in the monastery of Jarrow, now a land of furnaces and smoke, filled with the clang of iron-works and the building of ships. Those before him had only told the purport of Bible narratives in their own way, but he devoted his leisure to the translation into English of the Gospel according to St. John. He had written, in Latin, for scholars the history of the Church, but this latter was for the hearts of English folk. Death came knocking at the door, upon a day in May 735, ere he was finished. His favourite pupil, Cuthbert, was writing to his dictation. "Dear master, there is but one sentence still left undone." "Write quickly," replied the failing voice. Then, later, "Master, it is finished." The venerable saint replied, "Thou hast said well, 'It is finished.' Now, take my head in your hands, that I may sit facing the holy place where I was wont to pray." And so he breathed his last, leaving his parting gift to his people.

Everything in the matter of religion and scholarship got a strong set-back with the advent of the Danes, who tore down beams and rafters of churches for ships' timbers, and gave most notable cloisters to the flames.

Alfred the Great

managed in 878 to arrange a victorious peace with these, and then tried to create a national literature. He prefixed to his body of laws a version of the Ten Commandments, with a curious reading in the Fourth Commandment: "For in six days *Christ* made the heavens and the earth." The tradition that Alfred translated the whole of the New and a portion of the Old Testament is an exaggeration. He left an unfinished version of the Psalms when he died, and he bequeathed to the ages to come after him the patriotic wish that the youth of his kingdom should aspire to be able to read the Scriptures in their own language.

The next stage is seen in the

"Glosses."

These were interlinear English renderings of some manuscript Latin Scriptures. One of these, in the British Museum, was said to belong to St. Cuthbert; another has the name of one of the Celtic monks written on it.

Ælfric,

who flourished in 1005 as abbot of Eynsham, next translated the Pentateuch, with Joshua, Judges, and Kings. His purpose in this was pure patriotism threaded on the intention to teach the duty of battle on behalf of one's country, from the example of the wars of Joshua, which he considered worthy of the study of a prince in times of stress and turbulence.

Out of the Norman period English emerged as the literary language of the kingdom, henceforward modified and at the same time enriched through the new elements which had become incorporated in it. It became thus the instrument of

John Wyclif,

who devoted himself to the translation of Holy Scripture, and who, through the persecution which tried to hamper him in his work, became notable for his freedom of faith and fearlessness of character, till he lives in history as "the Morning Star of the Reformation." The Latin translation from which Wyclif worked was the Vulgate of Jerome; but, as it depended entirely upon manuscript reduplication, the text was liable to great corruption, which of course vitiated Wyclif's version. Europe was trembling under the footsteps of great movements when, in 1324, Wyclif first saw the light. Dante had only been dead three years, Boccaccio was thirty years old, and Petrarch only twenty. It was an important period for England; Wyclif, Chaucer, Langland, and Gower being contemporary. Langland in his "Vision of Piers Plowman" brought into touch with the mind of the English people, through a popular dialect, the Bible-based life of simple truth. He represented the Protestantism of the people, while Wyclif, a Fellow of Merton and Warden of Canterbury Hall, was the type and leader of University Protestantism. He escaped serious attack until 1381, when his teaching on transubstantiation awoke persecution for himself and his disciples, who now were busy apostles, penetrating to distant places. He died in 1384 as rector of

Lutterworth, beside the river Swift, into which, forty years later, his bones were cast by the edict of Rome; but, before he died, the fruit of his labour was being carried up and down through England, for he had, through many a patient hour, been toiling at the task of his life, namely, the giving of an English voice to the Latin Bible. It was remarkable how this work was looked upon. Walsingham described him as "an enemy of the Church, and a nourisher of schism"; while Arundel calls him "a pestilent wretch, who had completed his iniquity by inventing a new translation of the Scriptures," and Knighton complains that his work was casting the Gospel pearl abroad to be trodden under the feet of the commonalty, till the jewel of the Church was made by it the common sport. Nevertheless, John Wyclif, by laying down his English Bible on the threshold, kept open God's door of entrance to the English people. His work was, of course, circulated only in manuscript; and it was not until 1848 that it was printed. Its language is quaint and remarkable; yet, some years ago, portions which were read in Yorkshire required no explanation, and you may find in it many words which are even to-day very good north-country speech; as for example, "sowens" for pottage; "birr" for force, as when "the swine rushed with great birr into the sea"; "sour doug" for whey or leaven, the parable of the Leaven being, with Wyclif, "the parable of Sour Doug"; "toun" for a farm and farm-buildings; "wod" for mad; "yowl" for howl; "tak tent" for take heed.

Wyclif's Bible has the glory of the pioneer, but it suffered from the fact that it was a translation from the Latin, which was itself a version from the Greek, which was also, in the matter of the Old Testament, a translation from the Hebrew. It suffered, therefore, from the uncertainty which always must result from the passing from pitcher to pitcher, so much of the truth of the original getting spilt, and so much getting the tang of the vessel upon it. It was not, of course, until a later period that Greek scholarship came into our land, after Constantinople fell into the hands of the Turk in 1453, when the scholars, who made that city their headquarters, were scattered with their precious manuscripts and learning all over Europe. In 1388

John Purvey,

a disciple of Wyclif, issued a revision, with a prologue, commentary, and notes, which superseded the earlier version. A hundred and fifty copies of this survive, and were examined by Forshall and Madden in the preparation of their work on Wyclif's Bible. The cost of a manuscript copy of Wyclif's translation was £40. Money was scarce and food dear, and the nation ground between the feudal and ecclesiastical millstones. The truth of the Bible was, therefore, disseminated either through the industry of Wyclif's poor priests, called Lollards, who, as they preached, carried with them copies, and sold them to those who could buy, a few leaves of Peter and Paul costing as much as a load of hay; but, where people could not purchase the precious Book, a Bible club was formed, from whose combined purse a copy was secured, which was read together in quiet places, the exercise frequently meaning punishment and death. By an Act of Parliament at Hampton Court, in 1414, it was declared that "all who read the Scriptures in the mother-tongue shall forfeit land and money." Thus, between the boards of the English Bible, men carried their lives.

Of course, so long as the work depended on the multiplication and dissemination of manuscripts it dragged itself along with a slow and uncertain progress; but time was on the side of the triumph of the English Bible, by bringing about (1) the spread of the study of Greek; (2) the invention of printing, which enabled copies to be more quickly multiplied at a cheaper rate and in smaller bulk than manuscript; and (3) the making of paper out of rags. Gutenberg had been experimenting with movable types before 1439; while Fust of Mentz produced his books so rapidly and so cheaply that he was actually imprisoned as being in league with the devil, who was certainly a strange partner in the cause of light! In 1455 was printed the first Latin Bible, called the Mazarin, from being found in Cardinal Mazarin's library. The printing-press reached England in 1474, and Scotland in 1507; and soon the printed page was to be in the poorest cottage, and its truth in the simplest heart.

Erasmus, the friend of Luther, had lectured on Greek at Oxford, and was Professor in Cambridge from 1509 to 1514. His fame attracted thither the youth of the country from far and near. Amongst those who had drunk at the well of knowledge was

William Tyndal.

Of his origin little is known. He was born about 1484, and used the name of Hitchens, both names appearing on the title-page of his first acknowledged publication. He was a hard student, especially of Holy Scripture, Erasmus' edition of the Greek New Testament in 1516 affecting him deeply. He left the university in 1521 to be tutor to Sir John Walsh in his native county of Gloucestershire, where he was frequently drawn into disputes and discussions with the priests, who loved to haunt a good table. Later on he revealed how these arguments, and the petty persecutions which they brought upon him, had made the resolve grow up within him to lay the Scriptures before the people of

England in their own mother tongue, "that they might see the process, order, and meaning of the text." On one of these occasions Tyndal declared, "If God spares my life I shall make the ploughboy know more about the Scripture than the priest does to-day." He went to London in 1523, and found shelter in the house of Humphrey Monmouth, a cloth merchant, having sought vainly the patronage of Bishop Tunstall. He came to the conclusion that there was no place in England to translate the Word of God, so he went abroad in 1524; and, though the fruits of his labour came back across the sea, he never again beheld his native land. The first certain date is 1525, at Cologne, where he busied himself with Roye, his assistant, in printing a complete Testament in English. But, through the malign influence of Cochlæus, a priest and spy, they had to flee to Worms with the sheets which had been already printed, where he completed the work, after altering the size from quarto to octavo, though later the quarto sheets also were issued. The Bibles were imported into England packed up in bales of cloth as ordinary merchandise. There is no record of their distribution; but pedlars, merchants, and preachers went everywhere with them; they got into monasteries and prisons, and men and books went to the flames on their account. Campeggio wrote to Wolsey: "We lately heard, to his Majesty's praise, that he had most justly caused to be burned a copy of the Holy Bible, which had been translated into the common tongue. No burnt-offering could be more blessed to the Almighty God." It was evidently a pertinacious burning, for only one complete copy of the octavo remains, while of the quarto but twenty-two chapters of St. Matthew in one fragment abide. But the task of the persecutors was heavier now, for it was no longer the mere hunting out of a few manuscripts. The silent, never-sleeping foe of ignorance was the unknown printer, hid in some secret place abroad, multiplying the Word of Truth. The campaign was not unaccompanied by humour, as in the case of Bishop Tunstall, who, in his eagerness, was induced by Tyndal's friend Packington to buy up and burn the whole edition, the proceeds, however, enabling Tyndal to reprint a more accurate translation, while at the same time the very flames that burnt the Book became its best advertisement. The Pentateuch appeared at Marburg in 1530; the Book of Jonah next year; Genesis, revised and amended, in Antwerp in 1534, in Roman type; and that year came forth a small octavo New Testament with some translations of "The Epistles taken out of the Old Testament." In 1534 also appeared a New Testament by George Joye, of which only one copy exists, in the British Museum, a work of no note, and looked upon by Tyndal as an impertinence.

Tyndal's industry never wearied. In 1534, however, an Englishman named Philips, having won his confidence and borrowed money from him, betrayed him as a heretic. He was thrown into the prison of Vilvorde, where he lay in miserable discomfort, while England was trembling through his work Godwards. It is pitiable to read a letter which he wrote to the governor of the prison, in which he complains that he suffers from the cold, and that it is wearisome to sit alone in the dark; and he begs for his Hebrew Bible, Grammar, and Dictionary. On Friday, the 6th of October 1536, he was strangled at the stake and then burned. His work still lives in the Authorised Version, his nervous, simple English making his Bible truly a handbook for the people in the things of God. It is marvellous to remember that in the very year of this scholar's terrible death the first New Testament was printed in England "by authority." It was as if the flower of all his life had suddenly sprung into fulness from his ashes. The revision of 1535, known as the "G. H. Testament," became the standard for later reprints. In 1536 no less than seven editions appeared, one a beautiful folio. The importance of his work was that it was a scholar's independent translation direct from the original tongues, while at the same time using all the light to be had from Luther and others, so careful and so masterly that its influence is felt, in bulk of vocabulary and phrase, throughout even the last revision made in our own day; while all translations subsequent to his were for the most part revisions of his work.

Next in the roll comes

Miles Coverdale,

who is said to have assisted Tyndal with the Pentateuch. He became a priest in 1514, but after the arrest of Prior Barnes he left his convent to preach in Essex. He had to flee and hide himself in some of the German cities. From 1528 to 1535 he leaves no trace. Two years after his flight a council was held at Westminster, and the Archbishop of Canterbury issued a bill to be read by all preachers, in which it was stated that the Holy Scriptures in English would rather be to further confusion than edification. This stirred up Latimer, who wrote a letter to the king, notable indeed for its boldness and daring. But, in 1531, the cleavage between Henry VIII. and the Pope was taken as an open door through which a popular translation of the Scripture might creep into the life of England. Three years later, Convocation asked the king to authorise a translation to be made by certain learned men who would be named. The archbishop, notwithstanding opposition, set to work at once, and sent round portions to all the bishops for translation. The Bishop of London, however,

refused to translate his part. Where Coverdale was all this time no man knew, but suddenly, out of the cloud that enveloped him, came, in 1535, the first complete English Bible, with no name of either translator or printer upon it. The press and place from which this book emerged have never been identified. Coverdale's Bible was not a translation directly from the Greek and Hebrew, but from the German and Latin Versions, though this fact was dropped by the English printer from the title-page. He used Tyndal's translation for the New Testament, and also for the books of Moses and Jonah, along with Luther, the Zurich Bible, the Vulgate, and Pagninus' versions. His is the "Treacle Bible," from the rendering of Jr. 8.22. It is full of pithy old words and proverbial renderings; but it is also a brimming well of musical English, and much of the mellifluous charm of our modern version arises from the masterly collocations of Miles Coverdale's English. It was issued, with various readings, in two editions, in 1537, by authority of the king, and revised by Rogers, who was afterwards martyred. This embodied all the work of Tyndal and Coverdale, and became the *fons* of all later revisions. Richard Taverner, imprisoned twice, though he died in his bed, in 1539 also brought out a version, once reprinted in 1549. The work of Tyndal was now bearing fruit in English fields; the dead hand had conquered. A third Bible under the editorship of Coverdale, for national circulation, was appointed in 1538 to be done in Paris, because of the superior paper and printing there. But the Inquisition chased the workers and their work home to England. The printed sheets, which were left behind, were condemned to be burned; but the officer of the Inquisition into whose care for this purpose they were committed, wishing to make money, sold them to a haberdasher, and, being discovered, they were brought, with presses and type, across the Channel. The result was the

Great Bible,

issued in 1539, mainly by Coverdale, using Münster's Hebrew, Latin for the Old Testament, and the Vulgate and Erasmus for the New. This was set up in the parish churches, chained to a pillar, where the people might freely resort, in their own tongue, to the wonder of the love of God, a privilege which takes its place among the strange things of the reign of Henry VIII. The new edition in 1540, with Cranmer's preface, bore the title of "Cranmer's Bible." Henry died in 1547; and, under the gentle reign of Edward VI., the Acts which restricted the freedom of the people in regard to Holy Scriptures were cancelled. But Mary, called "Bloody Mary," succeeded him in his short reign of four years, and the old work of Bible-burning and believer-burning was resumed, while the very texts of Scripture were obliterated from the church walls. Coverdale, consecrated Bishop of Exeter by Edward VI., was now made a prisoner at large—that is to say, he moved about under sureties. While abroad, he had married a Scotswoman, sister-in-law of Dr. John MacAlpine, Chaplain to Christian II. of Denmark, and Professor of Theology in Copenhagen, who got this king to write imperatively that Coverdale be allowed to appear in his presence; and Mary had to agree. So, in February 1555, safe, though with the smell of fire upon him, Coverdale passed across the sea, the panther's teeth having just missed him. After the death of Mary he returned, but spent his latter days in obscurity and poverty, till he died in 1569 at the age of eighty-one.

A band of Protestant refugees, who had taken advantage of the shelter afforded them at Geneva, interested themselves during their exile in translation of the Scriptures, which they looked upon as the arsenal of their faith; and in 1557 a version of the New Testament, "for simple lambs," was accomplished by one of their number,

William Whittingham,

who married a sister of Calvin. This book was the first English translation of the New Testament divided into verses, following the example of Stephen's Greek Testament; and it had many "annotations of all hard places." But it was superseded by the publication in 1560 of the whole Scriptures, in what is known as

The Genevan Bible,

which was the people's Bible, the handbook of the English Puritan, and of the Scottish Covenanter. It is known to collectors as "the Breeches Bible," from the translation of Gn. 3.7, although the same rendering appeared in Wyclif's manuscript. This was the first Bible issued from a Scottish press, and was known as the "Bassandyne Bible," from the name of its printer, and held its own in Scotland till the close of the eighteenth century, when it was still the pulpit Bible of Crail, in Fife. It passed through 160 editions, Laurence Tomson's revision of the New Testament in 1576 gradually taking the place of the earlier version. It had an address to Elizabeth, and an address to the reader. The example of the previous translation in regard to the New Testament was followed in this by breaking up the Old Testament into verses and printing in Roman type. So popular was it that an edition of the Authorised Version was issued in 1649 with the Genevan notes.

In 1563 Archbishop Parker initiated a scheme of Scripture revision, probably suggested by the tradition of the origin of the Septuagint, namely, by a

number of scholars working independently. On the basis of Cranmer's Bible, Münster, and Pagninus, it appeared five years later, and was known as

The Bishops' Bible.

And between 1568 and 1606 it went through nineteen editions. The result of the method was of course a mosaic of attainments, though the influence of the Great Bible and the Genevan was felt throughout. It was enacted that each bishop and archbishop should have in his dining-room or large hall a copy convenient for the benefit of servants and strangers. Coverdale's Psalter had, in the thirty-three years of use, endeared itself to the ear and heart of the English people, and could not be displaced by the bishops' version. The two appeared side by side in the folio Bible of 1572, but Coverdale held the field, and still maintains it in the Book of Common Prayer, while the Genevan Bible remained the book of the household, notwithstanding that the bishops' had the sanction and authority alike of Church and Parliament.

The Roman Catholics, turning, in their exile during Elizabeth's reign, to the thought of God's revelation, published in 1582, from the College of Rheims, an English version out of the Vulgate, on the ground that the Hebrew and Greek texts had been corrupted by the Jews and heretics. The Old Testament appeared at Douay in 1609. The translators, Allen, Martin, and Bristow, warn their readers against the Protestants, who had cast "the holy to dogges, and pearles to hogges," but the

Douay Bible

had all the defects of a translation from secondary sources, the Vulgate being an imperfect rendering of the Septuagint, while the English style carried with it a stiff Latin form, though to it we owe such enriching words as allegory, advent, victim, &c. The prefaces are surcharged with high Romish doctrine, and the notes are full of ridiculous fables of the saints and fathers. It was an attempt to win England to Rome; but it was, after all, a book gathered by deliberate choice from side tracks in preference to the highway.

In 1601, at Burntisland, the General Assembly of the Church of Scotland expressed dissatisfaction with the existing versions of the Bible in use, and the king made a characteristic exhibition-speech. But in 1603, late on Saturday, 26th of March, he was awakened out of sleep, to be hailed as "King of England, France, and Ireland" by Sir Robert Carey, an English knight who had ridden from London in sixty hours in order to be the first to carry the momentous news that Elizabeth was dead. James had an itch for the repute of scholarship, and though George Buchanan the humanist, who was his tutor, truly expressed his feeling that he had done his best when he had made him "a learned ass," he could not keep him from braying. A chance remark and the flatteries of the time, however, secured the blessing of a Standard Bible,

The Authorised Version,

one of the most remarkable by-products of any epoch. To settle the divisions and difficulties of the Church the king had called the Hampton Court Conference in January 1604, and Dr. Reynolds of Corpus Christi College, the leader of the Puritan party, suggested a new translation of the Bible. This at once set on fire the fancy of the king, who had already been working at the Psalms in verse, with Sir William Alexander of Menstrie, Earl of Stirling. The work was not commenced till 1607, by two companies at Westminster, and two at the University seats of Oxford and Cambridge. Its inner history is practically unknown, but in 1611 the result came out to the world, printed by Robert Barker, with that dedication to the king which reeks of flattery but which must have been balm to his soul; and the most able preface by Dr. Smith, afterwards Bishop of Gloucester. No marginal notes, except for philological purposes, were permitted, as the book was not to be a controversial publication; but an opportunity of a fling at the Puritans was not to be missed, as in the heading of Mk. 6. regarding dancing, afterwards altered. The chapter headings were all new, and still remain, with the exception of twelve. The dates, based on Ussher's chronology, did not, however, find a place till the edition of 1701 by Bishop Lloyd. The "Authorised Version" was never sanctioned by Parliament, nor formally "Appointed to be read in churches." It was really "authorised" from the final approval of the English-speaking people as a whole. The genealogy of it, through the Bishops' Bible, from the Great Bible, Matthew's, and then Coverdale's, which was in the main Tyndal's, made the work in reality the crowning monument of the labour of the martyrs. It also has had its nickname editions, the first two issues being known as the "He Bible" and the "She Bible" from the rendering of Ru. 1.[15]; while another is known as the "Judas Bible," owing to a misprint in Mw. 26.[36], the name of the apostate apostle appearing instead of "Jesus." A quiet process of revision, steadily proceeding up till modern days, made many emendations on this version; but, though Lightfoot in 1645 suggested a new translation, and the Long Parliament in 1653 ordained that it be proceeded with, the Authorised Version lived on unmoved, in the life and love of the people. It is truly an English book. Its words are in bulk Saxon, the Lord's Prayer in Matthew having fifty-nine of its words pure English, and only six of Latin origin;

indeed the first thirty-five words are Saxon undefiled.

In 1870, on the report of a Committee appointed by Convocation, in consideration of the great advances made by Textual Criticism, through the work of Griesbach, Lachmann, Tischendorf, and Tregelles, two companies were appointed to revise the version of 1611. The revisers included scholars of all churches, and worked in co-operation with two representative American companies. Beginning in 1872, the result of their labours was published in 1881 as

The Revised Version.

The alterations due to an improved Greek text affect readings only, not doctrines, though some omissions are striking, as *e.g.* the doxology of the Lord's Prayer, the three heavenly witnesses, the eunuch's confession at his baptism ; but many of the new renderings, on the other hand, clarify at one glimpse what before was obscure, or even incomprehensible. This is especially seen in the Old Testament, where the effect of the results of Oriental travel and discovery, with the modern advance of Oriental scholarship, often gripped the true sense with the power of a fresh revelation. Still, with all that it has to recommend it, the affection of the people clings to the old phrases of the Authorised Version, endeared by association in history and in life ; and it will probably take as long for the Revised Version to displace the Authorised as it did for Jerome's revision to displace the old Latin text.

The Influence of the English Bible on English Literature has been stupendous and immeasurable. In fact, as English Literature itself must always feel within it the beat of the heart of the Elizabethan Age, and be enveloped almost for all time in the intellectual and moral atmosphere of that creative period when light broke into chaos, and liberty walked through the land singing of God and the soul, so still, to-day, the great influence which threads true literature is that of the English Bible, whereon, as upon an irresistible tide, floated the immense conceptions of the terribleness of sin, the balefulness of godless self-seeking, and the shattering compasslessness of the soul that drifts, blinded, away from the guiding star of God. The growth of the English Bible meant the growth, development, and enrichment of the vocabulary which was the vehicle of literary expression, the thread of the tapestry on which the master-artists wove God's revelation to their period. In its progress one sees the advance from the day of a stammering tongue to a crisp, rich utterance, carrying with it the essence of unnoted and forgotten tributary forces. Of course, in itself, the struggle towards embodiment of thought and feeling helped to mould and tune the language through which the whole Scripture was to be borne into the hearts that waited for it ; and a reciprocal influence must be wisely acknowledged. Proverbial wisdom, ebbing and flowing through lives of effort, failure, or success, gets worn into concise and epigrammatic phrase, and one can see the influence of this securing a footing on Tyndal's printed page. But once there as the handmaiden of the great thoughts of God, she became marshal of the prophetic and poetic speech which characterises great literature. The Drama which grew up alongside of the groping after divine truth that found issue in Bible translation, was intensely, from the beginning, affected by Scriptural teaching, having its source in the Church, and its agents Churchmen. But, when the Miracle, Morality, and Mystery left the churchyard and invaded the streets and common lives of men, it developed into that unexcelled phenomenon of English tragedy, finding its culmination in Shakespeare ; and the great lessons of the soul's triumph and cataclysm were spoken often in the very word and form of the English Bible. Bishop Wordsworth has shown in his book, *Shakespeare and the Bible*, how the vocabulary of Shakespeare is saturated and impregnated with Biblical influences. It would have been wonderful had it been otherwise, for the very salt of the sea that he had waded in, and the sand of the shore that he traversed, would be found upon him. His age had the Bible close before its eyes. It was natural, therefore, that he should refer, when his creations were in similar circumstances, to Pilate's vain attempt to wash his hands white, to Herod, Lazarus, the sword of Deborah, and the outstanding figures of Holy Scripture. It was natural also that, even without being a deep student of the Bible, through much of his writings should be heard the echo of the tune of the English Scriptures, and that Biblical references should come in casually amongst his fancies.

In Spenser, Biblical morality, embodied in knights and virgins, moves through the world conquering and putting to shame evil, sin, and oppression.

Even such careless and irreligious poets as Marlowe and the imaginative school which surrounded him, when applying the ethical and spiritual lessons of their plays, clinch these by a reference to the Word of Truth.

Sir Walter Scott, perhaps the most moral teacher and writer of any age, was deeply influenced by Holy Scripture, perhaps none more so except Shakespeare. His allusions are so numerous and so devout that the mere excerpting of them from his works would make a volume itself. They reflect life-companionship and close communion with holiest things, and confirm the spirit, which, when

he lay, a dying man, and asked Lockhart to read to him, made him reply to Lockhart's inquiry as to what book he should read, " Can you ask ? There is only one Book now."

Wordsworth and Browning are, of course, purely Christian poets, the unexcelled teaching of the latter being deep draughts from the fountain of the soul's best life. Under the grip of Wordsworth's English you feel the flexible fibre and edge of that strong English weapon which was forged out of the brave heart of Tyndal long ago. Johnson, Tennyson, and Ruskin are steeped in word, image, and form in the Holy Book which has so much moulded the thought and action of the English-speaking race.

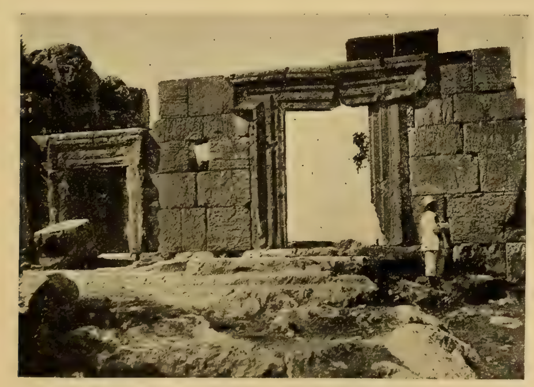
Nothing could have been more pregnant with suggestion for a mind like Carlyle's than the book of Proverbs, and the soul-probing, mystery-searching of Job. The Gospel of Work which he adopted as his own peculiar message, with his sense of the universal spaces and influences invisible which give depth and meaning to human joys and sorrows, the faith in the goodness of God and the blindness and littleness of men, had their source undoubtedly in that old Book which built up the independent character of the sturdy race from whose loins he sprang. Arising probably from his innate dislike of Jews, he truncated his faith by cutting it free from the metaphysic of Revelation, and adopting only the ethic of Christianity ; yet in his style were reflected, almost without knowing it, the rhapsody and thought of the prophets, which he had heard so often by the fireside of his father, the stonemason of Ecclefechan.

In the same way, in the Scottish peasant Burns, it was the general teaching of the indestructibleness of honour, and the humanness of the Divine Fatherhood drawing the divine in humanity towards it, that made his verse throb with the power of tears. His teaching maintained the bias it had received from that familiar converse with the Genevan Bible, and the outlook and inlook through the soul-windows of the exiles under the shadow of the Alps.

Especially striking has been the influence of the Psalms in both utterance and thought, on the life, actions, and politics of men, the field of philosophical and poetic literature having been sprinkled throughout with shining gems from the Psalter.

The subject is inexhaustible, and affords a sphere of reading with a purpose, through all that Englishmen have ever written.

Lit.: Lechler's *John Wycliffe and his English Precursors*, by Lorimer ; *William Tyndale, a Biography*, by Demaus, edited by Lovett ; Eadie's *The English Bible ;* Westcott's and Moulton's Histories ; Dore's *Old Bibles ;* Scrivener's *The Authorised Edition of the English Bible ;* Milligan's *The English Bible, a Sketch of its History ;* Hoare's *The Evolution of the English Bible ; Bible Truths with Shakespearian Parallels*, by J. B. Selkirk ; Dickson's *The Bible in Waverley ;* Wordsworth's *Shakespeare and the Bible ;* Stubbs' *The Christ of English Poetry.*



Ruin of Synagogue at Meiron

APOCRYPHA OF THE NEW TESTAMENT

THESE are not of the same value as those of the Old Testament, as their influence was not so great. The main benefit of their study, as it seems to us, over and above the revelation of the progress of Christian thought, is the indirect evidence of the inspiration of the writings of the NT. afforded by their weak, *jejune*, childish character as compared with the genuine works of the apostles. The most of these writings never were in any danger of being received into the Canon. Certain of them were treated in some churches as if canonical. The most important of these are the Epistle of Clement, and the Homily, which is generally called the 2nd Epistle. There seems no reasonable doubt that the epistle attributed to Clement is his genuine work. It is largely founded on the Epistle to the Hebrews. The occasion of its being sent was disorders in the Church of Corinth, not unlike those that occasioned the Pauline epistles to that Church. It is especially valuable for the light it throws on the doctrines and institutions of the early Christian Church. Very noteworthy is the evidence of loyalty to the emperors in chap. 61., written as it is immediately after a season of persecution. The Anonymous Homily, generally called the 2nd Epistle of Clement, is worthy of study because of the frequent quotations it makes fm. the Synoptic Gospels, and apparently also fm. other lost sources. A striking note is that the books of the New Testament are denominated " The Apostles," in contradistinction fm. the " Biblia," the Old Testament. It is the earliest example of a Christian Homily. The Epistle of Barnabas is appended to the *Codex Sinaiticus*, as we have already said: in a Latin version it had appeared appended to the *Vaticanus*. It is quoted frequently, and treated with the respect due to Scripture, as if it had come fm. the pen of the companion of St. Paul. Eusebius, however, has no doubt about its spuriousness. Its object is to show that Judaism is utterly abolished. It is weak and prolix. The " Shepherd of Hermas " was supposed in early days to have been written by the Hermas saluted by Paul (Rm. 16.[14]). It is a series of allegories somewhat operose and confused. It opens with five visions, in wh. he is shown the upbuilding of the Church. The fifth vision is that in wh. an old man appears to Hermas and gives him certain instructions; this introduces " the Twelve Commandments," wh. form the second portion of the " Shepherd," and the " Similitudes," wh. form the third. The main interest in this work, as in others of its class, is the insight it gives into the views and practices of the early Roman Church. Eusebius (*HE.* iii. 3) seems to have been loth to exclude the " Shepherd " fm. the *homologoumena*. In the same section Eusebius refers to the Gospel of Peter. This work has been recovered comparatively recently in Egypt by Messrs. Grenfell and Hunt; it is obviously ancient, but as obviously unauthentic; one noticeable thing is the favourable view given of Pilate. Less valuable is the work also referred to by Eusebius and found at the same time, the Revelation of Peter. In Egypt also were found by the same explorers several fragments containing " Sayings of our Lord." At first it was hoped we had found the Λόγια referred to by Papias; this hope proved fallacious. They are, however, very interesting, some possibly authentic. The *Didachē*, or " Teaching of the Apostles," ought also to be mentioned—a small treatise giving exhortations as to personal conduct, and directions as to the performance of the various acts of worship. As to baptism, it may be administered by pouring water on the head thrice in the name of the Father, and of the Son, and of the Holy Ghost. Directions are also given as to the right observance of the Eucharist. One striking thing is that all first-fruits are to be given to the prophets, " for they are your High Priests." It is evidently a document of the first century. There are besides many Pseudonymous Gospels, some of them dating fm. the second cent.: the principal of these are, the Protevangelium of James, narrating the marvels wh. accompanied the birth of Mary on to the birth of our Lord; the Gospel of Thomas, wh. surrounds with marvels the infancy of Christ; and the Gospel of Nicodemus, elsewhere treated. The others are all founded on these to wh. we have here referred: with the exception of the last, childishness is the most marked characteristic. There are also Apocryphal Acts as of Peter and Paul, and of Paul and Thekla, wh. are ancient and interesting, tho' valuable only as explaining the notions of the later Middle Ages, wh. find expression in their pictures.

APOCALYPTIC LITERATURE

A NUMBER of writings pseudonymous as to claim of authorship, and imitations of the book of Daniel as to content, wh. appeared mainly between the Testaments, are called Apocalyptic because they profess to be Revelations or Apocalypses of the future. Most frequently they bore the names of prophets and seers already venerated as having enjoyed a specially intimate association with Deity. The majority of these writings are of Jewish origin. A singular fate befell the vast mass of them; much read in the first ages of the Christian Church, between the sixth and seventh centuries they disappeared utterly, and were rediscovered mainly in the course of the nineteenth century; sometimes resurrected from where they had been buried under false names in some ancient library; sometimes released from imprisonment in the literary dungeon connected with an Abyssinian church. Though Jewish in origin, only traces of any of them are to be found in the Talmud, and in no case is any of them quoted as Scripture. In the Christian community, on the other hand, they had great influence, and are not seldom quoted as authoritative. Notwithstanding, only one of them, 2nd (4th) ESDRAS, was received at all, even among the deutero-canonical Scriptures of the Apocrypha. Its position there was sufficiently precarious; though received in the English Apocrypha, in the Vulgate since the Council of Trent it was relegated to a position outside the Canon, after Revelation, and not even assigned that by the Lutheran Church. In the case of this book, not only was there no Hebrew original forthcoming, but, unlike the other books of the Apocrypha, there was not even a Greek translation. However, these writings are yet of great interest and of no little value. As the writers were Palestinian Jews, these books reveal the trend of thought and hope in the Holy Land before our Lord came. As the prevalence of certain kinds of plants and animals reveals the character of the soil and climate in wh. they have flourished, so it is with literature; the prevalence of certain forms of literature enables us to determine the nature of the spiritual atmosphere, the mental soil from wh. they have sprung. These Apocalyptic writings enable us to understand the nature of that field in wh. the Great Sower of the seed scattered the good seed of the kingdom of heaven. We purpose to restrict our study to those Jewish Apocalypses which originated before the Advent, and to those that saw the light within a century and a quarter after it. To study this subject intelligently certain points have to be considered: the Nature of Apocalyptic; the Occasion of Apocalyptic; the Authors of these Writings; the Books wh. make up Apocalyptic Literature; and the Doctrinal Significance of Apocalyptic.

(1) *The Nature of Apocalyptic.*—Apocalypse is related to prophecy; indeed in some respects it more fully represented what many even in comparatively recent times regarded as the very essence of prophecy. To many the prophet was one who cd. tell what was to take place and that only; prediction was the essence of prophecy. It is more generally recognised now that the essence of Hebrew prophecy lay in the revelation of the will of God as the great source of righteousness. The moral needs of their contemporaries, their immediate audience, bulked most largely with them: prediction was at times a sign demonstrating the reality of their commission; or it was the unveiling the hidden moral consequences of a course of conduct. On one subject the prophets were predictive; they were sure that the Divine purpose involved the coming of a Messianic King who shd. " restore the kingdom to Israel," when the " people wd. be all righteous." What, however, was subsidiary to prophecy was essential to Apocalypse; it always professed to unveil the future.* The attitude of the prophet and of the Apocalyptist to his predictions was different; while the first had to " search what or what manner of time the Spirit of Christ wh. was in them did signify," the second had, if we lay aside the canonical Apocalypses, no doubts as to the purport of his vision. In literary method there was a difference. While the Apocalyptist had visions in wh. the future was revealed to him in symbol, and he described what he saw in prose, the prophet, even when he did not use the forms of verse, was always hovering on the brink of it, and his utterances were always lyric in their essence. While the prophets most generally denounced nations that had sinned by name, the Apocalyptist usually veiled the nations under symbols; in Ezekiel and Zechariah, the contemporaries with the rise of Apocalypse, we find this literary device resorted to. The vision of the

* The case of the book of Jubilees is apparently an exception, as it narrates only what had taken place in the past Jubilees; yet this is only apparent, for the times the accounts of wh. are given were beyond the sphere of actual, indeed much of it beyond the sphere of possible, records, and therefore only to be known by revelation.

Apocalyptist was wider than that of the prophet; while the latter was occupied with the fate of Moab, Ammon, and Mount Seir, the Apocalyptist surveyed the whole world and looked forward to the end of time and the final judgment.

(2) *The Occasion of Apocalyptic.*—When those of the Jews who returned fm. the Babylonian captivity endeavoured to set up again their national worship, while they were in a measure successful in that, they found that the nation in its political aspect cd. not be restored. They were not even permitted to retain such shadowy independence as the possession of kingship implied; a thing allowed by Persia to so many of her tributaries. Fm. the date of Nehemiah's final return to the court of Artaxerxes to the conquest of South-Western Asia by Alexander the Great, a cloud settled on the history of Judæa, so dense that Josephus appears to have thought that Darius Codomannus, who was conquered by Alexander, immediately succeeded Artaxerxes Longimanus. Not only had kings disappeared fm. the commonwealth of Israel, but after MALACHI, who probably was a later contemporary of Nehemiah, prophets also had ceased. The rule of the Persians was always tempered in regard to the Jews by the acknowledgment of a certain religious kinship between themselves and the Jews. With the advent of the Greek empire Judaism became even more a church and less a nation than it had been under the Persians. Not only was there the intrusion of different political ideals, but their religion was exposed to a severer ordeal than before. The idolatry wh. the Jewish people had learned to hate and despise in Babylon appeared under new and seductive forms. All the æsthetic elements in their nature were played upon by the artistic beauty of "the gods of Greece." To this was added the glamour of military glory wh., alien to the whole prophetic ideal as it was, appeared in new splendour in the achievements of Alexander, the founder of the Greek empire. Deeper and deeper became the degradation. Youths gave themselves over to the games of the Palæstra and became ashamed of their religion and its most sacred rites. While on the one hand the zeal of many of the sons of Israel waxed cold, the spirit of many of the more religious among the Jews began to burn within them, and they in consequence were prone to look into the future filled with direful imaginings as to whereunto this wd. grow. In earlier days such a state of things wd. have awakened the voice of a prophet who, speaking in the name of the Lord, wd. have denounced all this tampering with idolatry. But there was no longer any "prophet among them, or any that knew the time." Indeed it wd. seem as if those who were the last to claim the title of prophet had degraded their office and had worn the prophet's hairy mantle to deceive. In the book of Daniel those who were zealous for God found a model for a different kind of composition, wh. formed a more fitting vehicle for the message they wished to convey to their fellows; further, it did not, in appearance at least, make so direct a claim to personal inspiration. In another way also it suited the changed circumstances of the time. When the prophet spoke it was still a time when small kingdoms had a place in the plan of things; empires had only begun to be recognised as the means by wh. God wd. carry further His preparation for the coming of His Son into the world. With the setting up of the empire of Alexander the day of small kingdoms wh. had occupied little more space than a small English county had definitely passed away. This imperial stage in the evolution of history was recognised by the Jew, imbued as he was with the belief in a coming Messianic prince, as only a step in the preparation for the setting up of God's everlasting kingdom. Further, the deeper the degradation into wh. as a nation they sank, the more were they inclined in thought to indemnify themselves by glorifying the coming kingdom of Messiah the Prince, when the Jews shd. have all nations as their servants. With the advent of the Greek empire, and still more with the advent of that of the Romans, the world became vastly larger to the Jew than it had been before. Fm. a world that so far as effective knowledge was concerned was bounded on the south by the first cataract of the Nile, on the north by Mount Ararat, on the east by the Euphrates, and on the west by the Great Sea and the Grecian Archipelago, "the islands of the sea," they arrived at one wh. extended southward to Meroe, northward to the Elbe and the Tauric Chersonese, and fm. Spain and Britain on the west to the banks of the Ganges on the east. This burden of knowledge killed the poetic in them; fm. the lyric ecstasy of the prophet those who saw visions sank to the prose, sometimes prosy, narrative of the Apocalyptist. Connected with this is the further characteristic; the Apocalyptist is less intensely moral than the prophet; the former appealed to the intellect but the latter to the conscience.

(3) *The Authors of these Apocalypses.*—In studying these books no one can fail to be struck with the sameness of ruling ideas wh. characterises them. They are clearly the product of one school, and that a school of dreamers. None of these books bear evidence of being the productions of men whose feelings have been stirred and strained by conflict in the struggle of life. They seem rather to be spectators of life than actors in it. One class of men is known to have flourished at the time when, fm. other reasons, we are to conclude that these writings originated—the Essenes—who suit this description. They were not, like the Sadducees, taken up with politics and using religion as a cloak of covetousness;

nor, like the Pharisees, fanatics for the mere letter of the law; they sought the life of contemplation, away fm. all political conflicts or legal quibbling. Of them Josephus tells us that they had sacred books of their own. He tells us also that they were celebrated as interpreters of dreams, a statement wh. implies that they recognised in dreams a special means of conveying to men a knowledge of the future. Of the many sub-sections into wh. the Essenes were divided, that wh. most represented their special characteristics, and was the best known, was cœnobitic—living in a community of celibates much as did the mediæval monks. This secluded life tends to promote visions and visionaries. The place where they dwelt, the valley of En-gedi, the fertile glen that runs down fm. the wilderness of Judæa, which was occupied sparsely rather than peopled by shepherds who pastured their flocks, and the Dead Sea, the sea of salt, that spread death around its shores, tended yet more to make men see visions and dream dreams. When they wrote down these visions they did not assume the credit of these to themselves — they affixed the name of some ancient worthy, prophet or seer. When they did so we are not to regard them as vulgar forgers, like those of the second and third Christian centuries, who wished the views they favoured to get a credit fm. the name they affixed to their writings wh. they wd. not receive on their own merits. In their dreams the Essenes imagined themselves laid hold of by the spirits of these just men made perfect, and they wrote as they fancied themselves moved. They did not as a rule occupy themselves with the sins of a society of wh. they saw nothing, not even with the covetousness of the rich and the oppression of the poor, nor with the hideous immoralities in wh. the nobles indulged; they had been swept up by the Spirit into a loftier sphere, all petty moralities fell away fm. their sight, the kingdoms of this world appeared only to disappear in the great kingdom of God. To them the Last Judgment was always near, in wh. all wrongs wd. be righted. Fm. this community came not only many of the Apocalyptic writings, but further, the impetus to the writing of the rest. The members of the community at En-gedi were not the only Essenes; there were those who dwelt in the numerous cities and villages that were scattered over Palestine; indeed if Bishop Lightfoot is right they extended their influence and spread their doctrines even in Asia Minor. Of the books contained in the class we are considering, some are more visionary and some less so. We may presume that the less visionary proceeded fm. those Essenes who lived a less restricted life, mingled with their fellows, and did not eschew family life.

(4) *The Books wh. make up Apocalyptic.*—Here, as we have already said, we shall restrict our consideration mainly to those which were published before our Lord's earthly ministry began; of post-Christian Apocalypses we wd. consider only those that were published not later than the second decade of the second century. (For the two Canonical Apocalypses already treated in the Canonical Section, *see* DANIEL, REVELATION.)

(*a*) The most prominent and important of the Apocalypses that fall within the limits thus laid down is the book, or rather the collection of books, of Enoch. To some extent the book (or books) of Enoch has been considered under the heading ENOCH in the Canonical portion of this Dictionary, as Jude has quoted fm. it by name. The impress left by Enoch on the Jewish mind was a strong one. The mystery that surrounded him was fitted to deepen this; like Elijah, and before him, he had been removed into God's presence without tasting of death; even while on earth he had walked with God, enjoying familiar intercourse with Him. By Talmudic Judaism he was identified with the great angel who was all but God and was named Metatron (*meta thronou*, " beside the throne ")—the Judaic escape fm. acknowledging a second person in Godhead and admitting that Jesus was that Person. The lofty ideas the Jews afterwards associated with Enoch must have been present, though in a less developed form, much earlier. We can imagine how the thought of what such a one as this must have seen in his communings with God wd. fill the imaginations of those visionaries by the Dead Sea. Some one, his thoughts going back to Enoch and forward to the Messiah, his visions carrying him now down to the depths of Gehenna, now up to the very presence of God, was moved to write. He felt that though his hand held the pen it was the antediluvian saint, who had never died, that really supplied the thoughts. He was carried up into heaven and saw the ten thousands of the saints and heard the voices of the archangels praising God. He sees, standing in the presence of God, the Son of Man, who is to be the Messiah in God's time. Unveiled before him stand the mysteries of the Last Judgment, and he sees the wicked carried away to punishment; he sees also the final victory of the saints. The course of the heavens occupies a portion of one vision. A subject wh. possessed great interest for the Apocalyptists, the angels that kept not their first estate, these occupied his visions also. Later, another of the brotherhood, remembering that of Enoch's great-grandson it was said, as of himself, that " he walked with God," had his mind filled with similar subjects, but regarded Noah as his guide: he too takes up astronomical speculations. Whether he wrote only the fragments wh. are preserved in " Enoch," or compiled a book fm. wh. a copyist made the extracts wh. appear, none can tell. A later brother still felt himself impelled to write,

but he, like the first writer, claimed to be the spokesman of Enoch. He wrote, and his writings were placed before and after those previously published in the name of Enoch. He devotes a great deal of time to the condition of the angels who had sinned; he visits them in their captivity and catalogues their names; he also gives an account of the people of God fm. the beginning to the time of the Maccabæan struggle. He too is occupied with astronomy, and tells the tale of the heavenly bodies in a way yet more elaborate than those wh. preceded. There are still later additions. Although in this we are compelled to maintain our opinion in the face of the formidable authority of Dr. Charles, we regard the centre portion of the book of Enoch as the oldest, and wd. date it before the Maccabæan time. The first and third portions we wd. date about the time when the Maccabæan struggle was nearing its first triumphant period, before the Assidæans were offended and deserted Judas. Between these we wd. place the Noachian portions. Of the later additions some appear to have originated as late as the times of Herod the Great. We ought to observe that Dr. Charles has decided that the writer was a Pharisee: we are not aware of the grounds of this decision. To our view a comparison of the Mishna, a production of the Pharisaic school, with Enoch wd. be sufficient to disprove this identification. Moreover, there is no word in Josephus or elsewhere of the Pharisees being in secret possession of sacred books, as we know the Essenes were. Further, the practical absorption of the whole Essene sect in Christianity explains the vastly greater influence this book exercised in the Church than over Judaism if the author were, as we regard him, an Essene. As is well known, the book of Enoch had totally disappeared fm. the knowledge of European Christendom for nearly a millennium until some copies of an Ethiopic translation were found by Bruce the traveller, in Abyssinia. Later, portions of the Greek fm. wh. the Ethiopic had been translated have been found; it too was a translation fm. a Heb. original, but no portion of this has been recovered.

(*b*) Daniel was assumed as prompter by a later visionary, and his vision has had a greater success than those either of his predecessors or successors; it was received into the Canon of Scripture as part of the book of Daniel. Our view is that the eleventh chapter of Daniel is of much later origin than the rest of the book. Any one who reads the prophecy of Daniel in the original must observe, when he commences the eleventh chapter, a total change of atmosphere. The style of the Hebrew is different; the animal and angelic symbolism wh. characterises the rest of Daniel has disappeared; instead we are introduced to actual kings of the south and the north. This visionary, who had assumed the name of Daniel, must have foreseen all this warlike turmoil; the marching and countermarching of the armies that fought for the possession of Palestine and Cœle-Syria, coming now fm. the north, fm. Antioch, and now fm. Egypt in the south; and so dreaming, he wrote. It may be, as some have thought, that a vision of Daniel has been lost, and that what we have in the eleventh chapter is a visionary's interpretation of the lost vision wh. it has replaced. It may be noted that, unlike other Apocalypses, it does not end in the Last Judgment, but adopts the first verse of Dn. 12. as its conclusion. Probably this chap. never existed apart.

(*c*) Later is the Apocalypse of Baruch, which, like so many of this class of writings, had disappeared, but was found in a Syriac version of a Greek translation of a Hebrew original. The conflict with Syria had ended in the independence of Judæa under John Hyrcanus; peace settled down on the community at En-gedi. But when the conflicts with heathenism without ceased, strife began within. A gross insult offered by a Pharisee to the memory of his mother threw John Hyrcanus into antagonism to the whole party. This antagonism was embittered under Alexander Jannæus, leading up to a bloody persecution of the Pharisees. Alexandra, his widow and successor, took the Pharisees into favour. At her death began the terrible fratricidal struggle between her two sons, and the yet more ominous intervention of the Romans under Pompey. This roused the feelings of the recluses of En-gedi. The desecration of the Temple by Pompey led their thoughts to the time when Nebuchadnezzar overthrew the Jewish State and burned the Temple. One of the visionaries feels the spirit of Baruch, the amanuensis of Jeremiah, laying hold of him; he sees Jerusalem falling before the assault of the Babylonian army, and all the woe and horror of the sack. But behind the Chaldæan soldiery he sees four angels of God with torches in their hands; when they have caused the earth to swallow up the Holy Place and its furniture they open a way for the Chaldæans to enter the Holy City. Baruch fasts, and another vision is given him; he is told to exhort Jeremiah to go to Babylon with the captives to strengthen them. This is in singular contradiction to Scripture, wh. relates that Jeremiah elected to remain in Judæa, and that then, after the murder of Gedaliah, he was carried down into Egypt. In answer to a prolonged prayer of Baruch God Himself appears to the saint to comfort him, and tells him of the times to come. There are twelve successive times, symbolised as floods of water alternately dark and bright; these, however, take the Apocalyptist merely to the time of Cyrus. Later are other black waters, the times of persecution under Epiphanes; then another flood of waters,

wh. are partly dark and partly bright. This represents the times of the later Maccabees, when brother strove with brother, when hired assassins carried out the behests of envy, and when "blood touched blood." The bright waters may be presumed to be the conquests of Alexander Jannæus and the prosperous rule of Alexandra. The darker flood of Roman interference comes on, but behind it is seen the glorious light of the Messianic kingdom and its splendour. After this Baruch writes an epistle to the nine tribes and a half dwelling in Babylon, and binds it on the neck of an eagle to convey to them. This epistle does not seem to be by the same hand as the earlier portion of the work. As to the date of this Apocalypse, we venture to differ fm. Dr. Charles, and retain the opinion we have elsewhere expressed. Dr. Charles says it was "written in the latter half of the first century of the Christian era." The description of the Roman power, that had overthrown the kingdom of Israel, as a "forest" with a multitude of trees, while it suits Republican Rome does not suit the time when all the powers of the Roman State, no longer distributed among consuls, prætors, tribunes, and senators, was absorbed by the emperor. Then the description of the leader, who was to be the last to survive among the trees when the destroying flood carried them away, suits Pompey much more than any of the emperors; he is a great tree, but only a tree like the rest, not raised, as was the emperor, above all comparison. The name given to him suits this also; he is "leader," *madboro*. After Tiberius the emperor, alike in Greek and Aramaic, was designated "king." There have been several hands at work on this Apocalypse, as Dr. Charles has pointed out, and consequently the features do not always harmonise, but the results he reaches seem difficult to reconcile with any interpretation of its genesis. The late date he assigns to it fails to explain a feature in the literary history of this book wh. Dr. Charles recognises as singular. Written, as he regards it, by a Pharisee in defence of Judaism, it is accepted by the Christians, but is not acknowledged by the Jews. Dr. Charles seems to us to have failed to recognise the historic conditions of the problem. By the time he thinks Baruch was written Jews and Christians were in antagonism to each other; a Jewish book wd. not have been received fm. the hands of the Pharisees unless it had a considerable known antiquity. Again, though Judaism became wholly Pharisaic, yet this Apocalypse was not acknowledged by the Jews. It must also be observed that there is no indication of the presence in the Jewish community of any sect that, like the Christians, separated themselves fm. their countrymen to associate with the Gentiles. If this was, as we think it, the product of the Essene school, wh. merged so soon in Christianity; if, further, it originated in the century preceding the birth of Christ; all these difficulties find an easy explanation. It is to be noted that Papias attributes to our Lord a description of the millennial plenty wh. is found in Baruch 29. Dr. Charles thinks it was an old traditional imagination, and therefore not at all impossible for our Lord to have used the words in question. However, they suit the place in wh. they occur in Baruch so well that they seem to be original. If so, we must date this Apocalypse in pre-Christian times. We thus see no reason to change our view, that the nucleus, at anyrate, of this book was written at the time of the overthrow of Crassus by the Parthians; when the Roman empire was divided against itself.

(*d*) The next writer took for his model not the visions of Daniel but the book of Psalms. Tho' the collection of Psalms to wh. we refer is called the Psalter of Solomon, there is no evidence that the writer made any claim to being the instrument of the spirit of Solomon. A plea has been advanced with great confidence (by Drs. Ryle and James) that these Psalms are the work of a Pharisee. There is certainly much to make this view plausible, but the fact that these Psalms have been so much more influential among the Christians than among the Jews decidedly militates against it. The writer may have been brought up a Pharisee and later joined himself to one of the freer sub-sections of the Essenes. The author of the Psalter, like the writer of Baruch, was deeply impressed with the disaster that befell Judaism when Pompey seized Jerusalem and took the Temple. He, however, lived to see the body of the proud conqueror cast away on the shore of Egypt, slain by the Egyptian monarch whom formerly he had befriended. Unlike so many of his friends, the writer of the Psalter of Solomon appears at one time of his life to have taken an active share in public business, and scathingly assails certain members of the Sanhedrin whose moral conduct deserved reprobation. The present Psalter of Solomon contains eighteen Psalms; but as there are quotations fm. this work in the *Pistis Sophia*, none of wh. is to be found in the Psalms we have, and as when the reference is given with the quotation to a special Psalm the number is higher, probably the original Psalter was twice as large as that we have. Of the present Psalms the 18th is the longest and most interesting. It is a long description of the Messianic king and His times. There are several phrases in it, wh. find echoes in the New Testament; thus it is said of the Messiah (v. 42), "On account of His God He shall not be weak, because God shall make Him mighty in His Holy Spirit"; this has an echo in Jn. 3.[34], "God giveth not the Spirit by measure unto Him." A further resemblance may be seen in v. 45, "He shall feed the flock of the Lord," wh. is echoed in

Jn. 10.[11], "I am the Good Shepherd." Another striking passage is to be noted, where the resemblance is not so much of words as of spirit (v. 36): "There shall be no injustice in those days of His, because they shall be all holy, and their King is Christ the Lord." There is a dubiety about the reading of the last clause, not, however, because of any difference in MS. authority, but fm. its apparently Christian character, especially as κύριος was the received rendering of the sacred name YHWH. The elevated rank attributed to the "Son of Man" in the book of Enoch makes this calling the Messiah "Lord" not so extraordinary if the writer was an Essene. A manuscript professing to contain portions of some of the missing Psalms has recently been found, but the question of its authenticity may be regarded as yet *sub judice.*

(*e*) The book of Jubilees has characteristics wholly different fm. any of the writings hitherto considered. While the writer of Enoch was saturated with the thoughts and symbolism of Daniel, the writer of Baruch had before his mind the prophecies of Jeremiah, and the writer whose works we have just been considering had been a close student of the Psalms of David, the author of the book of Jubilees had devoted most of his attention to the historical books. There is throughout an apologetic colour given to the narrative, as if the writer were always considering how the Greeks or rationalistic Hellenised Jews wd. regard the transactions related. He finds the framework of his scheme of history in the Jubilee, the week of weeks + one, *i.e.* half a century. The source of this history is the "tablets of the heavens," or as they are called in Daniel, "the Scripture of truth." Moses in the first year of the Exodus, the third month and the 16th day of the month, went up into Mount Sinai, and there had the "tablets of the heavens" opened to him, and in them he was able to read all the past history of the world up to his own time. Every event is set down in its own Jubilee and week of years in that Jubilee, and special year of that week. While in the Biblical account the only women named as living before the flood are Eve, the wives of Lamech, and his daughter Naamah, the writer has no difficulty in assigning wives to all the antediluvian patriarchs. When the morality of an incident seems doubtful in the light of more advanced ideas, the difficulty is got over by judicious omissions or suggested additions. Thus, in the story of the slaughter of the Shechemites by Levi and Simeon, while it is said that they beguiled them, the nature of the snare is omitted; and there is added a "statute in Israel" forbidding the Israelites to give their daughters to a Gentile; yet further, the age of Dinah was declared to be only "twelve years." In ch. 37. we have an account of a conflict between Jacob and his sons against Esau and his sons' mercenaries in the most approved style of the Hebrew Hagada. The writer is so enamoured of the "week" that he maintains that the year has only 364 days, that is exactly 52 weeks, and denounces those who wd. make the year a purely lunar one of 354 days. Dr. Charles, whose opinions always merit the highest consideration, wd. date this book somewhere between B.C. 250 and 100, with the added note that it was nearer the former date than the latter. Personally we think the composition of this book coincided with the beginning of the Herodian rule: the special animus against Edom seems to point to this. We agree with Dr. Charles in regarding the writer as a priest: the importance he gives to ritual, and the prominent place he assigns to Levi, all point to this. Dr. Charles thinks the original language of Jubilees to have been Hebrew; the use of *Mastema* for "Satan" seems to us to point to Aramaic being the language, a possibility wh. Dr. Charles does not even consider.

(*f*) Also connected with the great lawgiver is the Assumption of Moses, a book referred to in the Epistle of Jude. The condition in wh. we have this book is somewhat peculiar. It has come down to us only in a fragment of a Latin translation made fm. a Greek version of a Hebrew original. The translator seems to have had but a slight acquaintance with Greek, and no great mastery of Latin. Although it is only a fragment, there is much in it of the highest interest. The picture of Moses ascending Mount Nebo accompanied by his faithful servant Joshua points out its place of origin. Across the Dead Sea fm. the settlement at En-gedi rise the mountains of Moab, and one of them is Nebo, the mount on wh. Moses had died and been buried. The cœnobites wd. naturally be led to think of him as morning by morning they saw the sun rise in splendour fm. behind those peaks. As the writer of the book of Jubilees wrote of Moses, and read of the events of the past in the "tablets of the heavens," so here we find him revealing the future. The difficulties wh. attend the interpretation of this book are great from the number of lacunæ in the sole MS. in wh. it is preserved, fm. the presence of blunders in translation that can be recognised, and the probability of there being yet more wh. we cannot fix, and fm. the possibility that there may have been blunders in the Greek as a version fm. the Hebrew; added to these are the possible mistakes of copyists in all three languages, and one can recognise how far the modern reader is fm. being on certain ground. It seems, however, fairly certain that some date about A.D. 6 is the time of composition. Archelaus has been deposed, and it is thought certain that ere long Philip and Antipas will be deposed also, a hope that events did not fulfil. There is something to be said for Dr. Charles' view of the composite character of this work, but the fragmen-

tary state of the remains forbids dogmatism. The great *crux* of the book is the person referred to as "Taxo," a Levite who, overwhelmed with the state of Judah, retires with his seven sons into a cave. The probability is that, had we the Hebrew, we might by one or two methods of Gematria make at least a plausible guess as to the person intended. We cannot say that any of the numerous solutions proffered can even be said to be plausible.

We shall only glance at one or two Apocalypses that seem to be post-Christian. Of Jewish origin, they yet appear to have been written by Christians after the promulgation of Christianity.

(*a*) The first of these is "Fourth" Esdras, wh. we have already mentioned as hanging on the fringe of semi-canonicity. Although by liberal excisions, on plea of removing interpolations, a nucleus wd. be left wh. mt. be maintained to be pre-Christian without it being possible to prove the contrary; yet this remainder wd. be so colourless that it wd. be difficult to explain its existence and preservation. We are therefore inclined to regard it as post-Christian. Certainly the vision of the eagle with its twelve wings and three heads points at the earliest to the reign of the Flavian emperors. It is the work of a Jewish Christian working in a circle of predominantly Jewish ideas. Its Essenian origin is betrayed by the explanation suggested of the number of pseudepigraphic books used by the Essenes, in the tale of Esdras writing with the help of five associates the sacred books, ninety-four in number, twenty-four to be published but seventy to be retained. Besides the Latin version fm. wh. our Authorised is trd. there are Syriac, Ethiopic, Arabic, and Armenian versions wh. have been used in the preparation of the RV.

(*b*) The Ascension of Isaiah. This as we have it is a composite work made up of three elements: the Testament of Hezekiah, the Martyrdom of Isaiah, and the Vision of Isaiah. The Martyrdom and the Testament of Hezekiah seem to have been in the hands of the writer of the Hebrews (Hb. 11.[37]; *cp.* Asc. Is. 2.[16], 5.[11]). The most interesting is the Vision, wh. gives a semi-docetic account of the birth of our Lord. The date of the first two portions must be fixed to the period of the death of Nero; both portions were in the possession of the writer of the Hebrews; while Nero the matricide king has died, the fact is fresh in the mind, and the Last Judgment is expected immediately. There is more difficulty as to the date of the Vision, but from the fact that it was not only known to Ignatius but assumed by him to be known to those to whom he was writing, it cannot be assigned to a later date than the last decade of the first cent.; it may be earlier by another decade. Probably the combination of these into our present book was the work of a Jewish Christian of the first decade of the second cent.

(*c*) The Testaments of the Twelve Patriarchs has hitherto generally been reckoned among the latest of the pseudepigrapha, but the weighty authority of Dr. Charles has been thrown into the scale against this view; he declares for a very early date. He regards this book as written during the reign of John Hyrcanus by "a Pharisee who combined loyalty to the best traditions of his party with the most unbounded admiration of Hyrcanus." Whereas formerly it was held that these Testaments had been written in Jewish Greek, he maintains, and seems to us nearly to prove, that Hebrew was its original tongue. We do not know how he gets over Levi 6.[1], "I found a brazen shield, wherefore the name of the mountain is called *Aspis*" (Gr. "a shield"). It may be a play on *Shirion*, a name of Hermon, wh. also means a "coat of mail," only the locality assigned to Aspis does not suit Hermon. At the same time, we do not feel equally impressed with the evidences he adduces for the early date. The insult offered to the memory of the mother of Hyrcanus by Eleazar cd. not be an isolated phenomenon; it was but the culmination of a long process of alienation fm. the Hasmonæans on the part of the Ḥasidim. They had deserted Judas Maccabæus at the battle of Eleasa when Judas began to seek foreign alliances; no Pharisee cd. be loyal to his sect and have an unbounded admiration for John Hyrcanus. Still less cd. an Essene have had such an admiration for him. The description of the High Priest (Levi 18.[2-14]), wh. Dr. Charles assigns to John Hyrcanus, is to us an echo of the Ep. to the Hebrews. It is to be observed that Levi distinctly states that "the priesthood shall fail," and adds, "Then shall the Lord raise up a new priest." The passages in wh. Dr. Charles sees a dependence of our Lord and the apostles on the Testaments of the Twelve show truly a dependence but in the other direction. In one of the cases our Lord distinctly claims originality: "Ye have heard that it has been said by them of old time, 'Thou shalt not commit adultery': but I say unto you, 'That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart'" (Mw. 5.[27, 28]); *cp.* Benjamin 8.[2], "He that hath a pure mind in love looketh not on a woman to fornication." Yet closer is the resemblance between Mw. 18.[15], "If thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother"; and Gad 6.[3], "If one sin against thee, speak to him peaceably; and if he repent, forgive him": even greater is the likeness to Lk. 17.[3]. For our part the dependence is clearly of the Testaments of the Twelve on the New Testament, not the reverse. We do not refer to what Dr. Charles regards as Christian interpolations; he does not show what are his criteria for interpola-

tions. We feel ourselves still necessitated to maintain the post-Christian origin of these writings.

The Sibylline Oracles.—Closely connected with the Jewish Apocalyptic writings are the so-called Sibylline Oracles; although at the same time they differ in many points fm. them. They originated, not in Palestine as did the Apocalypses, but in Egypt. Greek, not Hebrew, was the language in wh. they were written, and their models of composition were found not in Daniel and the Hebrew prophets, but in the Delphic and other oracles of Hellenism and their responses; hence they were written in the epic dialect and in hexameter verse. These Oracles did not assume the names of saints of ancient Israel, but professed to be spoken by the Sibyls. Those ancient prophetesses, residing in different countries and believed to have lived at different ages, were supposed to have seen into the future, and in symbolic language to have foretold what was coming on the earth. The story is well known of the Sibyl who came to Tarquin and offered him nine volumes of sacred oracles; on his demurring at the price she burned three of them, demanding the same sum for the diminished number as she had asked for the whole; when he again hesitated she burned another three and once more presented herself, still demanding the same sum of money; now the king bought the books, and they were placed in the Capitol: all this, we say, is well known. In Livy there are frequent references to these books being consulted; whatever their origin, it is beyond doubt that there were sacred documents kept carefully in the Capitol, to be read in times of disquieting omens. If we may judge fm. the occasions on wh. the Senate ordered that these books be consulted, it wd. seem that they resembled in contents those magical treatises found in Nineveh and Babylon, arranged, like them, under possible events, under each of wh. was told what was portended by it, and what sacrifices and ceremonies were due in consequence. When the Capitol was burned during the Civil War between Marius and Sulla in the year B.C. 83 these precious volumes were consumed, and on his securing the supreme power Sulla endeavoured to replace what had thus been lost by means of oracles drawn fm. every quarter; this new collection was placed under guardians like the former, to be used, like it, for consultation in emergencies. This search for oracles stimulated production, as was natural; and the Alexandrian Jews, who had previously invented not a few "oracles" and Delphic verses, were specially active in this industry. Students of Herodotus will remember the number of floating prophecies of wh. he chronicles the fulfilment. These couplets (for generally they are little more) afforded a model for the inventors; hence the dialect and the verse adopted. The object of the Jews was to glorify their national faith in the eyes of the supercilious Greeks. Possibly the earliest attempt at a collection was made in the first Christian century, when not only were previous Jewish forgeries included but also some versicles that had already adorned the pages of Herodotus. New editors took the collection in hand, to the increase of its size. The final redaction may have been as late as the reign of Justinian. It sometimes seems to the reader as if the framework of our extant *Oracula Sibyllina* had been a poem of Judæo-Christian origin, wh. narrated the history of the world fm. the beginning to the end of time, in wh. elements drawn fm. Greek mythology were introduced into the Bible story, the leaves of wh. had got scattered and mingled with leaves fm. other sources, and were roughly collected into books at a later time. The first book, wh. relates the history of the world fm. the Creation to the capture of Jerusalem by Titus, is fairly consecutive. The story of the Flood and the account of the death of our Lord are given in it at a length out of proportion to the space. The second book appears to be an amplification of the Apocalyptic portion of our Lord's discourses (Mw. 24.), in terms that suggest that the period of disorder wh. began with the death of Caracalla gave vividness to the picture. After that confusion supervenes. In the third book there are passages wh. suggest that they are leaves missing fm. the first, as the account of the building of the Tower of Babel, wh. is associated with the War of the Titans; and the call of Abraham. Mingled with this are accounts of the Ptolemies, the War of Troy, and the Persian invasion of Greece. Not infrequently a book begins in a way that presupposes a plan already formed; thus the fifth begins with an account of each successive Roman emperor fm. Julius down to Hadrian, designating each obliquely, mostly by the numerical value of their initial in the Greek alphabet. Having reached Hadrian, a dive is taken into the indefinite. The eighth book has an acrostic of the name Christ, and the third has a distinct reference to Dn. 11. There are a great number of references to the Gospel history and to the life and death of our Lord, so that it is evident that the *Oracula Sibyllina* were finally edited by a Christian. In all there are nominally fourteen books of varying lengths, made up of fragments of widely differing dates. Doubtless some of the fragments wd. throw light on the beliefs and expectations of the Jews in Egypt during the century wh. immediately preceded our Lord's Advent and that wh. succeeded, but it is impossible to date them with any certainty.

(5) *The Doctrinal Significance of Apocalyptic.*—While one wd. not claim for the Apocalyptists inspiration, yet Providence, wh. was passing the nation through a number of educative experiences to prepare them for receiving Christianity, had fitted these men

specially to give voice to the thoughts and feelings of their fellows. Therefore we may learn fm. them the extent to wh. the process of preparation had gone. We cannot, in the short space open to us, do more than indicate the lines of advance. In theology proper, the doctrine concerning God, there is advance towards a more worthy idea. Though the prophets had proclaimed the universality of God's rule, yet at times there are phrases used that render it a matter of doubt how far they apprehended the meaning of their own words. Thus in Isaiah (63.19) we have the prophet's expostulation: "We are become as they over whom Thou never barest rule" (RV.), *i.e.* "the Gentiles." To the Apocalyptist all the world was under the government of YHWH. To the prophets Providence was a narrow affair, embracing only the races —the Moabites, the Ammonites, the Assyrians, the Babylonians—that came into immediate contact with Israel. Their intrusion into the affairs of Israel is regarded as due to the moral condition of the chosen people: the accident, so to speak, of their declining fm. the worship of God is the cause of the Assyrian or Egyptian invasion. To the Apocalyptist these empires, as they successively rise and fall, are part of a Divine plan wh. wd. be complete in the coming of the Messiah. The whole world was involved in this Messianic kingdom, not merely Israel, though the special dignity of the chosen people is recognised. This leads us to one of the most important sides of Apocalyptic doctrine: their doctrine of the Messiah, their Christology. This is brought into close relationship to the Logos doctrine. In Enoch we see a being super-angelic, all but Divine, who is called "Son of Man," and who is to be the Messiah; the assertion of His absolute Divinity seems trembling on the lips of the writer. It seems impossible to deny that our Lord's use of this title "Son of Man" was derived fm. the book of Enoch, and with the term the thought of His being the representative and *go'ēl* of humanity are connected. With this is involved the Trinity: though only faintly perceived, there is what seems to be an idea of a spiritual influence proceeding fm. God yet not God, as in the passage already quoted fm. Ps. Sol. 17.42. Although the anthropological side of theology is less to be noted in these writings, yet on the border-line between this and theology proper, the relation between God and man, the writers are sure of the most absolute fore-ordination—that everything is written in the "tablets of the heavens." The doctrine of sin is not prominent; in fact, one of the characteristic differences between prophecy and Apocalyptic is the want in the latter of the denunciation of wrong so frequent in the former. On two subjects the Apocalyptist directed special attention: angelology with its correlate demonology, and eschatology. We know that according to Jewish tradition the men of the Captivity brought the names of the angels back with them fm. Babylon; and rather more than a quarter of a century ago Dr. Kohut endeavoured, tho' with less success than his learning deserved, to identify the archangels with the Zoroastrian Amhaspands. Whatever the source, the angelic hierarchy in Enoch is great and complex. According to this book there were archangels, generally numbered as four, though sometimes the number is larger; there are many classes and divisions, wh. wd. occupy more space than we have at disposal to discuss. The angelology of St. Paul seems to embrace a hierarchy equally complex, and classes equally numerous, but the nomenclature is different. Over against the angels are an equally numerous hierarchy of demons, the angels that kept not their first estate. The name assigned to the leader of these fallen spirits differs in different Apocalypses. Closely connected with this is eschatology; the punishment of the fallen angels occupying a great deal of attention in the opening chapters of Enoch. The establishment of the Messianic kdm. is followed at no long interval by the Last Judgment, and the punishment of the wicked. Alike in Enoch and in 4th Esdras elaborate descriptions are to be found of the place of punishment. To a large extent, though somewhat modified, the views thus expressed have found their way into the eschatology of the Church. Thus in many different lines these Apocalyptists prepared for the reception of Christian doctrine.



Coin of Rhegium
With Heads of Castor and Pollux

THE TARGUMS

During the period of the Exile the land previously occupied by the Jews had largely been taken possession of by inhabitants of other parts of the Babylonian empire to whom Hebrew was unknown, or at all events little known. Aramaic had become the *lingua franca* of all South-western Asia, so whencesoever the peoples came, and whatsoever their native language, they spoke Aramaic: in it political and commercial business was transacted. Further, the Jews who had been left in the land, few and poor, wd. necessarily learn the language of the immigrants, with whom they wd. come perpetually into business relations, if only in matters of buying and selling. At the same time, since on the banks of the Euphrates and the Tigris the ancient tongue of Babylon embalmed in the cuneiform had been replaced in ordinary matters by Aramaic, the exiles were compelled to use it in their intercourse with their neighbours in Babylonia. The returning exiles, therefore, if they had any knowledge of Hebrew, knew Aramaic more thoroughly. Hebrew in consequence dropped out of use when the returned exiles who remembered their childhood passed away. Although Heb. and Aramaic are cognate tongues, yet to the Jews in the days of Ezra and Nehemiah the law had to be interpreted before they cd. understand it. Dante has to be translated before a French audience can appreciate *La Divina Commedia*, yet French and Italian are cognate tongues. When the habit introduced by Ezra of having the law read regularly in the synagogue was established, a class of officials arose whose function it was to interpret in Aramaic what was read, as the law always was, in Hebrew. This was called a "Targum," fm. *targem* (Aram.), "to translate," a root which appears in "dragoman," connected with *rĕgam*, "to throw"; the sense was regarded as thrown fm. one language into another. For approximately six centuries the *Meturgemānim* or interpreters spoke their versions: when a verse of the law was read in Heb. the Meturgeman repeated the *Targum* or version; of the Prophets three verses were to be read, followed by the interpretation. The Meturgeman was under very specific rules. He was forbidden to read his version lest the hearers might imagine it was the original Scripture that they were hearing. The reader was required to keep his eyes close on the roll of the law lest the hearers shd. think he was merely giving the human interpretation of the Divine law. The regular reading of the law through, in the course of a year or set number of years, gave a fixity to the Targum of the Pentateuch long before writing came in to assist memory and to crystallise the traditional rendering.

The earliest committed to writing was the **Targum of Onkelos**, sometimes called the Targum Babli; its origin must have been in Palestine, but received by the Babylonian schools, and ratified by their *imprimatur*, it became the received or official "Targum" of the law. There is a difficulty as to who this Onkelos was, and a confusion between him and Aquila, the reviser of the LXX Greek version. Each is said to have made his version under the direction of Rabbi Eliezer and Rabbi Joshua; both, we are told, were proselytes—the names are the same, the *n* being inserted to make pronunciation easier. It has been suggested that, as Aquila's translation of the law into Greek was regarded as a model of accuracy, *Onkelosi* was an adjective fm. that name, and meant "with extreme accuracy." The history of both becomes what in any other than Talmudic literature wd. be too wildly improbable to be called legendary. Onkelos is declared to be a nephew of the emperor Titus; his father's name was Kalonikus (Callinicus). When he became a Jew the emperor sent a cohort to take him prisoner, but he repeated certain texts to them and converted them to Judaism, and this happened not once, but three times. He called his uncle fm. the grave to consult him as to the advisability of becoming a Jew, &c. The law was regarded as the most precious possession of Israel: the duty of correct interpretation was therefore the more incumbent on the interpreter. The version wd. be most carefully made, and when received as correct wd. be handed on with the most scrupulous accuracy from Meturgeman to Meturgeman. The rendering wd. thus get a certain fixity by tradition, if not also something of sanctity. By the middle of the second century, when the last hope of an independent Jewish State had been quenched in the blood of the followers of Bar-Cochba, Aramaic had nearly passed away. The knowledge of the Targum of the law was in as much danger of being forgotten as the vowels of its Hebrew, hence it had to be committed to writing. All the scrupulous fidelity of the traditional rendering of the Palestinian *Meturge-*

mānin was preserved. Hence it deserved to be called *Onkelosi*, "Aquila like." Only in poetic passages as in the blessing of Jacob—especially in the parts regarding Judah and Joseph—or in the song and blessing of Moses, is expansive paraphrase resorted to.

We subjoin the blessing of Judah (Gn. 49.[8-12]) as a specimen of the poetic expansion sometimes found in Onkelos. We quote fm. Etheridge's translation. "Jehuda, thou art praise and not shame: thy brethren shall praise thee; thy hand shall prevail against thine adversaries, thine enemies shall be displeased; they will be turned backward before thee, and the sons of thy father will come before thee with salutations. The dominion shall be thine in the beginning, and in the end the kingdom shall be increased from the house of Jehuda, because from the judgment of death, my son, hast thou been withdrawn. He shall repose and abide in strength as a lion, and as a lioness there shall be no king that may cut him off. He who exerciseth dominion shall not pass away fm. the house of Jehuda nor the *Saphea* (the book of the law) from his children's children for ever until the Meshiha come, whose is the kingdom and unto whom shall be the obedience of the nations. Israel shall pass round about in his cities; the people shall build his temple, they will be righteous round about him, and be doers of the law through his doctrine (teaching). Of goodly purple will be his raiment and his vesture of crimson wool with colours. His mountains shall be red with his vineyards, and his hills be dropping with wine; his valleys shall be white with corn and with flocks of sheep."

At times, to avoid the appearance of anthropomorphism, a paraphrase is introduced. As an example of this we may take Gn. 11.[5] MT., "The Lord came down to see the city and the tower wh. the children of men builded" (EV.). Tg.O., "And the Lord was revealed to punish the work of the city and the tower wh. the sons of men had built" (Etheridge). In some cases, in the desire for extreme accuracy of rendering, violence is done to the genius of the Aramaic. In Hebrew אֵת, the sign of the accusative, frequently occurs, especially in the earlier books, and with as great frequency do we find יָת in the Targum—a form rare in ancient Aramaic and unused in more recent forms of the language, as in the Peshiṭtā of the New Testament. In Biblical Aramaic it appears once in Daniel to support the oblique case of a pronoun. In the Sinjirli inscription the cognate ות is used in the same way. The probable date of the Targum Onkelos is late in the second century.

The **Targum of Jonathan ben Uzziel** is a rendering of the "prophets" in the Jewish sense of the term into Aramaic. To the Jews, Joshua, Judges, Samuel, and Kings are the *Nebiim rĕshōnim*, "the former prophets." When the Jews were forbidden by Epiphanes to read the law in the synagogue, they began to read portions of the prophets. Like the law the prophets required an interpreter, and in due course the interpretation was committed to writing. This Targum is attributed to Jonathan ben Uzziel, who is said to have been a pupil of Hillel. It is said that when he began to write his Targum, Pal. was shaken by a voice from heaven wh. demanded: "Who is this that reveals My secrets to the sons of men?" This Targum is slightly less exact than that of Onkelos, slightly more given to paraphrase.

As a specimen of his style Jonah 1.[5] may be taken. The verse is rendered in AV.: "Then the mariners were afraid and cried every man to his god, and cast forth the wares that were in the ship into the sea to lighten it of them." In Jonathan it appears thus: "And the shipmen were afraid and prayed a man to (from) his fear (his god), and when they saw that there was not in them help, they cast the wares that were in the ship into the sea to lighten it of them."

It appears to have been committed to writing shortly after that of Onkelos—a statement that implies that it is pseudonymous, wh. undoubtedly it is. Jonathan was said also to have translated Job, but that Targum was withdrawn; it is said, however, to have been republished, so that it is supposed to be his Targum of that book we have in the rabbinic Bibles now. The style, however, is not the same. He is said to have intended to write a Targum of all the Kethubim, but to have been forbidden fm. heaven. In the neighbourhood of Safed a cave in the limestone rock is shown as his tomb.

There is a very paraphrastic Targum of the Pentateuch called by his name, usually cited as the Targum of the **Pseudo-Jonathan.** Closely connected with this is the **Targum Jerushalmi**, wh. reads like a recension of that of Pseudo-Jonathan.

The extent to which the paraphrase is carried may be seen in Targum Pseudo-Jonathan and Targum Jerushalmi as compared with Onkelos.

Onkelos (Gn. 3.[18]): "Thorns also and thistles shall bring forth for thee, and thou shalt eat the grass of the field."

Pseudo-Jonathan: "'Thorns also and thistles shall grow and multiply for thy sake, and thou shalt eat the grass that is on the face of the field.' Adam answered and said, 'I pray Thee by the mercy that is before Thee, oh Yeya [YHWH], that we may not be deemed like unto the beasts, that we shd. eat grass that is on the face of the field. May we arise and toil with the toiling of our hands, and eat food from the food of the earth, and thus that there may be a distinction before Thee between the sons of men and the offspring of cattle."

Jerushalmi: "'And thorns and thistles shall it multiply for thee, and thou shalt eat the grass that is on the face of the earth.' Then began Adam and said, 'I pray, through the mercy that is before Thee, Yeya (YHWH), let us not be accounted before Thee as the beasts that eat of the grass of the field. May we be permitted to toil with the toil of our hands and eat food from the fruits of the earth, and thus may there be a difference before Thee between the sons of men and the offspring of cattle.'"

The Targum to the Hagiographa is very para-

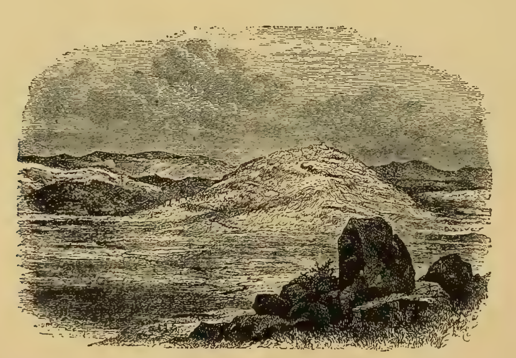
phrastic; sometimes several versions coalesce, and increase the appearance of paraphrase. It is ascribed to **Joseph Cæcus**—but this was merely a name. The various portions of the Hagiographa seem to have been Targumised at different dates and by authors with different ideas. Job, wh., as mentioned above, was wrongly ascribed to Jonathan ben Uzziel, is very diffuse, and seems to contain elements of very different ages. There are in it frequent cases where different Targumic renderings have coalesced. Psalms is rather better. An example may be taken fm. Ps. 110.[3], "Thy people shall be willing in the day of Thy power," wh. is thus rendered, "Thy people of the house of Israel shall be obedient to the law in the day of battle." *

Proverbs is very close to the original. Its likeness to the Peshiṭtā version has been remarked. The five Megilloth are of varying merit, on the whole abounding in Midrash. There are two Targums of Esther wh. the reader may find in Cassel's Commentary. There probably was, in most of these cases, an earlier Targum wh. was used as the basis for an embroidery of Midrash. There is no official Targum of Daniel or Ezra, Nehemiah or Chronicles. There is a late Targum of Chronicles wh. was published separately; it shows signs in the beginning of the influence of the Jerushalmi. A Targum of Daniel has been found, but it is in Persian. The reason why there is no Targum of Daniel or of Ezra-Nehemiah is supposed to be that Aramaic portions occur in both.

The usefulness of the Targums of Onkelos and Jonathan is very considerable. The Targum may at times reveal a text slightly differing fm. the Massoretic, but it always reveals the sense wh. the rabbins, Babylonian and Palestinian, put upon given texts at the actual date at which they were executed. A striking peculiarity is the frequent introduction of *memra* (word) *de Yeya* (JHWH) where the text has "God" or Jehovah: thus Gn. 3.[8], "They heard the voice of the 'word' of the Lord God walking in the garden"; Jg. 6.[12], "The 'word of the Lord' is thy help, thou mighty man." This usage suggests the Logos of Philo and of the fourth Gospel. Although neither "Onkelos" nor "ben Uzziel" had been committed to writing, both Philo and the writer of the fourth Gospel wd. have been accustomed to hear in the synagogue the phrase *memra de Yeya* occupying the place of YHWH; and *logos*, with its double meaning of "reason" and "speech," being the natural translation of the term with this connotation, would readily lead to the Philonian speculation and the Johannine statement of doctrine in the prologue of the fourth Gospel. We have mentioned only the official Targums, the others are full of Haggadic elements.

There is also a Targum on the Samaritan Pentateuch, wh. is valuable as preserving the dialect of Aramaic spoken in Samaria. In codices of the Sam. Pnt. in parallel columns with the text or on the page opposite to it, there is usually found a Targum or version of it either, as in more recent MSS., in Arabic, or in Samaritan Aramaic. This latter keeps very close to the original, even in poetic passages. As a specimen Jacob's blessing of Judah (Gn. 49.[8-12]) may be taken: "Judah (praised) art thou: thy brethren shall love thee; thy hands shall be on the neck of thine enemies. The whelp of a lion is Judah: fm. the slaughtered, my son, thou hast withdrawn thyself, treading down: when thou couchest as a lion, and as a lioness, who shall rouse thee? The sceptre shall not depart from Judah, nor the ruler from among his ranks, until Shilo shall come: to Him shall the nations be subject." It is of use in fixing the text of the Sam. Pnt. *See* SAMARITAN PENTATEUCH.

* The example of the rendering of Ps. 110.[1] given in M'Lintock's *Theological Dictionary* is not that in the Warsaw edition of the rabbinic Bible. It is unfortunate that the writer of the article does not give the edition of the rabbinic Bible fm. wh. he made his translation.



PEF. Drawing

MOUNT TABOR

VERSIONS OF THE SCRIPTURES

I. OLD TESTAMENT

I. Greek Versions.—Until the rise of Christianity the Jewish people were satisfied with the SEPTUAGINT as adequately presenting in Greek the meaning of their sacred law. They even invented miraculous adjuncts to the process of translation in a way that invested it with a *quasi*-inspired authority. When Christianity appeared, and soon became predominantly Greek, the Jews assumed another attitude towards the Alexandrian translation. Christian controversialists drew their arguments exclusively from the LXX. At times they used passages where the Greek disagreed with the Palestinian text, which was gradually consolidating into the Massoretic. The Jews sought an effective means of answering their assailants, and so desired a translation which would more exactly represent the Hebrew.

(1) The earliest Greek Version, and in many respects the most important after the LXX, is that of **Aquila** (Ἀκύλας). Epiphanius (*Pond. et Mens.*), the value of whose evidence on any subject is on a par with that of the Talmud, asserts that Aquila was the stepson (*pentherideus*) of Hadrian, and that he was sent by the emperor to superintend the building of the Temple at Jerusalem. While there, having been led to study the Scriptures, he became a Christian and was baptized. He was, however, addicted to astrology, and despite the exhortations of the Church authorities, he persisted in casting horoscopes. In consequence he was expelled from the Christian community which he had so recently joined. Thereupon he became a Jew; and in order to avenge himself upon those who had rejected him, he resolved to translate anew the Hebrew Scriptures into Greek, in such a way as to deprive the Christians of many of their proof-texts. It seems certain that he was a proselyte from heathenism. The Talmud (*see* TARGUMS, **Onkelos**) agrees with Epiphanius in asserting this. The version of Aquila renders the Hebrew into Greek with such slavish literal fidelity that at times it is unintelligible, and frequently violates the laws of Greek grammar: e.g. *bĕrēshith*, "in the beginning," is derived from *rōsh*, and *kephalē* in Greek means "head": he therefore renders *bĕrēshith*, ἐν κεφαλαίῳ, which really means "in sum." In the same verse *'eth*, the sign of the accusative, he translates "with" (*sun*), and in defiance of Greek grammar he joins it to the accusative instead of the dative case. Hebrew idoms he rendered by the mechanical process of word-for-word translation. Further, in choosing a Greek equivalent for a Hebrew word, he endeavoured to find one with a parallel etymology. If we had Aquila's version in its entirety we should be able with absolute certainty to reconstruct the Hebrew text from which it was made.

(2) **Symmachus**, who made a version somewhat later than Aquila, is said by Eusebius to have been an Ebionite, with what truth it is impossible to decide. Epiphanius declares that he was a Samaritan; but there is no evidence in the fragment of his version that is preserved that he followed the Samaritan recension in preference to the Massoretic. He had greater mastery of Greek than Aquila, and also aimed at greater elegance of style. He inclined to resort to paraphrase when it suited his dogmatic proclivities. He appears to have written early in the second century.

(3) Of the versions used by Origen in his Hexapla, the third named is that of **Theodotion**. Of this translator even less is known than of the former two. Irenæus quotes from his version, coupling it with that of Aquila as having *neanis*, "young man," in Is. 7.[14] instead of *parthenos*, "a virgin." He declares that both were Jewish proselytes; but that, while Aquila was from Pontus, Theodotion was an Ephesian. The whole of the book of Daniel, as it appears in the LXX, is in the version of Theodotion. We are therefore in a better position to form an opinion of this version. In the main Theodotion appears to have been an emendator of the LXX rather than an independent translator. In the case of Daniel, however, he seems to have translated for himself. Dr. Gwynn (Smith's *Dict. of Christian Biog.*, *s.v.* "Theodotion") thinks that even in regard to Daniel he was merely a reviser. Evidence of this is sought in Justin Martyr's quotation of Dn. 7.[9-28]. While in general it agrees closely with the original LXX as seen in the *Chisian*, in a few cases it agrees with Theodotion against the *Chisian*. Dr. Gwynn thinks that the source of these divergences must be a pre-Theodotion LXX version of Daniel. The variations, however, are just such as might be made by copyists to whom the version of Theodotion was naturally familiar. They would be liable, perhaps

unconsciously, to substitute what was customary for what was strange.

In the Hexapla Origen makes occasional use of other three versions; but the surviving fragments are not sufficient to enable us to form any definite judgment as to their respective general characteristics.

II. Syriac Versions.—(1) Of the Syriac versions the most important is the **Peshiṭṭā** ("simple"). Ephrem Syrus regarded it as already ancient in his day (A.D. 308–373), and repeatedly found in it words the meaning of which had been lost. That being so, we can hardly date it later than the first half of the second century of our era. One Syrian tradition claimed for it a far greater antiquity, declaring that the Law was translated by the direction of Solomon. Another, slightly more moderate, attributes it to the priest sent by the king of Assyria to teach the colonists of the Northern Kingdom "the manner of the God of the land."

Laying aside the products of Eastern imagination, the probability is that the Peshiṭṭā is the work of a Judæo-Christian. Only a Jew was likely to be so thoroughly acquainted with Hebrew; and only a Christian would desire in this way to make public the contents of the Law and the Prophets. More than one may have been engaged in the task; but the similarity in style throughout is much greater than is found in the various books of the LXX. While as a translation it follows very closely, in some cases it diverges from the Massoretic text: *e.g.* in Gn. 2.[2], instead of "seventh day" it reads "sixth day" with LXX and Sam. In 4.[8] it inserts "Let us go into the field," also agreeing with LXX and Sam. In Gn. 6.[3] Psh. makes Adam 130 years old at the birth of Seth, agreeing with MT. and Sam., while LXX makes him 230. With MT. it makes Methuselah 187 years old at the birth of Lamech: LXX makes him 167, and the Sam. 67. Note also the remarkable rendering in Gn. 4.[1]. According to MT. Eve says, "I have gotten a man, the Lord (*ĕth-JHWH*)": so Luther. The Targum renders "from (*min*) the Lord," and is followed by AV. LXX translates, "I have gotten a man through (*dia*) the Lord": hence RV., "with the help of the Lord." The Psh. translates, "I have gotten a man for (*lĕ*) the Lord."

Unlike most translations, the Psh. tries to get rid of redundancies: *e.g.* in Ru. 1.[1] MT., LXX, and EV. all read, "in the days when the judges judged," but the Psh. has "in the days of the judges." In Jh. 1.[5] MT. reads, "Jonah had gone down to the sides of the ship, and he lay and was asleep": LXX, more graphic, says, "he slept and snored": Psh. says simply, "went down to the sides of the ship and slept." The relation of the Peshiṭṭā to the MT. shows that, while the Massoretic text was in process of formation, it had not yet become fixed. The Psalter is evidently by a hand different from that which wrote the rest of the version. In the method of formation the titles of the various Psalms differ from those in MT. and LXX. It is not as close to the Massoretic text as the rest of the version is.

(2) As Greek became predominantly the language of Christianity, the Church depended more and more upon the LXX for its knowledge of the Old Testament. The Syrian Christians therefore felt the necessity for some acquaintance with the renderings of the LXX. A translation of the SEPTUAGINT into Syriac was made by **Paul of Tella.** It is founded on the Hexaplaric text of Origen. It gives not only all the omissions and insertions of the LXX, but also all the marks made by Origen to indicate the relation in which the text stood to the Hebrew. A large portion of this version has been published at various times, and from different sources. The most important was the book of Daniel, published by Bugati in 1788, which confirmed the then recently published Chisian codex. This version is chiefly valuable for the help it gives in criticism of the text of the LXX, and for the means it furnishes of estimating the changes introduced by Origen in order to conform the LXX to the Palestinian text of the Hebrew. The Coptic and Ethiopic versions of the OT. were also dependent on the Greek.

III. Latin Versions.—Greek, the sacred language of Christianity, was generally known in Italy and Gaul. The early Roman Fathers, Clement, Hermas, and Hyppolytus, as well as Irenæus, bishop of Lyons, all wrote in Greek. In the Roman province of Africa, however, and in Spain, Greek was not universally known.

(1) **Old Latin.**—The earliest version seems to have been made in Africa. It was a translation from the Greek. This is evident when we compare with the LXX the quotations of Tertullian and Cyprian from the Old Testament. A revision of this version seems to have been current in Italy, which was free from the roughness characteristic of North African Latin.

(2) **The Vulgate.**—Christian scholars with some knowledge of Hebrew became aware of the great differences between the text of the Hebrew and that of the LXX, from which the version in common use had been made. The need was felt for a version which would more closely represent the original Hebrew. This need Jerome set himself to supply.

This scholar was specially fitted for the task by his acquaintance with Hebrew: although it was not until late in middle life that, in his retirement at Bethlehem, he began the study of the sacred tongue. He first revised the Old Latin, making changes only where errors had quite destroyed the sense. He then settled down to a translation direct from the original Hebrew, and at this he toiled from his sixtieth to his seventy-sixth year. He completed

the translation of the Old Testament, and also of the Apocryphal books of Judith and Tobit and the Additions to Daniel. These last, being in Greek, were hastily thrown off. The rest of the Apocrypha, as unauthorised by the Massoretic Canon, he did not translate. They were allowed to stand as in the Old Latin version.

The translation is of unequal value, the historical books being most carefully rendered. In his work Jerome employed every available assistance. He not only used the LXX, but also secured, with great difficulty, a copy of Aquila from a synagogue. His first assistant was a Jewish convert; later he purchased the help of Jewish rabbins. This latter fact lends the Vulgate a certain value as indicating in some degree how far the Palestinian text of Jerome's time coincided with our ordinary Massoretic. Differences do appear in many places: *e.g.* in Dn. 8.[20] the MT. reads, "the kings of the Medes and the Persians"; but Jerome reads, "the king of the Medes and the Persians." The MT. makes a difference between the name of the Babylonian king Belshazzar and that given to Daniel as a member of Nebuchadnezzar's court, while Jerome makes them identical. In both cases all the other versions have the same rendering. Opposition was offered to the introduction of the version of the Psalms made by Jerome direct from the Hebrew: he therefore substituted a more carefully revised version, made from the Hexapla text of the LXX.

Other versions of the Old Testament, such as the **Arabic**, **Coptic**, **Armenian**, and **Gothic**, are all late and secondary.

II. NEW TESTAMENT

(1) **The Peshiṭtā.**—For long the Peshiṭtā was believed to be the oldest translation of the New Testament. Recent discoveries have shown this position to be untenable. In the present state of the evidence it is impossible to decide with certainty, but there is reason to think that it cannot be dated earlier than the end of the fourth century, or the beginning of the fifth: the omission, however, of 1 and 2 John and Revelation seems to point to a much earlier date.

The existence of a **Syriac Version** early in the second century is proved by Eusebius, who says (*HE.* iv. 22) that it was used by Hegesippus: this refers to the latter half of the second century. At the same time Tatian, the contemporary of Hegesippus, composed his *Diatessaron*, or combination of the four Gospels into one narrative. It is evident, at all events, that the four Gospels were extant in Syriac before this, since Hegesippus in Jerusalem would quote from documents with which he was familiar, not from the recent work of a contemporary. For more than a century the common form in which the Gospels were used was the *Diatessaron* of Tatian. It was employed by Ephrem Syrus in his prelections on the Gospel history.

The relation between the Curetonian and the closely kindred Sinaitic recensions is still *sub judice*. The Sinaitic has this peculiarity, that it is written in Western, not Eastern, Aramaic, which until recently was called Chaldee. In the genealogy of our Lord it is said that "Joseph begat Jesus," a statement that seems to negative our Lord's miraculous birth. We must remember, however, that only in this form could His birth be duly registered. In the Peshiṭtā the Acts of the Apostles and the Epistles closely resemble the Gospels in style. 1 Peter, 2 and 3 John, Jude, and Revelation are all omitted, as are also the first eleven verses of Jn. 8. and 1 Jn. 5.[7]. The relation of our present Peshiṭtā to the Greek is not slavish. Not infrequently, when the Greek repeats words in a verse or in adjacent verses, the Peshiṭtā varies them, possibly in the interest of style. The value of this version, already high, will be greatly increased by the publication of a critically accurate text. A recension of the Peshiṭtā was published at the instance of Philoxenus in 508, afterwards revised by Thomas Heraklensis. Even in the present condition of the text, the Peshiṭtā repays careful study.

(2) **The Vulgate.**—We have seen that there was a Latin version of the Old Testament, at least in Africa, early in the second century. The like is true of the New Testament. This is proved by the citations of Tertullian. This version was somewhat rough in style, and often, instead of translating, it simply transferred Greek words into the Latin: *e.g. machæra* for μάχαιρα in Jn. 18.[10]. This version survives only in fragments, of which there are over forty, and in quotations found in the writings of the Fathers. These furnish proof that it underwent much revision and alteration. The MSS. in use during the third and fourth cents. differed widely from one another. That circulating in Italy was marked by greater refinement in style and vocabulary, the rough Latinity of Northern Africa being modified to suit Italian taste. Under these circumstances any attempt to restore the Old Latin version is doomed to failure.

Amid the existing confusion the necessity for an authoritative version became obvious. At the instance of Pope Damasus (366–384) Jerome undertook to revise the Gospels. This he did in such thorough fashion as to produce practically a new

translation. He then proceeded also to revise the Acts and the Epistles, including the Revelation.

In making his translation Jerome kept so closely to the Greek, even in the order of the words, that Bentley proposed to edit an edition of the New Testament founded directly on the Vulgate. The Vulgate has special interest for English-speaking peoples, as from it Wycliffe made his version. From it also was made the Douay version, in use among English Roman Catholics.

The name Vulgate was not originally applied to Jerome's version; he himself uses the term in his Epistles and Commentaries, now for the LXX, and again apparently for the version in common use, which was a simple rendering of the LXX into Latin—a habit of his which has led distinguished people into blunders.

The **Coptic** versions of the NT., **Memphitic** and **Thebaic**, cannot be traced to any very early date, but the probability is that both were executed about the beginning of the third century. It may be doubted how far a Coptic translation was due to necessity, and how far to the association of special sanctity with the Coptic. It has a value too slight for the criticism of the text of the NT.

The **Ethiopic** version appears to have been made at a date slightly subsequent to the Coptic versions. Like them, it has been made directly fm. the Greek. While the ancient Ethiopic version is published, a translation into the more recent dialect is often interleaved with it.

The **Gothic** of Ulphilas dates fm. the fourth century, and is interesting as exhibiting the earliest endeavour to translate the Scripture into the Teutonic tongue.

No versions of the New Testament of more recent date are of any value for Criticism.



House of Rushes in el-Ḫūleh

PHILO JUDÆUS

The period subsequent to the envelopment of Palestine by Alexander the Great (B.C. 331) witnessed a profound transformation in the spiritual and intellectual outlook of the peoples who dwelt round the Mediterranean basin. In the course of their development all unitary civilisations erect barriers to intimate admixture with foreign elements—this is an inevitable accompaniment of their existence as distinctive cultures; one need only cite contemporary Europe. Alexander's "world-empire," and, even more, its Roman successor, not only tended naturally, but attempted consciously, to destroy these lines of demarcation. The rulers, like good statesmen, desired to create a common spirit wherein their motley subjects might partake, and thus to weld a stable unity from many races. As with similar movements, this one grew slowly. For it involved the fusion of elements dissimilar, if not hopelessly antagonistic, originally. The clear-cut intellect of Greece, enamoured of moderation, was required to combine with the exclusive religious nationalism of the Hebrews, whose extreme monotheistic moralism repelled Hellenic genius; while both had to accommodate themselves to heathen occultism, alien from the Greek because of its intellectual, from the Jew because of its religious, confusion; and to the superstitious nature-worship vestigial irremediably in the Orient, represented familiarly alike to Jews and to hellenised Romans by the variegated cults of the great province, Egypt. So immense were the difficulties of fusion that it is little wonder the process did not reach maturity for three centuries. The spread of Greek as the language of the educated, its use as a commercial medium, and the translation into it of the Hebrew Scriptures (the Septuagint) forwarded the assimilation much. At length it found classical expression in the works of Philo Judæus, the chief ornament of the so-called Jewish-Alexandrian school of philosophy; not philosophy, strictly speaking, however, but a wonderful mixture of philosophical, philological, theological, and mythological factors, all dominated by a theosophical intent. Accordingly Philo must be regarded as one of the most important, because one of the most pivotal, figures in the general thought of "New Testament times." Moreover his extant writings serve to illuminate the intricate, and still obscure, age that intervenes between the latest books of the Old Testament and the formulation of Christian theology. He must be reckoned with, that is, as much for his epoch as for his peculiar teaching; what he represents is at least as impressive as what he tells.

Unfortunately, very little is known of Philo's life. The place and date of birth are irrecoverable. It may be said, with relative certainty, that he was born at Alexandria, Egypt, of a most influential and wealthy, possibly priestly, Jewish family. The probability is that his birth did not fall before B.C. 25 or after B.C. 10. Several relatives occupied the foremost official positions at Alexandria and, later, in the Roman empire. It is unquestionable that he enjoyed every advantage in education—money was no object—and that he possessed riches which enabled him to dedicate his life to thought and scholarship. We are aware that he made a visit—almost in the nature of a pilgrimage—to Jerusalem, perhaps in youth, there to offer prayer and sacrifice in the Temple of the God of his fathers; that he acquired knowledge of the Holy Land, and, to some degree, of the Hebrew tongue. The single event in his career that can be dated accurately was his visit to Rome in the winter of A.D. 39–40. He repaired thither as a member of the triumvirate charged to place the grievances of the Alexandrian Jews before Caligula, and to protest, in particular, against the order that they worship the emperor. Philo was spokesman, most likely chief, of the deputation, whose failure proved a foregone conclusion in this reign. He tells us himself that political activities and worldly affairs had no attraction for him; and, as the external life of the scholar is uneventful, we must reconcile ourselves to the scanty references that can be gleaned incidentally from his own works, as from those of Josephus, Eusebius, Jerome, Suidas, Photius, and Isidorus of Pelusium, who are not always paragons of accuracy. A simple way for the Bible reader to fix the relative date of Philo is to say that, from first to last, he lived contemporary with St. Paul.

Viewed as a whole, Philo's system (and he was anything but a systematist) is an eclectic scheme conceived and executed on an elaborate, even chaotic, scale. And one may allege, not unfairly, that the dominant purpose tends to obscure the systematic features, on the surface at least, if not fundamentally. Philo is an eclectic, because he

combines Jewish religious principles, as he conceives them, with certain developments from Greek philosophy regnant in his time; he incorporates with both some elements, chiefly of a mystic character, derived from current Orientalism, and remains unconscious, probably, of the logical conclusions involved in his procedure. It is clear, however, that he addressed himself to a double audience: first, to the educated classes of the Græco-Roman world—to expound and defend Hebrew religion, also to point out its merits as the universal religion of which all vaguely felt the need; second, to his co-religionists—to persuade them that, after all, Greek philosophy bore a message for them, because its principles were not only in ultimate agreement with the traditional tenets of their faith, but served to enforce, if not to formulate, them. As a result, his purpose could be achieved by a line of thought in which Jewish Scriptural beliefs were blended with Platonic, Stoic, and Pythagorean ideas. It may be noted that this process was no new thing; it dates back at least as far as the Septuagint (beginning B.C. 280).

The means adopted by Philo to fulfil his programme hinge upon the famous allegorical method. It is assumed that the Scriptures possess a double sense. The one appears on the surface in the literal statements; it is the "lower" meaning, hence Philo's attacks upon "the sophists of literalism." The other, hidden and spiritual, is manifest only to the trained thinker, the "initiate." The desiderated identity of Jewish and Greek conceptions was to be proven by showing that the latter constitute the esoteric teaching of the former. Philo developed this view, current in rabbinism ere his time, to an unprecedented degree. Thus Moses becomes, in the language of Oriental occultism, the hierophant of the mysteries concealed in the Scriptures, Adam is pure reason, Eve the senses, the serpent desire, Noah the type of righteousness, Abraham virtue gained by higher wisdom, Jacob virtue acquired by practical experience, Rebecca patience, Rachel physical beauty, the ark of the covenant the intellectual world, the cherubim the chief *Logoi* who proceed from the *Logos*, who, again, proceeds from the ineffable Deity, and so on. Accordingly the system, such as it is, supplies the full exposition of these latent, allegorical implications—it is the theory of the history, the essence of the veiling prose recital. The same method had been applied by the Stoics to the Greek poetical myths, so that Philo stood upon doubly familiar ground. Obviously enough, of course, such exegesis implies that the thinker knows how to reach the object of his search—he has a key; thus a group of dynamic conceptions is presupposed. In this we find Philo's philosophy properly so styled—a species of theosophy.

Being a theosophy, Philo's thought is based primarily upon the doctrine of God. This, in turn, was influenced powerfully by the strong tendency of the age to separate between God and the world, with an attendant elevation of the former and depreciation of the latter. Hence, too, that vague craving for a new revelation wherein Philo's Jewish outlook found its opportunity. On disengagement from the imaginative, often irrelevant, accompaniments with which he surrounds it, his idea of Deity is found to contain a curious admixture of Jewish and Platonic factors; these, again, lead to certain consequences, derived mainly from Stoicism as to matter, and from Pythagoreanism as to form; Oriental elements also affect the last. According to Philo, then, man may apprehend the existence of God by inspection of the universe, and by revelation; on the contrary, he can never know how God exists. The real being of Deity must remain hidden from him in the nature of the case, because it possesses no qualities. So, like the classical Greeks, Philo holds that God is the eternal, immutable Reason; and with pre-Stoic thought he emphasises, even accentuates, the great gulf fixed between God and the world. As a result, there can be no living God in the Hebrew sense, because God is unchangeable, as Plato, and, even more emphatically, Aristotle, taught. On the other hand, as in Hebrew religion, God lives for Philo, possesses a personality, can reveal Himself. His adoption of Platonic dualism enables him to maintain this over against Stoic monism. In a word, the pressure of Hebrew faith upon Greek speculative conceptions makes it necessary to arrange a medium of revelation. Philo accomplishes this in his second great doctrine—of the *Logos*.

Man's world is a lower sphere too imperfect for the real presence of the Deity, who would be smirched by the contact. Nevertheless, it *is* a cosmos, testifying everywhere to rational meaning; therefore, it must be pervaded by an indwelling reason. Thus the Stoics thought, and developed a species of pantheism. No Jew could adopt this view *and* continue to maintain his national monotheism. But the conception of some kind of Divine effluence seemed indispensable to Philo. Consequently he speaks of the *Logos* as a "second" Deity, having an existence of its own *over against the world*, because it embodies the activity of the true God. God creates all things indirectly by His *Logos*, and this *manifestation* always retains an operative, or dynamic, character. Quite clear as concerns its independence of the physical universe, the status of this "proceeding" is by no means clear as concerns God. Inevitably, Philo fails to be decisive here. His Judaism inhibits him from dealing with the *Logos* outright as a "second person," while his Hellenism draws him towards an identifica-

tion of it with God, as an issue of Divine potency. Faith compels him to monotheism, reason would involve him in a pantheistic or emanational theory. As a matter of fact, he intends the *Logos both* to mediate between God and the world (thus giving it the imprint of personality), *and* to be the presence of God's creative power in the world (thus reducing it to the level of a "Word" or active quality, like "Wisdom" —no more). Apparently he was content to let the apposition rest unhealed. Nor did this subterfuge oppress him, because his main interest was in religion rather than in metaphysics. The inevitable vagueness of theosophy, as compared with the scientific precision of philosophy, saves him here. It satisfies him that the *Logos* effects certain results in and for man; especially it is "the power of God unto salvation." This is enough—the metaphysical problem lapses. As man enters into communion with the *Logos* he *becomes*, as Philo says it *is*, "the Son of God." Accordingly the diremption of human life is surmounted, and the most difficult, distressing questions fall away. It is impossible to enter here upon the intricate question of the relation between the Philonian conception and that of the fourth Gospel. The balance of present evidence is that the author of the Gospel obtained the *Logos* atmosphere from Philo, although his treatment of the details, especially as respects incarnation, was subordinated to different ends, and developed amid other associations. Briefly, the phrase "Son of God," as applied to the *Logos* in the Gospel, has no more than a verbal identity with Philo's expression; nevertheless both men are impelled to this fundamental position by the same problem. Philo presupposes also a multiplicity of Divine forces inferior to the *Logos*. Among these are the Platonic Ideas, now ranked as efficient causes, thanks to Stoic influence; the angels of Judaism and the demons (gods) of heathenism. Ultimately, then, God remains the reasonable "form" of the world, while matter, a "second principle," at first an indistinguishable mass, appears to us in the definite objects of daily experience through the constant operation of the intermediate forces, of which the human soul is one. Escape from the "prison house" of flesh is thus a necessary end, and Philo's ethics contain a distinct ascetic infusion.

Philo's writings serve to show how completely he applied Hellenistic ideas within a Jewish matrix. The principal remains belong most probably to three works, all commentaries on the Pentateuch and the Mosaic law. Of these the popular presentation, written for the information of the Hellenistic world in general, rather than for the scholarly "initiate," has come down most complete. There are at least seven other treatises, of which the most attractive is that descriptive of the causes that led to the Roman embassy, and of the repulse encountered. Some eight works attributed to Philo are in dispute. The most important of these is, probably, *Concerning the Contemplative Life*, where moral asceticism and monastic communities are extolled.

For the English reader the most succinct account of Philo, particularly of his works, is to be found in E. Schürer, *A History of the Jewish People in the Time of Jesus Christ*, division ii. vol. iii. pp. 321f. (Edinburgh, 1886); compare the same writer's article in the *Encyclopædia Britannica*. An excellent account is also to be found in *The Jewish Encyclopædia*. The most elaborate English work is James Drummond, *Philo Judæus; or the Jewish-Alexandrian Philosophy in its Development and Completion* (2 vols., London, 1888). A general account may be found in Heinrich Ewald, *The History of Israel*, vol. vii. pp. 194f. (London, 1885); and in A. Hausrath, *A History of New Testament Times*, vol. i. second division, chaps. 4–6 (London, 1885); the treatment of Philo, and especially of his writings, is one of the disappointing portions of this history, which gives a picturesque review of the general situation in culture. H. Graetz, *History of the Jews from the Earliest Times to the Present Day* (London, 1891), gives an account of the causes and results of Philo's embassy to Rome (vol. ii. pp. 183f.), and a strongly pro-Jewish presentation of the manner in which Philo exalted Judaism at the expense of heathenism (*ib.* pp. 206f.). The best English discussion of the relation between Philo and the fourth Gospel is Ernest F. Scott, *The Fourth Gospel, its Purpose and Theology*, pp. 54f., 145f. (2nd ed., Edinburgh, 1908). In F. C. Conybeare, *Philo about the Contemplative Life* (Oxford, 1895), a discussion of the authenticity of this treatise is to be found, and one may gather from it some of the influences which moulded Philonian ethics. An English translation of Philo's writings has been made by C. D. Yonge (Bohn's Library); the Greek text of T. Mangey is the one cited usually. Full references to Philo literature are given in Schürer as above, whom it is well to consult in the last (4th) German edition for the latest information.

R. M. WENLEY.

JOSEPHUS, FLAVIUS

Is a most important figure in the group of authorities for the period of the origin and early spread of Christianity. We are dependent upon him for our knowledge of conditions in Palestine, and, to a lesser extent, of the relations between the Jewish world and the religions, society, and government of the Roman empire. He was born at Jerusalem A.D. 37–38, and died at Rome in the early years of the second century, when we do not know exactly. On both parental sides he sprang from the highest rank of the priestly aristocracy, and enjoyed the advantages conferred by wealth and position. He received a thorough education, becoming intimate with the culture of the Pharisees and Sadducees, while a knowledge of Greek familiarised him with Hellenistic ideas. By his own account, he was already expert in the traditions of the elders at the age of fourteen. At sixteen he forsook learned circles at Jerusalem, being moved probably by current apocalyptic revivals, and withdrew to the desert of Engedi, in order "to slake his thirst for knowledge." He spent some three years here, placing himself under the tutelage of Banus, an Essene hermit, and practising severe asceticism. Belief in the occult, and in magic, shared by him with his contemporaries, was confirmed by this experience, as was his devotion to the law and to ceremonial purity. Accordingly, when he returned to Jerusalem, he did not join the Sadducees, as might have been anticipated from his social position, but became a Pharisee. He explains for the benefit of his Hellenistic readers that the Pharisees are like the Stoics; a most significant intimation, for it throws a flood of light upon his cosmopolitan point of view. From A.D. 52–66 the misgovernment of the Roman procurators, Felix, Albinus, and Florus, and the anarchy at Jerusalem under Annas, the High Priest (62), inflamed the people, the patriots first, and then the plundered aristocrats, against Roman rule. The brief respite under Festus seems to have abated the zeal of the upper classes, among whom Josephus moved. Thanks to this friction, many malcontents were sent to Rome, and thither Josephus repaired, probably in 64, to intercede for some priests whom he knew well. Like Paul, he was wrecked on the voyage, rescued with a remnant of his fellow-passengers, and landed at Puteoli. There he met Alityrus, a Jewish *mimê* (actor) popular in Neronian circles, who gained him access to the empress Poppæa, at Rome. Poppæa, herself a Jewish proselyte, espoused his cause. He concluded his mission successfully, and returned to Jerusalem shortly before the revolt of 66, bearing valuable presents from her. More important was the object-lesson he had learned in Roman wealth and power. This served to confirm him in the idea, incipient possibly under Festus, of a *modus vivendi* between the Jewish leaders and the Roman government. In common with his rank, he held aloof from the war of liberation, but, with the directing classes generally, was swept into it by irresistible popular demand. The second period of his life coincides with the terrific struggle that ensued.

After the disastrous evacuation of Jerusalem by Cestius Gallus, the aristocracy joined the revolution and filled the chief offices, Josephus being sent to Galilee as civil and military governor. This was the point of greatest strategic importance. The appointment of a student by nature and nurture to a position of such military responsibility is remarkable, and must be traced to social influence and political exigency. Josephus' conduct of the preparations for defence embittered the patriots, who suspected him of collusion with the Romans, and, led by John of Gischala, a Zealot extremist, appealed for his removal, without success; his friends were too powerful, himself too adroit. Whatever may be said of his later literary life, Josephus was a man of the world in practical matters. His half-hearted policy, with its greatness in small things and smallness in great things, has been the subject of denunciation. More than likely he was convinced that resistance would be useless in the long run, and had an eye upon his own fate in what he regarded as the inevitable issue. At any rate his measures were not calculated to check Vespasian with opposition such as might have been forthcoming from a commander animated otherwise. After many dangerous incidents and hairbreadth escapes, concerned not least with his own people, Josephus, himself a fugitive before the Roman army, was shut up with his troops in Jotapata, a stronghold on the north of the lake of Gennesaret, in May 67. The place was defended with desperate valour for forty-seven days, when Titus surprised the weary garrison, scaled the walls under cover of a fog, and put the inhabitants to the sword. Josephus fled for refuge to a cave, where he preserved his life from his associates by the

aplomb that never forsook him. Discovered at length, he was taken to Vespasian's camp, where he plied the superstitious soldier with the arts of the mystagogue, predicting his elevation to the purple—an event that actually occurred two years later. Vespasian treated him well, extracting useful information in return. The infatuation of Titus for Berenice, which began now, gave the Jewish aristocrats a new source of influence with the Roman generals, to Josephus' benefit doubtless. At all events, when Vespasian was proclaimed emperor, he liberated his captive, who was taken by him to Alexandria forthwith. According to Roman custom, Josephus assumed the family name of his benefactor, and was known thenceforward as Flavius. He returned to Palestine with Titus, and from the Roman camp witnessed the appalling events that preceded and accompanied the siege and sack of Jerusalem. Here he was in frequent peril, not only from the Roman soldiery, who attributed their repulses to his machinations with the Jews, but also from his countrymen, who regarded him as a base traitor, and tried to kill him, when he went out as Titus' representative to negotiate capitulation. But, thanks to his adroitness as a courtier, he retained the favour of the Flavians through good report and evil. After the siege he accompanied Titus to Rome for the triumph, and the imperial city was to be his future home. With this extraordinary series of adventures the second period of his life closed. So well did he stand with the imperial family that he was relieved of anxiety for life. A royal house lodged him, a pension was bestowed upon him, he received a fertile estate in Palestine, was exempted from tribute, and admitted to Roman citizenship. In a word, the Jewish Pharisee gave place to the Hellenistic literary man, who became an invaluable intermediary between the empire and his own folk, at least from the Roman imperial point of view. Apart altogether from personal questions, his position at Rome is of profound significance as an indication of the influence wielded by Jews throughout the empire at the time, and as an illustration of Roman policy towards distinguished men of other races and faiths, provided they were willing to support the Latin overlordship.

The works that constitute Josephus so invaluable an authority are as follows :—

I. *Concerning the Jewish War*, completed before the death of Vespasian (A.D. 79). Written originally in Aramaic (not extant now), the author's mother tongue, it was translated into Greek by Josephus himself, who prepared for the task by taking lessons in Greek composition, and learned to use this language fluently. The author's division into seven books is as follows : i., the history from Antiochus Epiphanes (B.C. 175) to Herod the Great (B.C. 4) ; ii., from B.C. 4 to A.D. 66, including the first phases of the war ; iii., events in Galilee in 67 ; iv., subsequent events till the investment of Jerusalem ; v. and vi., the siege and capture of the Holy City ; vii., the course of the insurrection after the fall of Jerusalem. With all its defects, common to it with other histories at that time, the work is most important, because the production of an actor in the drama and an eye-witness of its tremendous close, and because Josephus had access to Roman State documents. Naturally, he glorifies his own people, so far as compatible with his position at Rome, and his history is " romantic " in this respect. The portions most open to question concern the part played by himself. Here his manifold defects of character must occasion grave doubt. But, on the whole, as history then went, the *War* is a careful performance. Its *general* credibility must be granted, even allowing for the lack of accuracy permitted to historical writers in that age. Our defensible suspicion of, even contempt for, the character of the writer should not be permitted to exert bias in this regard.

II. *The Antiquities of the Jews*, finished about A.D. 94. Josephus divided this work into twenty books, and dealt with the entire history of his people till the war of 66. The books fall into five groups : (1) bks. i.–x., from earliest times to the close of the Babylonian Captivity, that is, parallel substantially with the OT. ; (2) bk. xi., the Persian period of Cyrus ; (3) bks. xii.–xiv., the Hellenistic period, from Alexander the Great, including the Hasmonæan dynasty, and events till the reign of Herod the Great ; (4) bks. xv.–xvii., Herod's reign (B.C. 37–4) ; (5) bks. xviii.–xx., from the death of Herod to A.D. 66. The work is dominated by a distinct tendency. The Jews were suspected, when not hated, in the Roman world, thanks largely to themselves. Josephus attempts to place them in a better light, and to explain the Scriptures to the Gentiles. In short, he addresses himself, not to his own folk, but to the educated classes in Græco-Roman society. For this reason he often softens Scriptural history and omits offensive incidents. The early Hellenistic period is treated sketchily (a most unfortunate gap), while Hasmonæan times are covered largely at second-hand from authorities like Strabo ; the same may be said of Herod's reign, where Nicolas of Damascus is the chief source. The concluding books are constructed loosely. On the other hand, the preservation of excerpts from lost writers, the lists of High Priests, the full consideration of Roman affairs from Caligula, and the incorporation of imperial State papers, afford material of great moment to modern investigators. Perhaps the most striking feature of the work is its total failure to appreciate the spiritual elevation of Jewish religion at its moments of deepest inspiration. The Pharisee in Josephus, and his Hellenistic cultural associations,

caused this obliquity, which, negatively, offers many hints regarding religious conditions at the time.

III. The most impressive of the writings was composed probably just after the *Antiquities.* Since Jerome's time it has been known as *Against Apion*, but is better described by an older title, *Concerning the High Antiquity of the Jews.* It is essentially an apology for Jewish religion against heathen misrepresentation and traduction, in two books. Evidently Josephus wrote it *con amore*, hence its peculiar value. The exposition and defence of Moses and his legislation are warm, even eloquent; the attacks on Greek polytheism, as well as the references to authorities not extant now, are of special interest to the student. The acrid reply to Apion, descending to the level of vituperation, occupies a subordinate place. The whole work shows that its author could forego on occasion his customary attitude of worldly wisdom and calculating self-regard.

IV. Aside from its introductory and concluding chapters, the so-called *Autobiography* (*Vita*), written in the first years of the second century, is a misnomer. Stung by the attacks of Justus of Tiberias, an associate of Galilean days, who, in his *History of the Jewish War*, accused Josephus of heading the anti-Roman rebellion, our author dedicates his *Autobiography* to a reply. Little reliance can be placed upon its account of his career in Galilee. Indeed, he may be said to invert the facts. But Josephus' position at the Roman court rendered repudiation necessary, while his familiar connection with the Cæsars was calculated to give his explanation a colour that it cannot bear for us.

English readers who desire to obtain a fuller grasp upon the significance of Josephus may consult the following works with advantage. For a conspectus of the entire period, W. D. Morrison, *The Jews under Roman Rule* ("Story of the Nations" series, London); for a full analysis of the sources, and all co-operant circumstances, Emil Schürer, *A History of the Jewish People in the Time of Jesus Christ*, division i., vol. i. (Edinburgh, 1890); for an account (somewhat critical) of Josephus' transactions in Galilee, A. Hausrath, *A History of New Testament Times*, vol. iv. seventh division, chap. 2 (London, 1895). A very unfavourable presentation, from a Jewish source, is to be found in H. Graetz, *History of the Jews from the Earliest Times to the Present Day*, vol. ii. chap. 10 (London, 1891); against this may be set the objective article in *The Jewish Encyclopædia.* The most available translation in English is that of Whiston, of which there are many editions; the best English translation of *The War of the Jews* is that of Traill, edited by Taylor (1862). The best Greek text is that of Niese. Full references to Josephus literature, covering all possible points, may be found in Schürer, whom it is advisable to consult, for the latest information, in the last (fourth) German edition. R. M. Wenley.



Sennacherib before Lachish





Babylonian Priest

THE LANGUAGE OF PALESTINE DURING THE TIME OF OUR LORD

Up to the end of the eighteenth century it was assumed that the language of Palestine during our Lord's life on earth, and by consequence that in wh. His discourses were delivered, was ancient Hebrew, the language of Moses, of David, of Isaiah. This view seemed to be confirmed by the references to Hebrew in John, Acts, and Revelation; as in Jn. 19.[13], "the place that is called the Pavement, but in the Hebrew Gabbatha," so in v. 17, "the place of a skull, wh. is called in the Hebrew Golgotha." We find, however, on consideration, that these words are not Hebrew in the strict sense of the term, but Aramaic. Till within the last quarter of the past century it was practically assumed that Aramaic was merely a later debased form of Hebrew. That idea was finally disposed of by the discovery of the Aramaic inscriptions of Sinjirli, wh. dated fm. the time of Tiglath-pileser. Certainly most of the pseudonymic Jewish Apocalypses were written not in Aramaic but in Hebrew. As these, however, claimed to be the work of ancient patriarchs, and hence to be of great antiquity, it was needful, to give any verisimilitude to the claim, that they shd. appear in the ancient sacred tongue. It may be regarded as certain that at all events Hebrew in the stricter sense of the term was not the ordinary language of Palestine at the period in question. For more than a century now there has been no question on this point.

In more recent times it has been assumed very generally that the language of the inhabitants of Palestine at the period of our Lord's ministry was Aramaic. Most, however, have admitted that the country was essentially bi-lingual, using both Greek and Aramaic. Hence the question becomes narrowed down, and, as it is admitted that Greek was known by practically all the inhabitants, it really resolves itself into the question of the relative predominance of the two tongues—wh. was the most generally used. One method of approaching this question is to endeavour to discover what was the condition of things in neighbouring countries. The country in the nearer East of whose history and habits we know most at this period is Egypt. In that country Coptic had been almost entirely dispossessed by Greek. It is true sacred proclamations were engraved in ancient Egyptian, both in hieroglyphic and cursive characters, but these in the days of the Ptolemies and the Cæsars were always accompanied by a Greek translation—a thing that wd. have been needless had it not been that the majority of the inhabitants had ceased to understand easily the ancient tongue of the country. This is confirmed by the fact that the great mass of the papyri found recently dating fm. the reigns of the later Ptolemies are in Greek. These are not merely literary remains, copies of the works of Greek and classic writers, but private letters—letters even of schoolboys. Egypt had adopted Greek as its familiar language, tho' the sacred services of worship were carried on in Coptic. This practice of heathen Egypt of associating their ancient language with worship was carried over into the Christian Church, but the medium of business and social intercourse was Greek. In Cilicia we have fewer remains, yet the balance of evidence is decidedly to the same effect. Formerly, in the days of the Assyrian ascendency, whatever may have been the primitive language of Cilicia, Aramaic had become that of common use, as we learn from the Sinjirli inscriptions. This, however, had been totally dispossessed by Greek centuries before the days of our Lord's earthly life. In the third pre-Christian century the great lights of the Stoic schools were fm. Cilicia, and they all wrote in Greek, and a Greek university was set up in Tarsus. In the neighbouring island of Cyprus all the inscriptions except the very earliest are in Greek. Again, inland in Lycaonia, Greek was the language in common use; in this the apostles addressed the inhabitants, and in Greek they professed their faith in Christ. It is produced as a mark of special excitement, and perhaps religious fervour, that it was in the speech of Lycaonia they declared that "the gods had come down in the likeness of men," and recognised Hermes in Paul and Zeus in Barnabas, or whatever were the Lycaonian equivalents of these Hellenic divinities. The cripple whose cure caused the excitement understood Greek, for Paul saw that he had faith to be healed; he had listened understandingly fm. the first, and at last did so believingly. Altho' the evidence is yet scantier of countries to the east of Palestine, yet even here, where Aramaic had a much stronger hold, there is evidence of the prevalence of Greek. From the banks of the Euphrates philosophers came to teach in Athens. More of evidence than avowed and serious philo-

sophers is Lucian, the Voltaire, the most marked and influential writer of Greek, yet a native of Samosata in the centre of the Aramaic-speaking district. Earlier, in the end of the first Christian century, is the Assyrian sophist Isacus, whose eloquence in Greek is commended in the highest terms by Pliny. Juvenal refers to him: he must have early been in the habit of speaking Greek to have become so copious and accurate in its use. In Palmyra, altho' laws were proclaimed and engraved in Aramaic, as we know fm. inscriptions, even in regard to municipal dues on carts and carriages a Greek translation had to be appended, as if the ancient tongue was not "understanded of the common people." Nearer to the land of Israel was Phœnicia, and we find the Syrophœnician woman called a "Greek." These things being so, the *a priori* probability is very great that it was in Palestine as in the neighbouring nations. Indeed, had this not been the case, classic authorities wd. have adduced this peculiarity as one of the many in wh. the Jews were "contrary to all men."

Further, circumstances within Palestine tended to the same conclusion. All over Palestine were Greek cities, cities that prided themselves on their Hellenic culture and Hellenic civic rights. There was the Decapolis, the league of the "ten Hellenic cities": the number was really more, but that was the name assumed. Of these the majority were either in Palestine proper or on its immediate borders. Besides these there were cities in the Shephelah that claimed also to be Greek, as Raphia, Anthedon, Jamnia, Joppa, Apollonia, Cæsarea Stratonis, Dora, and Ptolemais. There were other cities, such as Samaria, Gaba, and Sepphoris, that were Hellenised. Justin Martyr belonged to the first of these, and he was essentially Greek; he seems to have known neither Hebrew nor Aramaic. All of these had mints, and were allowed to coin copper and silver money. On these coins the inscriptions, even far on in the Roman period, are in Greek. As to the cities of the Decapolis, the present writer, in the course of a couple of days' stay in one of them, Gerasa (Jerash), turned up scores of Greek inscriptions but never saw one in Aramaic. This was the case, altho' not a few of the names occurring had Semitic elements. The inhabitants of these cities spoke Greek and prided themselves on this. These cities were the markets of the surrounding country. This wd. constrain even the country people to master Greek, also. The territory formerly Philistine, as also the territory of Tyre and Sidon, and that of the Syrian kingdoms or governments, all predominantly spoke Greek, and with these there was a constant unrestricted intercourse on the part of the Jews. This wd. necessitate and imply a very general knowledge of Greek among the Jews.

A slight contributary evidence of the prevalence of Greek may be found in the number of Greek words in the Mishna, and the nature of them. Matters connected with *war* and *civil government* are designated by Greek terms; thus the provincial governor was called *hēgemōn* and his province *hēgemonia*. An army was *estratīa* (στρατία), war *pōlemōs* (πόλεμος), pay *'opsonīa* (ὀψώνιον), &c. The rulers of a town were called *'arche* (ἀρχή) collectively. Even the most essentially Jewish council, the Sanhedrin, derived its name from συνέδριον, the prosecutors *quṭīqōr* (κατήγορος), an advocate *pareqleṭ* (παράκλητος). Even the reserved right to recall a loan without reference to the Sabbath—even this specially Jewish arrangement—was known by the Greek name *prozebūl* (προσβολη). Trade and commerce showed the effects of this Hellenisation: a pen was *qalamos*, an account book *pinaqs* (πίναξ). So with dress, *etzṭolith* (στόλα); *sandal* (σανδάλιον), *sūdarīn* (σουδάριον). Furniture also, *seefsal* (*subsellium*); a seat, *qathedra* (καθέδρα); a bowl, *phīlī* (φιάλη); a wine barrel, *phiṭos* (πίθος). These examples—a selection fm. a multitude—are drawn, of course, from the Mishna, wh. was not committed to writing for nearly a century and a half after our Lord's crucifixion, yet the number of them occurring in a work devoted to purely Jewish questions, written by those who boasted themselves on their Hebrew purism, exhibits the extent to wh. in the last quarter of the second century, Hellenism had permeated Jewish conversational language. This implies that the process was not recent; the writers of the Mishna wd. have avoided everything recent that related them to the Greeks. It really meant that these rabbins were obliged to use these words if they wd. be understood.

Connected with this is the number of purely Greek names we find in Josephus. Altho' the sons of Mattathias and his grandsons all bear Hebrew or Aramaic names, his great-grandsons, the sons of John Hyrcanus I., all bear Greek names—Aristobulus, Antigonus, Alexander. With the exception of John Hyrcanus II. and his grand-daughter all the later Asmonæans bore Greek names. Altho' the Herodians were anxious to commend themselves to the Jews, their subjects, they all bore Greek names except Phasael, the brother of Herod the Great.

Further, we know that the process of Hellenisation had not only begun but had been carried a considerable way before the time of the Maccabees. The younger Jews, to the horror of their fathers, became addicted to the games of the Palæstra: and the drama too was introduced; for this Philo is our evidence. In their eagerness for the games the younger Jews were even ready to obliterate the covenant sign of their Judaism. Of course there was a reaction when Epiphanes attempted to hasten

the process and Hellenise their religion—then the Jews resisted. Still in everything else the process of Hellenisation may be supposed to have gone on, as proved by the general use of Greek names and the eagerness with wh. Judas Maccabæus strove to find allies among the Greek republics even while fighting with the Grecian forces of Epiphanes.

We would finally refer to the rarity of any reference in Josephus to an interpreter being used: in two of the cases where it is mentioned the reason is assigned for it wh. wd. imply that had the reason not existed an interpreter wd. not have been employed. In the first case (Jos. *BJ.* V. ix. 2) Titus sent Josephus to speak to the Jews in their own language, "for he thought they might yield to the persuasion of a fellow-countryman." In the second instance (Jos. *BJ.* VI. vi. 2) Titus appointed an interpreter as a sign that he, the "conqueror," wd. not talk directly with them. That in other instances Josephus was employed to speak to the Jews, besieged as they were, in their own tongue, was simply that he imagined that they wd. be more easily influenced by a fellow-countryman speaking in their own tongue. He names many of the localities as if they had Greek names, whereas others he calls by Aramaic names—an evidence that these places had Greek names among the people. When trials are carried on, as that of Herod's son Antipater, as Varus was present, and different Greek-speaking persons intervened, the trial must have been in Greek (Jos. *Ant.* XVII. v. 2–7).

We have in the preceding portion of this article drawn our evidence from sources external to the NT. The book of Acts gives what transpired after our Lord had left the earth; what the apostles did may be an index to what our Lord had done. Two instances are mentioned in wh. Aramaic was used. The first is when Paul addressed the multitude from the stairs of the Fort Antonia (Ac. 21.[40]); we are told he spake to them in the "Hebrew tongue." The result of this was that "they made the more silence" (*μᾶλλον παρέσχον ἡσυχίον*): they wd. have listened, but the language of the home charmed them to the greater silence—they wd. have understood him had he spoken to them in Greek. The next case is Paul's account of his conversion before Agrippa (Ac. 26.[14]): he says he was addressed in "the Hebr w tongue"—a statement that implies that he might have been addressed in Greek. Further, we know there were Greek—or at all events Grecian—synagogues in Jerusalem: synagogues, that is, of those whose language was Greek, who presumably knew no other tongue, or at all events were so much more familiar with it than with Aramaic that they worshipped with greater comfort in that tongue. It must be noted also that the deacons appointed by the apostles, while presumably Jews, with the single exception of Nicolaus of Antioch, yet all bear Greek names. Prof. Roberts has dwelt on the phenomena of Pentecost. While they all heard in their own tongue "in wh. they were born" the wonderful works of God, they must have had a common tongue to express their wonder, and this must have been Greek. One point he does not note, that Greece is the one country the language of wh. is not represented. No Greek says that he hears in his own tongue the wonderful works of God—because he was being addressed in Greek, as every one expected to be: that was not regarded as a marvel. Peter, then a fisherman, declared unlettered, yet spoke Greek. When Paul is tried before the Sanhedrin, the Roman chiliarch is able to understand the questions in regard to wh. Paul is put on trial, wh. he cd. do were the proceedings carried on in Greek, but not if Aramaic was the language of the court. This, however, we wd. not press, as, however unlikely in the circumstances, interpreters mt. be employed to inform Lysias of what was done.

But from the Gospels our principal proofs must be drawn. We find only three instances in wh. our Lord used Aramaic. When He addressed Jairus' daughter and recalled her to life He said *Talītha qūmi* (Mk. 5.[41]). Why is that instance singled out? If our Lord was in the custom of speaking Aramaic there was no reason in mentioning this fact. If, however, He was not so accustomed to do, then we have a revelation of tender consideration: the little girl is awakened fm. the sleep of death in the very same words in wh. she had been often awaked by her mother or her nurse. The next is Mk. 7.[34]—*Ephphatha*, "Be opened." Here there was a suitability in causing the man who had been till now deaf to hear first in the home language of Palestine. The last instance is the most sacred instance of all, the cry upon the cross, *Eli, Eli, lama sabachthani.* This is natural; many instances there are of men returning to the language of childhood in the article of death. Moreover, He may have learned the 22nd Psalm not in Hebrew but in Aramaic, when a child at His mother's knee. It is to be noted that the mob around the cross seem not to have thought that He wd. repeat a portion of a psalm in Aramaic, but that, being a claimant to the title of Messiah, He naturally wd. be calling on Elias. Here there is a point to be noted. *Eliyahu* does not naturally lend itself to this misconception, but if they had expected Him to call out in Greek then *Elia* wd. be quite naturally and easily misheard for *Eli*. There are besides individual terms as *Raca*, in contrast to *More*, the one Aram. and the other Greek—a use that seems to point to the idea that descending to the vernacular gave an additional insult—involved profounder contempt. We find the same among ourselves: the use of a provincial term of contempt

implies deeper contempt than if the term used is one that has classic usage in its favour. This wd. imply that our Lord spoke the Sermon on the Mount in Greek. Another case is the use of *Qorban*, the technical word for a consecrated offering: this rather implies that our Lord spoke Greek and inserted this one technical word, tho' we admit that this is not to be pressed. The use of *Abba* by our Lord in Gethsemane also really points to the rest of it being in Greek, and not, as Zahn wd. claim, that it was in Aramaic.

We have mentioned the numerous Greek names to be found in Josephus, and that the seven deacons had all Greek names. We find further that two of the apostles had Greek names, Andrew and Philip. Another has a name that is at all events half Greek—Bartholomew—Bar Tolmai, the son of Ptolemy. Thomas, we are told, was also called Didymus. He was known as commonly by the Greek translation of his nickname as by the Aramaic original. Of those with whom our Lord came in contact was the blind beggar at Jericho, Bar Timæus: that too is a Greek name. Simon of Cyrene, whom the soldiers compelled to bear the cross, certainly has a Jewish name, but his two sons have foreign names, the one Greek and the other Latin, " Alexander and Rufus." The Syrophœnician woman, who, we are informed (as noticed above), was a Greek, speaks to Him and is addressed by Him in a language she understands: she understands the language in wh. He speaks to the disciples, and takes advantage of the turn He gives to His objection to formulate a new plea. When the Greeks desire to be introduced to Him He continues His discourse about their coming—there is no evidence that there was any change. "The ruler of the Jews," the second vice-president of the Sanhedrin—if we may rigidly render the title our Lord gives him, " the Master of Israel "—had the Greek name of Nicodemus. We see that all classes, rulers in the Sanhedrin, beggars by the wayside, ordinary tradespeople, had Greek names; this proves the great prevalence of them. In regard to this, a point has to be noted: while between all European nations the commonest names are really present in all of them in slightly different forms, as John, Juan, Jean, Giovanni, Johan, the relationship between Jewish and Gentile names was more remote. Many of the Jewish names involved the sacred name YHWH, and many of the Greek names involved the names of heathen deities. If the Jews had such names as Zechariah and Jehohannan (Joannes), the Greeks had Diotrephes and Apollonius (Apollos): names cd. not therefore be translated out of Aramaic into Greek—a new Greek name had to be adopted. The fact, then, that while they had, so many of them, two names, some of them were so generally referred to by the Greek name alone, wd. seem to prove that Greek, not Aramaic, was the language generally used. Altho' occasionally (twice, in fact) the Aramaic Cephas is used, the Greek Peter is immensely in the preponderance; the cases are, where our Lord gives him the name and in Paul's reference to him in the Epistle to the Galatians. A parallel case may be found in the Spanish gipsies, who, as we know fm. Borrow, have a name in the family and a name for their Spanish neighbours. They all know Spanish and speak it in public, altho' in the family they speak Gitana. Were any one to address a crowd of them in Spanish they wd. perfectly understand what was said, but they wd. be more moved if they were addressed in the tongue of their tents.

Quotations from the OT. in the NT.—That in recording quotations made or in making them the evangelists shd. in general quote fm. the Septuagint does not prove anything. In translating a theological work fm. German into English the translators will generally take the AV. of passages quoted in the original prob. in Luther's version, unless some point is made clearer by retaining Luther's words. In regard to these quotations we must bear two things in mind: first, that there was then no habit, as there is now, of verbally accurate quotation fm. prose writers; further, the possession of the Scriptures, while probably general enough, did not make them easy of quotation. The bulky papyrus rolls wd. not be convenient to handle, so accurate quotation is not to be expected. Further, we cannot deduce anything as to usage in Palestine from Paul's custom in his epistles, wh. were directed to churches composed largely of converts fm. heathenism, whose native language was Greek, and whose acquaintance with the books of the OT. was made through the medium of the LXX. In the case of the Epistle to the Hebrews and the Epp. of James and Peter the case is different; they were avowedly written to Jews. Only in one case in Hebrews (13.[5]) is the quotation nearer the Hebrew than the Greek. There are four quotations in James; one of these (2.[11]) differs fm. both the LXX and the Massoretic; all follow the Greek against the Hebrew. Of the more numerous quotations in 1st Peter only one is nearer the Hebrew than the Greek; in most of the other cases the quotations are all but verbally accurate, the variations being such as follow fm. *memoriter* quotation—a method of quotation wh. implies that the apostle used Greek commonly even in his study of the Scripture.

When we come to the Gospel a new phenomenon meets us. Generally stated, it is this: As a rule, when the evangelist quotes our Lord's words the agreement with the LXX is close. In the case of Matthew and John, and to some extent Mark, when the evangelist himself quotes he is in closer agreement with the Hebrew. We naturally do not see this distinction in Luke, who, being a Greek, used the Greek received version. Such a statement

must be confirmed by examples. There are ten quotations in the first four chaps. of Matthew's Gospel; six of these are quotations in the narrative, three are made by our Lord Himself, and one by Satan to our Lord. The first (Mw. 1.[23] fm. Is. 7.[14]), "Behold, a virgin shall conceive and bear a Son, and *they* shall call His name Emmanuel." The Heb. in this passage has "*she* shall call," the LXX "thou," wh. are liker in the square character; but the *tau* and *vau* of the angular script are very like, and if *vau* is written instead of the *tau* we have the third pl. instead of the third sing. fem. or second sing. masc. The Greek phrase for "conceive" is different in the evangelist fm. the LXX. In Mw. 2.[6] the evangelist diverges fm. both Heb. and LXX, especially by inserting a negative; the rest of it is evidently translated directly fm. the Hebrew. Translating אַלֻּף as "prince" was possible to one reading the Heb., but impossible to one with only the Greek before him. So too Mw. 2.[15] agrees with the Heb. against the Greek. The phenomena presented by Mw. 2.[18] (Jr. 31.[15]) indicate that the evangelist quoting fm. the Heb. was influenced by acquaintance with the LXX, so as to choose κλαυθμὸς and ὀδυρμός for "lamentation and bitter weeping," but adds πολὺς to represent *tamrûrim*, "bitter"; the rest is fm. the Heb. In the case of Mw. 3.[3] the LXX is very close to the Heb., and in what difference there is the evangelist leans to the LXX. The next chap. records the temptation of our Lord. Our Lord (Mw. 4.[4]) quotes Dt. 8.[3] verbatim fm. the LXX. In the second temptation the devil quotes fm. Ps. 91.[11, 12] in agreement with LXX, so our Lord's answer is also verbatim fm. the LXX. At first sight there seems a variation in v. 10 as compared with Dt. 6.[13]; in the LXX there is φοβηθήσῃ, while in Mw., as also in Luke, it is προσκυνήσεις. But the Codex Alexandrinus here differs fm. the Vaticanus, wh. supplies the standard text by reading προσκυνήσεις. The Sermon on the Mount may be omitted, as there are in it no real quotations. In Mw. 8.[17] comp. with Is. 53.[4], a quotation that occurs in the narrative. The Heb. as translated by AV. reads, "He hath borne our griefs and carried our sorrows." The LXX renders, "This Man bears our sins and is grieved on account of us," whereas Mw. according to AV. is, "Himself took our infirmities and bare our sicknesses." This again is a case where the evangelist has translated direct fm. the Hebrew, but has been influenced by a reminiscence of the LXX, with wh. he was well acquainted. The next case is fm. our Lord's lips (Mw. 9.[13], also 12.[7], fm. Ho. 6.[6]): here the LXX. has been strengthened fm. the Heb. The LXX reads, "I will (θέλω) mercy rather than sacrifice." The Heb. AV. has, "I desired mercy and not sacrifice." The Gospel version is, "I will have (θέλω ἔλεος) mercy and not sacrifice (θυσίον)." The fact that the words chosen are those used by the LXX impels one to believe that here our Lord quotes fm. the LXX but strengthens it by bringing it into closer accord with the Heb. The next case is one in wh. there is no close agreement either with the Heb. or the LXX. In Mw. 11.[10] it is, "Behold, I send (ἀποστέλλω) My messenger (ἄγγελος) before Thy face (προσώπου), and he shall prepare Thy way before Thee." The LXX reads (Ml. 3.[1]), "Behold, I send out (ἐξαποστέλλω) My messenger (ἄγγελος), and he shall survey the way before My face (προσώπου)." The Heb. as rendered by AV. is, "Behold, I will send My messenger, and he shall prepare the way before Me." The words chosen suggest an acquaintance with the Septuagint. The long passage in Mw. 12.[18-21] quoted by the evangelist has no connection with LXX: very few of the leading words are the same. In the second clause there is an instance that proves Matthew's independent use of the Heb. The Heb. is *nathatti rûḥi 'alaye*, in the LXX we have ἔδωκα, taking *nathan* in its more common sense, whereas the evangelist has θήσω. In the parabolic discourse of our Lord in Mw. 13. there are two quotations, one of them, in our Lord's words (vv. 14, 15), from Is. 6.[9, 10], wh. is verbatim fm. the LXX. It is to be observed that this quotation occurs four times in the NT. The other is introduced by Mw. himself fm. Ps. 77.[2]; in it, while the first clause is verbatim fm. the Septuagint, the second is a translation fm. the Hebrew. It ought to be observed that the first clause here is close to the Heb., only the number is different, sing. in the Heb. but pl. in Mw. and the LXX—a difference that may indicate a difference of reading in MSS. of A.D. 30 fm. that of the Massoretes. We have two quotations by our Lord Himself in chap. 15.: in both cases the LXX is followed even when its rendering is incorrect. The quotation by our Lord of Gn. 2.[24] in Mw. 19.[5] in the question of divorce is interesting; it agrees with the LXX except in two particulars—it omits the pronoun after "father," and the proposition wh. is combined with κολλάω—just the variations that a person familiar with the LXX mt. make when quoting fm. memory. It is to be noted that as Heb. and Aram. tend to repeat the possessive pronoun after each noun, the total omission of the pronoun indicates that neither Hebrew nor Aramaic was dominant in His mind. The next two quotations in this chapter are also made by our Lord, and agree verbally with the LXX. When, however, Matthew (21.[5]) quotes fm. Zechariah (9.[9]), it is very freely—nearer to the Hebrew than to the Greek. There are three other quotations in this chapter. These are all in the words of the Lord Himself, and all in close agreement with the LXX. In the following chapter there are five quotations, one made very freely by the Sadducees to Christ (Mw. 22.[24]): indeed this may be regarded as a statement of the

Mosaic Levirate law without any special attempt at quotation. The other four are quoted by our Lord, and are close to the LXX. The only exception to what we have found to be our Lord's habit is the quotation fm. Zc. 13.[7] in Mw. 26.[31], wh. is close to the Hebrew tho' not identical with it. The next quotation (Mw. 27.[9, 10]) is fm. Zech., named by the evangelist "Jeremiah": this is taken fm. the Hebrew with transposition of clauses. We need not proceed further; we seem to ourselves to have proved our case; our Lord's practice was to quote fm. the LXX, and Matthew's to quote fm. the Hebrew. That Matthew shd. do so is natural when we bear in mind that according to an unbroken tradition he wrote his Gospel originally in Aramaic—a tongue as cognate to Hebrew as Dutch to German. It may have been that it was not directly fm. Hebrew that Matthew translated his quotations, but fm. a traditional Aramaic Targum wh., altho' unwritten, was handed down nearly unchanged. There is, however, no such close resemblance to be observed between the quotations of Matthew and the Targum of Jonathan as might be expected were this true: thus in Mi. 5.[2], quoted in Mw. 2.[6], Jonathan does not insert the negative. When Matthew translated his Aramaic Gospel into Greek, as Josephus did his history, he may have retained the resemblance to the Heb. in his quotation. The point, however, to be explained is the regularity with wh. our Lord's quotations agree with the LXX as against the Heb. If our Lord was in the habit of quoting the OT. fm. the LXX that wd. explain this. But this wd. imply that our Lord spoke Greek. When Matthew translated his Gospel from the Aram. in wh. he had composed it into Greek, while he appears to have translated his own quotations directly, in regard to his Master's he has conformed with more or less accuracy to the LXX. The only motive for this difference of treatment must have been that this more accurately represented the facts of the case. In Mark there are two cases where the quotation does not seem to be in accordance with the LXX, one fm. the lips of our Lord and the other fm. the evangelist. The first of these (Mk. 14.[27] quoted fm. Zc. 13.[7]) exactly coincides with Mw. 26.[31]. The difference is not great; in our Lord's quotation the main differences are the difference of tense in the verb for "smite," and the difference of number—"shepherd" instead of "shepherds," as it is in LXX, and a different word for "scattered": indeed ἐκσπάω can scarcely be said to be an adequate translation of פּוּץ. The sentence looks a reminiscence of the LXX corrected fm. the Heb. The other (Mk. 15.[28]) in the narrative is nearer the Heb. than the Greek. In one case in Luke there is a manifest difference between the text of the quotation in the Gospel and in the LXX, *i.e.* in 2.[23, 24], but in neither is the resemblance close to the Heb. In the case of the fourth Gospel it is difficult to come to a decision. John seems to act more independently of his sources than do the other evangelists.

Altho' Acts as written by Luke might be supposed to be completely Hellenised, as having been written by a Greek, yet in the opening chapters, where he must have used written authorities or got in conversation the evidence of persons who had been witnesses of the events narrated, in all cases the source shines through. The speeches, while Luke epitomises, and they therefore show traces of his style, yet exhibit the original beneath, as one may see by comparing the speeches of Peter and James at the Council in Jerusalem (Ac. 15.). If there was any one who wd. have stood firmly by the Hebrew, or in default of it by the Palestinian Targum, it was James, yet in his speech the quotation wh. he makes (and it is a long one) rests on the LXX mainly. So in Peter's speeches; when, as in Ac. 2., he is addressing Jews, he quotes fm. the LXX. Although Stephen was a Hellenist, yet as his trial was before the Sanhedrin, and he had been a resident in Jerusalem, if Aramaic was the language commonly used then he certainly wd. have spoken in Aramaic, but judging by the evidence of quotations he did nothing of the kind.

So far, then, as we can sum up the evidence fm. quotations, it is all but conclusive in favour of Greek being the most commonly used language. In no matters are men so conservative as in those relating to religion; no race is so conservative naturally as are the Jews. Yet it is fm. the Septuagint these Jews are represented as quoting, and it is fm. the Septuagint that our Lord quotes Scripture to them. Only two things prevent us from claiming the proof as being absolutely conclusive. In the first place, the uncertainty of the Heb. text. Our present Massoretic text, behind wh. it is impossible to go in the meantime, appears to have been founded on two texts, one wh. supplies the *Qri*, the other fm. wh. is drawn the *K'thib*. The MSS. fm. wh. these have been taken do not seem to have been chosen fm. any specially critical accuracy in them—if we may judge by the numerous blunders that have been perpetuated—but more probably as having belonged to some rabbi of great reputation for sanctity and knowledge of the Law. The Heb. text in Palestine at the time of our Lord may have differed fm. the present MT. in not a few features. In the second place the Greek text is also uncertain. Our ordinary LXX is a reprint of the Vatican text; this in not a few cases is in opposition to the Alexandrian and the Sinaitic, not to speak of the Lucianic recension. Still, after every allowance is made, it is hardly possible to resist the conclusion that Greek, not Aramaic, was the prevalent tongue.

We would not pretend that there are no argu-

ments in favour of the view wh. we oppose when so many distinguished scholars hold it. Not a few have regarded those Aramaic words and sentences we have referred to above not as exceptional, but as specimens of our Lord's ordinary mode of discourse. An answer to the difficulty of finding a reason for these being singled out is to assert that Mark, knowing that the instances in question were times of high excitement, chronicled the *ipsissima verba* then. While this might apply to the explanation on the cross, it wd. apply not only to the quotation from the 22nd Psalm, but also to all the other words then uttered ; why was this alone given in the very words ? One would have thought that if our Lord was in the habit of speaking Aramaic, certainly He must have said, when "He bowed His head and gave up the ghost," not τετέλεσται but *meshalam*, and then, if ever, was an occasion when the very word spoken should have been recorded. Though less striking, yet a case where one wd. have expected the evangelist to have given the Aramaic words used, if our Lord did use them, was when He commended His mother to the care of the beloved disciple. In fact all our Lord's sayings on the cross, even the simple cry of nature, " I thirst," wd. naturally be regarded as sacred, and given exactly as they were spoken. Only the quotation from Ps. 22. is given. The plea that the evangelist Mark desired to record times of emotion does not apply to the other cases. When Jesus unstopped the ears of the deaf mute with the word *Ephphatha*, there are neither symptoms of emotion nor occasion for it. While in His word to the little maid whom He raised fm. the dead there is tenderness, wh. is shown in using the Aramaic of the nursery to a child, and so worthy of being emphasised by the very words being recorded, there is no emotion shown or implied that moved the evangelist to single out this occasion had our Lord's custom been always to use Aramaic. But there are cases of emotion in wh. the evangelists do not give the Aramaic, as when He addresses the Pharisees as " Ye fools and blind " (Mw. 23.[17]). If they were in the habit of recording the very words in seasons of emotion, why did they not give the words here ? As, however, it is Mark who alone gives these Aramaic phrases, it might be answered that while *he* had this habit the other evangelists had not. He, however, relates one oc asion in wh. our Lord was filled with emotion (Mk. 3.[5]) : " He looked round about with anger " ; yet the evangelist does not give the command addressed to the man with the withered hand in Aramaic. The most natural explanation is that Mark gave the Aramaic words where they were used because they threw light on the character of Jesus. One fails utterly to see the cogency of Zahn's assertion that because of these instances Jesus *must* have addressed the multitudes in Aramaic.

Zahn's discussion of the question in the Introductory Remarks to his *Introduction to the New Testament* is complicated by his superabundantly elaborate demonstration that it was not Hebrew our Lord spo'e. It ought to be noted that he refers to a various reading of our Lord's quotation of the 22nd Psalm found in the *Vaticanus* and the Latin of the Codex Bezæ, wh. if representing the original text wd. imply that not in Aramaic but in Hebrew did our Lord quote the psalm in question. This view is to some extent confirmed by the Ελωί wh. in *WH.* is found both in Mw. and Mk., a form that suggests *Elohim* rather than *Elaha*. That our Lord should give His disciples occasionally Aramaic surnames, wh. had the nature of " pet names " such as we find every day in families, does not prove that He used the language in wh. they were formed in ordinary conversation. It is admitted that Palestine was bi-lingual, and that the language within the home was most generally Aramaic. This is the state of matters in Wales and the Highlands of Scotland. Should one travel by railway in either of these places he will hear conversations between natives carried on not in Welsh or Gaelic but in English. The same thing may be noticed in Belgium. In such circumstances a kindly nickname wd. naturally be formed in the home-tongue, altho' for every other purpose English or French was employed. So too his arguments from certain place-names being in Aramaic (*Gabbatha* and *Bethesda*) : these names might be, and prob. were, old, dating it might be before the Greek occupation. *Aceldama* is on a different footing. Assuming that the place was named from the purchase of the ground by the " price of blood," and from Judas' suicide on it, it was not an ancient name but given freshly. But it was connected with religious ideas, with horror against money tainted by treachery as was Judas' reward, and in regard to a place defiled by his suicide, so naturally the name wd. be in Aramaic. The shout of *Hosanna*, wh.—Aramaic as it is—proves that Hebrew was not the language of the multitude, does not prove that Aramaic was. It rather proves the contrary, for naturally the evangelist wd. have added *le bareh d'Daweed* (Mw. 21.[9]), as these last words would be united in one act of hearing. The truth must be recognised that *Hosanna* had changed its meaning, and no longer meant " Save now," but had become merely an exclamation of congratulation, and so conveyed as little of the original meaning of the word as does *Hallelujah* when it occurs in a modern English hymn. The arguments from the fact that the Targum in Aramaic was still pronounced along with the Hebrew in reading the Law and the Prophets, merely proves the conservatism that exists in all nations, and most of all among the Jews, in regard to religion. A parallel is to be seen in Roman Catholic

countries. The Bible was translated into Latin that it might be understood by those who cd. understand Latin but did not understand Greek, but it is continued to be read in Latin, after people have ceased to understand Latin, simply fm. conservatism. A singular side-evidence of this is to be found in the name " Onkelos," given to the Targum of the Law. The name is really " Aquila," the name of the translator of the slavishly accurate version of the Old Testament into Greek. This Targum of the Law was *Onkelosi*, as accurate as Aquila's Greek version—a proof that the Greek version was familiarly known. That this was the case a fact narrated by Jerome proves. He was anxious to get a copy of Aquila, but found great difficulty ; at length he got one as a great favour fm. a synagogue in Galilee. Dr. Zahn's quotation fm. Eusebius showing that he declared Aramaic to be the mother tongue of the Syrians does not mean any more, as to the linguistic habits of the people, than the statement, equally true, as to the late Dr. Norman Macleod, that Gaelic was his mother tongue, which would not prove that he usually spoke in that tongue. Talmudic evidence is worthless, as the Talmud was not committed to writing till half a millennium after the events. The story of Gamaliel ordering the Targum of Job to be buried wd., if true, prove merely his objection to the Targum being committed to writing instead of being handed down orally. The Targum was committed to writing because the Aramaic version was liable to be forgotten, as the language had by the second century so nearly disappeared that it cd. no longer be left dependent on oral tradition.

We wd. not be held as maintaining that there are no arguments that can be advanced in favour of Aramaic being the most commonly used language. The principal are those that can be drawn fm. Josephus, some of wh. we have already considered.

There are, however, other arguments : the most important is the fact that tho' Josephus wrote his history first in Aramaic he translated it into Greek, and when he did so he got the assistance of friends. From this it has been argued that his knowledge of Greek was rudimentary. But a little thought will remove that idea. In regard to our own language there is a very considerable difference between literary English and the colloquial English wh. we speak and which we use in our ordinary correspondence. Still greater was the difference between the Greek wh. was spoken and familiarly written in Egypt and probably in Palestine, and the literary style of those who made Thucydides and Xenophon their models. When Dr. Livingstone returned from his first discoveries in Africa he got a literary friend to put his journals into literary form.

One incident that tells most strongly against the view I am inclined to adopt is the interview of Claudius Lysias with Paul (Ac. 21.[37, 38]), especially its opening sentence, " Canst thou speak Greek ? " This is advanced by Pfannkuche. If it stood alone it wd. have great weight; it, however, is part of a considerable narrative. Immediately before he put his question to Paul, Lysias had demanded of the multitude who he was and what he had done, " and some cried one thing and some another among the multitude ; and when he cd. not know the certainty for the tumult, he commanded him to be carried into the castle." Here it is clear the multitude understood the chiliarch's question and he understood the language of their answers, but the tumult hindered him fm. uniting all the conflicting statements into a comprehensible whole. Everything proves the captain of the garrison spoke Greek. It follows thus that his question applied merely to the individual in question—the Egyptian —who was known to be ignorant of Greek. It proves nothing as to the spread of the knowledge of Greek among the Jews.

Dr. Zahn admits the general prevalence of Greek among the inhabitants of cities, but thinks that the peasant class—those corresponding to the *fellaḥīn* of the present time—only knew Aramaic. But while we mt. admit the plausibility of this view, the question of the existence of a class, in any large numbers, in those days corresponding to the *fellahin* may require more proof than is available. The huge number of cities wh. Josephus asserts to have been in Galilee proves that a very large proportion of the cultivators of the soil were resident in cities. It was not unnatural that they shd. live in cities walled and fortified, as Palestine had been so often invaded in Greek times, and raided by robber tribes at other times, that the protection of cities wd. be sought. Simon the Cyrenian, when the soldiers compelled him to bear the cross, was coming in from (Mk. 15.[21] ; Lk. 23.[16]) " the field " (ἀπ' ἀγροῦ). Many like him, while resident in cities, laboured in the fields. Thus it might seem likely that the *fellaḥīn* class was so small as to be negligible. Even they wd. have to master Greek to some extent, if only for the purposes of buying and selling. It is not unlikely that the prevalence of Greek wd. be greater in some portions of Palestine than in others. Galilee, as the region in wh. the Gentile element was prominent, wd. likely have a larger proportion of those who spoke Greek. Judea, where the most celebrated rabbins resided in our Lord's days, might be supposed to be more conservative of Jewish customs and language. It is to be noted that all examples wh. seem to imply the prevalence of Aramaic drawn fm. Josephus apply to Judea and Jerusalem. As our Lord's ministry was mainly in Galilee, this has little application to the present

question; while the prevalence of Greek in Galilee wd. imply that He spoke in Greek when He addressed the multitudes.

Fm. the number of Aramaic inscriptions found in Egypt it wd. seem not unlikely that Aramaic, like the modern Yiddish, was understood by Jews all over the world, hence Paul's introduction of *Maranatha* into an epistle directed to a Gentile church (1 Cor. 16.22) with the expectation that the force of the phrase wd. be understood.

We think it may be claimed that the balance of probability is decidedly in favour of Greek being the general medium of co versation between the people of the Holy Land while our Lord was in the world. While Aramaic was the language of the nursery and the home, in the street and the market-place that used was Greek. It is to be admitted that Prof. Marshall's interesting investigation as to the origin of the identities and differences between the Synoptists, and the probability of this being found in an Aramaic primitive document, has a certain weight in favour of the prevalence of Aramaic. It is certain that the explanations he suggests are at the least highly plausible: while against these explanations being correct is the fact that Luke as a Greek wd. be unlikely to understand Aramaic. Yet even if we granted Professor Marshall's hypothesis, this primitive Aramaic Gospel might exhibit the conservatism of the Jews, while, as the subject of the Gospel was of the highest religious value, it naturally wd. be, as not impossibly also was the Apocalypse, composed in Aramaic, if not in Hebrew. All this might be true and yet Greek be the generally spoken language. The question of the origin of the Gospels is now in another phase, wh. is elsewhere discussed. Irrespective of these questions, the common element might be handed fm. apostle to apostle, and evangelist to evangelist, as were the Aramaic Targums, although Greek might be the language in wh. it was composed, and the changes fm. the original deposit might be due to defective memory.

The Literature open to the English reader is Pfannkuche, Clarke's *Biblical Cabinet;* Roberts' *Discussions on the Gospels;* Young, article in Hastings' *Dictionary of Christ and the Gospels.*



MILETUS



THE TEMPLE DICTIONARY OF THE BIBLE

A

AARON (Heb. *'Aharōn*), br. of Moses (Ex. 6.[20], P.; Nu. 26.[59]), three yrs. older (Ex. 7.[7], P.). A. seems to have acquired influence in his tribe; by Divine suggn. he came to meet Moses, and assembled the Elders of Isr. to confer with him (Ex. 4.[29], JE.). He became the associate and spokesman of his br. in their interviews with Pharaoh (Ex. 4.[14], JE.; 7.[1], P.). The Priesthood was fixed in his line (Ex. 28.[1], P.). While Moses was absent on the mountain, A. was intimidated into making the GOLDEN CALF (Ex. 32., JE.). Notwithstanding this, A. was not deprived of the P'hood. He was consecrated High Priest (Lv. 8.[1ff.]). A. united with Miriam agst. Moses (Nu. 12., JE.), when Moses was vindicated. The Reubenites, led by Dathan and Abiram, claimed the P'hood, prob. on the plea of primogeniture (Nu. 16., P.); Korah also objected to the lead among the Levites assumed by the sons of Amram. This rebellion was punished by the earth opening her mouth, and swallowing Dathan and Abiram and their followers. Korah and his company, when offering incense, were burnt up by the fire of God. The High P'hood of A. was ratified by the budding of his rod, while the rods representing the other tribes remained unchanged (Nu. 17., P.). This rod was preserved in the Holy of Holies before the Ark: later tradition asserted that it was placed, with the pot of manna, within the Ark.

A. married Elisheba, dr. of Amminadab, and had four sons, Nadab, Abihu, Eleazar, and Ithamar (Ex. 6.[23], P.). The first two, offering strange fire on the altar, died before the Lord; consequently the P'hood descended in the lines of Eleazar and Ithamar. The High P'hood was in the line of Eleazar during the rule of the Judges: poss. in the person of Eli it passed into that of Ithamar: it returned to the line of Eleazar when Abiathar was dispossessed. Critical opinion is that Zadok was not an Aaronite. For this no proof is adduced. But *see* AHITUB.



DAMASCUS. THE ABANA APPROACHING THE CITY FROM THE MOUNTAINS

ABADDON, the name given to the k. of the mystical army of locusts (Rv. 9.[11]), "the angel of the bottomless pit." The Gr. equivalent is *Apollyōn.* The Heb. term occurs thrice in Job, twice in Pr., and once in Ps., rendered by EV. "destruction." It is thrice associated with "Sheol," and once with "Death."

ABANA or AMANA, one of "the rivers of Damascus" (2 K. 5.[12]), now *el-Barada*, the Gr. *Chrisorrhoas.* It is fed by the melting snows and springs of Anti-Lebanon. Draining the hollow S. of *Zebedāny*, it breaks E'ward through a charming gorge, *Wādy Barada*, on the S. bank of wh. tradition places the tomb of Abel. About five miles further down, the volume of water is more than doubled by the stream from *'Ain Fîjeh* (Gr. *pēgē*), one of the most copious fountains in Syria. Then, turning to the SE., it follows the line of a deep, richly wooded vale, until, issuing from the mountains, it is tapped by many channels to irrigate the plain.

About half the ordinary volume of water is caught by an aqueduct higher up the valley, and led to the city along the face of the hill, the residue flowing citywards along the bed

of the river. The A. forms the main water supply, and indeed makes poss. the life of Damascus. It gives fertility to the fields, fruitfulness to the orchards, and is lost at last in the marshy lakes E'ward.

ABARIM (*'Abārīm*), lit. " the parts beyond," *i.e.* beyond Jordan. Only once (Jr. 22.[20], AV. " passenger," RV. " Abarim ") it appears without the article. It is usually connected with *har* or *harê*, " the mountain " or " mountains of Abarim " (Nu. 27.[12], &c.). In Nu. 21.[11], 33.[44], we have " Ije-Abarim " for Heb. *'Iyyê Ha'abārīm*, lit. " the heaps " or " ruins of Abarim." But *'Iyyê* may be the name of a city.

In Ek. 39.[11], perhaps we shd. read "in the valley of Abarim." A. seems to have been applied to the whole range E. of Jordan, as seen fm. the W.

ABBA, trltn. of stat. emph. of (Aram.) *ab*, "father." It was used by our Lord in his prayer in the Garden (Mk. 14.[36]). Paul employs it (Rm. 8.[15]; Gal. 4.[6]). It is always joined with ***ho patēr***. It is addressed by children to their fr., never by servants to their master (*cp.* Gn. 22.[7], Psh. and Tg. O, with 2 K. 5.[13], Psh. and Tg. J.).

ABDON. (1) S. of Hillel, Ephraimite of Pirathon (Jg. 12.[13]). He had 40 sons, and 30 grandsons, who poss. were subordinate judges. He judged Isr. 8 yrs. (2) A Levite city in Asher (Jo. 21.[30]) = *Abdah*, E. of *Achzib*.

ABED-NEGO, the Bab. name of Azariah, Daniel's companion. It is put for Abed-nebo, to avoid using the name of a heathen deity (Dn. 1.[7]). *See* Daniel.

ABEL, " breath " or " vapour " (but *cp.* Asyr. *aplu*, " son "), second s. of Adam (Gn. 4.[2f.]). He was a shepherd, and because he offered to God a more acceptable sacrifice than that of his br. Cain, the latter slew him in a fit of jealousy.

A. ranks as the first martyr (Mw. 23.[35]), who, "death notwithstanding," speaketh still (He. 11.[4]): but "the blood of sprinkling" "appeals more mightily to God than did the blood of his martyred saint" (He. 12.[24]; *see* Davidson *in loc.*).

ABEL, " meadow." In 1 S. 6.[18], prob. = *eben*, " stone." (1) A. **Beth-Maacha** (2 S. 20.[14], &c.), usly. identd. with *Abîl el-Qamḥ*, " A. of Wheat," S. of *Merj A'yun*, and *c.* 6 miles W. of Baniâs, in the midst of fertile and well-watered land. It was captured by Benhadad (1 K. 15.[20]), and again by Tiglath-pileser (2 K. 15.[29]). The vill. is perched on the mound covering the ancient fortress. (2) A-**Ceramim**, " A. of the vineyards," near Minnith in Moab (Jg. 11.[33]). (3) A-**Maim** = No. 1. (4) A-**Meholah**, " A. of the dance " (Jg. 7.[22]), the home of Elisha (1 K. 19.[16]), prob. the ruin near *'Ain Ḥelweh*, *c.* 16 miles S. of Beisân. (5) A-**Mizraim**, " A. of the Egps.," or, if we read *Êbel*, " mourning of the Egps." (Gn. 50.[11]): not identd. (6) A-**Shittim**, " A. of acacias," in the plains of Moab. Over against Jericho, E. of Jordan, is the " Valley of Acacias," but no cert. identn. is yet poss.

ABI, ABIA, ABIAH. *See* Abijah.

ABIASAPH, " Father of Gathering " (Ex. 6.[24]; 1 Ch. 6.[23], Ebiasaph), head of one of the families of the Korhites.

ABIATHAR, " Father of Abundance," the only one of the sons of Ahimelech, the High Priest, who escaped the massacre at Nob. Escaping to Adullam with the sacred Ephod, he became David's priest. By firm friendship to A., David acknowledged the kindness of Ahimelech, which cost him his life. For his part A. continued faithful to David all his days. When Adonijah desired to secure the reversion of the kdm. A. followed him, and was dispossessed of the High P'hood by Solomon. A. was the last High Priest of the race of Ithamar (*Ant.* VIII. i. 3).

ABIEL, " my father is God," grandfr. of Saul and Abner (1 S. 9.[1], 14.[51]).

ABIEZER, " my father is help," eldest s. of Gilead (Nu. 26.[30], Jo. 17.[2], &c.). He, or the clan descended fm. him, appears to have migrated to the W. of Jordan and settled in Ophra. Gideon was his desct. The name was transferred to the district occupied by the clan (Jg. 8.[2]).

ABIGAIL (2 S. 3.[3], &c.; Heb. " Abigal "). (1) W. of Nabal, who, by her beauty and discretion, won the heart of David, the guerilla leader (1 S. 25.), and after Nabal's death became his w. She was his companion in adventure and peril (1 S. 27.[3], 30.[5-18]). When settled in Hebron, she bare him Chileab (2 S. 3.[3], LXX, *Dalouia*; 1 Ch. 3.[1], " Daniel "). (2) Dr. of Jesse (2 Ch. 2.[13-16]), or of Nahash (2 S. 17.[25]), sr. of Zeruiah, and also of David, if, as many critics suppose, " Nahash," in 2 S. 17., is a scribal error for " Jesse." She married Ithra the Ishmaelite, and became the mr. of Amasa.

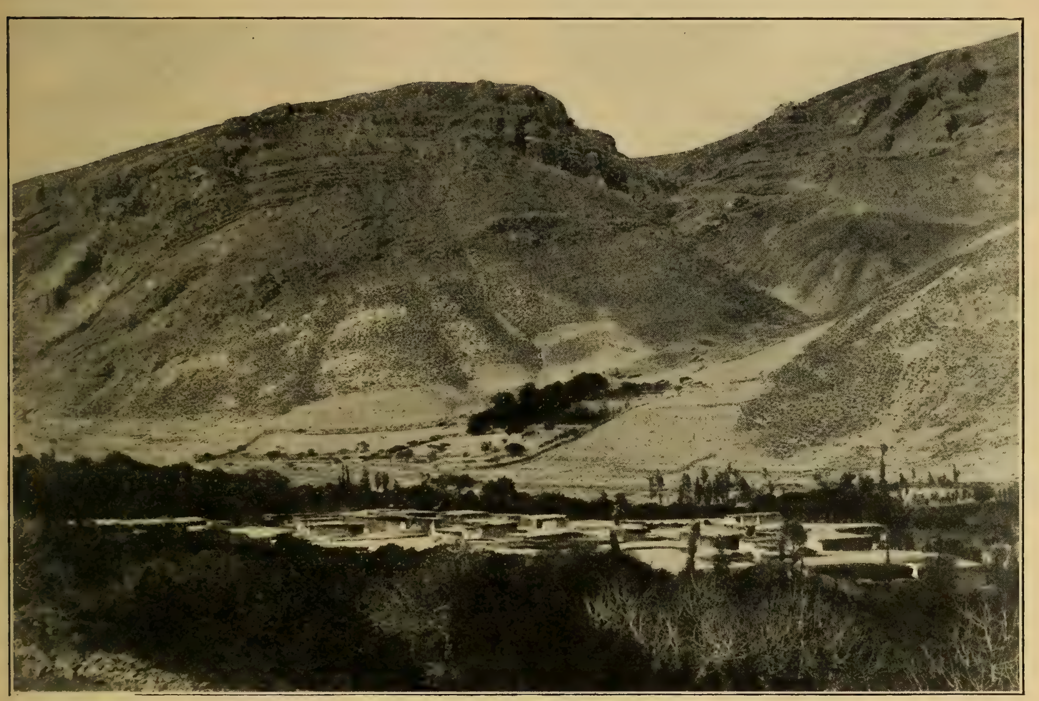
ABIHAIL, " my father is might," w. of Rehoboam, dr. of Eliab, br. of David (2 Ch. 11.[18]). It is imposs. that A. cd. be the lit. dr. of Eliab, David's eldest br.; she prob. was a desct. in the third or fourth degree of descent.

ABIJAH, ABIJAM, " my fr. is Jah." (1) Dr. of Zechariah, mr. of Hezekiah (2 Ch. 29.[1]), " Abi " in 2 K. 18.[2]. (2) S. of Rehoboam and Maacah the dr. of Absalom (2 Ch. 11.[20f.]). He reigned over two yrs. in Jrs., doing evil, but was preserved in the kdm. for David's sake (1 K. 14.[31], 15.[1ff.], " Abijam "). He waged war with Jeroboam, wh., accdg. to the Chronicler, culminated in the overwhelming defeat of the latter, A. taking cities fm. him (2 Ch. 13.).

There is no necessary discrepancy between this and the act. in K. A bad man posing as good is not very unusual. Jeroboam's defeat may only show that God can work with indifferent instruments. Baasha seems soon to have regained the captured towns (2 Ch. 13.[19], 16.[1]). Ephron is perhaps = Ephraim (Jn. 11.[54]; *cp.* 2 S. 13.[23]). What is further recorded of A. is not greatly to his credit. The rest has perished with the lost commentary of Iddo. (3) Second s. of Samuel (1 S. 8.[2]; 1 Ch. 6.[29], Abiah; RV. "Abijah"). (4) S. of Jeroboam I. who died in childhood, that he mt. be taken away "from the evil to come" (1 K. 14.[1, 13]). (5) A desct. of Eleazar, to whom the lot assigned the eighth course

of the priests, of wh. Zechariah, the Baptist's fr., was a member (1 Ch. 24.[10]; Lk. 1.[5]). (6) Abiah, RV. "Abijah," s. of Becher (1 Ch. 7.[8]). (7) Abiah, RV. "Abijah," w. of Hezron, and mr. of the posthumous Asher (1 Ch. 2.[24]).

ABILENE, a tetrarchy lying between Chalcis and Damascus, with its capital at Abila (Lk. 3.[1]; *Ant.* XVIII. vi. 10, XIX. v. 1, XX. vii. 1; *BJ.* II. xi. 5). It prob. included the Anti-Lebanon and Mt. Hermon. Abila stood on the Chrisorrhoas—the Barada—*c.* 16 miles fm. Damascus. This corrspds. with anct. ruins at *Sūq Wādy Barada*, a vill. on the bank of the stream where the rich plain opens below the gorge.



Photo, Bonfils SITE OF ABILENE—SŪQ WĀDY BARADA

The name *Neby Habil*, applied to the tomb on the S. height, is cert. derived fm. that of the city. The tetrarchy was prob. founded *c.* B.C. 4, when the inheritance of Herod the Gt. was divided. Agrippa I. was confirmed in possession of it when Caligula came to the throne in A.D. 37. After Agrippa's death in A.D. 44 it was administered by the Rms., until in A.D. 53 it was granted by Claudius to Agrippa II. It was finally merged in the province of Syria.

For Lit., *see* Schürer, *HJP.* I. ii. 335 *n.*

ABIMELECH, "my fr. is k." (1) S. of Gideon by a Shechemite concubine. Assisted by his Shechemite kinsfolk he declared himself k., and put to death all his brs. save JOTHAM, who escaped (Jg. 9.[1f.]). While the men of Shechem were engaged in the festivities of the coronation, Jotham appeared on the slope of Gerizim and addressed to the assembled people the parable of the trees choosing a k. We cannot tell the size of the kdm. of A., but it must have extended over a considerable portion of Pal. His reign was in some respects salutary. He is recognised as a defender of Isr. (Jg. 10.[1]). During the absence of A. the Shechemites rebelled and called in GAAL, a partisan warrior. A. returned, and having captured the city, wreaked his vengeance on the inhabitants. Thebez, a neighbouring town wh. had joined in the rebellion, was besieged by him. Having taken the town he was pressing the siege of the citadel when, on his approaching too near the door, a woman threw a piece of a millstone, wh. so injured him that he entreated his armour-bearer to thrust him through, that he mt. escape the ignominy of being slain by a woman. Thus died, assailing an obscure town, the first aspirant to the throne of Isr. (2) K. of Gerar, contemporary with ABRAHAM. (3) K. of Gerar, contemporary with ISAAC. A. may have been a title implying hereditary k'ship. This prob. explains the title of Ps. 34., where A. stands in place of ACHISH.

ABINADAB, "the fr. of liberality." (1) A Levite of Kiriath-Jearim, in whose house the Ark abode 20 yrs. (1 S. 7.[2]). He was fr. of Uzzah and Ahio. (2) Second s. of Jesse (1 S. 16.[8]). (3) S. of SAUL, slain on Mt. Gilboa (1 S. 31.[2]).

ABIRAM, "my fr. is high." *See* DATHAN.

ABISHAG, a very fair damsel fm. Shunem, brought to cherish k. David in the feebleness of old age (1 K. 1.). Later she was the object of an intrigue between Adonijah and Bathsheba, wh. proved fatal to that aspiring prince (1 K. 2.[13f.]). *See* BATHSHEBA.

ABISHAI, David's nephew, s. of Zeruiah (1 Ch. 2.[16]). He appears as a man of great personal intrepidity, skill, and prowess in battle. He was ready for any perilous enterprise, going *e.g.* with David by night into the camp of Saul, to the very side of the sleeping k. (1 S. 26.[6f.]). He shared in the victory over Edom in the Valley of Salt (1 Ch. 18.[12]). He held high command in the campaign agst. the Ammonites (2 S. 10.[10, 14]). He succoured David fm. Ishbi-Benob, slaying the giant (2 S. 21.[16f.]). He was chief of the mighty three who brake through the host of the Phil., and drew water fm. the well of Bethlehem for David (2 S. 23.[16ff.]). His slaughter of 300 men confirmed his claim to high rank among the heroes of David.

Withal he appears as something of the swashbuckler, with little in him of chivalry or generosity. He wd. have slain the sleeping Saul. He bears with Joab the guilt of Abner's murder (2 S. 3.[30]). He wished instantly to slay Shimei (2 S. 16.[9 f.]), and later thought only of vengeance (2 S. 19.[21]). He seems to have been privy to the murder of Amasa (2 S. 20[10], *Ant.* VII. xi. 7). Prob. he died before David: otherwise a person of his consequence wd. have been heard of in connection with Adonijah's revolt.

ABISHALOM = ABSALOM.

ABNER is said to be the cousin of Saul (1 S. 14.[50f.], where v.[51] shd. evidently read "Kish the fr. of Saul, and Ner. the fr. of A., were sons of Abiel"). This is more likely than the act., given in 1 Ch. 8.[29, 33], 9.[35, 39], wh. makes him Saul's uncle (*cp. Ant.* VI. iv. 3, vi. 6). Accdg. to Jewish tradition the witch of Endor was his mr. Saul made him captain of the host (1 S. 14.[50], 17.[55]), and after Saul's death he was the main support of Ishbosheth. A. seems to have had little pleasure in bloodshed, and to have slain unwillingly (2 S.2.[14, 22, 26]). Ishbosheth deeply offended him by a suggn. of disloyalty. He went to Hebron, and undertook negotiations for uniting Isr. under the sceptre of David. He departed on his errand, but to the great sorrow and indignation of David he was treacherously recalled and murdered by Joab and Abishai, for the blood of Asahel whom A. had slain in battle (2 S. 3.[26, 27, 30]).

A.'s death broke the spt. of Isr.'s resistance. Ishbosheth was murdered, and his head buried in A.'s tomb (2 S. 4.[12]). It may be evidence of A.'s piety that "out of the spoil won in battles" he dedicated "to repair the house of the Lord" (1 Ch. 26.[27]). A.'s s. Jaasiel is mentioned later, as over the tribe of Benjamin (1 Ch. 27.[21]).

ABOMINATION. (1) *Tō'abah*, "an abhorrence." It was an A. to the Egps. to eat with the Hebs. (Gn. 43.[32]): Shepherds they held an A., as also sacrifice of animals sacred to them (Gn. 46.[34]; Ex. 8.[26]); evil practices were the "A. to the Lord" (Dt. 12.[31]). (2) *Piggūl*, "fetid," sacrifices left till the third day (Lv. 7.[18]). (3) *Sheqetz*, "unclean," the flesh of animals forbidden by the law to be eaten (Lv. 11.[10]). (4) *Shaqqūtz*, "detestable," usly. of idols; *e.g.* of Milcom (1 K. 11.[5]).

ABOMINATION OF DESOLATION. This phrase occurs twice in the Gospels (Mw. 24.[15]; Mk. 13.[14]); three times in DANIEL (9.[27], 11.[31], 12.[11]). The Gr. is *bdelugma tōn erēmōseōn*; the Heb. *shiqqutz meshomēm* and *shomēm*. The refce. of the phrase in our Lord's mouth was to the presence of the Roman standards in the Temple. A. of D. occurs in 1 M. 1.[54], and there applies to the placing by order of Antiochus of the altar of Zeus on the Brazen Altar in the Court of the Temple. In Dn. the A. of D. is somewhat more difficult. RV. renders 9.[27], "upon the wing of abominations shall be one that maketh desolate"; MT. is corrupt, as neither in LXX, nor Thd. of Gr. VV.; nor in the Vlg., nor Vetus of Lat., is there any trace of *kanaph*, "wing." The text behind the words of our Lord cd. not have contained it, else the suitability of "wing" to Rm. "Eagles" wd. have necessitated a refce. to the word. Psh. has it, but makes it pl. The true rdg. is evidently *qōdesh*, answering to *hieron* of the two Gr. VV., the *en topō hagiō* of Mw., the *hopou ou dei* of Mk., *sancto* of the Vetus, and *templo* of the Vlg. The A. of D. in Dn. 11.[31] and in 12.[11] are echoes of 9.[27]; in Dn. 11.[31] the refce. as in 1 M. 1.[54], is to the action of Epiphanes placing the altar of Zeus in the Temple: of the other passage no tenable interpretation has been suggd.

ABRAHAM is the most important fig. of antiquity. With him as the great ancestor of the Heb. race, the hist. of Isr. begins. Born in Ur of the Chaldees, the s. of Terah, an idolater (Jo. 24.[2]), he set out with his fr., his w. Sarai, who was also his half sr. (Gn. 20.[12]), and Lot his nephew, and settled for a time in Ḥaran, where Terah died (Gn. 11.[31ff.]). Thence, at the call of God, he went into Canaan, taking his w. and nephew, with his household and property (Gn. 12.[1ff.]). At Shechem A. first received the promise of the land. There he built an altar to the Lord: a second he built at Bethel, as he journeyed S. (Gn. 12.[7-9]). Dearth in Can. drove A. to Egp., where, calling Sarai his sr., he brought her into grave danger. God protected her, and A. returned to Can. with the reproach of Pharaoh, whom he had deceived (Gn. 12.[10]–13.[1]).

Overcrowding of the pasturage by the greatly increased flocks of A. and Lot, led to continual bickerings between their respective herdsmen. At Bethel therefore, in the interest of peace, A. separated from Lot, generously permitting the latter to claim and occupy the rich lands in the Jordan Valley; and God's favour was marked by a repetition of the promise to him and to his seed. A. then moved to Hebron (Gn. 13.).

The cities in the Jordan Valley having rebelled against CHEDORLAOMER, he marched upon them with his subject princes, and, having overwhelmed their armies in the Vale of Siddim, sacked the cities, carrying off much plunder, and many prisoners, among whom was Lot. With a small force, augmented by his confederates, Mamre, Eshcol, and Aner, A. pursued the victors, surprised them in a night attack, utterly routed them, and rescued both booty and captives. On his return he was met by MELCHIZEDEK, k. of Salem, who blessed him, to whom as "priest of God Most High" he gave "a tenth of all." Fm. the k. of Sodom he wd. take nothing but the portion of his allies (Gn. 14.).

A., now an old man and childless, doubted the

promise to *his seed.* God therefore renewed the promise, with foreshadowings of a vast posterity and a great hist., and confirmed it by a weird and impressive ceremonial (Gn. 15.).

Sarai, her hope crushed by multitude of years, adopted an expedient common in the country she had left (*Laws of Ḥammurabi*, Johns, 146), soon bitterly repented of, by wh. Hagar the Egyptian maid became the mr. of Ishmael (Gn. 16.[1ff.]). A great future was promised to Ishmael, but only a s. of Sarai could inherit A.'s blessing. In his hundredth yr., God changed the name of Abram, "exalted father," to Abraham, wh. is explained to signify that he wd. be the fr. of many nations (Gn. 17.[5]), and the rite of circumcision was prescribed "as a token of the covenant." When she was ninety years old Sarai's name was changed to Sarah, and she was assured of a s., whereat A., incredulous, laughed. This suggd. the s's. name, Isaac, fm. the Heb. verb "to laugh."

A. entertained "unawares" the angels who were going to the cities of the plain, and One greater than the angels, who reiterated the promise of a s. by Sarah, despite her unbelieving laughter. The angels set out for SODOM, and the Lord told A. of its impending destruction. Then followed A.'s memorable, tho' ineffectual intercession. Next morning, going up to the scene of the intercession, A. saw the smoke of the burning cities ascending like that of a mighty furnace (Gn. 19.[27f.]).

At Gerar Sarah was delivered fm. a danger similar to that wh. had threatened her in Egp. (Gn. 20.), and at the appointed time her s. Isaac was born (Gn. 21.[1ff.]). At her instance Ishmael and his mr. were driven away (Gn. 21.[8ff.]). Abimelech, the Phil. k., desired an alliance with A., now a wealthy and powerful chief, and terms were arranged and sealed at Beersheba (Gn. 21.[22ff.]).

While sojourning in the Phil. country, A.'s faith endured its sternest test by the command to slay in sacrifice his s. Isaac. The trial was borne triumphantly, and the occasion was used to discourage human sacrifice, showing that the spt. of loyal obedience and submission was alone acceptable to God (Gn. 22.).

When Sarah died, A. bought the Cave of Machpelah as a burying-place. His first possession in the land of promise was a grave (Gn. 23.).

Realising his approaching end, A. sent his servant to Haran, who brought Rebekah thence, fm. among his own people, as a w. for Isaac (Gn. 24.).

A second w. of A. was Keturah, by whom he had six sons (Gn. 25.[1ff.]) : to the sons of his concubines he gave gifts, and sent them E'wards away fm. Isaac, who shd. be his sole heir. At the age of 175 A. died, and was buried by Isaac and Ishmael in the Cave of Machpelah (Gn. 25.).

The familiar intercourse of God with A. gained him the name of "Friend of God," by wh. he is known in the E. to this day—*Khalīl Ullah*, or simply *el-Khalīl*, "The Friend" (2 Ch. 20.[7]; Is. 41.[8]; Js. 2.[23]). His faith, wh. was "counted to him for righteousness" (Gn. 15.[6]; Rm. 4.[3]), by wh. he secured the blessing, became a perpetual theme of admiration (He. 11.[8ff.]). Mere nat. descent from A. was popularly supposed to serve men heirs to his sptl. inheritance—an error wh. the Baptist, Jesus Christ, and His followers earnestly controverted (Mw. 3.[9]; Lk. 3.[8]; Jn. 8.[33f.]; Rm. 9.[7]). By faith the Gentiles are brought within range of the promise, and are blessed with faithful A. (Gal. 3.[9]).

A. ranks not only as the great ancestor of many peoples, but as the "prophet" (Gn. 20.[7]), through whom the revelation was begun; as the founder of that relg. wh. is to gather all nations within its scope. So closely is the revelation associated with A., that the Supreme Deity is never spoken of in Scrip. as the God of Adam, Enoch, or Noah, but only as the God of A. and his descts.

No success has attended the effort to assign the fig. of A. to the realm of mythology; while the theory wh. explains the incidents in his hist. as reflections of the movements and intercourse of peoples and tribes, although ingenious, is not convincing.

For the critical analysis of the relevant passages in Gn., supported by the majority of critics, see Driver, *LOT.*

For later Jewish traditions see Tg. J., on Gn. 11.[28];



TRADITIONAL SITE OF ABRAHAM'S HOUSE: HEBRON

Ant. I. vii., viii.; Baring Gould, *O. T. Characters in Jewish Life*; Taylor, *Sayings of the Jewish Fathers*, p. 94; Polano, *The Talmud* (*Selections from*).

ABRAHAM'S BOSOM (Lk. 16.[22f.]), in wh. to lie marks the bliss of Paradise, in contrast with the misery of Hades.

This fig. is taken fm. the custom of reclining at meals, where, if one leans back, his head will rest in the bosom of the one next him. Thus at the supper, the beloved disciple leans "on Jesus' breast." The most highly honoured guest was placed in this position next the host, the most intimate and friendly relation being thus indicated. The position of the Son relatively to the Father is so described. He is "in the bosom of the Father" (Jn. 1.[18]). To the pious Isr. the reward of fidelity on earth was entrance into the society of A., Isaac, and Jacob (4 M. 13.[15]; Mw. 8.[12]).

For later developments and Lit., see Salmond, *Christian Doctrine of Immortality*, 342ff.

ABRECH, trltn. of a Heb. word: EV. translates "bow the knee" (Gn. 41.[43]). No quite satisfactory explanation has been suggd. EV. is perhaps as good as any (LXX, "herald," Psh. "father and ruler," Aq. "kneel").

ABSALOM, third s. of David, was of royal descent on both sides, his mr. being Maacah, dr. of the k. of Geshur (2 S. 3.[3]). To avenge the outrage on his

sr. Tamar, he compassed the death of his br. Amnon, and took refuge fm. David's wrath with Talmai, his maternal grandfr. (2 S. 13.[20ff.]). But "the king's heart was toward A." This Joab observed, and by means of a wise woman of Tekoa, secured his recall, after three yrs. of exile (2 S. 14.[1ff.]). Two yrs., however, passed ere A. cd. bring about complete reconciliation with his fr. A. was truly a princely fig.: "in all Isr. there was none to be so much praised for his beauty" (1 S. 14.[25ff.]). His ambitions were equal to his appearance, and his abilities were not far short. He provided a bodyguard for himself (*cp.* Pisistratus, Herodotus i. 59); and prepared the way for a revolt by cunningly cultivating the goodwill of the people (1 S. 15.[1ff.]). After four yrs. he raised his standard at Hebron, the old capital of the kdm. At first his revolt was extraordinarily successful. Even David of the lion-heart, struck with fear, fled with such troops as he cd. muster to Mahanaim beyond Jordan. The adhesion of Ahithophel promised well for A. By his advice, on coming to Jrs., A. took possession of the royal harîm, thus making the breach with his fr. absolute. Ahithophel further counselled a swift descent upon the fugitive k. in his weariness and weakness; but Hushai, David's friend, who had joined A. in order to defeat the counsel of Ahithophel, drew such a picture of the old warrior k. at bay, that his plan of caution was adopted, and A.'s opportunity was lost. Tidings were sent to David, and Ahithophel, seeing his counsel ignored, and knowing doubtless that this meant the failure of A.'s enterprise, and ruin to all who favoured him, went home and hanged himself (2 S. 16., 17.).

A rally to David at Mahanaim enabled him to send a formidable force to meet A., whose army was routed in the Forest of Ephraim. A. himself, caught by the head in the branches of a terebinth, was slain by Joab, in spite of the k.'s order to "deal gently" with him. David's lament for his s. is one of the most pathetic in all hist. The body of A. was treated as that of a criminal (2 S. 18.).

A.'s sons evidently died before him, and so to keep his name in remembrance, he erected a pillar in the k.'s dale (2 S. 18.[18]), of wh. there is now no trace. The monument in the Kidron Valley is obviously of much more recent date, prob. of the Herodian period.

ABYSS = AV. DEEP, wh. see.

ACACIA, RV. *See* Shittah Tree.

ACCAD (*'Akkad*), a city in N. Babylonia, prob. = Agada, near Sepharvaim (Sipparu), and absorbed by it. It is grouped with Babel, Erech, and Calneh (Gn. 10.[10]). Here reigned Sargon I., the first ruler of all Bab. A. united with Sumir in the titles of Asyr. and Bab. ks., is supposed to mean N. with S. Bab. The lang. in wh. the sacred texts of Asyr. and Bab. were originally written is called Accadian, the lang. of Accad. It is agglutinative.

ACCHO, RV. ACCO, a strong city on the seaboard of Asher (Jg. 1.[33]; *BJ.* II. x. 2), never conquered by Isr., the Ptolemais of 1 M. and NT.; St. Jean d'Acre, Accaron, and Acon of later days; poss. Ocina of Jth. 2.[28]; the mod. *'Akka.* It stands on the N. point of the Bay of Acre, facing the promontory of Carmel in the S., under wh. lies the mod. town of Haifa. A rich and fertile plain, watered by the Belus and the Kishon, stretches inland to the foot of the mountains of Galilee.

A. is a city of 10,000 to 12,000 inhabitants, mainly Moslems. The Governor controls the districts of Haifa, Tiberias, and Safed. Recently that of Nazareth was detached, and placed under Jrs. The town is entered by a strong gateway in the S. The sea-wall is much broken, and the inner harbour has disappeared. The landward defence is a double rampart. The railway connecting the Haurân with Haifa and Damascus will diminish its grain trade; but oil fm. the olive groves of Galilee will still be a valuable export.

Fm. the days of its alliance with Tyre and Sidon until it fell into the hands of Rm., few cities have had a stormier career, or have passed through greater



Accho

vicissitudes. Under the name of Ptolemais it appears for the last time in Scrip. as a place visited by the apostle Paul (Ac. 21.[7]).

Lit.: Jos., *passim*; Reland, pp. 534ff.; Gibbon, by index; Robinson, *BRP.* iii. 89ff.; *PEFM.* i. pp. 160ff.; Guérin, *Galilée*, i. 502ff.

ACELDAMA (RV. Akeldama). With the price of blood a field was bought by the traitor Judas for himself (Ac. 1.[18f.]), or by the chief priests, "to bury strangers in" (Mw. 27.[6f.]). In allusion to Zc. 11.[13], it is called "the potter's field" (Mw. 27.[7, 10]); and fm. that time *Akeldama*, "the field of blood." The translation is exact: the Aram. *ḥaqēl demā* cannot be otherwise rendered.* From the fourth cent. tradition has located this field S. of the lower part of the Vale of Hinnom. In the time of the Latin kdm. a large charnel-house was erected by the Hospitallers on the brim of the valley. This is still called *sharmen* = "charnel," or (by Christians) Hakeldama, Arb. *Ḥaqq ed-Dam*, "blood price." But the name *shamā*, wh. is the old French *chandemar* = *champ dema*, is attached to the sloping ground above the charnel-house, where, in fact, a field wd.

* *Cp.* Dalman, *Grammatik des jud. paläst. Aramäisch*,[2] pp. 137, 202.

be located, rather than on the steep edge of the valley. If strangers were buried there it wd. hardly be in the luxurious rock-hewn sepulchres in the face of the declivity, among wh. was the tomb of the high priest Ananos (*BJ*. V. xii. 2), but in simple pit graves, like those of the lower class of the people.

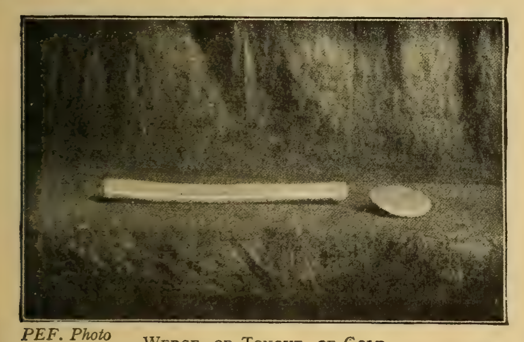
G. H. DALMAN.

ACHAIA in the NT. signifies the Rm. province of that name. The anct. A. on the S. shore of the Gulf of Corinth was merged in Macedonia at its conquest in B.C. 146. The separate province was constituted in B.C. 27, including Peloponnesus, Thessaly, Ætolia, Acarnania, perhaps Epirus, with Eubœa, and certain islands, excepting the free cities. At first it was a senatorial province: under Tiberius it was again joined to Macedonia as an Imperial province. From the time of Claudius it was senatorial, under a proconsul, whose seat was in Corinth. Prob. *c.* A.D. 44. Thessaly was added to Macedonia, Epirus and Acarnania becoming a separate province. While "Greece" in Ac. 20.[2] clearly means A., genly. the whole of Greece must be taken as comprehended in "Macedonia and A.," so frequently mentioned together (Ac. 19.[21]; Rm. 15.[26]; 2 Cor. 9.[2]; 1 Th. 1.[8]).

As in most cities of importance, there were trading communities of Jews in Athens and Corinth (Ac. 17.[17], 18.[4ff.]).

ACHAICUS, a Corinthian believer who, with Fortunatus and Stephanas, visited Paul in Ephesus (1 Cor. 16.[17]), prob. a freedman of the Mummii.

ACHAN, s. of Carmi, of the tribe of Judah (1 Ch. 2.[7], Achar). Although everything in Jericho had



PEF. Photo WEDGE, OR TONGUE, OF GOLD

been devoted, A. took 100 shekels of silver, a wedge of gold, and a Babylonish garment (see Macalister, *Bible Side-lights*, 121ff.). The repulse of Isr. before Ai led to investigation. By the lot A.'s guilt was discovered, and, with his family, he was stoned in the Valley of Achor (Jo. 6.[17f.], 7.[1f.]). The fate of A.'s children seems opposed to Dt. 24.[16]; but that refers to crimes against society: this is a sin against God. The punishment of children was only an intensification of the shame we attribute to relatives of criminals.

ACHISH, k. of Gath, to whom David twice fled fm. Saul. His first stay ended with his feigning madness, in consequence of learning that the servants of A. recognised him as slayer of Goliath (1 S. 21.[11ff.]). When the pursuit of Saul manifested itself as relentless, David again betook himself to A. (1 S. 27.[1]). Before the battle of Gilboa A. made David and his men his bodyguard; the Lords of the Phil. wd. not allow him to go into the battle (1 S. 29.[6f.]). It is unlikely that the A. to whom the servants of Shimei fled was the above; prob. his grandson (1 K. 2.[39]).

ACHMETHA (mod. *Hamadân*), the capital of the province of Media, where the records of the reign of Cyrus were kept. In A. was found the record of the decree of Cyrus in regard to the return of the Jews to their own land and the rebuilding of the Temple (Ez. 6.[2]). The Agbatane (Ecbatane), described by Herodotus, and ascribed to Deioces, is a different place.

ACHOR, *'ēmeq 'ākhōr*, "Vale of Trouble" (Jo. 15.[7]; Is. 65.[10]; Ho. 2.[15]), on the boundary between Judah and Benj., the scene of Achan's execution (Jo. 7.[24ff.]). It is prob. *Wādy Qelt*, wh. opens on the plain to the W. of mod. Jericho.

ACHSAH, dr. of Caleb, w. of Othniel, who won her as the reward of taking Debir. At her request springs were added to her dowry, the dry Negeb (Jo. 15.[16ff.]; Jg. 1.[12ff.]; 1 Ch. 2.[49]).

ACHSHAPH, a royal city of the Can. (Jo. 11.[1], 12.[20]), on the border of Asher (Jo. 19.[25]). *Khirbet el-Kesāf* prob. represents the anct. town. It lies S. of *Nahr el-Qāsimîyeh*, with ruins dating fm. the 5th cent. A.D. The difficulties in the way of ident. with any site further S. seem to be insuperable.

ACHZIB. (1) A city in Judah named between Keilah and Mareshah (Jo. 15.[44]). It was near ADULLAM (Gn. 38.[5] = Chezib), and is mentioned in Mi. 1.[14]—Achzib = "a lie"—and in 1 Ch. 4.[22]. It is prob. *'Ain el-Kezbah*, in *Wādy es-Sunṭ*. (2) A town



ACHZIB

on the boundary of Asher by the sea, of wh. the tribe did not dispossess the Can. (Jo. 19.[29]; Jg. 1.[31]). *OEJ*. places it 9 Rm. miles fm. Ptolemais, on the

way to Tyre. This points definitely to *ez-Zib*, a wretched hamlet overlooking the sea.

ACTS OF THE APOSTLES, THE. This is the fifth bk. of the NT. Canon. It is an act. of the labours of St. Paul, to wh. chaps. 1.–12., recording the founding of the Church under the leadership of Peter, the breaking down of the separation between Jew and Gentile, and the preparation of St. Paul for his Mission, form the Introduction. These chaps. fall into two sections. The first, ending with chap. 5., recounts the Ascension, the election of Matthias, and the events of the day of Pentecost; the descent of the Holy Ghost, and Peter's sermon, when 3000 were converted. The healing of the lame man by Peter and John led to the Apostles' trial before the Sanhedrin, and so to a further opportunity of proclaiming the Gospel, when 5000 were converted. The whole section ends with Gamaliel's decision that the matter may be of God. The next section narrates the appointment of Deacons, the zeal of Stephen, his trial and execution, wh. Paul is introduced as superintending. The persecution thus begun scattered the brethren, some of whom preached the Gospel in Samaria. While journeying to Damascus to carry on the inquisition he had pursued in Jrs., Saul was met by Jesus, and being converted, he began to preach the faith he had sought to destroy. On his return to Jrs. the brethren received him with suspicion; and, to escape a conspiracy, he was hurried off to Tarsus. The division between Jew and Gentile was still further narrowed by the visit of Peter to Cornelius, and the Council at Jrs. wh. followed.

While God was leading Peter into wider views, and through him the disciples in Jrs., the matter came up in Antioch in another way. There men of Cyprus and Cyrene spoke to the Greeks, preaching the Lord Jesus. Their success led to the mission of Barnabas, who sympathised with the movement. He recognised in the new field thus opening, a sphere for wh. his friend was specially fitted, and went to Tarsus to seek Saul. The two friends were sent shortly after to bear a gift for the relief of the poor saints in Jrs.: a tribute of love to the mother Church. That Church was then suffering persecution: James had been slain; Peter was arrested, but was delivered by an angel. With the return of Barnabas and Saul to Antioch, taking with them John Mark, the Introduction ends. For the nar. that follows, *see* PAUL. Parts of Paul's life are treated in great detail: others are passed over in silence. The writer wd. naturally give ampler space to the things of wh. he claimed to be an eye-witness: want of information may explain the blanks. The nar. ends without recording Paul's death. Perhaps the writer designed a third treatise: if written, it has not been preserved.

The Text of A. has come to us in five great Uncials, ℵABCD, and the Codex Laudianus (E), and several Cursives: of VV., Vlg., and Psh., besides Heraclean Syr. and Old Lat., Codex Bezae presents many peculiar rdgs., of wh. no quite satisfactory solution has been offered.

A. was not early, or much quoted, but Papias knew it; he refers to Philip the Deacon and his drs. (Ac. 21.[9]), and to Justus Barsabas (Ac. 1.[23]). Eusebius does not report him as quoting A. Irenæus, Tertullian, Hyppolytus, and Clement of Alexandria quote frequently. There are echoes of A. to be found in Ignatius, Polycarp, and others.

The author of the third Gospel is universally admitted to be the writer of A. The style is identical. Some half cent. ago Zeller hinted a doubt, but no critic has yet followed his suggn. Unwavering tradition identifies the author with Luke, the companion of St. Paul. Acceptance of this wd. practically settle the questions of date and historicity.

The unity of A. has been impugned: it is alleged that a writer of the 1st or 2nd decade of the 2nd cent. found an itinerary of St. Paul's Missionary Journeys, and added to these various legendary incidents. Agst. this we must set the unity of style and of plan; and consider the relation of the speeches, the "we" passages, and the itineraries to the whole. Classical authors habitually composed speeches, expressing not what was actually said, but what they thought might suitably have been said. In these cases the authors' own style prevails throughout the speeches. In A. this is not so. Tertullus does not speak like James, nor either of them like Paul. The speeches are poss. condensed in some instances fm. notes taken at the time, and in others, fm. oral reports of those who had been present. But while the speeches differ in style fm. each other and fm. the author, the "we" passages, the itineraries, and the rest of the book are identical in style. The writer prob. used authorities, written or oral, as he did in the Gospel. Alford (*NT.* vol. ii.) points out that in chaps. 17.[16]–18.[5], where Paul is left alone, there are phrases foreign to Luke's style, consonant with that of Paul. The incident in chap. 8. may have been supplied by Philip; the gen. hist. of the foundation of the Church by Peter, James, or John Mark; and so with the rest. There is no good reason to doubt the unity of A.

The questions of date and authorship are closely related. If, as tradition asserts, Luke was the author, A. cannot be later than the last quarter of the 1st cent. Some who regard A. as written, in part at least, by a companion of St. Paul, have suggd. other names, *e.g.* Silas and Timothy; but there are conclusive reasons why none of these cd. have written the "we" passages: *cp.* 16.[16-18], 20.[5, 6]. Harnack has recently shown the high probability that the writer was a physician, as we know Luke was (Col. 4.[14]). Accdg. to A., he accompanies Paul to

Rm., and there we find him in Col. 4.[14], 2 Tm. 4.[11], and Phm.[23]. The accuracy in details points to the hand of a contemporary. The writer knows, *e.g.*, the varying titles borne by the magistrates in different cities: *strategi* in Philippi, and *politarchæ* in Thessalonica: in Roman Asia there are functionaries called *Asiarchs:* the city of Ephesus glories in the title of *neokoros* to Artemis: Gallio is *proconsul* in Corinth when Paul is there. This exact kge. is in striking contrast with the wild confusion of the Clementines. Mistakes in such matters are easily made. Sir G. O. Trevelyan, writing in *Macmillan*, spoke of "Aldermen" in Scottish towns, where "Bailies" were intended. Sir William M. Ramsay has also shown the author's accurate kge. of geographical details.

The alleged diffcs. between A. and the Pauline Epp. is made an objn. to the Lucan authorship. The autobiographic notes in Gal. and 1 and 2 Cor. do not fit easily into the scheme of the Apostle's life shown in A. But the diffc. of purpose explains why Luke did not include the events alluded to by Paul in his Epp. The Pauline Epp. were early collected, and a *falsarius*, whatever he left out, wd. cert. have noted the events vouched for by the Apostle himself.

Again, it is objected that the teaching of Paul in A. differs fm. that in the Epp. But the discourses in A. are addressed to unbelievers, the Epp. to believers; natly. the teaching differs. A *falsarius*, with the Pauline Epp. before him, wd. have been tempted to make the discourses centos fm. the Epp., as was done by the author of the Epistle to the Laodicæans.

As to the purpose of A., Baur maintained that it was intended to be an eirenicon between the school of Paul and that of the older Apostles; thus, he says, Peter is made to speak the lang. of Paul, and Paul's attitude to the Judaisers appears much more conciliatory than it really was. Regarding the first point, it is necessary to note that the resemblance between 1 P. and the Pauline Epp. is very great. As to the second, Paul's attitude towards the Judaisers who traduced himself and tried to sap his work, is natly. difft. fm. that towards the Apostles, who were willing, he tells us in Gal., to acknowledge his Mission to the Gentiles.

Further, there is said to be an artificial symmetry between the miracles attributed to Paul and those ascribed to Peter. But, if the writer had wished to institute a parallel between these two apostles, he wd. surely have made it more obvious. It wd. not have been left to a professor in the 19th cent. to make the discovery. It is much more natl. to take A. as an act. of the work of Christ among the Gentiles, carried on by Paul, introduced by a nar. of the foundation of the Church, and the preparation for its spread beyond the limits of Judaism.

The alleged resemblances between Jos. and A. have been taken to prove that the author of A. must have read Jos. The resemblances are slight, and are more than counterbalanced by diffcs. Of course some critics, as Overbeck, reject the miraculous as incredible. But miracles are incredible only on the assumption that the miraculous is proved to be impossible.

ADADAH, *'ad'adah* (Jo. 15.[22]). Prob. we should read *'ar'arah*, answering to Aroer (1 S. 30.[28]), now *'Ar'ara*, S.E. of Beersheba.

ADAM, a city in the Jordan Valley (Jo. 3.[16]), prob. situated at *Tell ed-Dāmieh*, near the mouth of the Jabbok. Moore (*Judges*, p. 212) suggests that in 1 K. 7.[46] we should read במעברה (ה)אדמה instead of the meaningless במעבה, and render "at the crossing (ford) of Adamah" = A. of Jo. 3.[16]. The bridge built by Sultan Bibars is a ruin; the ford is still in constant use.

ADAM, the name of the first man (Gn. 5.[1], P. *'ādām*). The word also denotes "mankind" (2.[7]). The name is connected with *'adāmāh*, "ground," of the dust of wh. man is formed. He is placed in a garden prepared for him, to dress it. He names all creatures as they pass before him. He is companionless until God forms Eve to be his w. At the suggn. of the serpent, the two disobey the command: they eat of "the tree of the kge. of good and evil," and are expelled fm. Eden, under sentence of death. Subsequently Cain, Abel, and Seth are born to them. Having begot "sons and drs.," A. dies at the age of 930 yrs.

Accdg. to LXX, A. was 230 yrs. of age when Seth was born. There are several myths of the origin of man: *see* Creation. There are also traces of a story of the Fall in cert. mythologies, most clearly in the Zenda-Vesta. In singular illustration of the Bible story, Darwin asserted on scientific grounds that man must have been originally unisexual. None the less wd. he be created by God fm. the dust of the ground, that a million generations of inferior creatures intervened between the dust and the man.

ADAM, BOOKS OF. (1) A Christian Apocalypse found in four recensions—Ethiopic, Syr., Gr., and Lat. (2) Testament of A. in Syr. (3) The sacred bk. of the Mandæans, wh., however, has little resemblance to the preceding. The "Apoc. of A." and the "Test. of A." seem to have been founded on a Jewish Midrash of wh. there are traces in the Tlm. In the Qabbala, many of the elements of wh. are pre-Christian, although its present form is mediæval, Adam Qadmon is an important factor. The Apostle Paul may have a reference to this (1 Cor. 15.[45f.]). But the analogue to A. Qadmon is Paul's "second A."

ADAMAH (Jo. 19.[36]) is located with some cert. at *'Admah*, *c.* 10 miles N. of Beisân, on the high land W. of the Jordan Valley.

ADAMANT, Heb. *shâmîr*. In eight of the eleven cases where this word occurs it is trd. "brier"; in the three remaining cases it evidently means a mineral of extreme hardness. In two in-

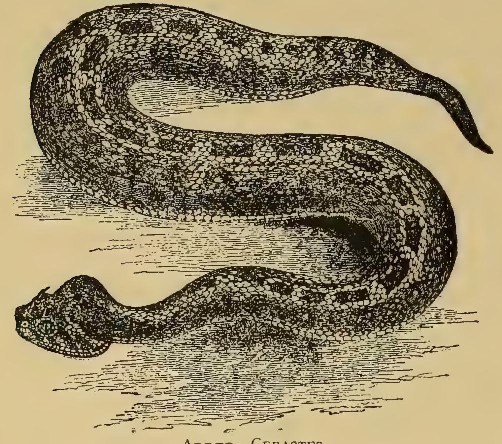
stances, Ek. 3.[9] and Zc. 7.[12], it is trd. A. In Jr. 17.[1] it is trd. " diamond," but as the Jews did not know the diamond the substance intended is likely some form of corundum.

ADAMI-NEKEB (Jo. 19.[33]), on the N.W. boundary of Naphtali. Accdg. to LXX, two places are intended. Adami may be identd. with *ed-Dāmieh* on the heights S.W. of Tiberias. *See* NEKEB.

ADAR, the last month of the Heb. yr. *See* YEAR.

ADDAR (Jo. 15.[3], AV. " Adar "), a place on the S. border of Judah : unidentd.

ADDER. This word trs. four Heb. words—*pethen* (ASP), *tzepha* (COCKATRICE), *'achshub* and *shephîphon*. Of these latter two the former occurs



ADDER—CERASTES

only in Ps. 140.[3], " adders' poison is under their lips," prob. the dark brown viper is meant ; the second is prob. the cerastes ; the word only occurs in " Jacob's Blessing," Gn. 49.[17].

ADINO. *See* JASHOBEAM.

ADMAH, one of the cities involved in the destruction of Sodom and Gomorrah (Gn. 10.[19], 14.[2, 8] ; Dt. 29.[23] ; Ho. 11.[8]).

ADONIBEZEK, " Lord of Bezek," a Can. chief conquered by Judah (Jg. 1.[4-7]). Having captured him, they cut off his thumbs and great toes. He confessed having treated seventy kings in like manner. This is a round number, meaning " many " ; the Oriental has no idea of numerical accuracy.

ADONIJAH, fourth s. of David, born at Hebron, his mr. being Haggith (2 S. 3.[4] ; 1 Ch. 3.[2]). As David's oldest surviving s., when that monarch's life was nearing its close, he sought to secure for himself succession to the throne. Assisted by Joab and Abiathar, and accompanied by a numerous retinue, among whom were royal princes, he made a great feast at En Rogel, preparing to assume forthwith the regal office. Nathan and Bathsheba, to whose s. Solomon the succession had been promised, informed the k. David at once commanded that Solomon shd. be anointed and proclaimed, and shd. take his seat upon the throne. The royal guard remained by the k., and saw his orders executed amid such popular acclamations of joy that " the earth rent with the sound of them." A.'s company scattered in terror when the news reached them, and he fled for refuge to the altar. His life was spared for the time (1 K. 1.). An intrigue in wh. he sought, with the help of BATHSHEBA, to obtain the hand of Abishag, natly., owing to her relations with the old k., roused suspicion that he was trying to revive his claim to the throne ; and, at the command of Solomon, Benaiah put him to death (1 K. 2.[12ff.]).

ADONIRAM = ADORAM, was over the tribute under David (2 S. 20.[24]), and Solomon (1 K. 4.[6]). He was stoned by the Isrs. at Shechem (1 K. 12.[18]).

ADONIZEDEK, " Lord of Righteousness," k. of Jrs. He headed a confederacy agst. Joshua. Defeated at the battle of Bethhoron, he fled with his confederates to a cave at Makkedah, whence he was brought out and killed (Jo. 10.[1-26]). If, as seems prob. fm. the Tell Amarna tablets (vi. 32.), *Tzedeq* was a Phœnician deity, A. wd. mean " Tezdeq is my Lord."

ADOPTION. The word υἱοθεσία is used by Paul alone (Rm. 8.[15, 23], 9.[4] ; Gal. 4.[5] ; Eph. 1.[5]), to indicate the relation into wh. God's people are brought to Him. Among the Rms., to whose practice Paul seems to refer, there were two forms of A. (1) If he were his own master (*sui juris*), a man cd. pass into the family of another only with consent of the people assembled in *Comitia Curiata*, by whom he was relieved of the obligation to perform the rites of his former *Gens*, or *Familia*, and bound to observe those of the new. (2) If he were still *In potestate Patris*, under the authority of his fr., since in Rm. law the fr. was regarded as strictly the owner of his s., the transfer was effected by a formal sale and purchase, to wh. the term *mancipatio* was applied.

A s. legally adopted stood, in the eye of the law, in the same relation, in every respect, to the fr. by whom he was adopted, as a s. begotten in lawful marriage.

There was nothing corrspdg. to this in Isr., although such informal A. as that of Esther by Mordecai may have been usual. The levirate law was intended to prevent a man being left without heirs.

ADORAIM, a fortress built by Rehoboam in Judah (1 Ch. 11.[9]). Trypho came to A. " in Idumæa " (1 M. 13.[20] ; *Ant.* XIII. vi. 5). It was reduced by Hyrcanus, and restored by Gabinius (*Ant.* XIII. ix. 1 ; *BJ.* I. viii. 4). It is now represented by the vill. of *Dūra*, W. of Hebron.

ADORATION, the expression of the emotions caused by the contemplation of Deity. In words A. became Hymns and Prayers ; many examples of both are found in the Psalms. A. is expressed in attitude, standing (2 Ch. 20.[5]) ; sitting (2 S. 7.[18]) ; spreading out the hands (1 K. 8.[22] ; Ez. 9.[5]) ; kneeling (Dn. 6.[10]) ; falling on the face (Lev. 9.[24]).

ADRAMMELECH. (1) A god worshipped with

ANAMMELECH by the colonists fm. Sepharvaim (2 K. 17.[31]). They seem to be identl. with the Bab. deities Adar and Anu. The former of these is identd. with Hadad. In Shalmaneser's inscrip. Benhadad becomes Benidri. (2) A s. of Sennacherib, and one of his murderers (2 K. 19.[37]). *See* ANAMMELECH.

ADRAMYTTIUM is of Biblical interest only because of the ship in wh. Paul made his memorable journey to Rome (Ac. 27.[1ff.]). The town lay at the head of the gulf of that name, on the shore of Mysia, over agst. Lesbos. In Rm. days it was a great commercial centre, and also for a time an assize town. The mod. vill., *Edremîd*, is further inland.

ADRIA (Ac. 27.[27]). This sea took its name from Adria (or Atria), a town near the mouth of the river Po. The name at first applied only to the adjacent waters, but gradually its significance extended until its boundaries were marked by the shores of Italy, Sicily, and Malta on the W., and the shores of Greece on the E. (Strabo, by index, Bohn). Fm. Crete to Malta, therefore, the course of St. Paul's vessel lay entirely within "the sea of A."

ADULLAM, a royal city of the Can. (Jo. 12.[15]), in the low land occupied by Judah, near to Jarmuth,



Photo, PEF. ADULLAM

Socoh, and Mareshah (Gn. 38.[1ff.]; Jo. 15.[35]; Mi. 1.[15]). A. was fortified by Rehoboam (2 Ch. 11.[7]), and occupied by the returning exiles (Ne. 11.[30]). A. is identd. with *'Îd el-Ma*, "Feast of Water," or *'Îd el-Mîyeh*, "Feast of the Hundred," a ruin *c.* 8 miles N.W. of *Beit Jibrîn.*

The Cave of Adullam (1 S. 22.[1], &c.), doubtless applied *par excellence* to that cave among those in the neighbouring valley in which David took shelter.

ADULTERY, breach of the marriage vow. To the Heb., with his ideas of the importance of descent, A. was only committed when the woman was a w. The ordeal of "bitter water" (Nu. 5.[14ff.]) served to mitigate the fierceness of jealousy. The penalty of A. was death by stoning. No infliction of the penalty is recorded; this does not prove that it never was inflicted; the hist. of any mod. nation, condensed as severely as that of Isr. in the Bible, wd. have no room to tell of the execution of criminals. It had, however, sunk into disuse before the coming of Christ (Jn. 8.[1f.]). Isr. was regarded as married to the Lord (Jr. 31.[32]): any following after other gods was treated as A. (Jr. 3.[8]).

ADUMMIM, THE ASCENT of (RV.), on the boundary between Judah and Benj. (Jo. 15.[7], 18.[17]), "over agst." Gilgal, and on the S. side of "the torrent." This points clearly to *Tal'at ed-Dum*, "the ascent of blood," on the road fm. Jericho to Jrs. on the S. side of the ravine of *Wādy Qelt.* The name doubtless comes from the ruddy-coloured marl showing on the slope.

ADVOCATE. *See* COMFORTER.

AENEAS, a man in Lydda, bed-rid from palsy for 8 yrs., healed by Peter (Ac. 9.[33f.]).

AENON, a place "where there was much water," "near to Salim," W. of Jordan (Jn. 3.[23, 26]). *OEJ.* places it 8 Rm. miles S. of Beisân, near Salim and the Jordan. A group of seven springs close to *Umm el-'Amdân*, *ed-Deir*, and *Tell er-Ridgha*, on the last of wh. is the tomb of Sheikh Salim, seems to meet all the requirements of the nar. The difficulties in the way of identn. with the springs in *Wādy Fār'ah* seem insuperable.

Lit., Sanday, *SSG.* 33ff.; Conder, *Tent Work*,[G] p. 49; *SDB. s.v.*

AGABUS, a Judæan Christian, a prophet; he foretold a drought (Ac. 11.[28]) and Paul's imprisonment (Ac. 21.[10]). In the latter case the prophecy was acted, like that of Isaiah (20.[2]), and Jeremiah (27.[2]).

AGAG, poss. the title of Amalekite ks. (Nu. 24.[7]). A., defeated, and spared by Saul contrary to divine direction, was hewn in pieces by Samuel (1 S. 15.).

AGAGITE, applied to Haman, whom the Jews believed to be descended fm. Agag (Est. 3.[1], &c.; *Ant.* XI. vi. 5).

AGATE, in AV. trs. two Heb. terms, *shebo* and *kadkod*. It is doubtful whether either is really the stone we mean by the agate. The second of the Heb. terms RV. trs. "rubies." Delitzsch idents. *shebo* with the Asyr. *subu*, wh. seems to have resembled our diamond.

AGE. Scrip. represents human life as gradually shortening. Fm. Adam to Noah men's ages range fm. 969 to 777 yrs., Enoch at his translation being 365 yrs. old. Fm. Shem to Terah, 600 to 205. The Patriarchs lived over 100 yrs., Isaac reaching 180. At a later period 70 is regarded as the normal length of life.

In OT. old age is represented as the token of God's favour, and as the reward of virtue (Gn. 25.[8]; Ex. 20.[12]), while an early death marks God's displeasure (Ps. 102.[23]; Is. 65.[20]). This may act. for the respect wh. to this day is paid to the man of many yrs. in the E. (Lv. 19.[32]; Jb. 15.[10]). "The hoary head is a crown of glory" (Pr. 16.[31]).

Mere seniority carries with it many rights and privileges, the elder br., *e.g.*, exercising no little authority over his juniors. The "elders" were powerful in Isr., and were regarded as repositories of wisdom (1 K. 12.[6, 8]). The name "elder," applied to the holder of a particular office in the Christian Church, leaves no room for doubt as to the class fm. whom officials were originally chosen. The same is true of the Sheikh ("elder") of an Arab tribe to-day. As strife and war lead to the cutting off of men in their prime, the continuance of old men in a community is a token of prevailing peace.

AGRICULTURE. Scrip. represents cultivation of the soil as the first of human occupations (Gn.



Ploughing on the Plain of Sharon

2.[15], 4.[2]). In the Nile Valley A. flourished at a very early period; and in Pal., before Isr.'s time, it appears to have been largely pursued. The lowlands at least were tilled in anct. times, and the system of terraces is very old. Isaac is the first of the Patriarchs identd. with A. (Gn. 26.[12]). The change fm. nomadic to settled life compelled Isr. to become tillers of the earth when they took possession of Pal. This assumption underlies their law. The land belonged to J". (Lv. 25.[23]). Isr. held and cultivated it on His terms. A. was thus closely associated with relg.

Pal. differed fm. Egp. with its fertilising river, in that it depended almost entirely on the rainfall. The great streams and springs lie too low to be available for irrigation beyond a very limited range. Artificial means were thus necessary to preserve the water, and to utilise it for field and garden.

The main crops were wheat and barley, but spelt, beans, lentils, millet, and flax were also grown.

It was recognised that the land must lie fallow at stated intervals (Ex. 23.[10]), and later, this was secured by the Sabbath law (Lv. 25.). Dung was used as manure (2 K. 9.[37], &c.). The unit of measurement was the amount ploughed by a yoke of oxen in a day (1 S. 14.[14]; *cp.* Arb. *faddān*). Boundaries were marked by stones or stone heaps. Shifting these was a serious crime (Dt. 19.[14]; Ho. 5.[10]).

A. was most prosperous in Rm. times, owing to the security enjoyed, and the excellent provision made for watering.

As an occupation taught by God Himself (Is. 28.[26]), A. was followed by all, even by men of good family (1 S. 11.[5]), and much of the land on both sides of the Jordan bears evidences of anct. cultivation, although now reduced to simple pasture land.

When the first rains softened the ground, hard baked by the summer heat, ploughing began. The plough made but a shallow furrow (*see* Plough). Sowing followed shortly if weather were favourable. Occasionally to-day barley is sown as early as Nov., but it may be delayed till the end of Jan. Wheat is sown immediately afterwards. The seed mt. be scattered thinly broadcast, or dropped carefully into the furrows (Is. 28.[25]). Sometimes it was sown first, and then ploughed or trampled down. The ploughed land was levelled with an implement not described (Is. 28.[24]; Ho. 10.[11]), made perhaps of a stout board, or cylinder of stone. To-day a bush often serves as harrow.

Two kinds of seed mt. not be sown together (Lv. 19.[19]; Dt. 22.[9]). This is part of the gen. restriction agst. mingling of diverse kinds. Ingenious plans were devised for laying out the fields, so that space mt. be saved, and yet a margin left between the dift. crops.

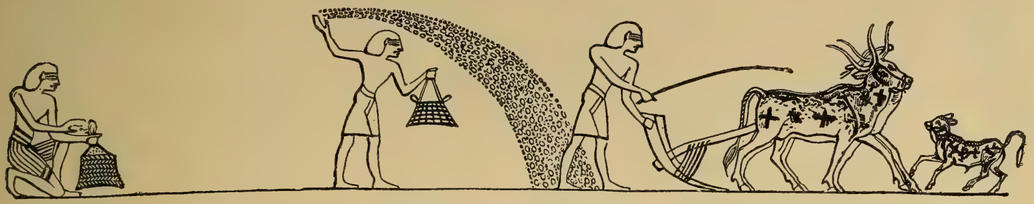
Barley harvest begins in the Jordan Valley about the end of March, and is gen. in April. Wheat harvest comes some three or four weeks later. The main dangers to be feared during the intervening months are mildew, if the weather be dull and damp; the destructive power of the E. wind; locusts and robbers (Dt. 28.[22]; 2 Ch. 6.[28]; Am. 4.[9]).



Treading out and Winnowing Grain (Egyptian)

In the mountains crops are genly. light, but in the valleys and plains, especially in the Ḥaurân, the yield is splendid, at times from 60 to 100-fold.

Harvest, wh. lasted about seven weeks, is pictured as a time of great joy (Is. 9.[3]; Ps. 4.[7]). The grain is cut with shearing hooks, and carried on the backs of animals—anctly. also in carts (Am. 2.[13])—to the threshing-floor, in a position as exposed as poss., near the vill. There it is trampled by unmuzzled animals (Dt. 25.[4], &c.), or crushed under the threshing board, wh. is made of stout planks, about 5 ft. by 4 ft., with rough stones set in its under surface. In anct. times—as still in Egp.—the threshing waggon was also used. It was a strong oblong frame, into wh. were fitted parallel rollers; round these were fixed sharp circular blades of iron. This was drawn over the grain in the same way as the "board." Both were used for the torture of prisoners (2 S. 12.[31]; 1 Ch. 20.[3]; *cp.* Is. 41.[15]); but *see* HARROW.



PLOUGHING AND SOWING (Egyptian)

The grain having been separated and the straw crushed into small pieces (*tibn*), the whole was cast into the air by means of a wooden fork and shovel (fan), when the wind carried away the chaff, and the grain fell at the worker's feet (Ps. 1.[4]). The best of the chaff is now preserved for fodder, the refuse being burned. Fire on a threshing-floor, where everything is tinder-dry, burns with a fierce flame (Mw. 3.[12]).

Small quantities are threshed with a stick or flail (Ru. 2.[17]; Jg. 6.[11]). Threshing lasts roughly till the beginning of the vintage. The grain remaining when the tax—paid in kind—has been taken, and any sales effected, is usly. stored in great cistern-like receptacles. *See* BARN.

AGRIPPA. *See* HERODIAN FAMILY.

AGUR, s. of Jakeh, a sage otherwise unknown, to whom Pr. 30. is attributed. The word *massa*, wh. AV. renders "prophecy," RV. takes as a place name. The place is not known. Poss. A. is not a proper name, but descriptive. It mt. mean "collector."

AHAB. (1) S. and successor of Omri, reigned in Samaria 22 yrs. (1 K. 16.[29]). Despite the hard judgment passed upon him as "one that did evil in the sight of the Lord, above all that were before him," the nars. indicate much good as well as evil in the char. and life of A.

A. married JEZEBEL, dr. of ETHBAAL, k. of Tyre, who may be truly described as his evil genius. Under her influence he built a temple in Samaria for Phœnician Baal, and set up the ASHERA, with full establishment of idolatrous priests, temple-attendants, &c. (1 K. 16.[31ff.]). A. must have acquiesced in Jezebel's attempt to stamp out the worship of J''., by the destruction of His prophets. Yet he seems to have connived at the concealment of 100 of them by Obadiah (1 K. 18.[3f.]). He approved of the trial proposed by ELIJAH, poss. in the hope that J''. wd. vindicate Himself, and cause Jezebel to renounce her purpose (1 K. 18.[17]). The hope was vain (1 K. 19.[1]). *See* ELIJAH.

The Syrians under Benhadad, or Hadadezer, are suddenly introduced as besieging Samaria, poss. at the end of a campaign of wh. we have no record. A. was ready to surrender, but intolerable terms were proposed, and, cheered by the word of a prophet, the besieged attacked, and utterly routed the enemy (1 K. 20.[1ff.]). Next year the Syrians returned with a strong force, confident of victory if only they cd. meet Isr. in the plains, thinking J''. to be a "God of the Hills." A. met them as they desired and inflicted upon them overwhelming defeat, on the flat land E. of APHEK. He took Benhadad prisoner, and was denounced by a prophet for sparing him alive. By a treaty then arranged Benhadad was to restore the cities taken fm. Isr. by his fr., and to grant cert. privileges to Isr. in Damascus.

The dastardly legal murder of Naboth, prompted by Jezebel, was sincerely repented of (1 K. 21.). From the inscrs. it appears that A. fought along with Benhadad—Hadadezer—and others agst. Assyria at Qarqar, contributing 2000 chariots and 10,000 men, when the Asyr. claim that the allies were defeated (*COT.*[2] i. 183ff.). Moab was held in subjection during his reign (2 K. 1.[1]), and he met his death in a campaign agst. Syria for the recovery of Ramoth Gilead (1 K. 22.).

A brave and capable soldier, and a patriotic k., he was too much under the influence of his tigerish w.; yet was he not wholly given over to the worship of Baal (2 K. 10.[18]). The later Jews place him among those who have no share in the world to come.

(2) A false prophet denounced by Jeremiah (29.[21f.]), burned by the k. of Bab.

AHASUERUS. (1) K. of Persia (Ez. 4.[6]), supposed by some to be Cambyses, but there is no evidence that he ever bore this name: Xerxes may be

the k. intended. (2) The husband of Esther. Although in Est. Ad. he is called Artaxerxes, it seems almost cert. that the k. intended is Xerxes. The notes of time correspond : the feast in his third yr. coincides with his return fm. the Egpn. expedition, and his seventh yr. wd. just give sufficient time to carry out the arrangements wh. resulted in the elevation of Esther, after his return fm. the disastrous invasion of Greece. In char. also he agrees with the Xerxes of Herodotus. (3) The fr. of Darius the Mede (Dn. 9.[1]).

AHAVA, a stream or canal beside wh. Ezra assembled the Jews willing to return to Palestine (Ez. 8.[15]) ; there appears to have been a town of the same name on its banks. No cert. identn. has been reached.

AHAZ, s. and successor of Jotham, k. of Judah. The name is shortened from Jehoahaz. Asyr. inscrs. give it as Jahuchazi (*COT.*[2] 257ff.). A. began to reign in his 20th yr. (2 K. 16.[2]). This shd. prob. be corrected with LXX *et al.* in 2 Ch. 28.[1], to 25th yr. Otherwise his s. Hezekiah wd. seem to have been born in his 11th yr. He reigned 16 yrs. But the chronology of this reign presents difficulties wh. cannot at present be cleared up.

A. was a weak and capricious prince (Is. 3.[12], 7.[2ff.]). He favoured heathen idolatries, and made his own s. "pass through fire" (2 K. 16.[3]). The "chariots of the sun" and the "altars on the roof of the chamber of A." were prob. introduced by this monarch (2 K. 23.[11f.]). Rejecting the counsel of Isaiah (Is. 7.f.), with part of the temple treasures A. purchased the aid of Tiglath-pileser of Asyr., who subdued Damascus and took possession of the E. territory of Isr. But when his enemies were rendered powerless, A. himself had to render homage to the conqueror in Damascus (2 K. 16.[10]). The hist. is written in Ch. fm. another point of view, with many diffcs. in detail.

AHAZIAH. (1) S. of Ahab and Jezebel, k. of Isr. Under him Moab rebelled against Isr. Suffering fm. a severe accident, he sent to Ekron to inquire of Baalzebub as to his fate. His messengers were intercepted by Elijah, who rebuked the idolatrous mission, and announced the near death of the k. For A.'s relations with the prophet, *see* ELIJAH. He reigned for over a year (1 K. 22.[51ff.] ; 2 K. 1.). (2) S. of Jehoram and Athaliah, k. of Judah (2 K. 8.[24ff.]). He is called Jehoahaz in 2 Ch. 21.[17], &c., where the elements of the name are simply transposed, and Azariah in 2 Ch. 22.[6], wh. is prob. an error for Ahaziah. A. went with his uncle, Joram of Isr., to war with Hazael of Syria, at Ramoth Gilead. Joram being wounded, they returned, Joram to Jezreel and apparently A. to Jrs. A. went down to Jezreel to visit Joram. Having seen his uncle slain by Jehu, he fled, but was wounded, and died at Megiddo. He was carried to Jrs., and " buried with his frs." (2 K. 9.[1ff.]).

The Chronicler's act. is in many respects irreconcilable with the foregoing (2 Ch. 21.[17], 22.[1ff.]).

AHIAH, RV. AHIJAH, s. of Ahitub, grandson of Eli (1 S. 14.[3]), " priest of the Lord in Shiloh." He went with Saul agst. the Phil., clad in priestly attire (1 S. 14.[3, 18]). He was prob. identl. with Ahimelech, who succoured David at Nob (1 S. 21.[1ff.]). Doeg the Edomite saw and reported to Saul what A. had done. This brought destruction upon the priests and upon the whole community at Nob, Abiathar alone of the house of A. making good his escape (1 S. 22.[9ff.]).

AHIJAH, the Shilonite prophet who, by the fig. of the torn garment, foretells to Jeroboam the disruption of the kdm., and the falling away of the ten tribes to him (1 K. 11.[29]). Long afterwards, answering the appeal of Jeroboam's w., he announced the approaching death of his s. Abijah, and the destruction of his house (1 K. 14.[1ff.]). The record of " the acts of Solomon," " in the prophecy of A. the Shilonite " (2 Ch. 9.[29]), unhappily has perished.

Men of the same name are mentioned in 1 K. 4.[3], 15.[27]—the fr. of Baasha, k. of Isr.—1 Ch. 2.[25], 8.[7], 11.[36], 26.[20] ; Ne. 10.[26].

AHIKAM, s. of Shaphan and fr. of Gedaliah, was sent with other three to inquire at HULDAH the prophetess regarding the " bk. of the law " found in the Temple (2 K. 22.[12]). He succoured the prophet Jeremiah when threatened with death at the hands of the people (Jr. 26.[24]).

AHIMAAZ, " my br. is wrath." (1) S. of Zadok, a notable runner in his day, who acted as Hushai's messenger, along with Abiathar, informing David of Absalom's plans, and once at least encountered grave peril. He outran the Cushite in carrying to David news of Absalom's defeat (2 S. 15., 17., 18.). (2) Fr. of Saul's w. Ahinoam (1 S. 14.[50]). (3) One of Solomon's 12 officers, whose station was in Naphtali, who provided victual for the k., &c. His rank may be inferred fm. the fact that he married the k.'s dr. (1 K. 4.[15]).

AHIMELECH. (1) = AHIAH. (2) A Hittite follower of David (1 S. 26.[6]).

AHINOAM, " my br. is pleasantness." (1) W. of Saul, dr. of Ahimaaz. (2) A. of Jezreel, w. of David, who accompanied him in his wanderings, and was mr. of Amnon, his firstborn (1 S. 25.[43], 27.[3ff.] ; 2 S. 3.[2]).

AHIO, s. of Abinadab and br. of Uzzah, who perished for touching the Ark (2 S. 6.[3]). Two Benjamites also bear this name, sons of Beriah and of Jehiel respectively (1 Ch. 8.[14, 31]). LXX takes all these as common nouns, translating " brother " and " brothers." As the words are consonantally the same, poss. A. shd. not be taken as a proper name.

AHITHOPHEL, " my br. is folly," an extremely able but unprincipled counsellor of David, who took the part of Absalom in his rebellion (2 S. 15.[12, 31ff.], 16.[15ff.], 17.).

Absalom followed his advice in the matter of the royal harim, making absolute the breach with David. But his further counsel of instant and strenuous pursuit was discarded in favour of Hushai's. A., seeing the one chance of success thrown away, went home to Giloh and hanged himself.

A. would appear to have been the grandfr. of Bathsheba. It has been suggd. that displeasure with David's conduct in relation to her may have caused his alienation.

AHITUB, "br. is goodness." (1) S. of Phinehas, grandson of Eli, and fr. of Ahiah, or Ahimelech (1 S. 14.^{3}). (2) Fr. (2 S. 8.^{17}; 1 Ch. 18.^{16}) or grandfr. (1 Ch. 9.^{11}; Ne. 11.^{11}) of Zadok the priest. Poss. 2 S. 8.^{17} shd. read "Zadok and Abiathar, the s. of Ahimelech, the s. of A." The name also occurs in 1 Ch. 6.$^{11f.}$; 1 Es. 8.^{2}; 2 Es. 1.^{1}; Jth. 8.^{1}.

AHLAB, a city of Asher (Jg. 1.^{31}), poss. on the site of Gush Halab, the Gischala of Jos., *Vit.* 10.; *BJ.* IV. ii. 1ff., the mod. *el-Jish*, cp. *Relandi Palæstina*, p. 812f.

AHOLAH, AHOLIBAH. *See* OHOLAH, OHOLIBAH.

AHOLIBAMAH, RV. OHOLIBAMAH, dr. of Anah, of Hivite descent, w. of Esau (Gn. 36.^{2}).

AI, "a heap" or "ruin" (Gn. 12.^{8}, 13.^{3}, AV. Hai; Jo. 7.$^{2, 5}$, &c.; Ne. 11.^{31}, Aija; Is. 10.^{28}, Aiath; in Jr. 49.^{3} read "Ar"), was taken by Isr. and reduced to a heap. It appears as inhabited after the exile (Ez. 2.^{28}; Ne. 7.^{32}). A. lay beside Beth Aven, on the E. side of Bethel (Jo. 7.^{2}). Valleys on the N. and W. made it easy of defence. The site prob. corrspds. with that of *Khirbet Haiyān*, near *et-Tell*, fully 2 miles E. of Bethel, on the road to Jericho.

AIJALON, AJALON, "place of deer" (Jo. 10.^{12}, &c.). (1) A town assigned to Dan, but not possessed by them (Jo. 19.^{42}; Jg. 1.^{35}). It was fortified by Rehoboam, and later was taken by the Phil. (2 Ch. 11.^{10}, 28.^{18}). The name Aialuna occurs in the Tell el Amarna letters. It is identd. with *Yālo*, on the Jrs. road, about 2 Rm. miles fm. Emmaus Nicopolis (*OEJ.*) and 14 miles fm. Jrs. (2) A. in Zebulun (Jg. 12.^{12}) is not identd.

AIN, "eye" or "spring," is the first part of many place names in Scrip. (1) Near the E. border of Isr., W. of Riblah (Nu. 34.^{11}), poss. *el-'Ain*, near *'Ain el-'Aṣy*, the source of the Orontes. (2) A town assigned to Judah (Jo. 15.^{32}), and again to Simeon (Jo. 19.^{7}), where, instead of Ain and Rimmon, we shd. prob. read "En Rimmon." This may be identd. with *Umm er-Ramāmīn*, N. of Beersheba, near wh. is *Bîr Khuēlfa*, a copious spring with considerable ruins.

AIR. The atmosphere was supposed to be the abode of evil spirits; hence Satan is called "the prince of the power of the air" (Eph. 2.^{2}). Poss. this is connected with the fact that in Heb., *ruaḥ*, "spirit," also meant "wind," a connection present also in Gr. The Zoroastrian idea was that tempests came fm. Angro-Mangyas—Ahriman, the personified principle of evil.

AKRABBIM, ASCENT OF, "ascent of scorpions," or "mountain path" (Guthe), mentioned on the S. border of Isr. (Nu. 34.^{4}; Jo. 15.^{3}), and on the border of the Amorites (Jg. 1.^{36}), is prob. the ascent by *Wādy el-Fiqra*, whence the passes *Naqb eṣ-Ṣufā*, *Naqb el-Yemen*, and *Naqb el-Gharb*, open towards Pal. to the SW. of the Dead Sea.

ALABASTER, a translucent limestone, of fine texture, used for making vases in wh. unguents were kept (Mw. 26.^{7}; Mk. 14.^{3}; Lk. 7.^{37}).


ALABASTER VASE (Assyrian)

ALAMMELECH, RV. ALLAMMELECH, a place in Asher (Jo. 19.^{26}). Perhaps the name lingers in *Wādy el-Melek*, a tributary of the Kishon, near Ḥaifa.

ALEXANDER. (1) THE GREAT, s. and successor of Philip, k. of Macedon; born B.C. 356. When he was 20 he mounted the throne on the assassination of his fr.; within a yr. he had conquered Illyria and Greece, and was elected to the leadership in the war agst. Persia. In the following yr., B.C. 334, he crossed the Hellespont with an army of 34,000 men, and, winning the battle of the Granicus, placed all Asia Minor under his feet. After a time spent in gathering the fruits of his victory, in B.C. 333, he encountered, at Issus, Darius, who had placed himself at the head of an army of something like half a million. Darius and his force were scattered like chaff. A. did not pursue Darius but turned S. to the conquest of Egp. and Syria. These conquests accomplished, he now marched agst. Darius, who had assembled a yet huger army than that wh. had been overthrown at Issus. The armies met at Arbela, when again the Persian host fled. From this A. carried his arms to Samarkand in Central Asia and to the banks of the Sutlej in India. As his troops wd. follow no further he returned to Bab. and was endeavouring to organise his huge empire when he was struck with fever, and died at the early age of 33, after a reign of 13 yrs. No military conqueror ever left so deep an impress on the hist. of the world as did A. The whole of S.W. Asia was Hellenised; philosophers fm. beyond the Euphrates taught in the schools of Athens. *See* DANIEL. (2) S. of Simon of Cyrene (Mk. 15.^{21}). (3) Poss. the Alabarch of the Alexandrian Jews, br. of Philo, associated with the high priest (Ac. 4.^{6}). (4) A prominent Jew in Ephesus, put forward by the Jews as their apologist (Ac. 19.^{33}). (5) Prob. a Jewish Christian who, with Hymenæus, had fallen into error (1 Tm. 1.^{20}). (6) A coppersmith (metal-worker) who opposed Paul, to the deep resentment of the latter (2 Tm. 4.$^{14, 15}$). It is poss., but hardly prob., that the last three refcs. are to the same man.

ALEXANDRIA, the largest Hellenic city in the Roman Empire. It was founded by Alexander the Great, 332 B.C., on the strip of land wh. separates the lake Mareotis fm. the Mediterranean. It had a large population of various nationalities. Diod. Siculus (XVII. 52) declares that it "excels all other cities in population, having thirty myriads of free citizens." The Jewish colony was very large and influential; it had its own magistrates, an Alabarch, and a Senate. Josephus claims that this Jewish colony was founded by Alex. himself; it was certly. greatly increased by Ptolemy Soter. A. was the centre of Hellenic thought and learning, and the Jewish colony became thoroughly Hellenised. It was for their benefit that the Septuagint translation was made. Fm. the works of Philo we learn the extent to wh. the Jews of A. were influenced by the "wisdom of the Greeks." It was fm. his Alexandrian culture that Apollos gained such influence over the Corinthian believers. A. was the chief business city in the Roman Empire. Ships of Alexandria were constantly engaged conveying grain to Rome; so the ship in wh. Paul suffered shipwreck was a ship of A., as also that by wh. he was conveyed fm. Malta to Italy.

A. was reduced to insignificance during the middle ages, but was restored to importance by Mehemet Aly, who made the Mahmoudiyeh canal, to unite it with the Nile. Its population now is nearly 400,000.

Alexandrians. One of the classes that disputed with Stephen (Ac. 6.[9]). "Synagogue" in this passage prob. means "community," as the number of A. resident in Jrs. was prob. too great to be accommodated in one Synagogue. In Safed in Galilee the Jewish community is divided into several "congregations," each having its own officials, and possessing more or fewer Synagogues accdg. to their numbers. These are named after the nationalities fm. wh. they have come. A similar arrangement prob. held in Jrs. in the days of the Apostles.



ALEXANDRIA

ALGUM (2 Ch. 2.[8], 9.[10]) or ALMUG (1 K. 10.[11]), trees. The terms clearly indicate the same tree. It was brought fm. Ophir, and also fm. Lebanon. Dr. Post (*HDB. s.v.*) points out that the same name in different districts mt. signify difft. trees. But, lacking definite kge. of where Ophir was, and what tree is meant, we have no reason to think it cd. not grow in both districts. Many idents. have been suggd., the most genly. favoured being with *red sandal wood.* No cert. decision is poss.

ALLEGORY, a prolonged parable. A parable is an incident, whereas an A. is a hist. Bunyan's "Pilgrim's Progress" is a classic example of an A. St. Paul regards patriarchal hist. as an A. (Gal. 4.[24]).

ALLEMETH, AV. ALEMETH (1 Ch. 6.[60]; Jo. 21.[18], Almon). A city assigned to the sons of Aaron in Benjamin. It is identd. with *'Almît,* N. of Anathoth.

ALMODAD, s. of Joktan (Gn. 10.[26]; 1 Ch. 1.[20]). Prob. an Arb. tribe, district, or town is intended, but no identn. is poss. at present.

ALMOND, *shâqêdh*, "waker," "so called because of all trees it is the first to awake fm. the sleep of winter" (Ges., *Lex.*). The tree is mentioned in Ec. 12.[5]; Jr. 1.[11]; and Gn. 30.[37]; in the last case the name is *lûz* (AV. wrongly "hazel"), the name (*lauz*) used in Arb. for tree and fruit. The fruit is referred to in Gn. 43.[11], &c.

The A. blossoms early in Jan. The flowers are almost pure white, slightly tinged with pink. It is a most beautiful feature in the landscape, heralding the coming spring. The fruit begins to form in Feb., and in March the foliage is complete. "The almond tree shall flourish," compares the white hair of age to the blossoms on the yet leafless A. tree (Ec. 12.[5]). The delicate tint of pink is not apparent on a gen. view, so the objn. of Ges. (*Heb. Lex. s.v.*) falls to the ground.

The A., *Amygdalus communis*, order *Rosaceæ*, sub-order *Amygdaleæ*, is indigenous in Pal. The trees range fm. 12 to 15 ft. in height, with irregular branches. The leaves are long, ovate, serrate, acute. The flowers, wh. come before the leaves, are set in pairs, the blossom being over an inch wide. In April and May the fruit, a firm green pod, fm. 2 to 3 in. long, and about ¾ in. thick, is largely eaten. Soon, however, the shell hardens, the succulent covering dries round it, and the kernel matures. The A. is esteemed a great dainty in the E., and is used in preparing many popular dishes.

Four varieties of A. are found wild on the mountains, both E. and W. of Jordan. They do not attain the size of the cultivated A., and their fruit is small and bitter.

The A. does not seem to have been found in anct. Egp. (Gn. 43.[11]). The beauty of its blossoms was early appreciated by emancipated Isr., and the cups for the golden candlestick were modelled on its flowers (Ex. 25.[32]).

ALMSGIVING. To sympathise with the unfortunate, to relieve poverty and distress, was regarded as a duty in Isr. (Dt. 15.[7ff.]), and A. was a distinguishing mark of the righteous man (Ps. 112.[9]; Lk. 19.[8]). So closely were A. and righteousness associated in the people's mind, that the one word *tzĕdāqa* came to be used for both. It is just poss. that the sense of A. is present in Pr. 10.[2], as in Dn. 4.[27]. Certainly in To. 4.[7ff.], where A. "delivers fm. death," and Sr. 3.[30], where A. "makes atonement for sins," A. and righteousness are identd.

Jesus Christ takes it for granted that a righteous man, or one who desires to be thought so, will do alms (Mw. 6.[1ff.]). All He does is to warn agst. improper motives. He expects His followers to be mindful of the poor (Lk. 11.[41], 12.[33]). Peter and John acknowledged the claim of the unfortunate man at the temple gate for help (Ac. 3.[6]); one of the first acts of the infant Church was to arrange for the assistance of the needy (Ac. 4.[32ff.], 6.[1ff.]); the A. of Cornelius attests his high char. (Ac. 9.[36], &c.); and throughout NT., A. is regarded as evidence of the right Christian disposition (Mw. 10.[8]; Lk. 6.[30]; Ac. 24.[17]; Js. 2.[6], &c.). "It is more blessed to give than to receive," said Jesus; and His own deeds (Mw. 14.[15ff.]; Mk. 8.[1ff.], &c.) may be taken as illustrating the spt., at least, wh. shd. characterise His followers.

The usage in the E. to this day tends to ident. A. with righteousness. The word *Sadaqah* means "alms given to the poor for the sake of God." Beggars whose ranks are perpetually recruited by the victims of disease and misfortune, appeal for help ever in the name of God. No one ever refuses directly. If a man have nothing to bestow, or have not the will, he will piously respond, "God will give to you." The gen. recognition of the duty to relieve the needy is embodied in the Arb. proverb, "He who has a loaf is debtor to him who has none." Among the religious a reputation for liberality in A. is greatly coveted. But "Oriental benevolence has no thought of attacking the cause of poverty. . . . A. is a current act. with God" (Mackie, *Bible Manners and Customs*, p. 145f.).

ALOES. The A. of Scrip. must be distinguished fm. the A. of mod. medicine, to wh. they are in no way related. In four places where they are mentioned (*'ahâlîm*, Pr. 7.[17]; *'ahâlōth*, Ps. 45.[8], SS. 4.[14]; ἀλόη, Jn. 19.[39]), a fragrant substance is intended, employed to give a pleasant perfume to the clothes, the bed, &c., and mingled with the spices in wh. the dead were wrapped. There is no certy. as to whence it was derived. Abdullah ibn Sina—Avicenna—an Arb. physician, born A.D. 986, says it was obtained fm. the tree known to the Arabs as *'ud*, wh. is identd. with *Aquilaria Agallochia*, a native of N. India, wh. supplies the wood-A. of commerce. The aromatic qualities of the wood, it appears, are set free only in the process of decay; therefore to secure the perfume it is often buried for a time.

There is no evidence that this tree, wh. in its native conditions attains splendid dimensions, ever grew in Pal.; although it is poss. that it once flourished in the Jordan Valley. The context in Nu. 24.[6] makes it imposs. to read *'Ohâlîm*, "tents" (as LXX), but what trees Balaam alludes to we cannot be sure. The same name does not always mean the same tree in difft. countries. He may have intended some tree of luxuriant growth, familiar to him in Mesopotamia. But even this was not necessary, as he refers to the cedar, wh., although well known, had prob. never been seen either by Balaam or those whom he addressed.

ALPHA and OMEGA, the first and last letters of the Greek alphabet, taken to signify "the first and the last" (Rv. 1.[8], 21.[6], 22.[13]), the idea also expressed in Is. 44.[6]. The Heb. equivalent is "*Aleph* and *Tau*."

ALPHAEUS. (1) Fr. of Matthew (Levi). (2) Fr. of James the Less, the apostle. Whether he is to be identd. with Cleopas or Clopas has been much debated. *See* CLEOPAS, CLOPAS.

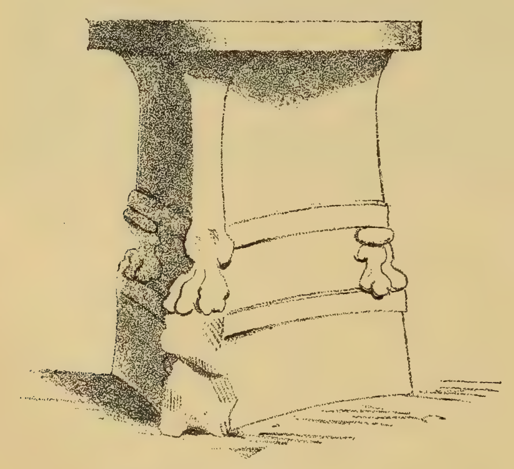
ALTAR, mostly Heb. *mizbēăḥ*, "place of sacrifice," Gr. *thusiastērion* (*madbaḥ*, Ez. 7.[17], Aram.; *har'el*, RV. "upper altar," Ek. 43.[15]; *'arī'ēl*, Qri *'arī'ēl*, RV. "altar hearth." *Shulḥān* is = *mizbēăḥ* in Ek. 41.[22], Ml. 1.[7], and obviously also in Ek. 44.[16]. *Bāmāh* in Jr. 7.[31] (lit. "high place," LXX *bōmos*) is prob. = A. *Lebēnīm* in Is. 65.[3] shd. be rendered with RV. "upon bricks." *Mizbēăḥ* (Gn. 33.[20]) shd. prob. read *matztzēbāh*. *Bōmos* (Ac. 17.[25]) is an A. to a heathen deity: *cp.* 1 M. 1.[59]).

The polytheism of the anct. Semites associated a deity with every obj. and place of importance, and offerings were made to the god where he dwelt, in stream or well, on hill top or tree. Then it came to

be believed that the deity wd. enter a structure or stone set up for him, and this was regarded as the residence of the god—Beth-el (Gn. 28.[18]). At first the PILLAR must have served as A., the blood of the victim or oil of offering being poured or smeared over it (*see* SACRIFICE). The A., as distinguished fm. the pillar—*matztzēbāh*—arose, perhaps, to meet the necessity for a hearth, when men felt that not the blood only, but also the flesh of the victim, shd. be offered to the deity in sacrifice.

The JE. nars. record the building of many A.s in many places, and the offering of sacrifices thereon, by the first frs. of the race and other distinguished servants of J″.: *e.g.* Gn. 8.[20], 12.[7], 22.[9], 26.[25], 35.[7], Ex. 17.[15]. This seems expressly authorised by Ex. 20.[24]: "In every place where I record My name, I will come unto thee and bless thee." It was a common practice up to the reign of Josiah (Jo. 8.[30]; Dt. 27.[6]; Jg. 6.[24]; 1 S. 7.[17], &c.). P., on the other hand, recognises only one A., the place of wh. is in the nation's central sanctuary. Other existing A.s are regarded as merely commemorative monuments (Jo. 22.[10ff.]).

The A. mt. be a single sacrificial stone (Jg. 6.[20], 9.[5], &c.). Genly. it was an erection of unhewn stones (Ex. 20.[25]; Dt. 27.[5]; 1 K. 18.[30f.]), or a mound of earth (Ex. 20.[24]). It shd. not be so high as to prevent one standing on the ground from handling the offerings. In later times importance was attached to more artistic bldg. of the A. (2 K. 16.[10]). The prescription of unhewn stones (Dt. 27.[5]; Jo. 8.[31]) may be due to the influence of the primitive idea, that the deity dwelt in the stone,



ASSYRIAN ALTAR

and that his wrath mt. be incurred by breaking it. The action of Judas regarding the polluted A. (1 M. 4.[46], *cp.* Tlm. *Middoth*, 1, 6) illustrates the reverence in wh. the A. was held.

The flight of a fugitive to a temple meant an appeal to the deity there worshipped for hospitality and protection. He natly. went to the A., as the spot *par excellence* where the god and his worshippers met.* God's A. was an asylum for one who slew another by accident, but not for the deliberate



ALTAR WITH STEPS: BAALBEK

murderer (Ex. 21.[13f.]). The horns of the A., evidently reckoned peculiarly holy (Lv. 4.[7, 18]), to wh. Adonijah and Joab clung, were projections at the corners, the origin and use of wh. are now unknown. Stade suggests that they are a reminiscence of the time when J″. was worshipped under the form of a young bull. This, however, is a mere guess.

For A. of burnt-offering and A. of incense, *see* TABERNACLE and TEMPLE. Lit.: Robertson Smith, *RS.*[2] *by index;* Benzinger, *HA. index;* Kennedy, *HDB. s.v.*

AMALEK, AMALEKITES. A nation of predatory nomads occupying the territory—the Negeb—extending fm. the S. of Pal. to Mt. Sinai, the triangle between the two arms of the Red Sea. The earliest notice of them we have is in Gn. 14.[7], where we are told that Chedorlaomer inflicted on them a disastrous defeat. When Isr. came out of Egypt they encountered A. at Rephidim, and, led by Joshua, defeated them. The report of the spies (Nu. 13.[29]) implies that when they traversed the land A. possessed the S. of what was afterwards the territory of Judah. The Song of Deborah (Jg. 5.[14]) seems to indicate that A. were allies of Sisera, and took advantage of his oppression of Galilee to carry their raids as far N. as the territory of Ephraim. The Mt. of the A. in wh. Abdon was buried prob. commemorated that raid and the destruction of A. there. On act. of their treacherous attack on Isr. near Sinai, by Divine command perpetual war was proclaimed against A. They seem to have lived by robbery, so the continued national existence of A. was a menace to civilisation. As anointed k. of Isr.

* So the suppliant went to the hearth of the human benefactor whose aid he sought (C. Nepos, *Vitæ*, II. 8).

SAUL was commissioned to destroy A. and made a campaign agst. them (1 S. 15.[2ff.]). Despite the harrowing they had endured fm. Saul, while he was engaged with the Phil. they made a raid and captured ZIKLAG, carrying away the wives and families of DAVID and his troop (1 S. 30.[1ff.]). He pursued them and annihilated the band. An A. came to David after the battle of Gilboa claiming to have killed Saul. After this A. disappears from hist.

Prof. Cheyne says (*EB. s.v.* JERAHMEEL) : " Amalek, the name is unintelligible ; the centre of the Amalekites must have been near to the Jerahmeelites. To admit the identn. of Amalek and Jerahmeel is in accordance with similar idents., and throws bright light on many passages." This is hardly an argument.

AMARIAH. (1) Fr. of Ahitub (1 Ch. 6.[7]). (2) A High Priest in the time of Solomon (1 Ch. 6.[11]), poss. the same as the foregoing. (3) A Levite, desct. of Kohath (1 Ch. 23.[19], &c.). (4) A High Priest in the time of Jehoshaphat (2 Ch. 19.[11]). (5) A Levite who, in the time of Hezekiah, received and distributed among his brethren the free-will offerings (2 Ch. 31.[15]). (6) One of those who married strange wives (Ez. 10.[42]). (7) A priest who signed the covenant with Nehemiah (Ne. 10.[3], &c.). (8) One of the descts. of Perez, s. of Judah, who dwelt in Jrs. after the exile (Ne. 11.[4]). (9) An ancestor of the prophet Zephaniah (Zp. 1.[1]).

AMASA, "burden." (1) S. of the Ishmaelite Ithra and Abigail, sr. of David. He commanded Absalom's army (2 S. 17.[25]). After his defeat by Joab he submitted to David and was appointed commander-in-chief, displacing Joab (2 S. 19.[13]). Joab treacherously slew him at " the great stone of Gideon " (2 S. 20.[9ff.]). (2) An Ephraimite (2 Ch. 28.[12]).

AMAZIAH, s. and successor of Jehoash, k. of Judah, in the beginning of the 8th cent. B.C. He avenged his fr.'s murder (2 K. 14.[5] ; 2 Ch. 25.[3]). He marched agst. the Edomites, exciting the anger of Ephraim, accdg. to the Chronicler, by rejecting their offer of help, and gained a great victory in the Valley of Salt. He captured Sela, or Petra (?), and took away much spoil. Puffed up by his success, he challenged Jehoahaz, k. of Isr., to battle. Despite that monarch's desire to put him off, enraged poss. by the contemptuous parable of the thistle and the cedar, A. persisted, met Jehoahaz at Bethshemesh, and was overwhelmingly defeated. The conqueror took Jrs., broke down part of the wall, and carried away much plunder. A conspiracy was formed agst. A. and he was slain at Lachish, whither he had fled, having reigned perhaps 29 years.

AMBER, a fossil resin (Ek. 1.[4, 27], 8.[2]). RVm. gives " electrum " (gold alloyed with silver), prob. correctly, for Heb. *hashmal*. LXX renders " electron," a word wh. may mean either the resin or the metal.

AMETHYST, the ninth gem on the High Priest's breast-plate (Ex. 28.[19]), the twelfth foundation of the New Jrs. (Rv. 21.[20]). It is a purple-coloured quartz crystal, and was believed to possess the power of preventing drunkenness—hence the name in Gr.

AMMON, AMMONITES, *bĕne 'Ammôn*, " sons of A.," a people whose land lay between the Jabbok and the Arnon, E. of Jordan. The Amorites under Sihon had driven the A. back fm. the Jordan, fm. 20 to 30 miles, and made Heshbon the capital of the conquered territory (Jg. 11.[12ff.]). In former times the whole Ammonite land had been held by the giant Zamzummim, to wh. race prob. Og belonged (Dt. 2.[20], 3.[11]).

Whether the act. given of their origin (Gn. 19.[38]) be taken as literal hist., or as a myth wrought under the influence of the hostility of later days, their descent with Isr. fm. one parent stock is ackged. ; and this is confirmed by the forms of their personal and place names wh. are preserved to us.

The strong positions behind wh. they retired secured the A. agst. further encroachment by the Amorites ; and when Isr. came, by divine direction, they left the A. untouched (Nu. 21.[24] ; Dt. 2.[19, 37]).

The A. appear as enemies of Isr. in Jg. 3.[13ff.], 10.[7ff.], and are overthrown by Jephthah (11.[33]). Saul defeated Nahash, the A. k., and frustrated his attempt to take Jabesh Gilead (1 S. 11.). Nahash became a friend of David ; but his s. Hanun shamefully entreated the messengers sent by David to condole with him on his fr.'s death. David and Joab defeated the A. ; after a long siege their capital, Rabbath A., was taken, and on its inhabitants terrible vengeance was inflicted (2 S. 10.[1ff.], 11.[1], 12.[26ff.]). Solomon built a high place for Milcom, the god of the A. (1 K. 11.[5, 35]). 2 Ch. 20. gives an act. of an uprising of A. and other foes agst. Judah in the days of Jehoshaphat, when, excited by mutual suspicions, the enemy turned agst. each other, to their utter destruction, Judah being a mere spectator of the battle. Tribute was paid by A. to Uzziah (2 Ch. 26.[8]) and also to Jotham (2 Ch. 27.[5]).

For their unspeakable cruelty, and their malicious joy in Isr.'s misfortunes, the prophets heap reproach and threatening upon them (Jr. 9.[26], 25.[21], 27.[3]; Ek. 21.[28ff.], 25.[2ff.] ; Am. 1.[13] ; Zp. 2.[8]). Along with the Chaldeans and others, the A. oppressed Judah in the time of Jehoiakim (2 K. 24.[2]). In later days Baalis, k. of A., envious prob. of the prosperity of Judah under Gedaliah, sent Ishmael, a scion of Judah's royal house, to assassinate that unsuspicious governor (2 K. 25.[22ff.] ; Jr. 40.[14], 41.[1ff.]). The A. furnished fresh evidence of their enmity to Judah in the days of Nehemiah (Ne. 4.[7ff.]). They had not changed in the days of Judas Maccabæus, who subjected them to humiliating defeat (1 M. 5.[1ff.]). Fm. B.C. 64 until A.D. 150 the A. rank as considerable in number ; but fm. the 3rd cent. they are heard of no more.

For the relg. of the A., *see* MOLECH, MILCOM.

AMNON. (1) Eldest s. of David and Ahinoam (2 S. 3.[2]). In revenge of his outrage upon his half sr., Tamar, he was slain by her br. Absalom (2 S. 13.). Absalom calls him Aminon (2 S. 13.[20], Heb.), poss.

a diminutive used in contempt; or it may be a scribal error. (2) S. of Shimon (1 Ch. 4.[20]).

AMON. (1) S. of Manasseh and Meshullemeth (2 K. 21.[19]; 2 Ch. 33.[21]), k. of Judah *c.* 643–642. All that is known with certy. of him is that he followed the idolatries of his fr., and even exceeded them. He was slain by conspirators among his own servants, and buried in his tomb in the garden of Uzza. His murder, however, was avenged by the people of the land, wh. seems to show that, in spite of his religious declension, he had won the regard of the common people. The succession was secured for his s. Josiah. (2) A governor of Samaria (1 K. 22.[26]; 2 Ch. 18.[25]). (3) One of the "children of Solomon's servants" (Ne. 7.[59] = Ami, Ez. 2.[57]).

AMORITES. The name mt. poss. mean "the people of the summits," or "highlanders," but this is not cert. It is not applied to any single people in Scrip. In 2 S. 21.[2] A. stands for Cans. genly. The Hivites are A. (Gn. 34.[2], *cp.* 48.[22], &c.); so are the Jebusites (Jo. 15.[63], &c., *cp.* 10.[5f.]), and the Hittites (Gn. 23., *cp.* 14.[13]). Again, these peoples seem to be distinct (Nu. 13.[29]), "the Jebusites, and the Hittites, and the A. dwell in the mountains." Og and Sihon are both A. ks. (Dt. 31.[4]). Og ruled in Bashan, while the A. under Sihon thrust the AMMONITES E'ward fm. the Jordan, and held a breadth of fm. 20 to 30 miles of the land between the three rivers, Arnon, Jordan, and Jabbok. In early times the A. possessed territory S.W. of the Dead Sea (Gn. 14.[7]; Dt. 1.[7, 44]).

The A. are mentioned in Bab., Asyr., and Egpn. inscrs. As early as B.C. 3800 Pal. and Syria were called "the land of the A." by the Bab., and on the Egpn. monuments of the 15th cent. this name is applied to N. Pal. There are several refcs. to the A. in the Tell el Amarna tablets; but the information we at present possess leaves us greatly in the dark regarding both the people and their hist.

Lit.: Sayce, *The White Race of Ancient Pal.*, in *Expositor*, July 1888; *Races of the OT.* (1891); Tomkins, *Journal of the Anthropological Inst.*, xviii. 3, p. 224.

AMOS, the third of the Minor Prophets in the Heb., the second in LXX, was a herdsman of TEKOA. Fm. the word used for "herdsman" it is inferred that he tended a special breed of sheep. He seems to have had an orchard of sycamores, a kind of coarse fig. As Tekoa was on a height, the orchard was prob. in one of the wadies leading down to the Dead Sea. He is summoned to his office without any preliminary training in the prophetic schools, and sent to prophesy agst. the N. Kdm., esp. agst. Bethel. He is one of the earliest of the literary prophets. A.'s activity was during the reign of Jeroboam II. (790–759).

The bk. may be divided into three sections: (1) A series of denunciations (chaps. 1. and 2.) of difft. countries for specific crimes, ending with Judah and Isr. The symmetrical arrangement of these denunciations gives the section something of the solemnity of a sentence of doom. (2) An address to Isr., rebuking their idolatry at Bethel and Gilgal, denouncing their hypocrisy, luxury, and oppression of their brethren (3.–6.). This section is full of striking passages, *e.g.* 6.[4-13], in wh. there is a delicate refrain. (3) A succession of visions wh. formed parabolic occasions for prophetic discourse.

The text of A. is fairly correct; the diffcs. between LXX and MT. are unimportant, and are all due to similarities of letters in sound or appearance, *e.g.* Raiphan (Remphan, Ac. 7.[42]) and Chiun. The confusion may be at once explained by refc. to the plate of Alphabets in *Jw. Enc.* i. 449. Some critics —Cheyne, Marti—assert that there are interpolations; but their conclusions are deduced solely fm. their ideas of the scope and limitations of the prophet, and are therefore valueless.

The style of A. is accurate and rhythmic: the illustrations are drawn mainly fm. pastoral and agricultural life.

The authenticity of A. has rarely been denied. Havet's arguments practically amount to this: the state of society revealed by the prophecy wd. suit the days of John Hyrcanus, therefore it was written then. It may be enough to say it wd. also suit France in the days of Napoleon III.

A.'s refcs. to the Pentateuch are of importance. Their reality is admitted to some extent by Dr. Driver (*SDB. s.v.*). He restricts them, however, (1) to the Law of Holiness, so far as ceremonial is concerned, and hints (2) that the histl. refcs. may be due to tradition. As to (1) the directions for the offering of the "sacrifice of thanksgiving," *tōdāh*, are found in Lv. 7.[12-15], part of P. The denunciations of the falsity of the worship at Bethel (4.[4]), imply a kge. of the Deuteronomic Law on the part, not only of the prophet, but also of his audience. The word *ḥōq*, rendered "commandment" (2.[4]), is a favourite term with the Deuteronomist, esp. connected with *shāmar*, "to keep." As regards (2) the word *hāpak*, used in refc. to the destruction of Sodom and Gomorrah, it has the sense "to overthrow" very rarely, except in relation to these cities. A. uses it here, although in all other cases he takes it in its more usual significance, "to turn." This implies a written source. We have only given a selection of instances wh., in their cumulative effect, make it morally cert. that A. had the Pentateuch nearly complete. Of course, as Dr. Driver says, the evidence is not demonstrative; but histl. evidence never can be.

The relation of A. to Joel is interesting. Two striking phrases they have in common: "The Lord shall roar out of Zion, and utter His voice from Jrs." (Am. 1.[2]; Jl. 3.[16]); "The mountains shall drop

with new wine" (Am. 9.[13]; Jl. 3.[18]). In each case the phrase is peculiar. Both prophets refer to the "day of the Lord," but to difft. aspects. Wh. is the earlier we shall discuss under JOEL.

Messrs. Day and Chapin, in the *Amer. Jour. of Sem. Lang.*, Jan. 1902, maintain that the prophecy of A. is post-Exilic, (1) Because it is a unity, and many passages are regarded as late by Cheyne, Taylor, and G. A. Smith. If the correctness of these critical decisions is denied, this argument falls to the ground. It is for these critics to show how they escape D. and C.'s argument from homogeneity of style and unity of structure. (2) Because it is too sublime to be pre-Exilic. But in many Lits. the earliest writings are the most sublime. Homer is not denied sublimity, nor Dante. If it is denied that Job and Joel are post-Exilic, this argument also falls to the ground. (3) Because the lang. is late. As the writers deny that the Song of Deborah is early, and point out no bk. or portion of a bk. wh. they consider early, one suspects that they regard all Heb. Lit. as post-Exilic. But perhaps their argument is intended to be a *reductio ad absurdum.*

AMPHIPOLIS, a city of Macedonia, on the E. side of the Strymon. A loop of the river almost surrounds the city; hence the name, Amphi-polis. Founded as a colony by the Athenians in B.C. 436, it was captured by Brasidas, B.C. 424. In an attack led by Cleon for its recovery, both Cleon and Brasidas perished. Here, after the battle of Pydna,



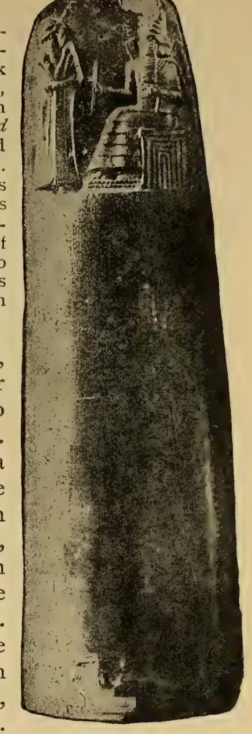
COIN OF AMPHIPOLIS

Paulus Æmilius declared the Macedonians free. Paul visited A. on his second Missionary Journey (Ac. 17.[1]), another *Paulus*, declaring a nobler freedom. The mod. vill. *Neochori* occupies the anct. site.

AMPLIAS (AV.), AMPLIATUS (RV.), is saluted by Paul as "my beloved in the Lord" (Rm. 16.[8]). The name occurs in the Catacomb of Domitilla; poss. this A. is buried there.

AMRAM. (1) S. (descendant) of Kohath, s. of Levi (Ex. 6.[18-20]), married his fr.'s sr. (kinswoman) Jochebed. He was fr. of Miriam, Aaron, and Moses, and poss. headman of his tribe. (2) S. of Dishan (1 Ch. 1.[41], RV. "Hamran"; Gn. 36.[26], "Hemdan"). **Amramites**, a branch of the Levite family of Kohath, who traced their descent from Amram.

AMRAPHEL (Gn. 14.[1f.]), k. of Shinar, confederate with CHEDARLAOMER, ARIOCH, and TIDAL. A. has been identd. with Ḥammurabi, the sixth monarch of a dyn. reigning in Bab. A series of tablets deciphered by Dr. Pinches appears to prove these ks. to have been contemporaries. A. had been subject to Arioch (Eri-aku, otherwise Rim-Sin), who was an Elamite vassal k. of Ellasar (Larsa), but established his own dominion by the overthrow of the Elamite power and proclaimed himself "k. of the four regions, k. of Shumir and Accad." His revolt agst. the Elamites was prob. synchronous with the overthrow of Chedarlaomer by Abraham at Damascus.



DIORITE BLOCK CONTAINING THE LAWS OF ḤAMMURABI (AMRAPHEL)

From A. Jeremias' *Das A.T. im Lichte des Alten Orients*[2]

Interest in A. has been increased by the discovery at Persepolis of "a block of black diorite about 2.25 metres high, tapering from 1.90 to 1.65 in circumference" (Johns, *Bab. and Asyr. Cont.*, p. 14), inscribed with the Code of Ḥammurabi. A portion of the writing has been obliterated, but nine-tenths of it have been preserved amounting to 3600 lines. A collection of letters to and from A. have also been found. All these things unite to make A. the best known potentate in that Millennium.

AMULETS (Is. 3.[20], RV.) are objs. carried or worn about the person to protect the bearer fm. evil. Thus, among the Arabs a blue bead strung on the hair of a boy, or knotted in the mane or tail of a horse, is thought a sure protection agst. the malign influence of the "evil eye" (Mw. 20.[15]). A bone fm. the vertebræ of a wolf, worn on a string round the neck, is a cert. safeguard agst. consumption.

The word *leḥāshim* (Is. 3.[20]) is derived fm. *lāḥash*, wh. means "enchantments," and also "the objs. by wh. enchantments are averted." Jahn (*Bib. Arch.*, par. 131) thinks these were figs. of serpents carried in the hand by Heb. women, as Arab women, before Mohammad, wore golden serpents between their breasts.



AMULET

From A. Jeremias' *Das A.T. im Lichte des Alten Orients*[2]

Benzinger (*HA.*, p. 436) thinks that jewelry had, in the earliest times, a religious significance as amulets (Ex. 11.[2f.]; Ho. 2.[13]; *cp.* Gn. 24.[47], 35.[4]). Poss. on this act. Gideon asked for the golden rings

taken as spoil fm. the Midianites (Jg. 8.[24]). There also we find crescents with chains upon the camels' necks, as well as crescents and pendants worn by the ks. (RV.).

Phylacteries may have been sanctioned to take the place and discourage the use of A. (Dt. 6.[8], 11.[18]), while the ornamentation on the High Priest's robe, pomegranates and bells (Ex. 28.[33], &c.), may have been originally in the nat. of amulets (Benzinger, *HA.*, p. 428). With these we may compare the mod. Arb. *tilasm* and *hijāb*, words fm. the *Qor'ān*, or mystical sentences written on paper, sewn up in cloth or leather, and worn on the person. Of the same nat. seem to have been the famous Ephesian Spells (Ac. 19.[19]), "small slips of parchment in silk bags, on wh. were written strange cabalistic words, of little or lost meaning . . . prob. a survival of the old Phrygian *cultus* of the powers of Nature."

The Jews were strong believers in A., and the Rabbis thought it worth while to give directions for their use, for both animals and men (*Shabbath*, f. 53. 1, 61. 1, 2; *Gittin*, f. 67. 2). Their use among the heathen was widespread. Even the Christians at times used the Gospels in this way (Jerome on Mw. 4.[24]). The council of Laodicea forbade their use.

To this day protection is sought by means of A. in the E., for cattle and other property, *e.g.* a house. A rough representation of a hand, in white or in red, is a frequent sight on the walls, esp. of new houses.

ANAB, a city of the Anakim taken by Joshua (11.[21]) in the Judean hill country (15.[20]). It is the mod. *'Anāb*, S.W. of Hebron.

ANAHARATH, a city in Issachar (Jo. 19.[19]), prob. the mod. *En-Na'urah*, S.E. of *Jebel ed-Duḥy*, the so-called Little Hermon.

ANAK, the ancestor of the ANAKIM (Dt. 2.[10]). Prob. really a common noun, "necklace" (SS. 4.[9]), or even "neck" (*cp.* Arb. *'unq*, "neck," *'anaqa*, "to embrace"). If this is so the name *benê 'Anaq* really meant "sons of the Neck," *i.e.* "giants." They are also called descendants of ARBA (Jo. 15.[13], 21.[11]). The term A. in Nu. 13.[33] is merely explanatory of "*Nephîlim*." They inhabited HEBRON, wh. was called KIRIATH-ARBA. Three leaders of the *Benê 'Anaq*, Sheshai, Ahiman, and Talmai, were driven out by CALEB (Jo. 15.[14]). After this they disappear from hist.

ANAMMELECH, "Anu is prince" (Schrader, *COT.*[2] i. 276), a god of the Sepharvaim (2 K. 17.[31]). The rites of worship are the same as those of Molech, with whom perhaps the writer of K. meant to ident. the Bab. Anu, god of the sky (Barnes, *HDB. s.v.*). *See* ADRAMMELECH.

ANANIAH. (1) Fr. of Maaseiah, grandfr. of Azariah (Ne. 3.[23]). (2) A town occupied by Benjamites after the exile, identd. with *Beit Ḥanîna*, *c.* 4 miles N. of Jrs.

ANANIAS (*Hananiah*, "J". is gracious."). (1) A member of the primitive Church in Jrs., who, having sold a piece of land, conspired with his w. SAPPHIRA to gain repute for generosity (*see* ALMSGIVING) by deceiving the brethren. On being exposed he fell down dead; a like fate overtaking his w. (Ac. 5.[1-11]). (2) The Damascene Christian who baptized Saul (Ac. 9.[10-17]); while a Christian, apparently yet a devout Jew (22.[12]). (3) High Priest, s. of Nedebæus, president of the Sanhedrin at the trial of Paul (Ac. 23.[2ff.]). When Paul had only begun his defence, A. commanded to smite him on the mouth. He was one of Paul's accusers before Felix.

His elevation to the High P'hood was due to the influence of Herod of Chalcis. He consistently supported the Herodian policy of submission to Rome. His s. Eleazar belonged to the fanatical party, and refusing, as governor of the Temple, to offer the customary sacrifice for the emperor, he precipitated the conflict. When the uproar began, A. hid himself, but the fanatical mob found and put him to death. In the Tlm. A. is called Johanan (John), and is charged with gluttony and extortion.

ANATHOTH. (1) A Levite town in Benjamin (Jo. 21.[18]), now *'Anāta*, 2¼ miles N.E. of Jrs., a small hamlet with remains of anct. bldgs. It was the home of Abiathar (1 K. 2.[26]) and other men of note, but it owes its fame to Jeremiah, its greatest s. (Jr. 1.[1]). It commands an extensive view over the uplands to the N., and across the wilderness towards the Dead Sea. It is exposed to the full blast of the burning E. wind. (2) A s. of the Benjamite Becher (1 Ch. 7.[8]).

ANDREW, Gr. *Andreas*, br. of Simon Peter, s. of Jonas, born in Bethsaida of Galilee, resided with Peter in Capernaum (Jn. 1.[40f.], 12.[20ff.]; Mk. 1.[21, 29]). He was a disciple of John the Baptist, and along with another was the first to follow Jesus (Jn. 1.[35ff.]), to whom also he brought his br. Simon. Jesus called him with Peter to discipleship, fm. his work as a fisherman on the Sea of Galilee (Mw. 4.[18ff.]; Mk. 1.[16ff.]), and his name appears in the lists of the Twelve. What is related of him in Jn. 6., where he tells of the lad with the fishes, and in Jn. 12., where he brings the Greeks to Jesus, may betoken the practical char. of the man. Nothing further is recorded of A. in Scrip. Origen (Euseb. *HE.* iii. 1) says that he laboured in Scythia. Hence he is the patron saint of Russia. Accdg. to the *Acta, A. et Matthiæ* (Tischendorf, *Acta Apocrypha*), he was sent to the Anthropophagi. He is said to have preached also in Amasea, Sinope, Nicæa, Nicomedia, Bysantium, Thrace, Macedonia and Achaia, and to have been martyred in this last province at Patræ (*Miracula Andreæ*). An alleged statue of him was long shown at Sinope, and the marble seat in wh. he taught.

The tradition that A. died by crucifixion is best supported, altho' the Egpn. *Acts of A.* add stoning. The X-shaped cross, called by his name, is associated with him only by very late tradition.

It is said that Artemius took the relics of A. from Patræ to Constantinople in 357 or 358. From Constantinople they were conveyed to Amalfi in 1210. Part of his cross is enclosed in one of the piers supporting the dome of St. Peter's in Rm.

St. Rule, an Eastern monk, is said to have brought the arm of A. to Scotland *c.* A.D. 369, and buried it at St. Andrews, where he founded a church, the tower of wh. still stands, bearing his name, St. Rule, or Regulus.

For traditions, see *Acta Sanctorum* for Oct. 17.

For Lit. see Lipsius, *Apokryphen Apostelgeschichten*, i. 543ff.

ANDRONICUS, saluted along with Junias by

Paul (Rm. 16.[7]) as his "kinsmen," "fellow-prisoners"; they are declared to be "of note among the APOSTLES"; the interesting biographical fact is added that they were Christians before the Apostle himself.

As the word used for "fellow-prisoner" is not Paul's usual word, it has been suggd. that it ought to be taken in a metaphorical sense; there seems, however, no valid ground for this. What Lightfoot suggs. in regard to ARISTARCHUS may apply to A.

ANEM, a town in Issacher (1 Ch. 6.[73]), prob. identl. with En-Gannim (Jo. 21.[29]), the mod. *Jenīn.*

ANER. (1) Br. of Mamre and Eschol, Amorite chiefs in alliance with Abraham, at Hebron (Gn. 14.[13, 24]). (2) A town in Manasseh W. of the Jordan (1 Ch. 6.[70]), wh. Guthe suggs. may be an error for *Ta'nâk*, TAANACH (Jo. 21.[25]).

ANGELS. In OT. and NT. alike, the existence of beings between God and man is assumed. The term designating these is, in both Heb. and Gr., a word that denotes a "messenger" (Gn. 32.[3]; Js. 2.[25], &c.). Appearances of A. are frequent in the Pentateuch, but restricted to J. and E. In most instances "the A. of God," or "of the Lord," is named, but in cert. cases several are mentioned, *e.g.* Gn. 19.[1], 32.[1]. The word does not occur in Jo., but the "Captain of the Host of the Lord" may be taken as = "the A. of the Lord" in Gn., Ex., and Nu. In Jg. A. appear in the call of Gideon, and the promise of Samson's birth to Manoah. In the histl. bks. A. are referred to in connection with the appearance at the threshing-floor of Araunah, the deeds of Elijah, and the destruction of Sennacherib. To these may be added the "horses and chariots of fire," protecting Elisha (2 K. 6.[17]). In Jb. A. appear in the prologue as "Sons of God" (1.[6]), identd. by parallelism with the "Morning Stars," who sing together at the Creation (38.[7]). Altho' wiser than men, God charges them with "folly." There are many refcs. to A. in the Psalms not only under that name, but also as "the Mighty" (*Ēlîm*, 29.[1]), and "Sons of the Mighty" (89.[6]). A. are not prominent in the prophetic writings till we come to Zc.

The doctrine of A. is considerably developed in the NT. An A. announces the conception of Jesus to Mary (Lk. 1.[26]) and Joseph (Mw. 1.[20]). At His birth a band of A. appeared to the shepherds (Lk. 2.[9f.]). After His temptation A. ministered to Him; an A. strengthened Him in Gethsemane. At His resurrection A. greeted the women who came to embalm His body (Jn. 20.[12]). An A. rolled away the stone fm. the door of the Sepulchre (Mw. 28.[2]). At His ascension "two men in white apparel," presumably A., sent the apostles back to Jrs. (Ac. 1.[10f.]). An A. released the apostles fm. prison (Ac. 5.[19]). An A. appeared to Cornelius (Ac. 10.[3], &c.), loosed the chains of Peter (Ac. 12.[7f.]), and announced to Paul the safety of his fellow-passengers (Ac. 27.[23]). In several cases Paul mentions A. in his epistles. The "Principalities and Powers in Heavenly places" (Eph. 3.[10]) are A., and the terms imply that there is in some sense a hierarchy. This idea has been elaborated by Dionysius the Areopagite. There are notices of A. in the epistles of Peter and Jude. The latter is esp. interesting, because it takes for granted the fall of cert. of the A. The bk. of Rv. is necessarily the principal source of our kge. about the A. The word A. appears in Rv. nearly as often as it does in all the rest of the NT.

A. are also called "gods" (Ps. 138.[1]), "holy ones" (Dn. 4.[17]), and "watchers" (Dn. 4.[13]). Related to A., altho' distinct from them, are CHERUBIM and SERAPHIM. In their intercourse with men, A. assume a human form, usly. that of white-robed young men of dazzling beauty. We may note the weakness of contemporary art, wh. can attain angelic beauty only by making A. women.

Their name indicates their function: A. are primarily God's messengers. He sends A. to support His people (Ps. 91.[11]); to guard them (Ps. 34.[7]; Dn. 6.[22]); to call them to duty, as Gideon (Jg. 6.[12f.]); to convey a promise, *e.g.* the birth of Samson (Jg. 13.[3]), of John (Lk. 1.[11f.]), and of our Lord (Lk. 1.[26f.]); to warn (Mw. 2.[13]); to rebuke (Jg. 2[1]). To the enemies of God's people their function is punitive: A. chase them (Ps. 35.[5]), destroy them, as Sennacherib (Is. 37.[36]). A. have charge over individuals (Mw. 18.[10]), as princes they have authority over the nations (Dn. 10.[20f.]), they have charge over churches (Rv. 1.[20]), and they have the care of the objs. of Nat., *e.g.* of the waters (Rv. 16.[5]). In our Lord's parables A. fulfil important functions in the progress of the divine kdm.; they watch over that progress (Mw. 13.[27]); at the end they separate the wicked fm. the righteous (Mw. 13.[41, 49]). They attend the Divine Majesty (Ps. 68.[17], a difft. word here), they praise God (Ps. 103.[20]).

Two names of A. have come down to us; Michael (Dn. 10.[13]; Ju.[9]; Rv. 12.[7]) and Gabriel (Dn. 8.[16]; Lk. 1.[19, 26]). In the apocryphal bk. of Tobit, Raphael is added. The Enoch bks. have many more names of A., including the three just mentioned. It is to be presumed that the Archangel of 1 Th. 4.[16] is Michael. The Tlm. also presents us with an elaborate Angelology. It has been suggd. that there is a connection between the Zoroastrian Amhaspands and Jewish Angelology, and that "the Seven Spirits of God" go back to the same source. If this be so, it is singular that the Priestly Document, alleged by Critics to have originated in the Persian period, shd. have no mention of A.

Notwithstanding their prominence in Scrip. it can hardly be denied that men have ceased to believe in A. Perhaps the abounding materialism is the nemesis of our want of faith. That there should be an order of beings between God and men is inherently prob. That God, who carries out His providential designs to a great extent by means of finite, intelligent agents, wearing material bodies, *i.e.* human beings, shd. use other intelligences to carry out the plan of the Universe, is in accordance with analogy. What we know phenomenally as the Laws of Nature may be the outcome of the steady will of some lofty angelic Intelligence.

ANGELS OF THE CHURCHES (Rv. 2., 3.). (1) It has been maintained, *e.g.* by Trench, that the A. were bishops. It is true that in less than half a cent. after Rv. was written, the monarchical constitution evolved made the bishops so powerful in their respective churches that they were responsible for everything done. But (*a*) there is no instance of a bishop being called an A. of a Church; (*b*) the episcopate

was prob. not then instituted; (*c*) elsewhere in Rv. A. are always sptl. beings. (2) Some, *e.g.* Ebrard, hold that the A. were messengers sent by the Churches to receive the Apostle's counsels. The epistles were doubtless conveyed by messengers; but in each case they are addressed "to the A." The dative, *tō aggelō*, does not natly. mean "*for* the A.," *i.e.* for him to carry to the Church that had sent him. The usage of Rv. is also agst. this view. (3) Some, *e.g.* Milligan, prefer to regard A. as a personification of the Church addressed. This mt. suit in some respects, but again the usage of the bk. is agst. it. In Rv. a church is personified, not as an A., but as a woman (*cp.* chap. 12.). (4) Others, *e.g.* Alford, give A. the meaning it commonly bears in Scrip. This is favoured by the analogy of the rest of Rv., and by the identn. of the Stars with the A. (Rv. 1.[20]), found also elsewhere (Jb. 38.[7], *cp.* 4.[18], 15.[15], Rv. 9.[1]). It agrees with the angelic functions noted above (Rv. 16.[5]; Dn. 10.[14]; Mw. 18.[10]; Ac. 12.[15]). It is nat. that there shd. be A. of the Churches. It is no objn. to say that the A. are blamed: this accords with Jb. 4.[18]. As finite beings, A. are limited in kge., wisdom, and power. Whatever the relationship between a guardian A. and the obj. of his guardianship, blame may be quite legitimate. A teacher is blamed for backward scholars.

On the whole the last-mentioned view seems best to meet all the requirements.

ANIM (Jo. 15.[50]), a town in the Judean highlands, mentioned with Eshtemoh, prob. corrspds. to the double ruin of *Ghuwein*, W. of Eshtemoh, *c.* 12 miles S. of Hebron; *cp. OEJ. s.v.* Anab and Estemoe.

ANISE (Mw. 23.[23]), RVm. "dill," Gr. *Anēthon* = *Anethum Graveolens.* It is the common Dill, Tlm. *Shabath*, Arb. *Shibith*, of wh. (*Maaseroth*, c. iv. 5) the fruit, leaves, and stem are "subject to tithe." It is found both wild and under cultivation in Pal. It is much appreciated as a condiment, and in many forms of illness it is valued as a medicine.

ANKLE CHAINS (Is. 3.[20], RV.), light chains attached to the ankles, to produce a measured and graceful step.

ANKLETS (Is. 3.[18]) were wrought frequently of the precious metals, in the form of bracelets, and worn on the ankles. In walking they made a pleasing, tinkling sound.

ANNA, a prophetess, dr. of Phanuel, of the tribe of Asher, in Jrs., at the time of our Lord's birth (Lk. 2.[36]), poss. an Essene, age 84, talked of Jesus to other Essenes, *i.e.* "them that were looking for the redemption of Isr." (Thomson, *Books that Influenced our Lord and His Apostles*, pp. 75–122).

ANNAS, ANANUS (Jos.), s. of Seth, was High Priest from A.D. 6 to A.D. 15, and had afterwards the unique privilege of seeing his five sons and his s.-in-law raised to that office (*Ant.* XVIII. ii. 1–2; XX. ix. 1; Jn. 18.[13]). It was held also by a grandson. A. was a man of enormous wealth, and enjoyed great influence with the Rms. His house derived large revenues from what the rabbinical writers called "the booths of the sons of Hanan." These Edersheim idents. with the temple market, and the four shops on the Mt. of Olives, where money mt. be changed into money of the sanctuary, where pigeons and other requisites for sacrificial purposes cd. be obtained (*LTJ.* i. pp. 376ff.; ii. 547). Great profits were made off these sales; and in exchanging, the unsophisticated countrymen were shamefully defrauded. We can understand A.'s animus agst. Jesus, if it was his money-making traffic that was pointed at in the description of the temple as "a den of robbers" (Mw. 21.[13]).

A. is called High Priest, when Caiaphas held the office (Jn. 18.[19]), and again as H. Pt. he is mentioned in Ac. 4.[6]. From Jos., however, we learn that one who had attained that dignity ever afterwards retained the title. The leading men in the high priestly families seem also to have borne the name. The nearest parallel to Lk. 3.[2], where A. and Caiaphas are conjoined in the H. P'hood, is in Jos. *BJ.* II. xii. 6, where he speaks of "Jonathan and Ananias the H. Pts." (τοὺς ἀρχιερεῖς 'I. και 'A.), Ananias being in office, but Jonathan being named first, perhaps as the older man.

Considering his position and influence, there is nothing extraordinary in Jesus being informally examined by A. before being sent to the H. P. (Jn. 18.[13ff.]). Lk. leaves room for this examination (22.[54ff.]), while Mw. and Mk. omit it altogether, apparently transferring to the morning events of the night.

Lit.: Edersheim, *op. cit.*; Schürer, *HJP.*, index.

ANOINTING. Among the Hebs., as among the Grs. and Rms., the limbs were rubbed with oil after washing, to preserve the skin soft, esp. in the hot dry air of summer. In S. Arabia the Arabs rub oil over the whole body, believing that it strengthens the body and protects them agst. the heat of the sun (Niebuhr, *Beschreibung von Arabien*, p. 131). On festive occasions the Hebs. anointed themselves (Am. 6.[6]; 2 Ch. 28.[15]; Ps. 23.[5]; *cf.* Lk. 7.[47]). Its omission was a sign of mourning (2 S. 14.[2], 12.[20]). It was applied to the hair of the head, to the beard (Ps. 133.[2]), and the whole frame (Ek. 16.[9], &c.). To anoint a man's feet was a mark of special honour (Lk. 7.[46]; Jn. 12.[3]). Pure olive oil was commonly used (Ps. 92.[10]; Dt. 28.[40]; Mi. 6.[15], &c.). Very early the oil was mingled with various fragrant perfumes. The mingling was done by female slaves (1 S. 8.[13]) or perfumers (Ex. 30.[35]; Ne. 3.[8], RVm., &c.). Oil of spikenard came to be regarded as the most precious ointment (SS. 1.[12]; Mk. 14.[3ff.]).


ANOINTING A GUEST

Ks. were designated by anointing (1 S. 10.[1], 16.[13]; 1 K. 19.[15]), and A. also marked their assumption of office (2 S. 2.[4], 5.[3]; 2 K. 11.[12], 23.[30], &c.), altho' this is not recorded of all. It has been suggd. that A. meant consecration to the P'hood, wh. in anct. times was combined with the kship. (Benzinger, *HA.*, p. 307). The custom of A. ks. on their ascending the throne was widespread in anct. times, and persists to this day as part of coronation ritual.

All the priests seem to have shared in the priestly A. (Ex. 28.[41], 30.[22ff.]; Lv. 7.[35], 10.[7]; Nu. 3.[3]), but

the H. P. alone is called "the anointed priest" (Lv. 4.[3, 5 16], &c.). The reason for this may be found in the fact that the H. P. was anointed after being robed, and again sprinkled with oil after the sacrifice; while the other priests participated only in the sprinkling (Lv. 8.[12, 30]). A specially mingled oil was reserved for this purpose alone (Ex. 30.[33]).

The consecration of stone pillar or *Matztzēbah*, prevalent among other peoples, we find also in Scrip. (Gn. 28.[18], 35.[14]). The Tabernacle and its furniture, and the altar after the sin-offering, were consecrated with oil (Ex. 30.[26], 40.[10]; Lv. 8.[11]; Ex. 29.[36]).

In relation to the prophets A. seems to have had only a metaphorical significance (1 K. 19.[16, 19]; *cp.* 1 Ch. 16.[22]; Ps. 105.[15]). Any one selected by God for special work is spoken of as "anointed." So Cyrus (Is. 45.[1]), the nation of Isr. (Ps. 84.[9], &c.), and the Servant of the Lord (Is. 61.[1]; *cp.* Lk. 4.[18]). "The Anointed" or "The Messiah" came to be the title of the promised and expected Deliverer (Jn. 1.[41], &c.). So the chosen of God in the NT. are His anointed (1 Cor. 1.[21]; 1 Jn. 2.[20, 27]).

The practice of oiling the shield before battle is alluded to in 2 S. 1.[21], RV., and Is. 21.[5].

Oil was used as a healing agent (Mk. 6.[13]; Js. 5.[14]), also mingled with wine (Lk. 10.[34]), and so it becomes a fig. of the pardoning and cleansing grace of God (Is. 1.[6]; Ek. 16.[9]; Rv. 3.[18]).

Ointments were applied to the dead in preparation for burial (Mk. 16.[1]; Lk. 23.[56]; Jn. 19.[40]; *cp.* Jn. 12.[7]).

ANT, a gregarious family of hymenopterous insects, of wh. several species are found in Pal. The industry (Pr. 6.[6]) and foresight (Pr. 30.[25]) of the A. are proverbial. Sir John Lubbock—now Lord Avebury—in his bk. on "Ants, Bees, and Wasps," gives many striking illustrations of the A.'s wisdom and industry. It used to be thought a mistake to speak of the A. as gathering grain: that it does so is now beyond doubt.

ANTICHRIST. As the shadow follows the sunlight, so the idea of A. accompanies that of the Christ. When it appears in the NT. it is clear that the writers refer to an idea familiar to those whom they address; A. is part of the heritage Christianity took over fm. Judaism. Even among the Jews we cannot trace the origin of the idea; it certainly appears in Apocalyptic Lit., but not early; and in the Targums, but still later. In Tg. J. to Is. 11.[4] the last clause is rendered, "by the breath of his lips he shall destroy 'Armīlōs the wicked." Here Armīlōs = Romulus, *i.e.* Rome. The idea seems to be drawn on the one side fm. the 11th horn of Dn. 7., and the little branch horn of Dn. 8.; and on the other fm. Belial, as in the frequent phrase "s. of Belial."

In the LXX this is never given as a proper name, it is always interpreted as "sin," "lawlessness," phrases that agree in thought with those of St. Paul in 2 Th. 2.[3].

In Rv. the influence of Dn. is much more obvious. In his Epp. the apostle John applies the term to false teachers. If we take in connection with 2 Th. 2.[3]; Eph. 2.[2], "the spirit that now worketh in the children of disobedience," we see that Paul and John are really at one. A. was a spiritual potence who expressed himself in wicked persons: he was a person, but a spirit. The two apostles differ in this: while Paul regards the Imperial Power of Rome as that wh. kept the spiritual potence of evil in restraint, John in Rv. treats the Roman Imperial system as the appearance in history of the power of A. It may be that in the evolution of the idea of A. the educative influence of Persian Mazdeism may be traced, but the germ is to be found in BELIAL. In Apocalyptic we find Beliar is the name given to the spirit that opposes God, as in the *Ascension of Isaiah;* so St. Paul asks, "What agreement hath Christ with Beliar?" (*WH.*).

During the Middle Ages the imagination of Jew and Gentile commentators was exercised on the subject of A.; the latter endeavoured to twist the name of Mohammed so that the letters when reckoned as numbers wd. amount to 666; the former dwelt on the marvels "Armillus" wd. do. With the Reformation the question assumed a new aspect; Protestant divines saw A. in Papal Rome, and Papists declared Luther to be the "Man of Sin." In more recent times some have held the Napoleons, 1st and 3rd, to be A. The solution is to be sought in a more spiritual region; the Spirit of Evil, whose influence is manifested in political ambition, in lawlessness, in evil generally, all is A. All evil, moral, physical, and political, is to be destroyed by "the breath of the lips" of the returning Son of Man, as the "stone cut out of the mountain without hands" smote on the feet the image of worldly empires, and not only destroyed, but took its place and filled the earth. It may be that the process is going on already; all spread of Christian principles, all removal of evils in the physical frame or the body politic, is the "Lord destroying" A. with the brightness of His coming. Although in the *Ascension of Isaiah* Beliar is identified with Nero, and though the trend of Critical opinion is to follow this identification with regard to the "Man of Sin," holding the restraining force to be Claudius, we feel it is making prophecy of too private an interpretation. The resolution of 666 into *Neron Qesar* involves several difficulties that cannot easily be removed, *e.g.* it wd. be meaningless to give Nero seven heads and ten horns.

Lit.: Bousset, *The Antichrist Legend;* Eadie, *Thessalonians*, dissertation on "Man of Sin"; Milligan and Lücke, *Revelation*, Elliot.

ANTIOCH. (1) A city on the Orontes—the modern *el-'Aṣi*—in the wide and fertile plain between Mt. Casius and Mt. Amanus, *c.* 120 stadia fm.

the river's mouth. It was founded in B.C. 300 by Seleucus Nikator, and called *Antiocheia* fm. his fr. Antiochus. The city prospered and was enlarged by Antiochus the Gt., and by A. Epiphanes. The population was formed of Greeks, Syrians, and Jews. These last had a governor of their own. In one of their synagogues were placed the spoils taken fm. the Temple by Epiphanes, his successor having restored them to the Jews. The community numbered many proselytes, of whom was Nicolas (Ac. 6.[5]). A. was the centre of Hellenism in Syria, although its mingled population, fickle and fanatical, could not properly be called Gr. An uprising of its people agst. Demetrius II., in favour of Trypho, was put down by the assistance of Jonathan Maccabæus and 3000 Jewish soldiers; but afterwards the city passed to the youthful Antiochus and his general Trypho. It was captured in B.C. 83 by the Armenian k. Tigranes, whom Pompey vanquished in turn, making the city free. Under the Rms. it became the capital of the province of Syria and of the E. Under the Cæsars it attained its greatest prosperity. The rights of the Jews, recorded on tablets of bronze, were respected by the Rms. To Herod the Gt. the city owed its splendid pillared street. Accdg. to a late writer, Titus set up over the gates the cherubim taken fm. the Temple. Close by was the grove of Daphne, a sanctuary of Apollo. In population A. ranked after Rm. and Alexandria. The city was noted for its love of Art and Lit., its love of pleasure, its profligacy, and its satirical bitterness.

A. soon became a centre for both Jew and Gentile followers of Jesus (Ac. 11.[19]), and here they were first called Christians (Ac. 11.[26]). On his first and second missionary journeys, St. Paul set out fm. and returned to A. (Ac. 13.[1ff.], 14.[26ff.], 15.[40f.], 18.[22]). Here also took place the dispute between Paul and Peter as to the relation of Gentile Christians to the Mosaic law (Ac. 15.; Gal. 2.[11ff.]). A. played an important part in the early days of Christianity, and continued to be the chief city in Syria as long as it was controlled from the W. With the coming of the Arabs the dominion passed to Damascus; and now it is represented by a poor town of some 6000 inhabitants called *Anṭākiyeh.*

Lit.: Reland, *Palastina*, 119ff.; Conybeare and Howson, *Life and Epistles of St. Paul;* Guy Le Strange, *Pal. under the Moslems*, index; Ramsay, *St. Paul the Traveller*, Cap. III.; Jos. *passim.*

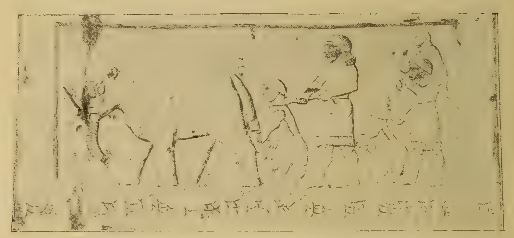
(2) Pisidian A. was "a city of Phrygia towards Pisidia" (Strabo, xii. 569, 577), prob. also founded by Seleucus Nikator. Built by men fm. Magnesia on the Mæander, the Rms. declared it free in B.C. 190. Augustus raised it to the status of a *colonia* with Latin rights, under the name of Cæsareia Antiocheia, when it served, along with other colonies, in the region of wh. it was the centre, to overawe and restrain the barbarous Pisidians in the Taurus Mts. It possessed a Jewish synagogue, preached in by Paul on his first missionary journey (Ac. 13.[14ff]). The consideration and influence enjoyed by women in Phrygia is illustrated in ver. 50. The ruins of A. lie 2 miles E. fm. Yalowatch, on the skirts of the long ridge called Sultan-Dagh, in a strong position, *c.* 3600 ft. above sea-level, overlooking a large and fertile plain, wh. stretches away S.E. to the Limnai (Lake of Egerdir), and is drained by the river Anthies.

Lit.: Ritter, *Erkunde von Asien*, xxi. 468. Arundel, *Discoveries in Asia Minor*, i. 281f. Ramsay, *Ch. in Rm. Emp.*, 25–35; *St. Paul the Traveller*, 99–107; *The Cities of St. Paul*, 247ff.

ANTIPAS, contraction for Antipater, a martyr of Pergamus (Rv. 2.[13]).

ANTIPATRIS, built by Herod the Gt., and named fm. his fr. (*Ant.* XIII. xv. 1, XVI. v. 2; *BJ.* I. xxi. 9), now the ruin *Qal'at Ras el-'Ain*, in the plain N.E. of Jaffa, at the source of the river *'Aujah*, on the road fm. Jrs. to Cæsarea (Ac. 23.[31]).

APE (Heb. *qōf*), a quadrumanous mammal imported by Solomon (1 K. 10.[22]), prob. some form of baboon.



Apes figured on Assyrian Monument

APHEK, APHEKAH. (1) A royal city of the Can. in the plain of Sharon (Jo. 12.[18], LXX), prob. = A. in 1 S. 4.[1], and A. near Antipatris (*BJ.* II. xix. 1), not identd. (2) A city of Asher (Jo. 13.[4], 19.[30]), held by the Can. (Jg. 1.[31], *Aphiq*), poss. the mod. *Afqa*, on *Nahr Ibrahîm.* (3) Genly. thought to be in the plain of Esdraelon (1 S. 29.[1]). Robertson Smith (*OTJC.*[2] 273, 435), Wellhausen (*Comp. d. Hex.* 254; *Hist.* 39), and G. A. Smith (*PEFQ.* 1895, 252) think it may be = 1, in wh. case the Phil. would assemble in Sharon, and approach Jezreel by way of Dothan. If, however, they advanced fm. Shunem (1 S. 28.[4], 29.[1]), A. must have been in the plain W. of Jezreel. The monk Burchard (1283) professed to have seen the ruins of A. to the W. of *El-Fûleh.* (4) The scene of Benhadad's overthrow (1 K. 20.[26, 30]) in the *Mîshôr*, the tableland E. of Jordan. It is identd. with *Fîq*, E. of the Sea of Galilee, sometimes called *Afîq.* This place is prob. the scene of Joash's victory (1 K. 13.[17-25]).

APHEKAH, poss. identd. with A. (1).

APOLLONIA, a town passed through by St. Paul (Ac. 17.[1]), in the district of Mygdonia, *c.* 30

miles fm. Amphipolis, and 38 fm. Thessalonica. It lay on the Via Egnatia, near Lake Bolbe. The name poss. survives in the mod. *Pollina*.

APOLLOS, contraction for Apollonius, a Jew of Alexandria, a disciple of John the Baptist. A. came to Ephesus and was brought to the kge. of Jesus by Aquila and Priscilla. From Ephesus he went to Corinth. Some ascribe to him the Ep. to the Hebs. Not impossibly the points of resemblance between the adventures of Apollonius of Tyana and of Paul may be due to the fact that one of Paul's companions was known to have borne that name.

APOSTLE. The word *apostolos* means prop. one sent and commissioned for special work. Jesus is thus the A. of God (He. 3.[1]; *cp.* Lk. 4.[43]; Jn. 17.[18]), and cert. brethren are As. of the churches (2 Cor. 8.[23], RVm.; Php. 2.[25]). Our use of the term is confined to those sent and commissioned by our Lord for particular service. In this sense it is first used of the Twelve whom He sent to preach, &c. (Mw. 10.[2]; *cp.* Lk. 6.[13]; Mk. 6.[30]). The Twelve seem to have thought the Apostolate limited to that number (Ac. 1.[25ff.]), and proceeded to fill the vacancy left by Judas Iscariot. Subsequent events proved that no such limitations existed. Paul and Barnabas (Ac. 14.[14]), James the Lord's br. (Gal. 1.[19]; 1 Cor. 15.[7]), Andronicus and Junias (Rm. 16.[7]), and prob. Silas, so long the companion of Paul, were As.

It was required of an A. that he shd. have seen the Lord, and be able to bear testimony as an eyewitness to His resurrection (Lk. 24.[48]; Ac. 1.[8], [22]; 1 Cor. 9.[1]). All those mentioned above may very well have possessed this qualification. The A. received his commission directly from the Lord Himself (1 Cor. 12.[28]; Gal. 1.[15, 17]; Eph. 4.[11]), and he was authenticated, not by any human authority, but by the "signs of an A." (2 Cor. 12.[12]), and by his success in gaining converts (1 Cor. 9.[2]).

The A. was sent as Christ's ambassador, to preach, to bear witness, and to make disciples of all nations (1 Cor. 1.[17]; 2 Cor. 5.[20]; Eph. 6.[20]; Lk. 24.[48]; Mw. 28.[19]). But while it was agreed that Paul and Barnabas shd. "go unto the Gentiles"—Paul calls himself "the A. of the Gentiles" (Rm. 11.[13])—and to Peter "the gospel of the circumcision" was committed (Gal. 2.[7-9]), no special territories seem to have been allotted to the various members of the band.

The relations of the A. to the churches he founded, as counsellor, superintendent, and authoritative interpreter of truth and morals, are well illustrated in the letters written by Paul to the congregations originated by him.

APOTHECARY shd. in all cases be read with RV. "perfumer." The refc. is always to spices and mixing of perfumes (2 Ch. 16.[14]; Ex. 30.[25, 35], 37.[29]; Ec. 10.[1]; Ne. 3.[8]).

APPEAL. *See* PAUL.

APPII FORUM, a place 43 miles fm. Rome on the Appian Way. Rm. Christians met Paul at A. F. (Ac. 17.[28]). Horace (*Sat.* I. 5) mentions it as filled with sailors. Ruins near Treponti are supposed to represent A. F. As the head of a canal, A. F. was a centre of trade; hence it was called the Forum or Market of Appius.

APPLE, APPLE TREE. It is enough to say that the apple of the Bible is just the apple. All attempts to ident. it with the apricot, the quince, the orange, and the citron are futile. The tree grows to a good size, and affords pleasant shade (SS. 2.[3], 8.[5]). The fruit is sweet to the taste, and is much appreciated for its smell, esp. by the sick, who find it most reviving (SS. 2.[3], 7.[8]). The very name survives in the mod. *tuffâḥ* (Heb. *tappuaḥ*). Thus also *Tiffâḥ* is the Arb. name of *Beth Tappuaḥ* (Jo. 15.[33]). Dr. Post suggs. (*HDB.*) that the "pictures of silver" may be the baskets of filigree work in wh. the oriental silversmiths excel.

AQUILA and PRISCILLA, a Jew of Pontus and his w., who had settled in Rome, but left when the Jews were expelled by Claudius (Ac. 18.[2]). They were in Corinth when Paul arrived, and made their acquaintance. They were of the same trade as himself, so he lived with them. Both names are Rm., so it may be regarded as prob. that they possessed the citizenship of Rome. Tho' it is not cert., it appears likely fm. the nar. that they were Christians when Paul met them. A. and P. left Corinth with Paul, accompanying him as far as Ephesus, where they took up their abode (Ac. 18.[19]). Apollos was instructed by A. and P. (Ac. 18.[24]). They are saluted by Paul (Rm. 16.[3]). From this it has been deduced that they had returned to Rome; but some have thought that the Epistle to the Rms. was, from Rome, sent on to Ephesus, and that chap. 16. was added; that A. and P. were therefore still in Ephesus; a view that is made more prob. by the fact that they are saluted in 2 Tim. 4.[19]. It is to be noted that in this passage P. is called Prisca. What befell them afterwards is not recorded.

AR, a city on the S. side of the Arnon, the mod. *Wâdy Môjib* (Nu. 21.[15]; Dt. 2.[9]), the same as Ar Moab (Nu. 21.[28]; Is. 15.[1]), prob. also *'Ir Moab* (Nu. 22.[36]), to be identd. with "the city that is in the valley" (Dt. 2.[36], &c.). It lay on the border between Moab and the Amorites in early times, and Isr. in later days. It may perhaps be identd. with the ruin noted by Burckhardt, wh. stands in a piece of "pasture land" below the confluence of the *Môjib* with the *Lejjun*.

ARAB, a city near Dumah in the Judean uplands (Jo. 15.[52]). It may be *er Rabîyeh*, a ruin near Dômeh.

ARABAH, Heb. *ha'arābāh*, "the Arabah": AV. so renders only once (Jo. 18.[18]); elsewhere "plain": but so RV. uniformly, where the great

hollow of the Jordan Valley, fm. the Sea of Galilee S'wards, and its continuation to the Gulf of Akabah, or any part of it, is referred to (Dt. 1.[1], 4.[49]; Jo. 11.[2], &c.). In the pl. EV. translate "plains"—*see* PLAIN. The plains of Moab (*'arābōth*) are clearly the Steppes E. of Jordan, corrspdg. to the "plains of Jericho" on the W. Both are included in the A. For the A. N. of the Dead Sea (Sea of the A., Dt. 4.[49]; Jo. 12.[3]), *see* JORDAN, JORDAN VALLEY.

About 10 miles S. of the Dead Sea a line of white cliffs, composed of sand, gravel, and marl, crosses the valley fm. N.W. to S.E., forming the limit of the *Ghōr*. From this line S'wards stretches the hollow known as *el-'Arabah* to-day. It gradually rises for about 60 miles, when the floor of the valley is *c.* 700 ft. above the level of the Red Sea, and *c.* 2000 ft. above the Dead Sea. It then descends to the shore at Akabah, a distance of some 45 miles. In its S. reaches it forms "the wilderness of Zin" (Nu. 34.[3]). It well justifies its name, *'arābāh*, "Desert Steppe." At its N. end the A. is *c.* 10 miles wide. It narrows to about ½ mile nearly opposite *Jebel Haroun*; fm. that point to Akabah it averages about 5 miles. The undulating surface is formed of loose gravel, stones, sand, and stretches of mud. It is torn by water-courses that come down fm. either side, converging on *Wādy el-Jaib*, by wh. all the contributions fm. the adjoining mountains are carried N. to the Dead Sea. Here and there a (shrub *ghada*) or acacia may be seen; green patches around the springs, *e.g.* at *'Ain el-Waibeh* on the W., and *'Ain Abu Wairedeh*, or *Buwairedeh*, on the E.; and in parts of the water-courses, willows, tamarisks, reeds, and stunted palms. Up to the level of the Red Sea, some 25 miles S. of the Dead Sea, we are clearly traversing an old sea-bottom, the worn terraces of marl, &c., and other deposits, showing the height to wh. at one time the waters of the Dead Sea must have risen. The A. is bounded on the W. by the deeply furrowed edge of the great limestone uplands of *et-Tîh*, the Wilderness of Paran; and on the E. by the naked crags of Edom, wh., worn into strange fantastic forms, guard the gorges by wh. the highlands may be approached.

Twice the Isr. seem to have passed through the A.: first, when they journeyed to Kadesh Barnea, and second, when they had to go S'ward as far as *Wādy el-Ithem*, to find a way by wh. they mt. go round the land of Edom (Nu. 20.[21], 21.[4]; Dt. 2.[8]).

For Geology, *see* PALESTINE.

Lit.: Hull, *Mt. Seir, passim*; Stanley, *Sinai and Pal.*,[2] index; Robinson, *BRP.*, index.

ARABIA, ARABIAN. A. is the name of the great peninsula wh. is bounded on the W. by the Red Sea, on the S. by the Indian Ocean, on the E. by the Persian Gulf, and on the N. by Syria and Pal. This vast country of sand and desert hills, dotted with infrequent oases, with a great fertile tract in the S., loomed large and vague before the minds of the Scrip. writers.

Among the names of Arabian families given in the lists (Gn. 10., 25.), Sheba and Dedan are familiar. Hazarmaveth survives in the mod. Hadramaut. The location of Havilah and Ophir is still in dispute. No cert. trace of Joktan, who plays such an important part (Gn. 10.[26]), is now to be found. Even to Jeremiah (6.[20]) and Joel (3.[8]), Sheba, a great and powerful kdm., is known dimly as "a far country," "a nation far off"; and to the evangelists, it is still "in the ends of the earth" (Mw. 12.[42], Lk. 11.[31]).

In Is. 13.[20], and Jr. 3.[2], Arabian appears as a gen. designation of dwellers in waste places.

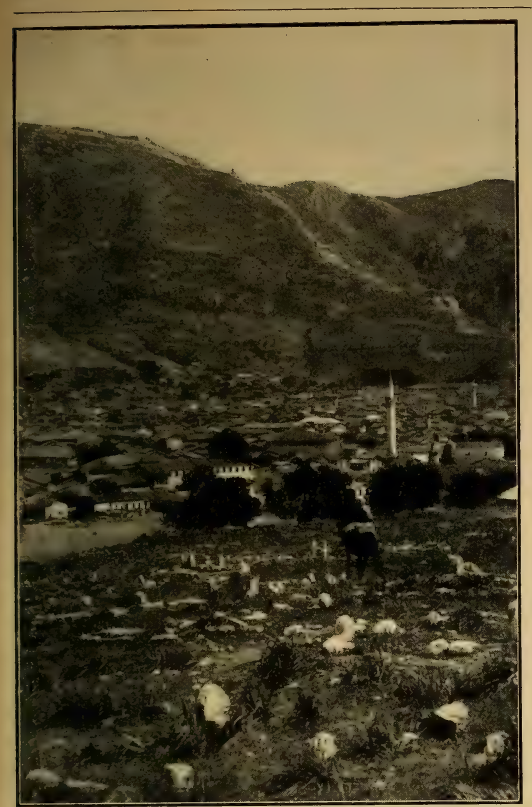
Arabian, as the name of those who lived in the great peninsula, occurs only in 2 Ch. 21.[16], "the Arabians wh. are beside the Ethiopians," who seem to have dwelt in the S. This, however, may be intended to denote the S. Arabians as distinguished from the N. Arabians (Socin, *KB. s.v.*), a distinction recognised in the genealogies, the Ishmaelites (Gn. 25.[12ff.], P.) being the N. Arabians, as agst. the S. Arabians, the children of Joktan (Gn. 10.[25ff.]), whose great ancestor was Eber. As the genealogical tables stand—*e.g.* cert. tribes, as Sheba and Dedan, appearing as "sons" of Cush and also of Keturah—it is imposs. to construct fm. them an ethnological chart.

Ishmael came in later times to be "associated vaguely with A. in gen." (*Ant.* I. xii. 2): Mohammed was supposed to have been descended fm. him, through Kedar, and his tomb is still shown at Mecca.*

The ks. of *'Ereb* (RV., mingled peoples) are mentioned in 1 K. 10.[15] and Jr. 25.[24], with the ks. of A. The same name occurs in Is. 21.[13] (EV. Arabia). These are the tribes in the Syrian desert and N. Arabia, elsewhere called Kedar, and Children of the E. In the Cuneiform Inscrs. Arabians appear with Kedar and the Nabatæans, as a N. Arabian people. Herodotus (III. 5) relates that the Persians, proposing to invade Egypt, on the advice of Phanes of Halicarnassus, obtained permission from the k. of the Arabians to pass through his territories. He mentions Ienysus, a seaport not identd., and the Arabians held the coast as far as Lake Serbonis and Mt. Casius. Their territory adjoined that of the "Syrians"—*see* ARAM. They are therefore a N. Arabian people, who seem to have made some advance in civilisation since they were under the rule of a k.

In Ne. 2.[19], 4.[7], 6.[1], we find the Arabians in league with the enemies of the Jews. These are prob. to be identd. with the Nabatæans, who at a later date played a considerable part in the hist. of the

* "In medieval Jewish writers 'the lang. of Ishmael,' or 'of Kedar,' means Arabic. In the OT., however, it is to be observed, Ishmael is hardly at all connected with what we call A.: the Arabian peninsula is peopled by the Joktanidæ (descts. of Joktan, s. of Abraham's sixth ancestor Eber, and consequently much less closely connected with Isr.), Gn. 10.[26–30]: the Ishmaelites are limited to cert. specified tribes, living almost entirely on the N. or N.W. of these" (Driver, *Genesis*, p. 244).



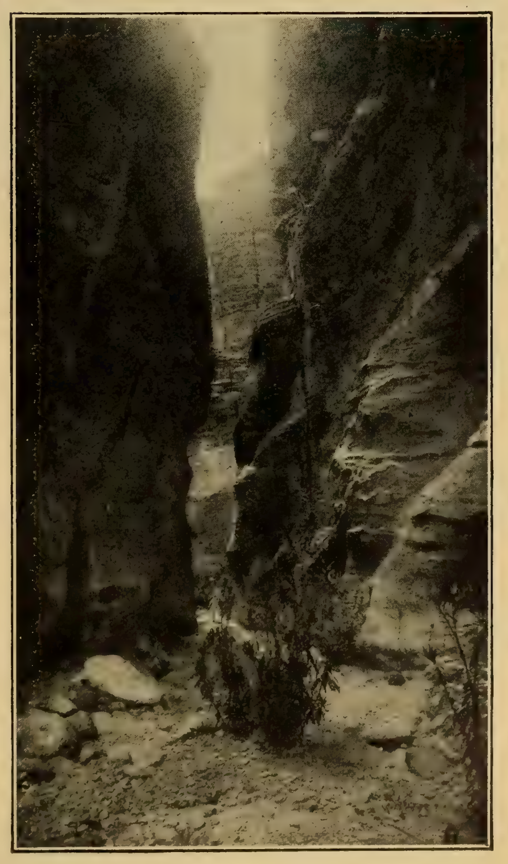
View of Antioch from the Crusader's Hill
(See pp. 25 and 26)

country (1 M. 11.[17-39], 2 M. 5.[8]). When Ptolemy defeated Alexander Balas the latter fled into A., where the Nabatæan prince, Zabdiel, beheaded him, and sent his head to Ptolemy (1 M. 11.[17]). One, *Eimalcuei*, EV. Simalcue (Syr. and Jos. Malchus, Vlg. Emalchuel), reared Antiochus, the s. of Alexander (1 M. 11.[39]). Aretas—Arb. *Haritha*—(2 M. 5.[8]) was k.—*tyrannos*—of the Nabatæans. In Græco-Rm. times they were a powerful people to the S. and E. of Pal., Petra being their capital. During the last decades of the 19th cent. many inscrs. were discovered, and deciphered, wh. cast much light on their hist. (For Lit. see Schürer, *HJP.* I. ii. p. 345f., esp. Gutschmid, *Verzeichniss der Nabatäischen Könige*, in Euting's *Nabatäische Inschriften aus Arabien*; Hommel's sketch in Hilprecht's *Explorations in Bible Lands.*)

We first hear of the Nabatæans in 312 B.C., in connection with the attack upon them by Athenæus, the general of king Antigonus I.—an attack at first successful, but ending in utter and inglorious rout. Whether of Aramæan extraction, as some hold, or of Arabian stock, and identical with Nebaioth, as others contend, they were at this time "uncivilised nomads." Gradually, however, they advanced, and in the end of the 2nd cent. B.C. they had become a power to be reckoned with. These are the Arabians of Jos. and the Maccabees. Their territory is the A. of the NT.; and possibly the Arabians of Ac. 2.[11] may have been Jewish settlers in their country. Accdg. to Jos. (*Ant.* XVIII. v. 1), Aretas, k. of the Arabians, inflicted signal defeat upon Herod Antipas, in revenge for the insult put upon him by the latter, who divorced his dr. to make way for Herodias. The battle was fought in the yr. 37 A.D., about wh. time Paul escaped fm. the ethnarch of Aretas in Damascus, and went into A. *See* Aretas, Paul. The Arabian authority—*i.e.* the Nabatæan—appears then to have extended fm. Damascus, prob. granted to the k. by the Emperor Gaius, to the shores of the Red Sea, including the Sinaitic Peninsula (Ac. 9.[23], 2 Cor. 11.[33], Gal. 1.[17], 4.[25]). The last is heard of the Nabatæans in 106 A.D., when the governor of Syria, Cornelius Palma, converted "A. belonging to Petra" into a Rm. province.

Isr. was necessarily brought into close relations with the N. Arabians by reason of their neighbourhood, and with the S. Arabians by means of commerce; this, however, not directly, but through the N. Arabians who were the great carriers. This prob. acts. for the vagueness of Heb. kge. regarding S. Arabian peoples.

Among the articles of commerce received from S. A., incense was the most important (Ek. 27.[22]). This is a gum secured fm. a particular tree, by slits made in the bark. The industry has been pursued



Entrance to Petra

fm. anct. times in a small district on the S. coast, with the old city Dafar as its centre. Sprenger (*Geog.* 299) thinks the incense trade lay at the foundation of anct. commerce, such vast quantities of it were used in connection with the religious ceremonies of those days; and Prof. Margoliouth (*HDB.* i. 134) notes the interesting fact that "the verb 'arab' and its derivatives are used in Heb. to signify commerce." It was natural that this prolific source of Sabæan wealth shd. be strictly controlled and guarded. Precious stones and gold are mentioned as articles of commerce (Ek. 27.[22]), and as gifts brought by the queen of Sheba to Solomon. If Havilah was in A., as seems prob., it had early a reputation for the excellence of its gold (Gn. 2.[11]). Ophir (Gn. 10.[29]), another rich gold-producing district, is also claimed for A. Gold must have been exported in considerable quantities, if Parvaim, whence came the gold with wh. Solomon "garnished" the house of the Lord, be identl., as seems prob., with the Arabian *Sak el-Farwain.* "Bright iron," accdg. to some anct. versions (RVm.), "from Uzal" (Ek. 27.[19]), indicates a trade, wh. Doughty thinks mt. still be profitably pursued in some parts of A. *San'a*, wh. is commonly identd. with Uzal, still produces steel wh. is greatly valued. Dedan furnished "precious cloths for riding," and Kedar, the wealth of the nomads "in lambs and rams and goats." Exports of "bales of blue and embroidered work," and "chests of rich apparel, bound with cords and made of cedar," attest the progress made in Arts and Manufactures.

Lit.: for geography, Sprenger, *Die Alte Geographie Arabiens;* Brünnow and Domaszewski, *Die Provincia Arabia;* Musil, *Arabia Petræa.* For hist., *Ency. Brit. s.v.* For recent works see Hommel's sketch, as above; Doughty, *Arabia Deserta.* For religion, Wellhausen, *Reste Arab. Heidentums;* Nöldeke, *Hastings' Ency. of Rlg. and Eth.*, i. 659ff.

ARAD, the city of a Can. k. in the Negeb (Nu. 21.[1], 33.[40]), smitten by Joshua (12.[14]). The Kenites settled S. of the city (Jg. 1.[16]). It is identd. with *Tell 'Arād*, a ruined site on a large rounded hill 16 miles S. of Hebron.

ARAM. (1) S. of Shem. (2) S. of Kemuel, grandson of Nahor. (3) A nation whose territory stretched fm. the "Great Sea" to the Tigris, and fm. the Taurus mountains and Armenia to Pal., Babylonia, and Arabia. The W. part of this stretch was at first occupied by the HITTITES. When they come into the Bible nar. the Arameans form a number of independent states. The oldest of these, Aram-Naharaim, "A. of the two rivers," rendered MESOPOTAMIA in EV., with A.-N. in the marg. CHUSHAN RISHATHAIM, k. of A.-Naharaim, ruled Isr. 8 yrs. (Jg. 3.[8-10]). A.-N. is also called Padan-A., "the field of A." (Gn. 25.[20]). This was the province between the Euphrates and the Tigris. **A.-Zobah** lay N. of Damascus and E. of Hamath (1 S. 14.[47]). **A.-Beth Rehob** in the same region was hired by AMMON to help them agst. David (2 S. 10.[6]). The same applies to **A.-Maacah.** Between these last was DAMASCUS, the most important of the divisions of A., and that which came most in contact with Isr.; it gradually absorbed the great mass of A., but was conquered by the Assyrians under Tiglath-Pileser (2 K. 16.[9]). For **Aramean Language** *see* SYRIAC.

ARARAT, in the OT., is the name of a country corrspdg. in part to the later Armenia. In the Asyr. Inscrs. it appears as *Urardhu*, or *Urartu.* The N. boundary of the kdm. was the Araxes, although it never seems to have included the mountains now called A. The Asyr. cuneiform characters came into use in A. in the 9th cent. B.C., the syllabary being considerably modified. In the Vannic texts the name is given as Biainas, or Bianas, wh. is represented by the mod. Van. For an act. of A., and what is known of its hist., &c., see Sayce, "The Cuneiform Inscriptions of Van," in the *Journal of the Royal Asiatic Society*, 1882, 1893, 1894.

The Ark of Noah is said to have rested on the mountains of Ararat (Gn. 8.[4]). Adrammelech and Sharezer, the murderers of Sennacherib, fled "to the land of A." (2 K. 19.[37]; Is. 37.[38], RV.; in the latter passage LXX εἰς Ἀρμενίαν; AV. in both "Armenia,"), with wh. Asyr. was then at war, the Asyrn. leader being Esarhaddon. A. is named along with Minni and Ashkenaz (Jr. 51.[27]). Minni, Mana in the Vannic Inscrs., and Ashkenaz, prob. the Asyr. Ashguza, lay to the E. of A.

All the traditions with one consent place the resting-place of the Ark in this region. The great height of the Armenian plateau, rising from 6000 to 7000 ft. above sea level, natly. appealed to the dwellers in the wide plains as the district where the great ship must first touch ground. There is, however, no agreement as to the exact spot.

Berosus the Chaldæan (*Ant.* I. iii. 6) said that there was still some part of this ship—the ark of Xisuthrus—"at the mountain of the Kordyæans," and that the people took away bits of the pitch to use as amulets. The Chaldæan records call it the "mountain of Nazir," wh. may be identl. with the peak of Rowandez, S. of Lake Urumiyah. Nicolaus of Damascus (Jos. *loc. cit.*) places it on a mountain called Baris, the Lubar of the Book of Jubilees (v.), wh. is identd. with Jebel Judi, S. of Lake Van. Here the Kurds say traces of the Ark are still to be seen.

The mod. A. is the most conspicuous feature of the landscape to the far N. It rises 17,000 ft. above the level of the sea: it is called in Turkish *Aghri Dagh*, "the Painful Mountain"; and in Persian *Koh-i-Nuh*, "the Mountain of Noah." *Arghuri*, a vill. built on the slope of the mountain, destroyed by earthquake and avalanche in July 1840, was reputed the place where Noah planted his vineyard; while Nachitjevan, in the plain of Araxes, was said to be the patriarch's burying-place.

ARAUNAH, the Jebusite owner of a threshing-floor on Mt. Moriah, chosen as the spot where

David shd. build his altar, after the plague was stayed (2 S. 24.[18]; I Ch. 21.[18]), called in Ch. Ornan. He sold the ground and his oxen to David for 50 shekels of silver (2 S. 24.[24]); accdg. to the Chronicler the price was 600 shekels of gold (I Ch. 21.[25]).

ARBA. *See* KIRIATH-ARBA.

ARCHELAUS. *See* HERODIAN FAMILY.

ARCHEVITES, inhabitants of ERECH (Gn. 10.[10]) placed as colonists in the territory of the Ten Tribes by the Assyrians (Ez. 4.[9]).

ARCHIPPUS, a Christian saluted by Paul (Phm.[2]) as "our fellow-soldier," supposed by Lightfoot to be s. of Philemon. Tradition makes A. Bishop of Laodicæa in succession to EPAPHRODITUS.

ARCTURUS. AV. thus renders Heb. *'ash*, *'aish* (Jb. 9.[9], 38.[32]), following the Vlg.; LXX gives *Hesperon*; Luther "*wagen*" = "the plough"; RV. "the Bear," wh. seems to be correct.

AREOPAGUS, a low hill, rising fm. the Agora of ATHENS to the W. of the Acropolis. Myth declared A. to be so named, because Mars (Ares) was there tried for homicide. A. afterwards applied to the supreme court of Athens in regard to homicide, sacrilege, and cognate crimes, wh. sat here. Under the Rms. the power of A. was extended to embrace the functions of a Town Council and a University Senate. During this period A. seems to have sat at least for preliminary investigations, not on the hill, but in the Stoa Basileios. In the nar. (Ac. 17.), although individual members of the court were present, *e.g.* Dionysius, there does not seem to have been a judicial investigation. In order to hear Paul give a statement at length of his opinions, the philosophers adjourned, if not to the easily accessible eminence of A., at least to the Stoa Basileios where the court ordinarily sat. The courtesy with wh. he is questioned and the informal conclusion of the proceedings point to this.

Lit.: Ramsay, *Paul the Traveller;* Curtius, *Stadtgeschichte v. Athen;* Findlay, *Annual of the British School at Athens*, I.

ARETAS (Heb. *Hareth*), k. of the Nabatæans; his capital was Petra. A. was fr.-in-law of Herod



COIN OF ARETAS

Antipas (HEROD). It is supposed that Caligula granted Damascus to A., and that Claudius confirmed the grant, as there are no Damascus coins of either of those Emperors, altho' there are those of Augustus, Tiberius, Nero, and later emperors. During the time immediately succeeding Paul's conversion A. held Damascus by an Ethnarch. *See* ARABIA.

ARGOB, named with Arieh (2 K. 15.[25]). The passage is genly. understood to mean that these were guards of Pekahiah, surprised and slain along with their master by Pekah and his fellow conspirators.

ARGOB, a district in Bashan, or Bashan itself—for the name is used as the equivalent of Bashan in Dt. 3.[13]—in wh. there were threescore fenced cities "with high walls, gates, and bars, beside the unwalled towns—country towns—a great many" (Dt. 3.[4], 6.[13]; I K. 4.[13]), called "the A." (Dt. 3.[13]). It was conquered by "Jair, the s. of Manasseh," and was assigned as territory to his tribe. From Dt. 3.[14] we may perhaps infer that it bordered upon Geshur and Ma'acah. In the present state of kge. it is imposs. with cert. to ident. the district.

Gesenius trs. *'Argob*, "a heap of stones," deriving it fm. the root *rāgāb* = *rāgam*. This derivation is precarious. It cannot be proved that *rāgāb* = *rāgam*. In Jb. 21.[33], 38.[38], *regeb* seems to mean "clod." Perhaps therefore we shd. take A., not as "stony," but "arable land." This wd. rule out *El-Lejā'*, a tract wh. otherwise mt. claim consideration. A. appears to have been a clearly defined district. *Khebel*, wh. invariably precedes the name, is first "a cord," then "a measuring line," then "the measured area," such as a tribal portion. There is no district in the country the boundaries of wh. are so distinctly marked as those of *El-Lejā'*, "the refuge." It lies to the N.E. of the Ḥaurân, N.W. of Jebel ed-Druze, and is composed of lava, wh. has flowed fm. the volcanic hills E. and S. Its average height above the surrounding plains is over 20 ft. A savage and forbidding wilderness it is to-day; although there are stretches of rich land, and many traces of anct. cultivation within the rocky barriers. (For description see Ewing, *Arab and Druze at Home*, 26ff.) Viewed fm. a distant height it looks like a dark island resting on a sea of emerald. The names of seventy-one ruined sites in *El-Lejā'* were collected by Ewing (*PEFQ.*, 1895, pp. 366ff.). It corresponds to the TRACHONITIS of Jos. and the NT. The whole district, including the Ḥaurān, and the slopes of the mountain—Jebel Ḥaurân, or Jebel ed-Druze—is remarkable for the char. and quantity of the remains of anct. towns and cities. Most of these are prob. not older than the beginning of our era. Those of the Gr. and Rm. period are easily distinguished; but it seems prob. that many of them rest upon much more anct. sites, where the spade of the excavator may yet reveal not a little of surpassing interest.

Lit.: Merrill, *East of Jordan;* Ewing, *Arab and Druze at Home; PEFQ.*, 1895; Porter, *Five Years in Damascus, The Giant Cities of Bashan;* Thomson, *LB.;* Burton and Drake, *Unexplored Syria;* De Vogué, *Syrie Centrale;* Driver, *HDB. s.v.*

ARIEL. (1) "Chief man" (Ez. 8.[16]). (2) RV., name of a Moabite whose two sons were slain by Benaiah. The name occurs in Moabite Stone, line 12, of a place. May the men slain by Benaiah not have belonged to that town? (3) Name for Jerusalem (Is. 29.) (4) Name for Altar (Ek. 43.[16], *harel*).

ARIMATHEA, the home of Joseph who took the Saviour's body fm. the cross, and laid it in his own tomb (Mw. 27.[57]; Mk. 15.[43]; Lk. 23.[50]; Jn. 19.[38]), not cert. identd; prob. = Ramah (1 S. 1.[19]).

ARIOCH. (1) K. of Ellasar, confederate with Chedorlaomer (Gn. 14.[1]). The Tablets show us Eriaku, k. of Larsa. Later A. was overthrown by Ḥammurabi (Amraphel). (2) Captain of Nebuchadnezzar's guard (Dan. 2.[14]).

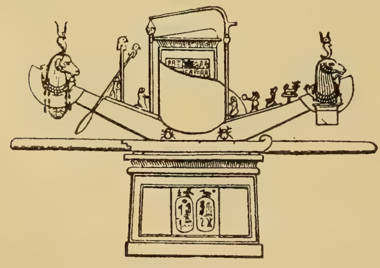
ARISTARCHUS, a Jew of Thessalonica (Ac. 24.[4], 27.[2]), a friend of St. Paul, who accompanied him fm. Troas to Jrs., and thence to Rome, where he remained (Col. 4.[10]). Paul calls him his "fellow prisoner," but there is no hint of his accusation. He may have immured himself to be near his friend. (*Cp.* Lightfoot on Col. 4.[10].)

ARISTOBULUS, an inhabitant of Rome (or perhaps Ephesus), cert. of whose household are saluted by St. Paul (Rm. 16.[10]). A. does not appear to have been a Christian or he also wd. have been saluted. It has been suggd. by Bishop Lightfoot (*Ph.*, p. 174) that A. was a grandson of Herod, a man of great wealth, and intimate with Claudius; he thinks it prob. that A. by this time was dead, but that his household kept together, poss. being bequeathed to the emperor.

ARK, NOAH'S. *See* Flood.

ARK (Ex. 25.[10], &c.), A. of the Testimony (Ex. 25.[22], &c.), A. of the Covenant of the Lord (Nu. 10.[33], &c.), A. of the Covenant (Jo. 3.[6], &c.), A. of the Covenant of God (Jg. 20.[27], &c.), A. of God (1 S. 3.[3], &c.), A. of the God of Isr. (1 S. 5.[7], &c.), A. of the Lord God (1 K. 2.[26]). These names are frequently interchanged.

The A. is represented as a chest 2½ cubits in length, 1½ in breadth and depth (Ex. 25.[10]). Made



Egyptian Ark

of acacia wood accdg. to God's direction, within and without it was overlaid with gold. A rim or moulding of gold ran round the top; four rings of the same metal were put "in the four feet thereof," two on each side. Two staves of acacia wood, overlaid with gold, were put through the rings "to bear the A. withal." The staves were never withdrawn.

The two tables of stone on wh. were the "ten words"—*i.e.* the "Testimony" (Ex. 25.[16]), or the "Covenant" (1 K. 8.[1], &c.)—were placed within. In later times it was believed that a pot of manna and Aaron's rod that budded were also in the A. (He. 9.[4]). But the OT. knows nothing of this. The pot of manna and Aaron's rod were laid up "before the Testimony" (Ex. 16.[34]; Nu. 17.[10]). 2 Ch. 5.[10] says "there was nothing in the A. save the two tables wh. Moses put there at Horeb." Over the A. was placed a covering of pure gold, *kappōreth*, from *kāphar*, "to cover," in the sense of covering, or expiating sin; therefore, EV. "Mercy Seat." At either end of this and of one piece with it, stood a cherub. These looked towards the mercy seat, and their outspread wings covered it (but *cp.* 1 K. 6.[27], 8.[6]). Between the cherubim is the place where the presence of God is manifested (Ex. 25.[22], 1 S. 4.[4]). On the day of Atonement the incense cloud was made to cover the mercy seat, and on it was sprinkled the blood of the sacrifices (Lv. 16.[13ff.]).

That the A. was originally the sanctuary of a tribe wh. united with Isr. in the desert, and that it contained a fetish stone, is a theory that rests upon nothing but ingenious speculation. For discussion of this and similar ideas, see Benzinger, *HA*. index.

Fm. the first the A. was an obj. of special reverence to all Isr. Its resting-place in the tent of meeting is sufficient evidence of its truly national char. By its movements those of the camp were regulated (Nu. 10.[33ff.]). It has been inferred fm. this passage that the A. was thought of as moving spontaneously, but in view of the arrangements for bearing the A. (Dt. 10.[8], &c.), the inference is unwarranted. The cloud was the guide of those who bore the A.

The importance of the A. is illustrated by the part it played at the passage of the Jordan, at the capture of Jericho, and at the memorable scene in the Valley of Shechem (Jo. 3., 6., 8.[30ff.]). The A. remained in the camp at Gilgal during the war of conquest. Then it was moved to Bethel (Jg. 2.[1ff.]), or, as the true text seems to be, to Bochim, prob. near Bethel (Moore, *Judges*, *in loc.*). It is next found in Shiloh (1 S. 3.[3]; *cp.* Jo. 18.[1]), whence it was taken to war agst. the Phil. It was captured, but such evils fell upon the Phil. in its presence that it was returned with gifts, on a new cart drawn by kine, to the great stone at Beth-Shemesh, whence it was taken to Kiriath Jearim, to the house of Abinadab, where it remained for a long time (1 S. 5., 6., 7.[1f.]). Owing to the disaster to Uzzah (2 S. 6.[6ff.]; 1 Ch. 13.[9]), the A. was left for a time in the house of Obededom. Blessing rested on the house, and three months later the A. was transported to Jrs. with

great rejoicing, and placed in the tent wh. David had pitched for it. From the tent it was moved to its place in the Holy of Holies, in Solomon's temple, under the wings of the cherubim (1 K. 8.^{6}). The temple was rifled by Shishak, k. of Egp. (1 K. 14.$^{25ff.}$), but the A. is not mentioned among his spoil. Fm. 2 Ch. 35.^{3} it appears that away fm. its place in the temple the A. could rest only on the shoulders of the Levites. The command to restore it to the house, may point to its having been displaced by Manasseh (2 Ch. 33.^{7}), when he introduced his idol. It may have continued till the city and temple were destroyed by Nebuchadnezzar (Jr. 3.$^{16, 17}$; 2 Esd. 10.^{22}). The tale of Jeremiah concealing the A., &c., in the side of Mt. Pisgah (2 M. 2.^{4}), is destitute of support. The A. disappears fm. hist. In the second temple one point of inferiority to the first was that it contained no A.

What was done " before the A." was regarded as done in the presence of God. Thus after the defeat at Ai, Joshua rent his clothes and fell on his face before the A., and communed with J″. (Jo. 7.$^{6ff.}$; see also the sacrifice (2 S. 6.^{13}), and dancing before the A. (ver. 13). The A. was cert. regarded as in some sense the dwelling of God, so that the presence of the A. secured His (Nu. 10.$^{35f.}$). It is carried into battle for the encouragement of Isr., and the Phil. hearing this are afraid, saying, " God is come into the camp " (1 S. 4.$^{3ff.}$). It is found in the field at Rabbah (2 S. 11.^{11}). When David fled fm. Absalom the priests carried out the A. with them, cert. as a pledge of God's presence; and only at the k.'s command was it restored to its place. David had attained to a clearer vision of the relation of God to his people (2 S. 15.$^{23ff.}$). *See also* Tabernacle, Temple.

ARMAGEDDON. *See* Har-magedon.

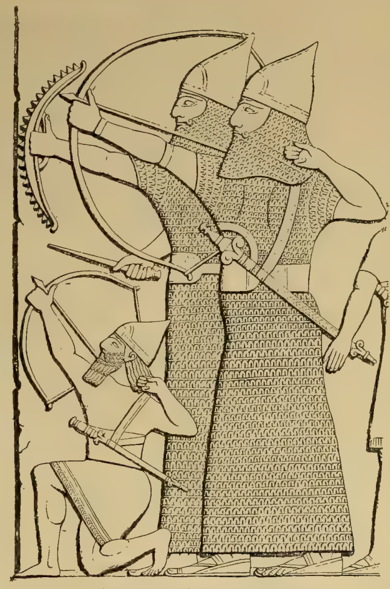
ARMLET (Ex. 35.^{22}, RV.; Nu. 31.^{50}, RV.; " tablets," AV.), ornaments worn on the upper arm, either whole rings or clasps.

ARMOUR. (1) *Shiryōn*, " coat of mail," a breast-plate of scales (1 S. 17.^{5}). (2) *Qōb'a*, " helmet" (1 S. 17.^{38}). (3) *Mitzchāh*, " greaves " (1 S. 17.^{6}). (4) *Tzinnāh*, " large shield," borne by shield-bearer (1 S. 17.^{7}). (5) *Māgēn*, " small shield " (Jg. 5.^{8}). (6) *Shelet*, supposed to be a kind of shield (2 S. 8.^{7}).

Egyptian with Large Shield

ARMOUR-BEARER, one who bare a large shield (*tzinnah*), who also seems to have carried additional spears. Fm. the Asyr. marbles he appears to have been ready to despatch those whom his master had wounded. Jonathan's A. seems to have been also a gallant warrior (1 S. 14.^{7}, &c.).

ARMOURY. (1) *'Ōtzār*, fig. (Jr. 50.^{25}), elsewhere, " storehouse " or " treasury " (1 K. 7.^{51}; Ne. 10.^{39}, &c.). (2) *Nesheq* (Ne. 3.^{19}). This is identd. with Solomon's " house of the forest of



Assyrian Coats of Mail

Lebanon," so called prob. fm. the wood of wh. it was built. (3) *Talpīyōth* (SS. 4.^{4}), a tower built by David as an A. (RVm. a tower " with turrets ").

ARMS. *See* Weapons.

ARMY. When Isr. journeyed through the wilderness they were organised as an A. in wh. each tribe formed a brigade and each family a battalion. There is no trace at this time of any distinction of arms, as spearmen, archers, or slingers. In the war against Benjamin (Jg. 20.^{16}) we learn that there were among the Benjamites 700 left-handed slingers that were singled out as marksmen; implying that there were a considerable corps who were neither marksmen nor left-handed. The defeat of Saul at Gilboa appears to have been mainly due to the weakness of the Hebrew army in archery, a weakness that David set himself to remove (2 S. 1.^{18}). Later, after his conquest of Hadarezer, David introduced a limited number of chariots into the armies of Isr. (2 S. 8.^{4}). The fact that both Asyr. and Egp. had cavalry renders it not improb. that Isr. had this arm also. Before the days of Saul the armies of Isr. were undisciplined hordes; the inhabitants of difft. vills. wd. prob. fight, each under their own headman; but otherwise there does not seem to

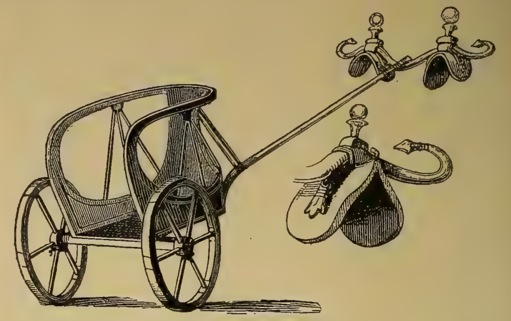


Egyptian Archer

have been any cohesion. Saul gathered three thousand men to be the nucleus of a standing army (1 S. 13.[2]). After the defeat of the Phil. at Ephes-


Archers and Shield-Bearer (Assyrian)

dammim this standing army was increased; David got the command of a thousand men (1 S. 18.[13]). Under David the standing army was increased much more. If we presume that all his regulars were faithful, then we may estimate their numbers by the fact that Ahithophel demanded twelve thousand men when he wd. pursue after them. A levy *en masse* was resorted to in actual warfare when a large proportion of the male inhabitants joined the standards. After the revolt of the Ten Tribes, although the N. Kdm. developed most, we have more particulars in regard to the S. Jehoshaphat appears to have done a great deal for the military


Chariot (Egyptian)

organisation of Judah (2 Ch. 17.[13-19]). We have on the monuments many illustrations of the armies of Egp. and Asyr. on wh. the armies of Isr. were to a large extent modelled.


Egyptian Horseman

In NT. times Rome is the authority in military affairs. The Rm. unit was the Legion; it was raised under Augustus to its nominal complement of 6100 men; it was divided into 10 cohorts and 60 centuries. With cavalry and allies, a Legion really amounted to nearly 10,000 men. Over each century was a centurion.

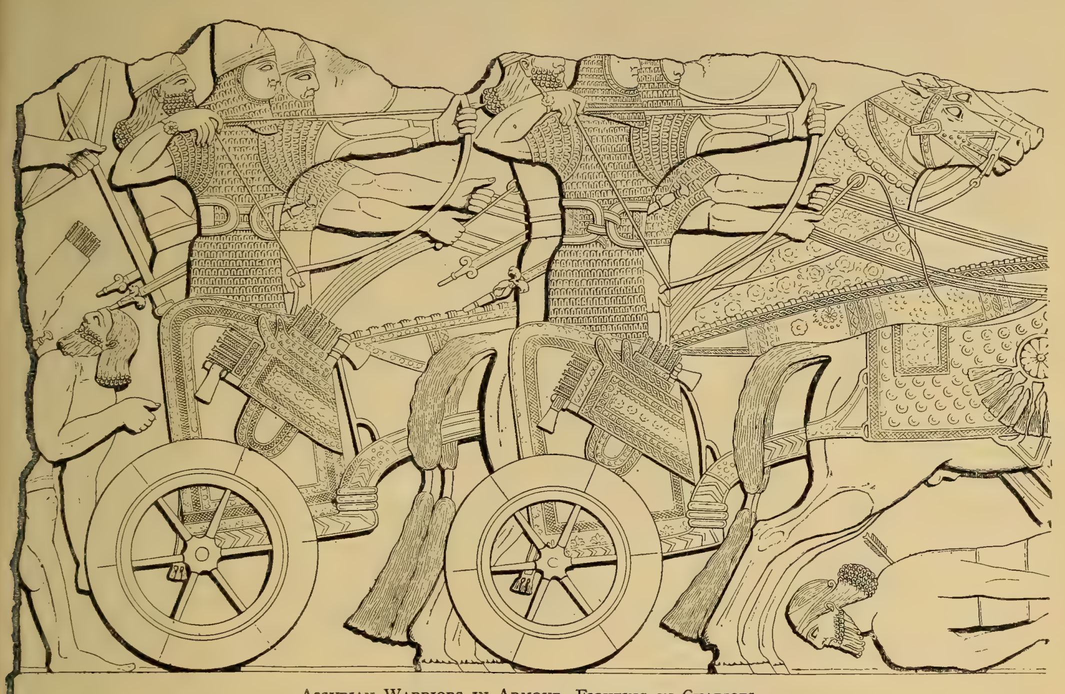

Assyrian Horsemen

ARNON, now *Wādy el-Mōjib*, E. of the Dead Sea. It formed the boundary between Moab on the S., and the Amorites under Sihon on the N. (Nu. 21.[13], &c.). It became the S. boundary of Isr. E. of the Jordan (Jo. 12.[1], &c.). It is formed by the junction of two streams *c.* 13 miles E. of the Dead Sea,

Seil es-Sa'ideh fm. the S., and *Wādy Enkeileh* fm. the E. It flows W'ward along the bottom of a deep gorge, and nearly 3 miles E. of the Dead Sea it is joined by the waters of *Wādy Weleh* fm. the N.W. These streams drain a wide tract of country W. of the Ḥajj road.

The "fords of A." are mentioned by Isaiah (16.[2]). A city may be intended in Jr. 48.[20]. Mesha says on the Moabite Stone that he made the "high way in A." and built Aroer. Remains of a Rm. road are found on either slope of the valley, traces of the bridge in the stream, ruins called *Maḥaṭṭet el-Ḥajj*, "Station of the Pilgrimage," on the S. bank, and *'Aqrabā* on the N., the ruin of *'Arā'ir*, or *'Ar'ar* = Aroer, lying further to the E. The Valleys (AV.) or Brooks (RV.) of A. are no doubt the Wadies contributory to the main stream (Nu. 21.[14]).

Lit.: Tristram, *Land of Moab*; Dr. G. A. Smith, in *PEFQ.*, 1904, 1905; Brünnow, *Die Provincia Arabia*; Musil, *Arabia Petræa*, i. *passim.*



Assyrian Warriors in Armour, Fighting in Chariots

AROER, Heb. *'Arō'er*. (1) A city on the N. bank of the Arnon, identd. with the modern *'Arā'ir*, or *'Ar'ar*. Taken by Sihon fm. the Ammonites, it passed into the hands of Isr. (Dt. 2.[36], 3.[12], 4.[48]; Jo. 12.[2], 13.[9, 16]; Jg. 11.[26]; 2 S. 24.[5], where H. P. Smith (*Samuel*) reads "fm. A. and fm. the city that is in the midst of the Wady"). This seems to be the city named in Nu. 32.[34], wh., although it lay on the S. border of the territory of Reuben, is said to have been built by Gad. Hazael pressed S. to A. in his victorious march (2 K. 10.[33]). Mesha (Moabite Stone Inscr.) claims to have built—poss. "fortified"—it, so it must have been again in the power of Moab (*cp.* Jr. 48.[19]). The old Rm. road descends into the Valley about an hour W. of *Khirbet 'Arā'ir.*

(2) "A. that is before Rabbah" on the Amorite border of the territory assigned to Gad (Jo. 13.[25]; Jg. 11.[33]). No identn. is yet poss.

(3) A city in Judah (1 S. 30.[28]), prob. the same as Adadah (Jo. 15.[22]), now *'Ar'āra*, *c.* 14 miles S.E. of Beersheba.

ARPAD, a city named with Hamath (2 K. 18.[34]; AV. Arphad in Is. 36.[19], 37.[13]), identd. with *Tell Erfād*, *c.* 13 miles N. of Aleppo. It is called Ar-pada in the Asyr. Inscrs. It was captured in B.C. 740 by Tiglath-Pileser III., after a two years' siege.

ARTAXERXES, *'Artachshashta*, "Great King." (1) A Persian monarch who, induced by the adversaries of Judah and Benjamin, hindered the building of the Temple (Ezra 4.[7-24]), supposed by some to be Pseudo-Smerdis, known by another name; by others he is identd. with (2), because there is no trace in cuneiform inscrs. of Persian monarchs having two names.

The text of Ezra as we have it clearly implies that A. reigned before Darius Hystaspis, and third after Cyrus—the precise position occupied by Smerdis the Magian. The want of epigraphic evidence that Persian monarchs had double names proves nothing: we shd. not have known from inscrs. that the successor of Tiberius was called Caligula, or that the s. of Severus was called Caracalla. We know that the prince in question had two names: Herodotus calls him Smerdis (Aeschyl. *Pers.* 770, *Mardos*), but Ctesias, Tanyoxarces; and Xenophon, Tanaoxares. If the latter was the

real throne name of the usurper, it was nat. for a Jewish scribe to change the little known Tanyoxarces into the well-known A.; such a suggn. implies less change than the idea that the transaction referred to took place under (2). In the hist. of "Jossippon ben Gorion" Epiphanes is called "Espasianos" (Vespasian).

(2) S. of Xerxes called Longimanus. NEHEMIAH was cup-bearer to A. (Ne. 1.[11]), and permitted by A. (2.[6]) he went to Judea to act as Governor. A. reigned from B.C. 465–B.C. 425. EZRA petitioned A. for leave to go to Pal. and for assistance (Ez. 7.[6]), his petition was granted, and the authorities in the province "beyond the River" were ordered to supply his needs to "100 talents of silver, 100 measures of wheat, 100 bottles of wine, and 100 bottles of oil" (Ez. 7.[22]). From classical authorities he appears to have been one of the best of the Persian monarchs.

ARUBOTH, RV. ARUBBOTH, the third of Solomon's commissariat districts, including Sochoh and Hepher (1 K. 4.[10]). No identn. of the district is now poss.

ARUMAH, a place near Shechem where Abimelech dwelt (Jg. 9.[41]), poss. *el-'Ormeh*, S.E. of Nāblus.

ARVAD, a small island off the Syrian coast, *c.* 30 miles N. of Tripoli, held by the Phœnicians; the modern *Arwād*. The Arvadites were skilful sailors and brave soldiers (Gn. 10.[18]; 1 Ch. 1.[16]; Ek. 27.[8, 11]). In B.C. 1100 Tiglath-pileser I. took the city. At a later date Ashurnazirpal availed himself of their seamanship (*COT.*[2] i. 173). Strabo (XVI. ii. 30) says that the city on the island was founded by men who fled from Sidon in B.C. 761; but it is really of much earlier date. Water supply was obtained fm. the mainland; but springs of fresh water in the sea were resorted to in war-time. It was the centre of successful commercial enterprise, wh. passed, however, in later times, to its colony on the mainland, Antaradus, the mod. *Ṭarṭus*.

ASA, s. and successor of Abijah, k. of Judah, *c.* B.C. 918–877. In 1 K. 15.[11ff.] we have an act. of A.'s zeal in cleansing the land fm. idolatry, in wh. he did not even spare his mr. The hostile action of Baasha, k. of Isr., in fortifying Ramah agst. A. led him to secure the help of Benhadad of Syr., at the cost of the gold and silver treasures in the temple and in the palace. This ally quickly reduced Baasha to inactivity; whereupon A., with the materials collected by Baasha, protected his frontier by fortifying Geba and Mizpah. The "pit" made by A. from fear of Baasha, may have been a reservoir for provision agst. a siege (Jr. 41.[9]). "In the time of his old age" he suffered fm. what was prob. gout. The Chronicler (2 Ch. 14., 15.) goes into much more detail. The important additions he makes are: the assembling of an army of 580,000 men; A.'s victorious war with Zerah the Ethiopian; the conference with Oded as to his work of reform; the covenant made with the Lord; the condemnation by Hanani of the alliance with Syria, and the punishment of the prophet; the statement that A. in his sickness "sought not to the Lord, but to the physicians." He was buried in the City of David, with costly and splendid ceremonies.

The diffcs. in chronology between the two nars. are not here discussed, as no satisfactory explanation of these is at present poss.

ASAHEL. (1) The youngest s. of Zeruiah, br. of Joab and Abishai, distinguished by fleetness of foot (2 S. 2.[18]). He was one of David's heroes, and commander of a division. He fell by the hand of Abner, whom he rashly persisted in pursuing (2 S. 23.[24]; 1 Ch. 27.[7]; 2 S. 2.[23]). (2) A Levite in the reign of Jehoshaphat. (3) A collector of tithes under Hezekiah (2 Ch. 31.[13]). (4) A priest in the time of Ezra (Ez. 10.[15]).

ASAPH, a Levite, s. of Berechiah, one of those set by David over the service of song (1 Ch. 6.[31, 39], 16.[5]), called a "seer" (2 Ch. 29.[30]). Twelve of the Psalms—50, 73–83—are ascribed to A. The "Brethren of A." were a guild of singers: the "Psalms of A." were really those that were the property of this guild. At the same time they might have been originally composed by A., and modified to meet new necessities, as is the case with mod. hymns, and also, it may be noted, with mod. Arabic poems. Joah (2 K. 18.[18]) and Mattaniah (Ne. 11.[17]) were descts. of A.

ASENATH, w. of Joseph, dr. of Potipherah, priest of On. There is an interesting story of Asenath among the later Pseudepigrapha. Fabricius, *Codex Pseudep. VT.*

ASH (Is. 44.[14]), RV. "fir tree." The AV. translators seem to have been misled by the superficial resemblance between Heb. *ōren*, and Latin *ornus*, "the ash." They are in no way related, and the A. is not found in Pal. It is imposs. to say with cert. what tree is meant. The most prob. suggn. is that the pine is intended (LXX), and of the three species found in Pal., the *maritime*, or *stone* pine, best meets the conditions. It is *planted*: witness the groves planted to stay the indrift of the sand along the coast. It is *nourished by the rain*; it is never watered by irrigation. It yields a fine firm resinous wood, wh. may be easily carved into an image, and it is in great demand as fuel. It will not bear transplanting, it is true (Celsius, *Hierob.*i. 193), but "planting" means only the planting of the seed in suitable soil. The tree is called by the Arabs *Ṣanaubar*.

ASHAN, prob. = COR-ASHAN. It is in Judah (Jo. 15.[42]), is given to the priests (Jo. 19.[7]; 1 Ch. 6.[59]), and is described as belonging to Simeon (1 Ch. 4.[32]): unidentd.

ASHDOD, or AZOTUS, a strong city of the Phil.: the name seems to signify "fortress." It is now *Esdūd*, fully 20 miles S. of Jaffa, and *c.* 3 miles

fm. the coast line (Jo. 13.[3]). It was formerly occupied by ANAKIM (Jo. 11.[22]). Assigned to the tribe of Judah (Jo. 15.[47]), it seems never to have been possessed by them (1 S. 5.[1], &c.). Uzziah's conquest (2 Ch. 26.[6]) seems to have been but temporary (Am. 1.[8]). It was taken by the Tartan—the general—of the Asyr. Sargon, *c.* B.C. 711 (Is. 20.[1]), and by the Egyptians under Psammitichus after a siege of 29 yrs. (Herod. II. 157), *c.* B.C. 630. Perhaps Jeremiah refers to this in the phrase "the remnant of A." (25.[20]). Its inhabitants appear as hostile to the Jews under Nehemiah (4.[7], 13.[23, 24]). A. was overthrown by Jonathan (1 M. 10.[84]), and added to the province of Syr. by Ptolemy. A. was declared free by Pompey, B.C. 63 (*Ant.* XIV. iv. 4; *BJ.* I. vii. 7), and rebuilt by Gabinius (*Ant.* XIV. v. 3). On the death of Herod it fell to his sr. Salome (*Ant.* XVII. viii. 1), and A.D. 10, to the Empress Livia (*Ant.* XVIII. ii. 2; *BJ.* II. ix. 1). The only mention of A. in NT. is in connection with the preaching of Philip (Ac. 8.[40]).

ASHER, "happy." Eighth s. of Jacob; his mr. was Zlipah. A. had four sons and one dr. (Gn. 35.[26], 46.[17]). In the blessings of Jacob he is promised good fortune (Gn. 49.[20], J.; Dt. 33.[24]). Numbering 41,500 adult males on leaving Egp., A. numbered 53,400 in the plains of Moab (Nu. 1.[41], 26.[47], P.). A. was placed between Dan and Naphtali, N. of the tabernacle. Sethur represented A. among the spies (Nu. 13.[13]). Influenced prob. by profitable relations with Phœnician neighbours, A. never took many of the cities assigned to him (Jg. 1.[31]). Later he is reproached for unpatriotic inaction (Jg. 5.[17f.]), and his name is not found in David's list of chief rulers (1 Ch. 27.[16, 22]). No hero arose from A. Some from A. humbled themselves, and came to Jrs., at the call of Hezekiah. Anna (Lk. 2.[36ff.]) belonged to A.

The towns allotted to A. are not all identd., and little more than a guess at the boundaries is poss. (Jo. 19.[24ff.]; Jg. 1.[31, 32]; *cp.* Jo. 17.[10f.]). *Nahr ez-Zerqa* may have formed the S. boundary, and the E. border may have run N'wards at a distance of 8 to 10 miles fm. the coast. Fm. about opposite Tyre it seems to have swept E'ward, including most of *Belâd Beshâra*, and *Belâd esh-Shuqîf*, returning to the sea near Sidon (see *Ant.* V. i. 22). Orange and olive still grow to perfection in glen and slope, while rich crops are reaped fm. the plains. (2) An unidentd. town on the border of Ephraim and Manasseh (Jo. 17.[7]).

ASHERAH. *See* GROVE.

ASHES. (1) Heb. *'êpher*, Gr. *spodos*. The word is used fig. for what is transient and worthless (Gn. 18.[27]). "Proverbs of A." (Jb. 13.[12], Heb.) are vain speeches. To wear sackcloth and sprinkle the person with A. is throughout Scrip. a common sign of grief, of humiliation, or of penitence (2 S. 13.[19]; Est. 4.[1], &c.). To lie or sit (Est. 4.[3]; Jb. 2.[8]) or wallow (L. 3.[16]) in A. marks profounder intensity of feeling. *See further* RED HEIFER, SACRIFICE. (2) The word *deshen* is used (Lv. 1.[16], 6.[10], &c., P.) for the A. on the altar when the burnt offering is consumed; but it is = *êpher* in Jr. 31.[40]. (3) *Pîaḥ* (Ex. 9.[8, 10]), RVm. prob. correctly "soot." (4) *'Aphêr* (1 K. 20.[38-41]) shd. be rendered with RV. "headband."

ASHIMA, a deity of the Hamathites (2 K. 17.[30]), otherwise unknown.

ASHKELON, a city of the Phil. close on the sea coast, *c.* 12 miles N. of Gaza, now *'Asqalân* (Jo. 13.[3]; Jg. 1.[18]). If it was taken by Judah, it passed again to the Phil. (Jg. 14.[19]; 1 S. 6.[17]). Accdg. to Herodotus (I. 105), it contained the oldest temple of Astarte, or Aphrodite Urania, wh. was pillaged by the Scythians. It passed under the power of Egp., and then of Bab. It submitted to Jonathan (1 M. 10.[86]). As the birthplace of Herod it was greatly adorned by him (*BJ.* I. xxi. 11). It was given to Salome by Augustus (*BJ.* II. vi. 3). Later it was burned by the Jews. At the outbreak of the war the Jews attacked it, but were twice beaten off by its Rm. defenders (*BJ.* III. ii. 1ff.). It played a considerable part in the hist. of the Crusades. The existing ruins date fm. these times. The anct. harbour has disappeared, and great inroads have been made by the sand, alike upon the bldgs. and the once flourishing gardens.

ASHKENAZ, s. of Gomer, grandson of JAPHET (Gn. 10.[3]). The Jews imagine the Germans descended fm. A., hence German-speaking Jews are called "Ashkenazim."

ASHNAH. (1) A town in the Shephelah between ZORAH and ZANOAH (Jo. 15.[33]). (2) A town between Iphtah and Nezib (Jo. 15.[43]), not identd.

ASHPENAZ (DANIEL).

ASHTAROTH. *See* ASHTORETH.

ASHTEROTH-KARNAIM, a site of great antiquity, where the Rephaim were defeated by Chedorlaomer (Gn. 14.[5]). It corrspds. with the "Carnaim" or "Carnion" of the Maccabees, where it is described as a city of great strength, and extremely difficult of access. It fell, however, before Judas. The temple of Atargatis, in wh. the inhabitants had taken refuge, was destroyed, and 25,000 were slain. *OEJ.* distinguishes two sites with similar names. One of these is cert. *Tell 'Ashterâ*, 2 miles S. of *el-Merkez*, a hill once strongly fortified, about 80 ft. high. It cd. never, however, have answered the description of A.-K. given above. *Tell el-Ash'ary*, *c.* 4½ miles further S., while nothing can be inferred fm. the superficial resemblance of the name, wh. is radically different, standing on a tongue of land between the gorge of the *Yarmuk* and a great cleft with a waterfall at the top, protected behind by a triple wall, must have been a position of enormous

strength and difficulty of access. *El-Mezêrîb*, a once strongly fortified city, on an island in the midst of a small lake, on the great Ḥajj road, has also been suggd. But any hope of cert. identn. now lies in excavation.

ASHTORETH, the female counterpart of BAAL in the Phœnician Pantheon; she is the great nature-goddess, the giver of fruitfulness. As Baal was the Sun in one of his aspects, so A. was the Moon, the Queen of the Stars. In this aspect she has the crescent as one of her attributes. Most frequently in the statues of A. she appears as a naked female, sometimes nursing a child. She was the goddess of sexual passion, hence was worshipped with rites licentious and impure. The name indicates some affinity with the Bab. goddess Istar, but A. has not the mythologic importance of Istar. The temples of A. were numerous, and her name forms a frequent element in Phœnician personal names. A. frequently appears in the plural as ASHTAROTH, and is then generally associated with BAALIM. (Rawlinson, *Phœnicia*.)

ASHURITES, a tribe over wh. ISHBOSHETH ruled (2 S. 2.[9]). As no such tribe is known it is supposed that we shd. read " Asherites." LXX reads *Thaseiri;* a rdg. due to the resemblance between *aleph* and *tau* in Samaritan script.

ASIA, in the NT., invariably means, not the Continent, but the Rm. province of that name, with its capital at Ephesus. It was formed when in B.C. 133 Attalus, k. of Pergamum, bequeathed his kdm. to the Rms. It included the W. part of Asia Minor, Mysia, Lydia, Caria, part of Phrygia, with the coast towns, the Troad, and the adjoining islands. The seat of government at first was Pergamos. It soon passed to Ephesus; but Pergamos and Smyrna were both rivals for the title " First of Asia." It was a Senatorial province under a proconsul, hence Gr. *anthupatos* (Ac. 19.[38]). To win this rich and prosperous province seems to have been the purpose of Paul and Barnabas in devoting the first missionary journey to its great cities. This seems to have been Paul's aim in the second journey until hindered by the Spirit. But his opportunity came during his long residence in Ephesus, when he met with people from all parts of the province (Ac. 19.[10]). In Apoc. A. has the older and wider significance.

ASIARCH (Ac. 19.[31], AV. " chief of Asia," RV. " chief officers of Asia "). Little is known with cert. regarding these officials. An A. is mentioned by Strabo (xiv. 649) in B.C. 50. The office may have existed fm. the formation of the province of Asia. Some think they were elected annually; others, every four years. They seem to have had to do with the assemblies for the worship of Rm. and the emperors. They presided at the festivities and games in the great provincial cities, and prob. defrayed the expense of the spectacles, as did the Rm. ædiles. It cd. therefore be held only by men of wealth; and as a sacred character attached to the office—they are sometimes called " high priests "—they were men of influence. They seem to have retained the title after they had retired fm. office.

Lit.: Lightfoot, *Apostolic Fathers*, excursus on Asiarchate; Ramsay, *Cities and Bishopricks of Phrygia*, I. 55–58; II. cap. xi.

ASNAPPER (Ez. 4.[10]), prob. Asshurbanipal, s. of Esar-haddon, k. of Nineveh fm. B.C. 668 to 626.



ASNAPPER

During A.'s long reign Elam was conquered and Egp. held in subjection; but the Asyr. Empire was being exhausted, and old age had weakened the monarch himself; hence by the end of his reign there are signs of decay. A. has earned the gratitude of succeeding generations by the Library he collected, and the copies of anct. Bab. writings he caused to be made. A.'s connection with sacred hist. is due to the colonists he sent into the N. Kdm.

ASP, a species of poisonous snake (Heb. *pethen*), identd. by Tristram with Egpn. cobra. The Heb. word occurs six times in Scrip.; four times it is rendered A., twice " adder."

ASS, the most commonly used beast of burden in the nearer East, alike in anct. and mod. times. Its gentle step commends it to the rider; while it

carries stones fm. the quarry, sheaves fm. the field, or sea-borne commodities inland fm. the harbours. In Heb. the sexes are distinguished—*ḥămōr*, the male, and *ăthōn*, the she-ass. The prophet of Judah who came to rebuke Jeroboam rode on the first (1 K. 13.[23]), and Balaam on the second (Nu. 22.[22]). "A young ass" is *'ayir* (Zc. 9.[9]). There are two breeds of A. common in Pal.—a small black or dark-brown A. and a large white one. There seem to have been both breeds in anct. times. Civil rulers are distinguished as "Ye that ride upon white asses" (Jg. 5.[10]); to a certain extent this is still the case.

The intelligence of the A. is depended on in the East: in a long string of camels there are a number of small black donkeys dividing the camels into groups of four or five. They are provided for the riding of the drivers, who are, however, usly. walking together at the extreme rear, while the donkeys are left to act as guides. The A. is depicted in Egpn. and Asyr. monuments along with captives not infrequently fm. Syria. The wild A. has two names in the OT., *pere* and *'ărōd*; there are two wild species found in the neighbourhood of Pal., but there is no cert. that the words represent difft. kinds; or, if they do, wh. of the two either represents. In the Asyr. monuments they are depicted as objs. of chase.

ASSEMBLY, AV. renders both *'ēdāh* and *qāhāl* by A.; RV. restricts A. to the latter. *Qāhāl* is a meeting of the community regularly convened for business, as distinguished from the community in its more gen. aspect; hence LXX usly. render by *ekklēsia*—except in Gn., Ex., Nu., Pr., and Ek. For fuller discussion *see* CONGREGATION. The other Heb. words rendered A. do not call for treatment. In the NT., only in Ac. 19. has *ekklēsia*, referring to the citizens of Ephesus, something of its classical significance, *i.e.* the citizens of a Hellenic city convened for legislative or administrative purposes. Elsewhere EV. invariably render "church." *Panēguris* (He. 12.[23]) is primarily an assembly of a whole nation. *Sunagōgē* is the technical term for Jewish places of worship apart fm. the temple. In the NT. it is only once (Js. 2.[2]) used of an "assembly" of Jewish Christians.

ASSOS, the mod. Behram, *c.* 20 miles E. of Cape Lectum, on the shore over agst. Lesbos. The acropolis was built on a height that sloped up fm. the shore, and the remains show it to have been a strong position. A. seems to have been architecturally an exceptionally fine city; while the sculptures found in the temple of Athena are of singular value—now distributed between Paris, Constantinople, and Boston, U.S.A. A harbour constructed by means of a mole gave hospitality to the ships of merchantmen, while a Rm. road connected A. with Troas and the coast towns beyond. This road, cutting straight across the promontory, was much shorter than the voyage round Cape Lectum (Ac. 20.[13]).

ASSHUR, ASSYRIA. *See* BABYLONIA.

ASTROLOGERS, ASTROLOGY, ASTRONOMY. Astrologers professed to tell the future fm. the relative position of the stars. A long treatise on Astrology in several recensions has come down to us fm. the reign of Sargon I. Closely connected with Astrology is Astronomy: indeed the former may be regarded as a deduction fm. the latter; without some sort of Astronomy, Astrology wd. have been imposs. The Astrologers of Bab. cd. predict eclipses with some accuracy. They were regarded as ministers of idolatry, and are denounced by Isaiah (47.[13]) as *haberē shamayīm*, "dividers of the heaven," *ḥōzīm b'kokabīm*, "star-gazers," and *mōdi'īm lehodashīm*, "monthly prognosticators." Fm. the Babn. and Egpn. kge. of Astronomy, the Hebs. cd. not escape some tincture of the science; but their acquaintance with it seems to have been scanty. Almost all we know of the Heb. names of the constellations is drawn fm. the semi-foreign Bk. of Job. There we find *Mazzārōth*, "the signs of the Zodiac" (38.[32]), *'ash*, or *'ayīsh*, "the Great Bear" (9.[9], 38.[32], AV. "Arcturus"). Orion is *kesīl* (9.[9], 38.[32]; Am. 5.[8]); the Pleiades, *kīmah* (Jb. 9.[9]; Am. 5.[8]). Some think Draco is indicated by *naḥash bariaḥ*, "the crooked serpent" (Jb. 26.[13]). When the Babs. began their observation of the heavens, the star "Alpha Draconis" was prob. the pole-star. "The Chambers of the South," *ḥadrey teymān* (9.[9]), are the Southern Constellations. Natly. the sun is prominent in the mind of the Hebs. The progress of the sun through the signs of the Zodiac had been noticed (Ps. 19.[6]). The phases of the moon were observed, but "New Moon" was announced on observation, never by calculation. The planets (*mazzālōth*, 2 K. 23.[5], poss. another form of *mazzārōth*, "signs of the Zodiac") received worship. Saturn is "Chiun" (Am. 5.[26]), and Venus is *haylayl ben shoḥar*, "Lucifer, s. of the morning" (Is. 14.[12]). Fm. this we may infer that all the planets were named. In the Bk. of Enoch there are some interesting, if crude, astronomical hypotheses to explain the varying length of the day. In Daniel, *'ashshāphīm* (1.[20], &c.) are those who use enchantments, rather than Astrologers. These are more prob. represented by the Asyr. word *ḥarṭumīm*, derived fm. *ḥarutu*, "a staff." Nebuchadnezzar's irritation at the delay in interpreting his dream was due to fear lest the auspicious time shd. change—a proof that he was dominated by Astrological ideas.

ATAD, a place associated with the great mourning of Joseph and his brethren, on their way to Hebron with the body of Jacob (Gn. 50.[10f.]), apparently E. of Jordan, but not identd.

ATAROTH. (1) A town near Dibon, E. of Jordan (Nu. 32.[3, 34]), identd. with *Khirbet 'Attârûs*, *c.* 7 miles N.W. of *Dhībân*. (2) A town on the S. boundary of Ephraim (Jo. 16.[2]), also A.-**Addar** (ver. 5), the mod. *Ed-Dârîyeh*, 12½ miles N.W. of Jrs. (3) A town also on the S. border of Ephraim E'ward, unidentd. (4) In 1 Ch. 2.[54] prob. a family is meant (RV. Atroth beth Joab).

ATHALIA, dr. of Ahab, called also dr. of Omri,

her grandfr. (2 K. 8.[18-26]; 2 Ch. 22.[2]), w. of Jehoram, k. of Judah (2 Ch. 21.[6]). She introduced the Phœnician Baal-worship, and secured the breaking up of "the house of God," and the dedication of its furniture to Baalim (2 Ch. 24.[7]). Her s. Ahaziah having been slain, she grasped at power, and had the seed royal destroyed, Joash alone being saved alive by his aunt. For six years she exercised the royal power. Then Jehoiada, the High Priest, made an arrangement with the officers of the soldiers, and of the guard, to have Joash brought forth and proclaimed k. The use of "the spears and shields that had been k. David's," wh. were given to the captains over hundreds, was doubtless intended to make a popular impression. Joash was brought into the temple, crowned, received "the Testimony" or law, and hailed k. with great rejoicing. The noise brought A., who only then learned what was on foot. Her shouts of treason awakened no response. Apprehended, and hurried beyond the precincts, she was forthwith slain.

The Chronicler gives the crowning of Joash as the result of a popular movement, while none but Levites are permitted to enter the house of the Lord: this in accordance with the sanctity of the place, wh. mt. not be profaned by the feet of heathen mercenaries, such as the Carites (2 K. 11.; 2 Ch. 22., 23.).

(2) A Benjamite, s. of Jeroham (1 Ch. 8.[26]). (3) S. of Jeshaiah, returned fm. Bab. with Ezra (8.[7]).

ATHENS stood *c.* 3 miles fm. the coast, in the Attic plain. It was the centre of civilisation, of Art, and Letters in anct. Greece, and the mother city of



Athens

the great empire of former days (see *Dict. of Gr. and Rm. Geog.*). In NT. times it was in the Rm. province of Achaia. It was treated with special favour by the Rms., and enjoyed many immunities. The Piræus was and continues to be the port of A., but the anct. walls connecting it with the harbour were already in ruins. The most striking feature of the city was the Acropolis, a hill, the platform of wh. was occupied by "one vast composition of architecture and sculpture, dedicated to the national glory, and to the worship of the gods." Among the triumphs of Art, masterpieces fm. the hands of Praxiteles and Phidias were still to be seen; and also the statue of Pericles, to whom the Acropolis owed its glory. To the W. lies the lower height of the Areopagus, called "Mars' Hill," fm. the Temple of Mars wh. stood upon it. S. of the Areopagus was the Agora, a spacious square, surrounded by splendid bldgs., and adorned with noble sculptures, recalling the great events in the hist. of A. This had been "the centre of a glorious public life, when the orators and statesmen, the poets and artists of Greece, found there all the incentives of their noble enthusiasm, and it still continued to be the meeting-place of philosophers, of idlers, of conversation, and of business, when A. could only be proud of the recollections of the past." Here Paul met the philosophers with whom he spoke of Jesus and the resurrection (Ac. 17.[18]). The eagerness of the Athenians to hear new things was a matter of old standing (Demosthenes, *Phil.* i. 10), while their "over-religiousness" is well attested. Jos. calls them "the most religious of the Grs." (*Contra Ap.* ii. 12). On every hand were altars and temples of the gods. The Athenians seem to have sought to win favour fm. every known god, while altars "of unknown gods," *agnōstōn theōn*, are mentioned by Pausanias (I. i. 4) and Philostratus (*Vit. Apoll.* vi. 2). There seems to have been ground for the satirical saying that it was "easier to find a god than a man in A." (Petronius Arbiter, *Sat.* c. 17). No trace of the anct. synagogue has been found, but the inscrs. on cert. anct. tombstones attest the presence of a community of Jews.

Lit.: Conybeare and Howson, *Life and Epistles of St. Paul*, x.; Mommsen, *Athenæ Christianæ*.

ATONEMENT, THE DAY OF, called in later Jewish lit. "the day," or "the great day," fell on the 10th day of the 7th month. It is referred to in Ac. 27.[9] as "the fast." Directions as to the day and its appropriate ritual are given mainly in Lv. 16., 23.[26-32]. With these must be taken Ex. 30.[10], Lv. 25.[9], Nu. 29.[7-11], He. 9.[7]. Fm. these we gather that fm. the evening of the 9th till the evening of the 10th day was "an holy convocation." The people were commanded to "afflict their souls," *i.e.* to observe a strict fast, abstaining fm. all food and drink. No one should do any kind of work. The penalty for breach of these requirements was to be "cut off fm. among the people." A special burnt offering "for a sweet savour" was made, a young bullock, a ram, and seven he-lambs, all without blemish, with their meal offerings; and one he-goat for a sin offering.

The great business of the day was laid upon the High Priest. He took a young bullock for a sin offering, and a ram for a burnt offering for himself;

and for the people, two he-goats for a sin offering, and one ram for a burnt offering. Taking off his ordinary clothes, he washed, and put on the holy garments of linen. Thus arrayed he presented the bullock for the sin offering, making A. for himself and his house. Then setting the two goats before the Lord, at the door of the tent of meeting, he cast lots upon them, one for the Lord, and one for Azazel. That wh. fell to the Lord he offered as a sin offering. The other he set alive before the Lord, and made A. for him; thus apparently fitting him to carry away into the wilderness the people's sins. He then killed the bullock to make A. for himself and his house. Taking a censer with coals off the altar, and sweet incense in his hand, he went within the veil, cast the incense on the burning coals, causing a fragrant cloud to envelop the mercy-seat. Then he sprinkled with his finger the blood of the bullock on the E. side of the mercy-seat, and before the mercy-seat, seven times. This done, he went out and killed the goat for the sin offering for the people, and carrying of its blood within the veil, sprinkled as before, making A. thus for the Holy of Holies. In like manner A. was made for the tent of meeting, because of the uncleanness of the Children of Isr., by sprinkling the blood of the sin offering on the altar of incense; the H. Pt. being alone in the tent during the whole ceremony. Issuing from the tent he then made A. for the altar of burnt offering, putting of the blood of bullock and goat on the horns, and sprinkling seven times with his finger upon the altar.

The H. Pt. then took the live goat, laid his hands on its head, confessed over it the iniquities of the Children of Isr., their transgressions and their sins, and sent it away into the wilderness by the hand of one who stood ready, that it mt. bear their iniquities into a land of separation, whence there cd. be no returning. Entering again the tent of meeting, the H. Pt. laid aside the linen clothes, assumed his ordinary garments, and, coming out, offered the burnt offering, making A. for himself and for the people. The fat of the sin offering was burnt on the altar. The other parts of the sin offerings, their flesh, &c., were carried without the camp and consumed by fire. The man who performed this duty, and he who led away the goat for AZAZEL, washed their clothes, bathed themselves, and then returned to the camp.

The trumpets of Jubilee, proclaiming liberty, &c., were ordered to be blown on this day.

Many mod. scholars believe that this legislation belongs to a late date; that it is post-exilic. They rely upon such points as these: absolute silence as to its observance in pre-exilic times; such phrases as "afflict your souls," which occur elsewhere only in late Lit.; the fixing of particular days in the year for fasting, and the highly elaborate ritual, are taken as indicating a time cert. subsequent to the exile. Questions concerning the day of A. must be considered in connection with the system to which it belongs. When the date of what is called the Priestly Code is satisfactorily settled, the smaller problem will also be solved.

Particulars as to the observance of the day of A. in later times are found in the Mishnic tractate *Yōmā*, *Ant.* III. x. 3, and Philo, περὶ τῆς ἑβδομῆς καὶ τῶν ἑορτῶν (ed. Mangey, ii. 296). In order to guard agst. pollution, the H. Pt. was secluded for seven days before in a special chamber, away fm. his own house. He entered the Holy of Holies four times. The prayer he used before killing the sin offering is specified, and directions given for the sprinkling, additions being made to those in Lv.. The two goats were to be as like each other as possible. On the neck of that wh. fell to Azazel, a piece of scarlet cloth was tied. The H. Pt's. prayer over it is given. When the sins of the people had thus been laid on it, some of the nobles of Jrs. went with it outside the city, and one man led it into the wilderness, where he hurled it over a precipice. *See* AZAZEL, SCAPE-GOAT.

It is to be noted that the sins to be atoned for were such as mt. be attributed to human frailty, apart from deliberate purpose of evil. Those who were unable to go up to the temple were held to participate in the solemnities, if they observed the directions as to work and fasting.

As Jesus Christ is compared and contrasted with the H. Pt. (He. 9.), it is proper to observe that in this, the supreme function of his office, the H. Pt. acted as the representative of the people. But his ministry only prefigured that of Jesus Christ; it made nothing perfect. With the blood of beasts he entered but once a year into the Holy of Holies. Jesus by His own blood entered once for all into the presence of God. He makes an abiding purification for His people, who, no longer standing afar off, have free access perpetually to their God and King.

Lit.: *Mishna*, tractate *Yōmā*; Lightfoot, *The Temple Service*, *Works*, 1823, ix. pp. 173ff.; Edersheim, *The Temple, its Ministry and Services*, 263ff.

ATROTH, RV. ATROTH-SHOPHAN (Nu. 32.[35]), a town built by the Children of Gad, near Aroer and Jazer, not yet identd. AV. reads "Atroth, Shophan," as two names.

ATTALIA, a seaport on the coast of Pamphylia, near the mouth of the river Catarrhactes, and *c.* 15 miles fm. Perga. It was built by Attalus II. (B.C. 159–138). It is now Adalia. Steamers cast anchor outside the harbour, wh. can now be used only by smaller craft. The place was visited by Paul on his first missionary journey (Ac. 14.[25]).

AUGURY. *See* DIVINATION.

AUGUSTUS, great-nephew and adopted s. of Julius Cæsar; b. B.C. 63, d. A.D. 14. After the murder of his uncle (B.C. 44), A. with consummate duplicity hoodwinked Cicero and the Republicans; and, having secured an army as against Antony, united with him and Lepidus to form the 2nd Tri-

umvirate. Lepidus was soon thrown aside; Antony having been defeated at Actium, B.C. 31, A. reigned for 44 yrs. sole emperor. During this period our Lord was born. *See* JESUS CHRIST.

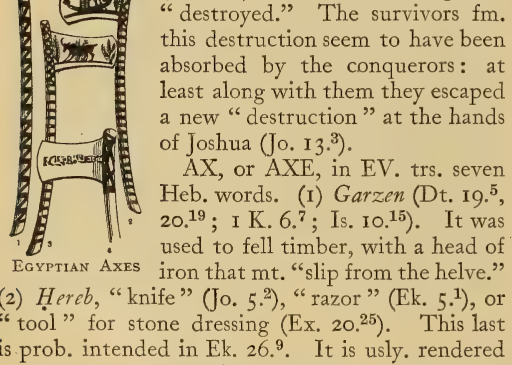
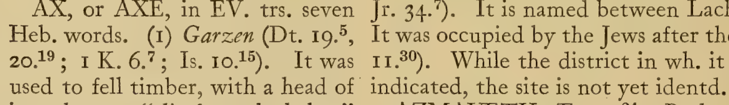
AUGUSTUS BAND, THE, of wh. Julius, to whom the charge of Paul was committed, was a centurion, was prob. a name for the Prætorian Cohorts, as the Imperial Guards were called. Tacitus (*Hist.* II. 92) mentions a Julius who was a centurion of the Prætorians, appointed one of their prefects. This wd. explain the influence Paul seems to have had among the Prætorians, "those of Cæsar's household." In Ac. 27.^{1} the RV. rendering is not quite accurate; it is not "*the* Augustan band" but "*an* Augustan band," implying that this cohort was one of several. These cohorts cannot be called A. as being composed of inhabitants of Samaria, although it was named by Herod *Sebaste*, "the Augustan"; the words used wd. have been difft.

AVA, prop. AVVA, a place whence people were brought to occupy Samaria, after Isr. had been carried away by the k. of Asyr. (2 K. 17.^{24}).

AVEN. (1) The plain, Heb. *beq'ah*, of A. (Am. 1.^{5}, RV. "valley") is prob. the great hollow between the Lebanons, wh. is still known as *el-Biqā'* = Coele Syria. The sun worship at Baalbekk may act. for the *Aven* = idolatry. (2) A contraction of Beth Aven (Ho. 10.^{8}, *cp.* 4.^{15}) = Bethel. (3) Applied in contempt, by a slight change in the name, to the great city of On, or Heliopolis, in Egp. (Ek. 30.^{17}).

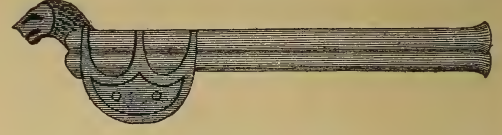
AVENGER OF BLOOD. *See* KIN, NEXT OF.

AVIM, AVITES, prop. with RV. AVVIM, AVVITES. (1) The idolatrous people of AVVA (2 K. 17.^{31}). (2) A people prob. of the original inhabitants in S.W. Pal. (Dt. 2.^{23}), whom the invading Phil. "destroyed." The survivors fm. this destruction seem to have been absorbed by the conquerors: at least along with them they escaped a new "destruction" at the hands of Joshua (Jo. 13.^{3}).

EGYPTIAN AXES

AX, or AXE, in EV. trs. seven Heb. words. (1) *Garzen* (Dt. 19.^{5}, 20.^{19}; 1 K. 6.^{7}; Is. 10.^{15}). It was used to fell timber, with a head of iron that mt. "slip from the helve." (2) *Ḥereb*, "knife" (Jo. 5.^{2}), "razor" (Ek. 5.^{1}), or "tool" for stone dressing (Ex. 20.^{25}). This last is prob. intended in Ek. 26.^{9}. It is usly. rendered "sword." (3) *Kashshîl* (Ps. 74.^{6}, RV. "hatchet"). (4) *Magzêrâh* (2 S. 12.^{31}). (5) *Mĕgērâh* (1 Ch. 20.^{3}), shd. prob. read *Magzêrâh*. (6) *Ma'atzâd* (Jr. 10.^{3}; Is. 44.^{12}, AVm. and RV.). (7) *Qardôm* (Jg. 9.^{48}; 1 S. 13.$^{20, 21}$; Ps. 74.^{5}; Jr. 46.^{22}), used



EGYPTIAN BATTLE-AXE

in cutting wood. In NT. A. trs. ἀξίνη (Mw. 3.^{10}; Lk. 3.^{9}).

AZARIAH, "whom Jah helps." (1) S. of Amaziah, k. of Judah = UZZIAH. (2) S. of Hilkiah, fr. of Seraiah (1 Ch. 6.^{13}, 9.^{11}; Ez. 7.^{1}). (3) S. of Oded, who met Asa returning fm. the conquest of the Ethiopians, and exhorted him to that reform of relg. by wh. his reign was distinguished (2 Ch. 15.). (4) S. of Jehoram = Ahaziah (2 Ch. 22.^{6}). (5) The H. Pt. who prevented Uzziah fm. burning incense on the altar (2 Ch. 26.$^{17, 20}$), although Solomon had done the same—incident omitted by the Chronicler —without rebuke (1 K. 9.^{25}). (6) The fr. of Joel (2 Ch. 29.^{12}). (7) A H. Pt. in the time of Hezekiah (2 Ch. 31.$^{10, 13}$). He was also "ruler of the house of God," wh. may be = "captain of the temple" (Ac. 4.^{1}, 5.$^{24, 26}$). (8) S. of Hoshaiah (Jr. 43.^{2}), one of the men who opposed Jeremiah, and carried him with the remnant of the people into Egp. (9) One of the Heb. youths, called in Bab. Abednego (Dn. 1.$^{6, 7, 11, 19}$, 2.^{17}).

A. was a popular name: *cp.* 1 K. 4.$^{2, 5}$; 1 Ch. 2.$^{8, 38, 39}$, 6.$^{9, 10, 36}$; 2 Ch. 21.^{2}, 23.^{1}, 28.^{12}, 29.^{12}; Ez. 7.$^{1, 3}$; Ne. 3.$^{23, 24}$, 7.^{7}, 8.^{7}, 10.^{2}, 12.^{33}.

AZAZEL (SCAPE-GOAT). This trltn. is adopted by the RV. in prefce. to "Scape-goat" of the AV. *See* SCAPE-GOAT.

AZEKAH, whither Joshua pursued the Can. fm. the battle of Beth Horon (Jo. 10.$^{10f.}$), was assigned to Judah (Jo. 15.^{35}). It was near the Vale of Elah (1 S. 17.$^{1f.}$). Rehoboam fortified it (2 Ch. 11.^{9}; *cp.* Jr. 34.^{7}). It is named between Lachish and Zorah. It was occupied by the Jews after the captivity (Ne. 11.^{30}). While the district in wh. it lay is thus well indicated, the site is not yet identd.

AZMAVETH (Ez. 2.^{24} = Beth Azmaveth, Ne. 7.^{28}). It is mentioned with Anathoth among the towns occupied by the Jews after the captivity, and is identd. with Himzeh, between *'Anâta* and *Jeb'a*. Several men bore this name (2 S. 23.^{31}; 1 Ch. 8.^{36}, 12.^{3}).

B

BAAL, pl. BAALIM, the supreme male deity of the Shemites; prob. originally bisexual—the progress of anthropomorphism natly. involving the ascription of sex. B. means "Lord," "possessor"; therefore B. is an attributive, not a proper name. At first B. and Jehovah were identd., hence Saul and

David had sons whose names had B. as a constitutive element (1 Chr. 8.[33], 9.[39], 14.[7]). Gradually it was recognised that the connotation was so difft. that it was simpler to regard them as difft. beings. One point of diffce. was that B. was worshipped by images, while J″. was not. The attributive character of B. is confirmed by the fact that it always has the article. It occurs 52 times in the sing., and 16 times in pl. In the same passage, and in refce. to the same obj., sometimes first the one is used and then the other (*cp.* Jg. 2.[11, 13]; 1 K. 18.[18, 19]). Here appears a phenomenon akin to what we meet in Romanist countries; the "Virgins" are individualised by the localities where they are worshipped. While in one sense they are all difft., with difft. attributes; in another they are one. Sometimes the distinction of sex was understood without diffce. of name, as indicated in LXX by fem. art., Jr. 2.[23]. However, ASHTORETH was usually assumed to be the fem. of B. In Canaan these were identd. with the sun and the moon respectively. This was a purely local identn., as the Bab. Bel is the same deity, but has apparently no connection with the sun. B. seems to have meant deity in his governmental relation to his worshippers. The local Baalim do not show any solar connection. **B.-Zebub**, "god of flies" (this prob. shd. be read *Zebul*, "a house," *i.e.* "the sky"). **B.-Berith**, worshipped in Shechem, Jg. 9.[4]. **B-Peor**, lord of Peor. While originally B. worship was degenerate Jahvism, it was difft. when JEZEBEL introduced the worship of the B. of the Sidonians, with his bloody and obscene rites; hence it was so fiercely combated by ELIJAH.

BAAL (1 Ch. 4.[33]), prob. = BAALOTH-BEER.

BAALAH. (1) = Kirjath-Jearim (Jo. 15.[9]; 1 Ch. 13.[6]). (2) (Jo. 15.[29]) = BALAH (19.[3]), BILHAH (1 Ch. 4.[29]). (3) MOUNT B. (Jo. 15.[11]), lying between Ekron and Jabneel.

BAALATH, in Dan (Jo. 19.[44]), poss. = B. (1 K. 9.[18]; 2 Ch. 8.[6]), named by Jos. (*Ant.* VIII. vi. 1), with Beth-horon, as not far fm. Gezer.

BAALATH-BEER, or RAMAH of the SOUTH (Jo. 19.[8], RV.), BAAL (1 Ch. 4.[33]), a hill S. or S.E. of Beersheba, poss. marked by the white-domed sanctuary, *Qubbet el-Baul*, S. of *Tell el-Milḥ*.

BAAL-BERITH. *See* BAAL.

BAAL-GAD, "Baal of Fortune" or "Destiny," N.W. of Hermon in the plain (Jo. 11.[17], &c.). It marked the N. limit of Joshua's conquest. It is to be distinguished fm. B.-Hermon. Conder thinks it may be *'Ain Jedeideh*.

BAAL-HAMON, LXX *Beelamōn* (SS. 8.[11]). This may be = *Belamōn* (Jth. 8.[3]), in wh. case it was near Dothan, and is perhaps to be identd. with Ibleam—*Bel-'ameh*, *c.* ½ mile S. of *Jenîn*.

BAAL-HAZOR, the property of Absalom, where Amnon was murdered. It was "beside" Ephraim, and is prob. ident. with *Tell 'Asûr*, *c.* 5 miles N. of Bethel (2 S. 23.[23]).

BAAL-HERMON. "Mount of B.-H." stands in Jg. 3.[3] for "B.-Gad under Mt. Hermon" in Jo. 13.[5]. But some place E. of Jordan is indicated in 1 Ch. 5.[23], where the Baal of Hermon was worshipped. This may be ident. with *Bâniâs*, but there is no cert.

BAALIS, k. of the Ammonites. *See* GEDALIAH (Jr. 40.[14]).

BAAL-MEON, a town fortified ("built") by Reuben, its name being changed (Nu. 32.[38]), the Beon of v. 3. As Beth B.-M. Moses assigned it to Reuben (Jo. 13.[17]). It was taken and fortified by Mesha (Moabite Stone Inscr.), and is named by Ek. as a city of Moab. Jeremiah calls it Beth Meon (48.[23]). *OEJ.* places it near the hot springs (Callirrhoë in the *Wâdy Zerqā Ma'īn*), 9 Rm. miles fm. Heshbon = the modern *Khirbet Ma'īn*. Accdg. to Euseb. it was the home of the prophet Elisha.

BAAL-PEOR, "the Baal of Mt. Peor." *See* BAAL and PEOR (Dt. 4.[3]; Nu. 25.[3]; Ps. 106.[28]).

BAAL-PERAZIM, a place of worship in the plain of Rephaim, near Jrs., where David defeated the Phil. (2 S. 5.[20]; 1 Ch. 14.[11]). Mt. Perazim in Is. 28.[21] prob. refers to this place.

BAAL-SHALISHAH (2 K. 4.[42]), a seat of Baal worship in the "land of Shalishah," wh. lay between Mt. Ephraim and the land of Shaalim (1 S. 9.[4]): poss. *Kefr Thilth* (*PEFM.* II. 285, 298f.).

BAAL-ZEBUB, Gr. *Baalmuian* (2 K. 1.[2], &c.), "the Baal of flies," worshipped at Ekron. *See* BAAL, BEELZEBUB.

BAAL-ZEPHON, the Egpn. deity, *Baali Sapuna*, after whom a place was called (Ex. 14.[2, 9]; Nu. 33.[7], P.), near the spot where Isr. crossed the Red Sea. Nothing is now known either of the place or of the kind of worship there practised. A town Sapuna is mentioned in the Tell Amarna tablets—No. 174, ed. Winckler (*KB.*).

BAANAH. (1) A Benjamite who, along with his br. Rechab, murdered Ishbosheth, and was executed and disgraced by David's orders (2 S. 4.[5f.]). (2) Fr. of Heleb (2 S. 23.[29]; 1 Ch. 11.[30]). (3) One who returned with Zerubbabel (Ez. 2.[2], &c.).

BAASHA, s. of Ahijah of Issachar, prob. of humble birth (1 K. 16.[2]). Having murdered Nadab at Gibbethon, and destroyed the whole house of Jeroboam I., he assumed the monarchy, and reigned in Tirza 24 yrs. For his wars with Judah and the combination agst. him with Syrria, *see* ASA. He did evil, and destruction was denounced agst. his house, as it had been agst. that of Jeroboam I. (1 K. 16.[1f.]).

BABEL, BABYLON, the most famous city of antiquity, capital of BABYLONIA. The act. of the foundation of B., Gn. 11., relates to early movements of the population exhibited in a mythic form. It is prob. that the city of the tradition was a yet older

city, wh. was destroyed. The Asyr. name *Babilu*, "the Gate of God," was transformed into Babel to be a mnemonic of "the confusion of tongues." Various causes led to the Temple there becoming the most important shrine in Bab. The obj. of every kinglet who aimed at extending his sway over all Bab., the point toward wh. every external conqueror directed his efforts, was the possession of Bab. It was here that Ḥammurabi (AMRAPHEL) fixed his capital. During the Asyr. supremacy B. had its own k., and this independence was the occasion of many rebellions agst. the k. of Asshur. In order to avert this Tiglath-pileser, Sargon, Esarhaddon, and Ashur-bani-pal assumed the title of k. of B. and made it twin capital with Nineveh. Sennacherib was so enraged by its rebellions that he destroyed it; his s. and successor rebuilt it. It owed its greatest splendour to Nebuchadnezzar. In Herodotus and Ktesias we have elaborate descriptions of the walls and bldgs of B. These two acts. differ in the circumference of B. by 14 miles; as, however, there were two walls, one may be the circumference of the outer, the other of the inner. It was surrendered to Cyrus by treachery in the 17th yr. of Nabonidus. It continued a place of importance into the Gr. period. It is now represented by mounds and masses of brickwork on the E. bank of the Euphrates. These mounds occupy much less extent than that assigned to B. by the classical historians. Oppert has given a map of the city on classic scale, and includes within the walls Birs Nimroud, wh. is usually identd. with Borsippa. The mounds above referred to represent the Palace of Nebuchadnezzar, the Temple of Bel, and the Hanging Gardens. The bricks brought from B. are all stamped with the name of Nebuchadnezzar.

BABEL, TOWER OF. Each of the primitive cities of Babylonia had a special temple erected to the God there principally worshipped, and of this temple the ruler (*patesi*) was priest. Fm. the ruins and representations on Asyr. bas-reliefs, we learn that these shrines were built first on a mound, and then in successive stages, each occupying much less room than that below it. The temple of Bel-Marduk in Babylon was of this char.

As there were older cities than Bab., it is poss. that the tradition was transferred to it fm. one of them. The LXX version of Is. 10.9 preserves the tradition that it was Calneh where the "Tower" was built. Hommel (*HBD.*) hints a prefce. for Kish, a city only known to us by the monuments. The "Confusion of Tongues" gathers into dramatic unity the providential process by wh. God prevented the setting up of a premature civilisation.

BABYLONIA and ASSYRIA. These two powers represent one movement in Civilisation, Religion, Literature, and Art, as much as do Britain and America. Their political methods, their religious ideas, and objs. of worship are the same; this is true also of their ideals of Lit. and Art. In Lang. and Writing they are practically one. As their hists. further interlace, it will be advantageous to consider them together under the heads of Political History, Civilisation, Religion, Lang. and Lit., and Art.



BABYLONIAN KING
From Hommel's *Babylonien und Assyrien*

I. History.—The earliest monarch who cd. in any degree claim to rule over B. was Sargon I., the fr. of Naram-sin.

The date of the latter is fixed by an inscr. of Nabu-nahid wh. declares that he ruled 3200 yrs. after Naramsin. As the date of Nabu-nahid may be taken as B.C. 550, this wd. make the date of Sargon approximately B.C. 3800. We do not know the data wh. led Nabu-nahid to fix the interval, nor the precise length of the earliest Babylonian yr., but after all deductions we can scarcely place Sargon later than B.C. 3000. There are the names of isolated sovereigns of an apparently earlier date; but we know neither the length of their reigns nor the extent of their kdms. The connected hist. of B. begins with Sargon I. Before his time B. was occupied by small towns with parochial territories, ruled over each by its own *patesi*. With Sargon of Agade began the first definite attempt to unite B. under one sceptre.

After the dyn. of Agade had fallen, that of Shipurla came into prominence under Gudea. The next dyn. had their capital in Ur. This dyn. built much, as proved by the number of bricks that are found with their names. The Dyn. of Ur seems to have been overthrown by an incursion of Elamites who held the supreme power in Bab. for a couple of cents. The effect on Bab. of the Elamite rule was like that of the Gallic invasion of Italy on Rome—it removed all likely opponents to its supremacy. With Ḥammurabi (AMRAPHEL), the 6th of a, till then, inconspicuous dyn. of rulers, Bab. rose to Imperial dignity. He wrested the power fm. the Elamites. It may be that the defeat wh. Abraham inflicted on the Elamite monarch, Kudur-Lagamar (Chedarlaomer), paved the way for the supremacy of Ḥammurabi (Ge. 14.15). We may place the end of his dyn. about B.C. 2100.

The overthrow of this dyn., if not caused by a Cassite invasion, at least synchronises with it. These *Kashshu* seem to have come fm. the mountainous region at the head waters of the Tigris. Simultaneous with the Cassite rule were the beginnings of Asyr. Colonists, refugees fm. the Cassite invaders, made their way northward fm. the alluvial plain and founded cities in the region afterwards called A.

This fact is concisely chronicled (Gn. 10.11), "Out of that land (Shinar=Sumer) went forth Asshur and builded Nineveh, the city Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city." In the RV. "Nimrod" is the nominative; he is said to have gone "into Assyria." Marduk is now identified with Nimrod. The cities of A. were soon combined under the rule of one monarch and, conscious of their strength, early began to interfere in the affairs of B. Between Asshuruballit, k. of A., and Burnaburyas II., k. of B. (B.C. 1350), there was first rivalry, wh. was healed by the marriage of the heir of the k. of B. to the dr. of the k. of A.; on a revolution in wh. the s. of this union was assassinated, Asshuruballit invaded B. and set his great-grandson, Kurigalzu II., on the throne of his father. Half a century later, under the rule of Shalmaneser I., A. began her career of conquest. His campaigns were mainly W. of the Euphrates, so he did not intervene in the affairs of B., but his s., Tikulti-ninib, ruled over A. and B. With the murder of Tikul-ninib, A. sank into temporary insignificance, while under the rule of Marduk-billidin I. (Merodach-baladan) there was a resuscitation of the power of B.; but this was limited by the incursions and conquests of the Elamites. About B.C. 1135 arose Nebuchadnezzar I., who carried his arms to the shores of the Mediterranean. Though he had a conflict with A. in wh. he claims victory, he made no permanent conquests in the N.

A. in turn revived under Tiglath-pileser I. (B.C. 1100). His conquests in the N. and W. led Marduk-nadin-akhi, k. of B., to invade A., when he was defeated. Tiglath-pileser followed up his advantage by conquering B., and capturing the city. He left Marduk-nadin-akhi the vassal kingship. Tiglath-pileser carried his arms victoriously into Elam. After his death A. sinks for a time into obscurity. This is no doubt owing to some extent to paucity of records; but prob. also it was due to great racial movements putting the more settled communities on the defensive.

It is poss. that at this time occurred the intrusion of the Kaldi from Arabia into B., who—if we take the rendering of AV.—were assigned cities by the Asyrs. and amalgamated with the people of B.

Again A. revived when Tiglath-pileser II. came to the throne. This restoration of the Empire was carried on by his successors, till it culminated in the reigns of Asshur-nazir-pal and Shalmaneser II.

The latter, in carrying on his conquests to the W., encountered the Syr. confederacy under Ben-idri (BENHADAD) of Damascus and AHAB of ISRAEL in the battle of Qarqar. Shalmaneser claims the victory, but the fact that the campaign had to be renewed again and again gives his alleged victory the appearance of a defeat. At length when Isr. and Syr. were weakened by mutual conflicts he captured Damascus and received the submission of Benhadad the s. of HAZAEL; JEHU also brought tribute.

Shalmaneser intervened in the affairs of B., at the call of Marduk-nadin-shum, whom he maintained on the throne as his vassal. After the death of Shalmaneser (B.C. 825) a period of decadence set in. It is true that victorious campaigns are recorded in the annals, but the limits of the Empire are receding.

During this period arose the brief empire of JEROBOAM II.; an empire only poss. during a time when Egp. and Asyr. were weak.

In 745 Tiglath-pileser III. ascended the throne and restored the prestige of A. He appears to have been a usurper, as he does not claim a royal ancestry. He conquered and assumed the title of *sarru Babil*, k. of B. He overthrew Rezin, k. of Syr., and conquered Galilee; he reduced Isr. to the position of a vassal state under HOSHEA. AHAZ of Judah declared himself the vassal of A. to be protected agst. PEKAH and REZIN. On his death Hoshea rebelled agst. his s. and successor, Shalmaneser IV. (called Ululai, as k. of B.), who marched into Pal. and laid siege to Samaria. During the siege he died, and was succeeded by Sargon II., who captured Samaria and deported all the leading inhabitants. Sargon was one of the greatest sovereigns of A., and extended the Empire in all directions. In a campaign in Cilicia the Yavna (the Greeks) were encountered and defeated by him. By his Tartan (generalissimo) he appears to have conquered the Phil. (Isa. 20.1). He received the submission of Hezekiah, the result, it wd. seem, of a difft. campaign fm. that agst. the Phil. (Isa. 10.26-32). Fm. the throne-name he chose it wd. appear that Sargon claimed an ancestry wh.

linked him to the anct. k. of B. of the same name. Certainly this dyn. occupy themselves much more with the affairs of B. than those wh. preceded them; in fact Babylon and Nineveh were twin capitals of the Empire under some of these monarchs. Various efforts were made to conciliate the people of the Southern Kdm.; Sargon stayed occasionally in Bab. The efforts of the Sargonids at the pacification of B. were hindered by Marduk-billidin (Merodach Baladan) II., k. of Bit-Jakin, who had secured the throne between the death of Pul (Tiglath-pileser) and the accession of Sargon. Sargon, after a time, placed a younger s. as k. On the accession of Sennacherib Marduk-billidin appeared, and the deposed k. was murdered. Sennacherib, after repeated attempts at satisfying its inhabitants, determined to treat Bab. as Frederick Barbarossa endeavoured to treat Milan; he decreed its utter desolation. Whether as taking advantage of these difficulties in B., or as ally of Marduk-billidin, Hezekiah withheld his tribute; Sennacherib, in marching agst. Tirhakah (Taharqa), determined to bring Hezekiah again into subjn., captured the majority of the cities of Judah and compelled Hezekiah to pay a large ransom (2 K. 18.[14]). Hearing of the advance agst. him of Tirhakah, Sennacherib determined to take Jrs., feeling a hostile fortress a danger to his communications, but pestilence swept away the greater part of his army (Is. 37.[36]; 2 K. 19.[35]).

Herodotus relates this event fm. an Egpn. standpoint: Herod. calls Sennacherib k. of the Arabians.

On his return to B., Sennacherib had to face a coalition of Elam with B. After several vicissitudes he was finally successful and appointed his s., Esarhaddon, viceroy in B. Sennacherib was assassinated by two of his sons, and Esarhaddon ascended the throne. Prob. during his viceroyalty Esarhaddon rebuilt Bab. Manasseh of Judah, whom he reckons one of his vassals, when he threatened rebellion, was carried to Bab., not Nineveh. Esarhaddon conquered Egp. and split it up into kdms. It was Esarhaddon who sent the heathen colonists into the Northern Kdm. of Isr. (Ez. 4.[2]). He was succeeded by his s. Asshur-banipal (Asnapper); he confirmed the power of A. in Egp. and completed the conquest of Elam. In the course of his long reign the Empire of A. gained its widest extent. On his death a period of rapid decadence set in; his sons, Asshur-itil-ila, and Sinshar-iskun (Saracus), were unable to maintain the Empire. The circumstances of the fall of Nineveh can only be vaguely guessed. The numerous campaigns of the warlike Sargonids had no doubt exhausted A.; there may have been incursions of nomads fm. the Altaic steppes; there cert. was the rebellion of Egp. under Necho; the setting up of an independent B. under Nabopollasar; and the alliance of the latter with Media. If we cd. disentangle the prose fm. the poetry in the prophecies of Nahum we mt. form some idea of the occurrence. Nineveh, unlike its rival Bab., utterly disappeared within a comparatively short time after the fall of A.

The fall of A. was the occasion of the rise of the last Babylonian Empire. Nabopollasar assumed the headship of the Asyr. Empire, and his s. Nebuchadnezzar encountered Necho at Carchemish, and defeated him. Necho had endeavoured to secure Pal. and Syr. as the Egpn. share of the fallen Empire, but his hopes were destroyed by this disaster. The young conqueror followed up his success by pursuing the Egpn. army to the boundary of their own country, and securing the allegiance of the recent vassals of Egp., who had formerly been all vassals of A. While engaged on this, he received news of his father's death. Leaving the heavy troops and the long line of captives to follow the usual caravan route through Syr., he crossed the desert with the light troops alone, and secured the throne agst. any usurper. Unlike his Asyr. predecessors, the inscrs. of Nebuchadnezzar do not record his military expeditions so much as the temples, by the erection of wh. he honoured the gods. Fm. the influence he had on the fortunes of the Jews, he is prominent in Scrip., but the Empire of Nebuchadnezzar was much less than that of A.; the North and East were the share of the fallen Empire appropriated by the Medes.

In his pursuit after Necho, Nebuchadnezzar had by a sharp siege compelled Necho's vassal Jehoiakim to submit to him, surrender a part of his treasure as ransom, and give hostages. For 3 yrs. he was faithful to his new suzerain, but in the 4th yr. he rebelled. Poss. he may have been seduced by promises of Egpn. aid; or Nebuchadnezzar may have been occupied in war at a distant part of his Empire. It was 3 yrs. before Nebuchadnezzar came agst. the rebellious vassals. By this time Jehoiakim was dead, and his throne was occupied by his s. Jehoiachin, a youth. Nebuchadnezzar put his uncle Zedekiah on the throne. He also rebelled, after he had reigned about 8 yrs. Tho' Jerusalem resisted obstinately, it was at length taken and demolished.

During his long reign of 43 yrs. Nebuchadnezzar practically rebuilt Bab. He was succeeded by his s., Evil-merodach, who was assassinated by his brother-in-law, Neriglissar, after a reign of 2 yrs. Neriglissar reigned 4 yrs. and was succeeded by his s., Labosoarchod (Labashi-Marduk), a mere child, who after a nominal reign of 9 months, was put out of the way, and a Bab. noble, Nabunahid, was put on the throne. So the race of the Chaldean conqueror came to an end; himself, his s. and his grandson had occupied the throne, as prophesied by Jeremiah (27.[7]). Although he was not of the family of Nebuchadnezzar, he may have married into it.

The reign of Nabunahid was characterised by an endeavour to centralise the worship of the Empire by bringing to Bab. the statues of the various local deities; his efforts do not seem to have been countenanced by the priesthood. The beginning of his rule was vigorous, and appeared likely to be prosperous, as the threatening power of the Medes was broken by the successful revolt of Cyrus, the k. of the vassal state of Anshan. Nabunahid reigned 16 yrs; during at least five of these he was in some way incapacitated; the annals tell us that "the k. was in Tema"; certain of the functions of royalty were therefore in abeyance, and others were performed by the "king's son," Belshazzar, who seems to have possessed warlike energy and skill, as the annals always declare him to have been with the "rabuti" on various points of the frontier. In B.C. 536 Cyrus, having conquered Lydia, turned his arms agst. B., poss. by invitation of the priesthood. By treachery Bab. was surrendered to his general Gobryas. So ended the Assyro-Babylonian Empire. It ought to be noted that, to the Jews, the Persian Empire was a continuation of that of Asy.; even Darius Hystaspis is called "the k. of Assyria" (Ez. 6.22).

II. Civilisation of Babylonia and Assyria.—We have a very considerable amount of information as to life and manners in B. and A. In the age of Ḫammurabi, rather more than two thousand yrs. before Christ, we have the Code of that monarch, and further, a collection of letters fm. and to him. We are thus in a position to estimate to some extent the degree to wh. society had become organised in B. by the beginning of the second millennium B.C. For a later date, there are gathered in the difft. Museums of Europe and America, collections of contract tablets, *i.e.* clay tablets on wh. are recorded mercantile transactions of various kinds. These are of widely difft. dates, but are fullest about the end of the Sargonid period, and the last Empire of B. In a state of barbarism the individual has to do everything for himself; the only complexity is what is involved in the constitution of the family. As society grows in civilisation the individual becomes a more and more specialised organ, in an organism ever widening and always becoming more complex. In some aspects society was more complex in B. than among ourselves. There were four grades of legal status; crimes had a difft. heinousness accdg. to the status of the criminal, in relation to the victim of the crime. There were Patricians, Plebeians, Serfs, and Slaves. Each of these had certain rights as agst. the others. In the family there was equal complexity; there were four classes of children—legitimate children, the progeny of legalised concubinage, natural children, and children by adoption. Besides the priests of various grades and various deities, there were female votaries connected with difft. shrines. There is some difficulty as to these votaries; they may be married, but it is assumed that the marriage relation is merely nominal; yet arrangements are made in the Code of Ḫammurabi for the sons of these votaries. Whether such a person was the s. of the votary's nominal husband by her maid, accdg. to an arrangement regularly entered into, or whether there was some such custom in regard to votaries as that narrated by Herodotus (I. 196), does not seem clear. In business and commerce, if relations were not as complicated as among ourselves, there were commission agents, partnerships, rents, leases, and, latterly at any rate, banks. Such various and extensive mercantile undertakings implied ample means of intercommunication. The two great rivers wd. early suggest to the inhabitants of B. the advantage of waterways; this led to the making and preservation of canals, wh. were also useful for irrigation. If roads were not made with the solidity and mathematical accuracy of the Romans, still trade routes were kept open. Large caravans regularly conveyed goods fm. the shores of the Mediterranean and the Red Sea, if not also fm. India. The staple occupation was agriculture, and the presence of the great rivers led to canals for irrigation. All this implies an efficient administration of justice; tribunals on the whole fairly impartial, and a police fairly effective. Save in the matter of relg. there is truth in what Dr. Johns says (*Bab. and Ass. Laws*, viii.): "A right thinking citizen of a modern city wd. prob. feel more at home in Anct. Bab. than in Mediæval Europe."

Such a state of civilisation cd. not be attained at once; but as we have no records we can only conjecture the line of progress followed. We see traces that immediately before the period of wh. we have distinct kge. B. was covered with small walled towns, the inhabitants of wh. cultivated the territory in their immediate vicinity. In the centre of each there was a *ziggurat*, or tower, built in lessening stages; this served at once as a temple and a fortress. The rule was in the hands of the *patesi* or local priest. There was all the civilisation open to a vill. community, but that alone; there wd. be carpenters, smiths, &c., all the trades that cd. be supported in a small community. Any undertaking that implied the combination of several communities was imposs. Certain cities began to attain a leadership, and their rulers assumed the title of king. More extensive works cd. now be undertaken; canals for irrigation and dykes to limit the inundations, due to the annual swelling of the Tigris and the Euphrates; these structures required perpetual care, watchfulness, and repair; and the incidence of the burden of this cd. only be settled by a central authority. By the times of Ḫammurabi the central authority was thoroughly established. Each town had its *patesi*; prob. a hereditary office. The soul

of civilisation, that without wh. all co-operation wd. be imposs., is the administration of justice. The Code of Ḥammurabi exhibits the function of the judge as so fully understood that no definition of his functions, or statement of the mode of his appointment, is thought necessary. The cities retained a good deal of independence each under its own k. or *patesi;* and the judge appears to have had the elders of the city as his assessors in any trial.

The fundamental industry being agriculture, tenure and tenancy of land occupied a prominent place in the legislation of B. In the sale of land there were not only documents, but also careful plans. Serfs were sold along with the land when the portion sold was at all extensive, sometimes in the case of a large estate a city is mentioned as part of the subj. sold, though gen. the number of inhabitants indicates that it was rather a hamlet. The fundamental measure was the *U* or double cubit = a yard; 12 of these squared was the *GAR*, and 1806 of these was a *GAN* = 53 acres. Land was also measured by the amount of grain required to sow it The boundaries of fields were marked by boundary stones, many of wh. have come down to us.

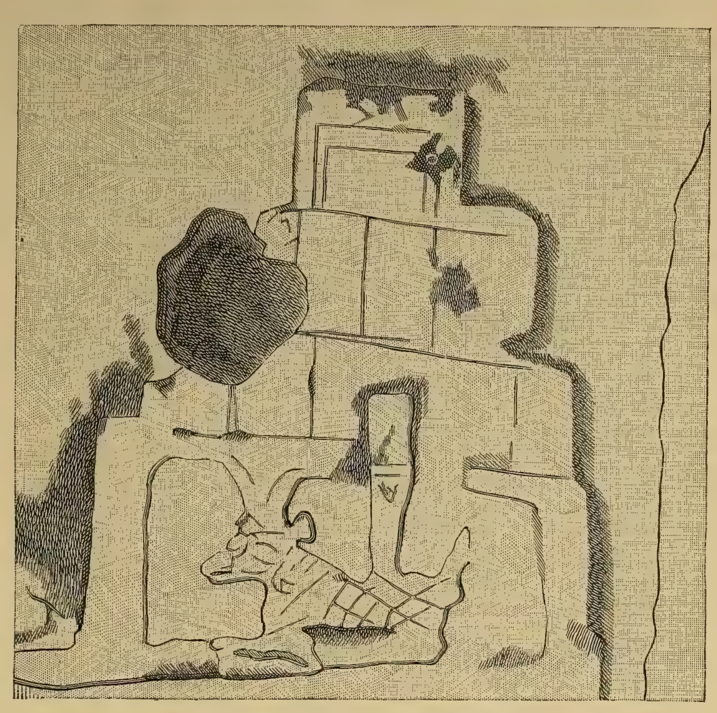
As has been already mentioned, the inhabitants of B. and A., esp. the former, were greatly occupied with commerce; of every sale of any importance a record was made: apparently not only was a copy kept by each of the principals, but a third clay tablet was deposited in the village temple. This early suggd. a medium of exchange. The unit of value was the *GUR* of corn; it was soon found that the precious metals formed a better medium, so we find the silver shekel as the unit of value = a *GUR;* gold was to silver as 12 to 1. Although there are no specimens of coins even from the latest Empire of B., yet their "sealed money"—whether it meant bars of silver stamped, or small bags sealed as containing a given amount—served very much the same purpose. When Abraham purchased the field of Machpelah the price he paid was said to be "current money of the merchant." All following on this we have rent of land, leases, hiring of labourers, debts and interest. Although slavery by its nat. implies a lengthened hist. in wh. the custom arose and crystallised, yet we find it existing in the most primitive forms of culture: our most anct. records do not show us a time when it was not. Slaves in B. had certain clearly defined rights wh. made them less of mere chattels than were the negroes in America; they cd. acquire property, engage in trade, and be principals in contracts with freemen. Serfs were on a higher plane than slaves; although they cultivated plots of their master's ground, they often possessed land and stock of their own. Between these classes were the married slaves who had a house of their own. Fathers often sold their children, "it was a sure provision for life for a child, to sell him as a slave to a family in good position" (Johns, *B. & A. L.*, p. 173).

More closely connected with the very foundation of society is the constitution of the family. Marriage in B. had primitively been by purchase: as in the case of Abraham with Isaac, the father arranged the union. The normal condition was monogamy, but in cert. cases, noticeably in the case of a female votary, who was a wife merely in name, she was expected to act as Sarah did, and send her maid to the couch of her husband in her stead. Barrenness or disease on the part of the wife seem to have implied the same relationship. A man sometimes married two sisters at the same time, tho' this was rare. That a slave girl shd. be the concubine of her master is regarded as the prob. state of matters; she had a different legal status if she had borne her master children. Children mt. be adopted; indeed a cert. claim on the family inheritance mt. be grounded on the fact that a child had been brought up in it; his foster father cd. not send him away penniless. The *patria potestas* is strongly maintained; if a son struck his father his hands were to be cut off (*C. of H.*). Cert. trades had careful regulations made for them; doctors esp., then house-builders and boat-builders; shepherds, farmers, and boatmen were also regulated. It is assumed that the property of the father is, on his decease, to be equally divided among all his sons; there seems no trace of primogeniture giving any advantage as it did among the Jews (Deu. 21.[17]). The number of letters and contracts that have come down to us, many of them signed by the actual scribe, show the important place in the life of B. filled by the scribe. It may be observed that several of these are women.

As Science can only be pursued under a stable government, the state of Science is an indirect evidence of the civilisation of a community. The enactments in the Code of Ḥammurabi in regard to physicians, imply considerable proficiency in some of the simpler forms of surgery. It was, however, mainly in ASTRONOMY that B. taught the world. The Babylonians had fixed the length of the yr., the signs of the Zodiac, the phases of the moon, and the principal planets. On their return fm. B. the Jews adopted the Calendar of B., and the names of the months. *See* YEAR.

III. Religion of Babylonia and Assyria.—We have seen that the primary name of the principal ruler of a city was *patesi;* whether or not "priesthood" was involved in name is not cert., but in practice he was the High Priest of the local shrine. These pyramidal *ziggurats* were the most prominent objs. in the flat plain of B. So far as can be ascertained there was only one deity worshipped in each small city. Sometimes the deity was simply called *Bel*, "Lord of," of a given place, *e.g.* Nippur; who, we find, is also called En-lil. Others become identd.

with powers of Nat.; thus, the god of Sippar was Shamash, "The Sun God," and the god of Ur was Sin, "The Moon God." Some of the names seem to be attributive, although it is difficult to decide, from the occasional ambiguity of the signs. That the natl. obj. was regarded, not as the god but as his symbol, may be proved by a scene on a "Sun-god tablet" in wh. the deity is represented sitting in his shrine, while a fig. lets the sun down with ropes. If each vill. began intending to worship the one supreme God, but soon was led to give prominence to cert. attributes, or to associate Him with cert. natl. objs. as His symbols, we can easily understand the growing differentiation. It wd. soon appear that the difft. names and attributes represented difft. beings; the analogy of this process we have seen in Roman Catholic countries with regard to the "Virgins" of difft. places (see above). The ascription of sex might follow fm. grammatical or attributive reasons. When, possibly owing to assaults by marauders fm. the mountains or the desert, the separatist tendency was superseded by one wh. led to combination, the relation of the deities to each other had to be taken into account. The need of a unifying Theogony led to the composition of the sacred Epics by some unknown poet or poets, who performed for B. what Hesiod did for Greece. The attribution of sex suggd. marriage and progeny. This in turn suggd. a Cosmogony in wh. the gods themselves had a beginning. The ages of the respective gods seem to have been to some extent fixed by the relative date at wh. the city in wh. their temple was, attained prominence. Further from physical or metaphysical reasons, cert. beings were looked upon as more primitive; thus Chaos, personified as the Dragon Tiamat, is looked upon as existing before the gods—a view wh. we find also in Hesiod. Such a beginning shows the influence of philosophic reflection rather than free mythologic imagination, and therefore represents the end, not the beginning, of the evolution of theologic thought. Apsu is assigned to Tiamat as consort; then follows the birth of the gods. There are traces of a yet earlier theorising as to the gods. Accdg. to it, at the head of all things was a Triad or Trinity, consisting of Anu, Bel, and Ea, the deities respectively of Heaven, Earth, and Sea. At a later period female counterparts are assigned to these as wives, but these are colourless creations. Beneath these is a lower Triad of heavenly bodies—Shamash, the sun god; Sin, the moon god; and Ramman, the god of the atmosphere. Then comes Marduk, the s. of Ea, who becomes later identd. with Bel, and is regarded by Nebuchadnezzar as the supreme Deity. This identn. is made the easier that Bel primarily meant "Lord." Along with Marduk is his s. Nabu (Nebo), prob., as Marduk was a sun-god, originally the planet Mercury, latterly the god of wisdom. Nergal is also a prominent deity, the god of battle, pestilence, and of the dead. The relg. of B., although so markedly polytheistic, may have sprung fm. monotheism, and certly. shows tendencies back to monotheism. Many of the hymns of B. mt., if J″. were to replace Marduk, be used by a pious Heb. At the same time the actual worship of the people, it is almost cert., wd. be the crassest idolatry.



Babylonian Temple (Ziggurat)
From Hommel's *Babylonien und Assyrien*

IV. Language of Babylonia and Assyria.—In the actual evolution of a lang. the spoken necessarily precedes the written; words are first spoken, and then after a time comes the thought of recording the words so uttered. When one learns the living lang. of a civilised people, the words spoken and written are learned almost simultaneously. In the case of the recovery of the lang. of Anct. Bab.

and Asyr., the discovery of the significance of the strange chars. cut on the face of the rock at Behistun, preceded by a considerable length of time the successful trn. of these into their vocal equivalents. The problem was complicated by the fact that the lang. of the earlier inhabitants of Bab., who invented the cuneiform script., greatly diffd. fm. that of Nineveh and Bab. in the days of the Sargonids and Nebuchadnezzar, hence the same chars. had widely difft. sounds.

The story of the decipherment of the cuneiform inscrs. is one of fascinating interest, but too long to be narrated here: suffice it to say the accurate copies made by Carsten Niebuhr, the brilliant conclusions drawn fm. a painstaking study of these by Grotefend, and the verification, and to a slight extent the correction of these by the skill, perseverance, and daring of Rawlinson supplemented by the labours of others, have opened to modern times the volumes of Babylonian and Assyrian hist., that had been shut for more than two millennia. Further discoveries and decipherments revealed the fact, that the writing of the time of the Sargonids and Achæmenids, was a late form at once of spelling and script. The relation in wh. these stand to each other may be compared to that of the Old English Black Letter to mod. type. Only in the earliest form, that in wh. the code of Ḥammurabi was inscribed, is there any trace of the hieroglyphic origin of this form of writing; and even in it the instances are few where this is obvious. The form of the chars. in this earliest script suggs. that the inscr. was scratched on a hard surface. Some of the bricks fm. Mugheir have been stamped by a stamp in relief; this was prob. moulded on an excised inscr. made on stone. When clay became the ordinary writing material the incisions were made by a fine blunt metal chisel, the end pressure of wh. made the wedge-shaped mark whence this script is called *cuneiform.*

shar ki- ib- ra- tim ar- ba- im.

First line: *c.* B.C. 3750. Second line: *c.* B.C. 2000.
Third line: New Asyr. Cursive.

DEVELOPMENT OF CUNEIFORM SCRIPT
(Title of the King: lit. "King of the Four Regions" = All Babylonia)

It was early guessed that each char. represented a syllable, and it was also soon recognised that, as in Egpn., determinatives marked off the meaning of the substantives, *e.g.* when a word meant the name of a god it was preceded by the sign , when it meant a country by . The difficulty of analysing the structure of the recovered lang. was increased by the number of syllabic signs—over 400. Many of these represent widely differing sounds; and further, not a few instances are found in wh. the same sound is represented by difft. chars., *e.g.* the name Eri-aku (ARIOCH) may be also read Rim-Sin. Gradually, however, the grammatical forms were ascertained, when it was found that the later Babylonio-Assyrian tongue was Semitic. The verb is nearly as elaborate as the Arabic; it has twelve conjugations, arranged in three classes, and three tenses. The pronouns are essentially the same as in other Semitic langs. The discovery of the extensive library of Asshur-bani-pal, and afterwards of other collections of bks., enables us to speak of a Babylonian and Assyrian Lit. The earliest literary form that langs. assume is poetry. Asyrn. is no exception to this gen. law; its Lit. proper consists almost entirely of sacred Epics, hymns to the gods, and penitential psalms. Prose, as a literary vehicle, seems never to have been attained; their hists. are baldly annalistic. Weber (*Babylon. Lit.*) maintains that there was an elaborate and strictly maintained system of versification. It seems to have been founded on relations of thought rather than of sound, as is the case with the poetry of the Hebs. For the Epics of *Creation* and the *Deluge*, *see* CREATION, FLOOD. The lang. of the Babylonian penitential psalms suggs. to the reader the Heb. Psalter. *See* PSALMS.

While we have above devoted ourselves mainly to the Semitic tongue in use in the monuments of the Asyr. Empire, there was an earlier lang. called provisionally, sometimes Accadian, sometimes Sumerian, the precise relationships of wh. are difficult to fix. In this the sacred books seem to have been written, and were trd. into the later Semitic tongue. In the library of Asshur-bani-pal numerous syllabaries were found giving the equivalents in the more recent lang. of the words and phrases of the more anct. Another change had taken place before the days of the Sargonids. Aram. appears to have superseded Asyrn. as the spoken lang. of the people. A number of weights were found in the palace of Sargon, having on the one side the denomination of the weight accompanied by the names and titles of Sargon in Asyrn., while on the other we have in Aram. merely the weight in shekels; the one side was the formal and legal, the other was that meant for ordinary use. Our coins present a similar phenomenon; on the one side we have the k.'s titles in Latin, on the other the denomination of the coin in English. The numerous contract-tablets that have been preserved give us another proof of this; while the contract proper is in the Bab.-Asyrn. char. and lang., the docket on the wrapper is very frequently in Aram., a practice wh. implies that those searching the records mt. be presumed to be more intimate with Aram. than with Assyrian (Winckler, *Gesch. Bab. and Asyr.*, p. 179).

V. Art in Babylonia and Assyria. Although in Architecture the Solomonic Temple drew largely fm. Egp., in the details there seems to be evidence of Asyrn. influence. The cherubim, name and form, appear to have come fm. B.; the belt of alternate cherubim and palm-trees has a decidedly Asyrn. feeling. Springing up in a wide, alluvial plain, in wh. clay was plentiful and quarries inaccessible, the bldgs. erected were masses of brickwork. At first these bricks wd. be merely sun-dried, then wd. be

learned the effect of fire in making clay almost as hard and durable as stone. Such a material did not lend itself to pillars or lintels; the *Ziggurat*, with its successive stories each smaller than that beneath it, was the architectural form that suited best the circumstances of B. At the same time clay was a substance that suggd. modelling. When the Art of B. passed into A., where slabs of soft gypsum were easily accessible, modelling in clay became sculpture. As the people of A. were essentially a warlike race, whose favourite amusement was the chase, their Art glorified force rather than power. This led to the prefce. for bas-relief over free statues. Prob. the soft gypsum would have crumbled had the artist of those winged, human-headed bulls, now in the British Museum, cut away the lower part of the slab, and left the weight of the body to rest unassisted on the legs. This sculpturesque tendency weakened the influence of the Art of B. and A. on the Israelitish people. In B. the bas-reliefs were often on glazed and coloured brick, as may be seen in the Louvre.

BABYLON IN NEW TESTAMENT. (1) In the Apc. (*e.g.* Rv. 17.) it is Rome that is intended, as appears fm. these facts: (*a*) It is a city (v. 18[a]); (*b*) built on seven hills (v. 9); (*c*) of great wealth and immorality (v. 2); (*d*) having imperial power (v. 18[b]); only Rome united these characteristics in the days of John. (2) In 1 P. 5.[13] there is more reason for discussion. Most Protestant Comm. since Calvin maintain that the lit. B. is meant. In favour of this is the fact that in all other Epp. places referred to are lit. places, not symbols. All Romanist Comm. and some Protestant hold that Rome is intended here; in favour of this is the Apocalyptic use; the universal tradition that Peter was in Rome, a tradition that is confirmed by the presence with the writer of Mark (1 P. 5.[13]), whom we know to have been summoned to Rome by the Apostle Paul (2 Tm. 4.[11]). The alleged impossibility of there being a Christian Church in B. is founded on the story related by Jos. (*Ant.* XVIII. ix. 5–9), that the Jews in B. were all massacred or expelled; many of the statements in this story seem scarcely worthy of credit. Jewish tradition always represents the Jewish community of B. as being both large and prosperous. It is difficult to decide, but the usage of the Apostle John, and the early tradition of Peter's presence in Rome, seem to throw the balance in favour of the Romanist view.

BABYLONISH GARMENT (Jo. 7.[21]). While the robes of Ninevite ks. show no indication that they were embroidered, in the portraits of Bab. ks. we see evidences of elaborate embroidery; prob. such was the robe that Achan coveted and took.

BACA, THE VALLEY OF (Ps. 84.[6]). All anct. VV. render "the vale of weeping." The word *bākā* occurs only here in the sing. The pl. (2 S. 5.[23]; 1 Ch. 14.[14]) EV. render "mulberry trees"; RVm. more prob. "balsam trees." The drops of balm may have suggd. the fall of tears (Heb. *běkī*, "weeping"). It shd. poss. be taken as a fig. of speech. If any real vale is intended, it cannot now be identd.

BADGER SKINS, as coverings of the Tabernacle (Ex. 25.[5]; Nu. 4.[6]). A mistrn.; prob. the skin of some species of seal is meant.

BAG. (1) *Ḥariṭîm*, used only in pl., the B. in wh. Gehazi received silver fm. Naaman (2 K. 5.[23]). In Is. 3.[22] AV. renders "crisping pins," RV. "satchels." (2) *Kīṣ*, in wh. the travelling merchant carries his weights (Dt. 25.[13]; Pr. 16.[11]; Mi. 6.[11]); also used for "purse" (Pr. 1.[14]; Is. 46.[6]). (3) *Kĕlī*, denoting genly. "utensil," "clothing," "tool," &c. In Is. 17.[40 49], it is clearly the shepherd's bag. In such a B. prob. the "little lad" (Jn. 6.[9]) carried his provisions; the "scrip" or "wallet" (RV.), wh. the Apostles were to do without (Mw. 10.[10], &c.). (4) *Tzerōr*, fm. the idea of "compressing" or "tying together." The "bundle" of money (Gn. 42.[35]) shd. prob. be B., or "purse" (*cp.* Jb. 14.[17], Hag. 1.[6]). The corrspdg. verb is used of binding up the contributions for the restoration of the Temple (2 K. 12.[10]). (5) *Balantion* (Lk. 12.[33]) is a purse. (6) *Glōssokomon* = *glōssokomeion*, prop. a case for the mouthpiece of an instrument; prob. a portable cash-box (Jn. 12.[6]). (7) *Zōnē* (Mw. 10.[9], &c.) refers to the pouch in the girdle, wh. is commonly used as a safe purse in the East.

BAHURIM, in Benjamin, the home of Shimei (1 K. 2.[8]), lay on the road followed by David in his flight fm. Absalom, over the crest of Olivet (2 S. 15.[30], 16.[1]), and down the N.E. slopes to Jericho. B. prob. was near *Wādy Fāra*, wh. may be "the brook of water" of 2 S. 17.[20]. At B. Abner dismissed Paltiel, sending his w. Michal to David (2 S. 3.[16]). Here David's messengers were hidden in a well (2 S. 17.[15-20]). B. was the home of Azmaveth, one of David's heroes (2 S. 23.[31]; 1 Ch. 11.[33]).

BAJITH, RV. BAYITH, "a house," &c. It is used only once as a proper name (Is. 15.[2]). RVm. here gives "the Temple"; it may be = Beth-Bamoth, "the house of the high places" of the Moabite Stone Inscr. Like the Arb. *bayt*, the word has many meanings: house, tent, palace, temple, dwelling-place, family, race, are some of them. It appears often as part of place names, *e.g.* Beth-El.

BAKING. *See* Bread, Oven.

BALAAM (*Bil'am*), s. of Beor (Bosor, 2 P. 2.[15]), fm. Pethor (*Pitru*), soothsayer and prophet of God, brought by Balak to curse Isr. (Nu. 22–24, 31). B. first refused, then on being asked a second time consented. On his way occurred the incident of the ass seeing the Angel of J". and warning him.

To understand B. we must bear in mind that prophecy by Divine Inspiration and soothsaying were not yet discriminated. While B. recognised that no curse, unless it

expressed the Divine sentence, wd. harm Isr., he believed that if Isr. cd. be tempted to sin agst. J″. He mt. be enraged to destroy them. He hoped to be able to circumvent God and gain the reward promised by Balak (Mi. 6.5; Jg. 11.25; Rev. 2.14). He was slain in the defeat of Midian (Nu. 31.8).

BALAH stands in Jo. 19.2 for Bilhah in 1 Ch. 4.29. It was assigned to Simeon, and is prob. = Baalah in Judah (Jo. 15.29). It is not identd.

BALAK, s. of Zippor, k. of Moab, summoned Balaam; otherwise unknown.

BALANCE. The common word is *môznayim*, a dual, referring to the two scales. *Qâneh* (Is. 46.6), "reed" or "stalk," is prob. = *zugon* (Rv. 6.5), denoting the beam of the B. *Peles* (Pr. 16.11, LXX *ropē*, AV. "weight," RV. "balance"; Is. 40.12, LXX *stathmos*, EV. "scales") may be the beam or tongue of the B.



Balance (Ancient Egyptian)

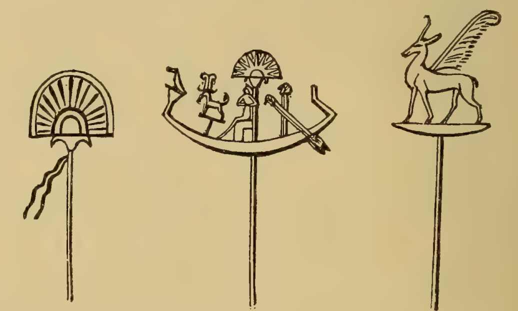
The beam, tapering towards the ends, was suspended by a ring or cord passed through a hole in the middle, or tied round it: the scales were hung by cords fm. the ends. A "tongue" projected downwards at right angles fm. the centre of the beam. A plummet suspended fm. the same point enabled one to see when the tongue was perpendicular, and so the B. even.

It was easy to falsify the B. by slightly shifting the central adjustment, or in steadying the plummet, to incline it to one side. Values were measured by weight (Gn. 23.16; Ex. 22.17—"pay," lit. "weigh"—38.24f., &c.). The merchant's weights, originally stones, were carried in a bag. *See* Weights. "Weighing in the B." is a fig. expression for the testing of char. (Jb. 31.6; Dn. 5.27).

BALDNESS was regarded as a misfortune, if not as a disgrace, among anct. peoples. Herodotus (iii. 12) says it was very unusual in old Egp.; and mod. research confirms his observation. He thought their practice of shaving gave strength to the hair. B. was one of the disasters that befel the soldiers of Nebuchadnezzar in the long siege of Tyre (Ek. 29.18), owing poss. to unwonted diet and conditions.

B. caused by leprosy or ringworm, and therefore unclean, is carefully distinguished fm. nat. B. (Lv. 13.), wh. involved no ceremonial disabilities. But, unusual as B. was, and to this day is, in Pal., a cert. suspicion attached to it, and to be called "baldhead" was deep indignity (2 K. 2.23). Held thus in reproach, B. became the symbol of wretchedness and misery (Is. 3.24; Jr. 47.5, &c.). Artificial B. was prohibited (Lv. 21.5), referring to the idolatrous rites of neighbouring peoples. But the Nazirite cut off his hair on completing his vow (Nu. 6.18; Ac. 18.18, &c.). Well-set hair was a point of manly beauty (Is. 3.24). Its cutting off was a sign of mourning (Jr. 16.6; Ek. 27.31; Mi. 1.16), the custom herein diffg. fm. that of the Egpns. (Gn. 41.14). *See* Hair.

BALM. It is not cert. what substance is intended by the Heb. *tzori*, trd. "balm" by EV. (Gn. 37.25). Fm. its association with Gilead in Jr. 8.22, 46.11, it has been regarded as the product of some tree growing in Gilead, in repute as a medicine. The mastic has been suggd. This tree grows in Pal., and in the Greek islands, but not E. of the Jordan. Tristram curiously says it is "specially abundant in the woods of Gilead." He seems to have confused it with Arb. *ḍaru*, the terebinth. The mod. monks ident. B. with the *Zuqqum*. Gum made fm. the fruit, wh. is like the olive, is valued as a salve, and is largely sold to pilgrims. But in Pal. it is confined to the Jordan Valley. Prob. the B. of Scrip. was the product of the Mecca balsam, Arb. *balasân*, the *Balsamodendron Gileadense*, a native of S. Arabia. This is the tree, a root of wh., accdg. to Jewish tradition, having been brought to Solomon by the Queen of Sheba, was cultivated, and flourished greatly in the plains of Jericho (*Ant.* VIII. vi. 6). It was plentiful in the days of Herod the Gt. (*Ant.* XV. iv. 2; Pliny, *N. H.* XVI. xxii.). The tree has now totally disappeared fm. these parts. The gum was exuded through incisions made in the bark, and was for long a valued article of commerce.



Egyptian Standards. *See* Banner

BAMAH, "High Place"; in Ek. 20.29 only, as a proper name. Contempt and scorn are expressed by some play upon the word B., but no satisfactory explanation has yet been offered.

BAMOTH, a place where Isr. halted on their

way fm. the Arnon, between NAHALIEL and PISGAH (Nu. 21.[19]), and near Kirjath-Huzoth. It is prob. ident. with B.-BAAL (Jo. 13.[17]), and may be the Beth-B. fortified by Mesha (*Moab. St. Inscr.* l. 27). Guthe suggs. the height of *Jebel ʿAṭṭârûs*.

BANISHMENT. *See* CRIMES AND PENALTIES.

BANNER (ENSIGN STANDARD), a pole with some device upon it, used in Egpn. and Asyrn. armies. It is used figly. in Scrip. (SS. 2.[4]; Ps. 60.[4], &c.).

BANQUET. EV. have tried to preserve the meanings of *mishteh* (lit. " a drinking ") accdg. as it seems to indicate eating and drinking, or drinking only or chiefly. In the former case they render " feast," in the latter " banquet " (*cp.* Gn. 19.[3] with Est. 5.[4], &c.). Banqueting-house (SS. 2.[4]) is lit. " house of wine "; and banqueting (1 P. 4.[3]) is " drinking," Gr. *potos*. The name *mishteh* shows that drinking was a prominent feature of old time feasts. *See* FEASTS. The guests were entertained by musicians and dancers.



MUSICIANS AT EGYPTIAN BANQUET

BAPTISM, BAPTIZE. The initiatory rite of the Christian Church: it was appointed by our Lord in the Apostolic Commission (Mw. 28.[19]), and used as such by the Apostles (Ac. 2.[41]). Before this the Apostles had administered B. (Jn. 4.[2]). It is not introduced as a new thing by our Lord; it is assumed as a rite having a cert. if indefinite refce. to the coming Messiah; hence John the Baptist is challenged why he baptizes, if he is neither the Messiah nor His prophetic forerunner. B. was the initiatory rite among the Essenes (WAITERS FOR THE REDEMPTION), and also was continually practised by them (*BJ.* II. viii. 7). It was no novelty to give bodily cleansing a sptl. meaning, *e.g.* the symbolical washings of the Levitical law, the interpretation of wh. was given when Ezekiel said, " Then will I sprinkle clean water upon you and ye shall be clean; fm. all your filthiness and fm. all your idols will I cleanse you " (Ek. 36.[25]). If we may trust Talmudic tradition, some form of baptismal washing formed part of the ritual for the reception of a Gentile proselyte into the Jewish community. The special significance attached to this part of the ritual is worthy of notice. " The bathing in the water is to constitute a new birth, wherefore the *ger* (' stranger ') is like a child just born " (*Yeb.* 48b, *J. E.* II. 500, *cp.* Jn. 3.[5]). " Except a man be born of water and of the Spirit, he cannot enter the Kdm. of God."

The Greek terms used, the verb βαπτίζω, and the nouns βάπτισμα and βαπτισμός, have an evolution worthy of consideration. The verb occurs four times in LXX, twice in the canonical books: 2 K. 5.[14], of Naaman; Is. 21.[4], symbolically of iniquity overwhelming one; twice in the Apcr.; Jth. 12.[7] of ceremonial washing, Sr. 34. (31.)[25] of ceremonial cleansing after contact with a dead body. The verb originally meant " to dip "; it was changed in two opposite directions; on the one hand it was intensified to mean "to overwhelm" (see Diod. Sic. XV. 80, Polyb. I. li. 6; VIII. viii. 4; so also Jos. *BJ.* IV. iii. 3). In Is. 21.[4] the verb has this force, " iniquity overwhelms me." At the same time it is softened to simple sprinkling in Sr. 34. (31.)[25]. The received trn. of this verse does not bring out its precise meaning; it ought to be rendered " He that is baptized fm. a corpse—cleansed by sprinkling fm. contact with a corpse—if he touch it again, what profit is his washing? " *i.e.* the washing that accdg. to Nu. 19.[11-21] followed the cleansing sprinkling. Having had the " water of separation " sprinkled upon him, and thus the uncleanness due to his contact with a corpse having been removed, if a man again touch a corpse, his going on to " bathe himself in clean water " wd. be valueless. Only in this way can we preserve the force of the contrast between βαπτιζόμενος and λουτρῷ; a distinction wh. we find in the LXX of Nu. 19.[19]. The passage in Jth. really confirms this. (1) However reckless the writer of that romance may be he seems to have known something of Pal., and cd. not fail to know that in the hill country between the plain of Esdraelon and Jerusalem there is no " fountain " (πηγή) large enough for a woman to immerse herself in it. (2) No writer cd. mean to represent a general so mad with love that he wd. allow even the obj. of his affection to contaminate by bathing in it one of the fountains " by " (really " in ") the camp. (3) The purification of the Jews did not mean " immersion " but " affusion." Before leaving this we note the fact that when βαπτίζω means " overwhelm " it is

totally divorced fm. all idea of submergence in a flood, as may be seen in the passage cited fm. Jos. In that passage the historian declares that the influx into Jrs. of the fanatics from the country districts ultimately destroyed (ἐβάπτισαν) the city. The nouns are not found in the LXX: the NT. usage is that βάπτισμα is used of the Christian rite (Rm. 6.[4]) of the B. of John (Mk. 1.[4]), and metaphorically of calamities (Mw. 20.[22]; Mk. 10.[38]). The use of βαπτισμός is more gen.; it is doubtful if it is ever used of Christian B.; it is used of the Jewish ceremonial washings.

It is difficult to fix precisely the significance of the B. of John. That it was not equivalent to the B. of Christ is clear fm. Ac. 18.[25], 19.[3]. Yet if we press Jn. 4.[2], the Apostles must either have been themselves unbaptized, or had only received the B. of John. John's B. was a B. of repentance in the expectation of the coming of the Messiah, in whom they should believe (Ac. 19.[4]); and it is significant of the unrest that pervaded the Isr. of the dispersion in the time of our Lord, that a doctrine so vague shd. have disciples in Alexandria and Ephesus. The B. administered by the Apostles before Christ's resurrection must have had many points of analogy with that of John.

Those who administered the Sacrament of Christian B. seem genly. to have been Church officials, as the Apostles and Philip. Yet Ananias, who baptized Paul, does not appear to have held any office. On the other hand the Apostle Paul does not regard "baptizing" as among his highest duties (1 Cor. 1.[14]); he left it to the Church officials whom he had already ordained. When B. assumed something of a magical meaning, and the rite itself was regarded as necessary to salvation, any believer was held, in cases of emergency, to be able to administer it effectually.

In the earliest days as at present in our Foreign Mission Stations, the great mass of those baptized were adults. That there is no record of the B. of infants is of even less value than the *argumentum e silentio* is ordinarily. Fm. the analogy of our Modern Missions we see how much more importance is given to the B. of an adult convert than to the B. of an infant of parents already Christian. Fm. the way in wh. the then world, Jew and Gentile alike, with the exception of a few philosophers, regarded the child as merged in the family, and the family summed up in its head, there wd. have been need of a positive enactment to have prevented the rise of the belief wh. lies at the root of infant B. and wd. natly. have produced it. The fact that again and again whole households are baptized, in the light of what we just adverted to, renders the conclusion prob. that there were children baptized in some of these cases. This view is strengthened when we recall the fact that Paul in Col. 2.[11, 12], shows that he regards circumcision as superseded by B.; that circumcision was administered to infants wd. seem to have made it incumbent on Paul to warn believers agst. falling into the nat. mistake of thinking that B., like circumcision, was applicable to the children of the faithful. If faith is necessary to B., it is necessary to holiness, yet the Apostle Paul declares those children to be holy only one of whose parents was a believer (1 Cor. 7.[14]). The meaning of our Lord's declaration when He took the little children into His arms and blessed them, that "of such is the Kdm. of Heaven," does not seem to be exhausted when it is regarded as a statement of the spt. that ought to animate His followers. The testimony of Christian antiquity is, when properly understood, to the same effect. Of great value is the testimony of Tertullian, as he personally thought it hazardous. Could he have maintained with any show of probability that infant baptism was an innovation, he cert. wd. have done so, with all the vigour of his fiery rhetoric. Origen declares infant baptism to be a practice received fm. the Apostles. Other testimony mt. be brought forward, but what we have advanced may suffice. The undeniable rarity of any notice in the first Christian centuries of men of mark in the Church having been baptized in infancy, may be explained partly by the fact above alluded to, that the whole Church was a mission to the heathen, so converts were more noticed than those who had grown up in the faith, who wd. necessarily be few. Another influence was at work wh. tended to increase this rarity, the idea that there was a very special heinousness in sins committed after baptism; this led many, as the Emperor Constantine, to delay baptism till death. A similar practice obtains among the Scotch Highlanders in regard to Communion. It was the nat. result of such a view that infant baptisms would tend to diminish.

The mode in wh. B. was administered is not by any means so clear as some wd. have us believe. Although the balance of opinion is in favour of immersion, there are a number of difficulties in the way of accepting it. If we take the cases of B. recorded, while there are none that necessitate total immersion, there are several in wh. it seems almost imposs. to imagine this as the mode followed. The first and most obvious case is the B. of the "three thousand," followed by that of the "five thousand" in Jrs. after the dry season had begun; in a city whose whole water supply was derived fm. cisterns. The case of the Ethiopian eunuch: on the way S. from Hebron to Gaza, there wd. only be shallow pools where springs bubbled up; nowhere a fountain like that at *Tell el-Qādy* in wh. a grown man cd. be immersed. It seems, to say the least, extremely unlikely that there wd. be a plunge bath in the house of the Philippian jailer. As will be seen in

the article BATHE the ancts. rarely bathed by plunging into water; it was more frequently by affusion: one bathed by pouring water on oneself, or having it poured over one by an attendant. Another thing wh. may be advanced is the way B., *e.g.* that of our Lord, is represented in anct. pictures. He is shown standing up to the knees in water, while John pours the water on His head (see *Didache* 7). It is a mistaken idea that St. Paul's comparison of B. to burial implies any external resemblance between the processes. Jewish burial in Pal. was in caves nat. or artificial, in wh. there were either shelves or short, small tunnels; in either case there was no resemblance to immersion. In the Catacombs we see that the Christian ideas of BURIAL were akin to the Jewish. The real ground of the fig. lay in the fact that βαπτίζω had, besides its ceremonial meaning, the signification of "utter destruction." By B. the past sinful life is utterly destroyed, and the believer is born to a new life. It is a misrepresentation to call the common mode in wh. B. is administered "sprinkling"; it is really "affusion" attenuated to a symbol; just as in the "Lord's Supper" a full meal, the principal meal of the day, becomes merely a crumb of bread and a sip of wine. One sacrament has become merely symbolic, without diminishing its sptl. validity: may it not be so also with the other? (Clem. F. Rogers, *Baptism and Christian Archæology*, Oxford, 1903).

Unquestionably in the early Church B. was regarded as equivalent to Regeneration (REGENERATION). The various aspects of this will be discussed below; meantime we note again that, in the admission of the heathen proselyte to the Jewish Church, B. was the symbol of birth. Our Lord's words as recorded in Jn. 3.[5], "Except a man be born of water and of the Spirit he cannot enter into the Kdm. of God," gave a certain plausibility to the view above indicated; the refce. in our Lord's statement is really to the Jewish proselyte B., but transferred to the Christian; the proselyte entered by faith into the Commonwealth of Isr., so by faith only cd. he enter the holier Commonwealth, the Kdm. of God. The words of the Apostle Paul in Tt. 3.[5], "He saved us by the washing of regeneration," seem to support the same idea. The Apostle's refce. is not to the physical ordinance, but to the sptl. change of wh. it is the symbol.

The Significance of B.—On the human side B. is really a vow of consecration to the service of God. In the case of adult B. the vow is taken by the person baptized himself; in the case of children, by their parents. The ordinance has a divine side; it is given by God to believers, administered by the Church. The Protestant doctrine may be stated in the words of Turrettin, "B. is a sacrament in wh., by the external sprinkling and cleansing, there is declared and sealed to believers their internal absolution, alike the remission of sins and sanctification through the blood and Spirit of Christ." It is assumed in this that in the case of infants the faith of the parents is taken for that of the children. The Anglican doctrine is that "B. is actual internal purification" (Plummer, *HDB.*). "B. is called 'washing of regeneration,' not because it symbolises it, but because it effects it" (*ib.*).

"B. with the Holy Ghost and with fire" is declared by John the Baptist to be the characteristic of the B. of Him whose forerunner he was (Lk. 3.[16]). Symbolically this was fulfilled at Pentecost; actually throughout the whole hist. of the Church has been manifested this B. of the Holy Spirit, this endowment with the fire of zeal. "B. of blood" is an ecclesiastical phrase to denote martyrdom. It was an axiom of the Anct. Church that the B. of blood superseded the necessity for the B. with water.

Another matter that has to be considered, though briefly, is the presence of "sponsors," or to use the ordinary Anglican terminology, "godfathers and godmothers" at B. Originally, as we learn from the term (*Apost. Const.* viii. 32), the sponsor testified to the char. of the candidate for B. These sponsors were usly. the deacons. In regard to infants the office appears to have been instituted in times of persecution in case the parents mt. fall victims.

B. for the Dead (1 Cor. 15.[29]).—There have been many attempts to give an explanation of this passage wh. shall meet all difficulties; none has been quite successful. If, without cataloguing the various opinions, we investigate the matter for ourselves, the first thing that meets us is the fact that the Apostle assumes a practice to be extant, a practice wh. must have quickly fallen into disuse, as the Gr. fathers do not know it as Christian. We learn fm. Lightfoot on this passage, that in the case of one dying in ceremonial uncleanness, another on his account underwent the cleansing rites. The reference here is prob. to this. Such ceremonial purification wd. be meaningless if there were no resurrection. The Apostle's appeal to the practice no more implies an approval of it than our Lord's question to the Pharisees (Mw. 12.[27]), "By whom do your children cast them out," implies approval of their methods of exorcism. There was a large Jewish community in Corinth, and among the Christians a considerable Judaising element; such a practice wd. be perfectly well known when the Apostle was writing and mt. have been imitated by the Judaisers. Within half a cent. the breach between the Jews and the Christians became absolute; hence Chrysostom and the other Gr. fathers mt. well be ignorant of it. The Marcionite practice of baptizing a living believer for one who died as a catechumen, may have arisen fm. this passage.

BARABBAS is the Gr. form of Aram. *Bar-Abba* = "s. of the Teacher." B. was imprisoned for in-

surrection made in the city and for murder (Lk. 23.[19ff.]). John calls him a "robber," and this agrees with the char. Jos. gives to the revolutionaries of that time (*BJ*. IV. iii. 4). When Pilate offered, accdg. to custom, to release to the Jews a prisoner at the Feast, they vociferously preferred this murderer and robber to Jesus. It is poss. that the two who were crucified with Jesus were associates of B. in the insurrection (Mk. 15.[7]). In Mw. 27.[16-17], cert. cursives, the Armenian V., and copies of the Jrs. Syriac, give to B. also the name of Jesus. This is prob. due to a scribal error.

BARAK, "lightning" (*cp*. Carthaginian *Barca*), s. of Abinoam of Kedesh-naphtali, also in Jg. 5.[15], connected with Issachar, was roused by Deborah (Jg. 4.[6]), and poss. by his own suffering (5.[12]), to assemble the N. tribes agst. the Can. oppressors of Isr. His forces gathered on Mt. Tabor, Deborah being with him. During a fierce storm that beat in the faces of the enemy, he swept down and practically annihilated the army of Sisera, in the soft soil of Esdraelon, along the banks of the Kishon. He is named joint author of the song of triumph composed on the occasion (Jg. 5.[1]).

BARBARIAN. The Greeks divided mankind into Gr. and B., *i.e.* speakers of Gr. and speakers of other tongues. In this sense the inhabitants of Malta are called B. (Ac. 28.[4]). So in 1 Cor. 14.[11], a B. is one who speaks an unknown lang. The convention was accepted as implying no reproach. Paul (Rm. 1.[14]) and Philo (*Life of Moses*, 5) class Jews as B. The Romans at first acquiesced in the custom, but discarded it as other ideas became associated with the word. The Greeks, however, called them B. till the end of the E. Empire.

BAR-JESUS. *See* ELYMAS.

BARLEY is extensively grown in Pal. It is the staple food for horses. B. and wheat meal mingled form a not uncommon article of diet (2 Ch. 2.[10]). Only the very poor use B. meal alone (Jg. 7.[13]; Jn. 6.[9, 13]). The use of B. meal for the jealousy offering (Nu. 5.[15]), and of B. to purchase the adulteress (Ho. 3.[2]), may indicate a cert. contempt for the persons concerned. For sowing, &c., *see* AGRICULTURE.

BARN. *See* GARNER.

BARNABAS ("s. of consolation" or "exhortation," Ac. 4.[36]), otherwise Joses, a Levite of Cyprus. Eusebius (*HE*. I. 12) says B. was one of the "Seventy." B. introduced the newly converted PAUL to the Apostles at Jrs. (Ac. 9.[27]); later he induced Paul to leave Tarsus, whither he had retired, and come to Antioch (Ac. 11.[25]). They went as deputies fm. Antioch to Jrs. (Ac. 11.[30], 12.[25]). Soon after their return, set apart by the Church, they started on a missionary journey to Cyprus and Asia Minor (Ac. 13.[2]–14.[20]). When they had completed this they were sent again to Jrs. to consult the Apostles as to status of the Gentile converts (Ac. 14.[26]–15.[22]). On their return to Antioch Paul proposed that they shd. revisit the churches they had founded, but as B. wished to take John Mark, his nephew, whom Paul cd. not depend on, they separated. With the exception of a passing refce. in 1 Cor. 9.[6], B. disappears fm. NT. Tradition says he was martyred in Cyprus, whither he departed with his nephew after leaving Paul; they show his grave not far fm. the ruins of Salamis. Other traditions take him to Milan, Rome, and Alexandria. To him among others is attributed the "Epistle to the Hebrews." The anct. writing called the "Epistle of Barnabas" is universally regarded as pseudonymous.

BARTHOLOMEW, "s. of Tolmai," *i.e.* "of Ptolemy." John omits B. fm. his list of Apostles, and gives Nathanael in his place Nathanael does not appear in the Synoptics, wh. always name Philip and B. together. In John's record Philip brings Nath. to Jesus. B. is therefore prob. = Nath. There are traditions of B. preaching in Armenia, and also in India, where he was tortured by flaying; but we have no sure kge. of his life.

BARTIMÆUS (Mk. 10.[46]), "s. of Timæus," the blind man healed by our Lord after leaving Jericho. Luke (18.[35ff.]) mentions also one man, but places the miracle before entering the city. Matthew speaks of *two*, but agrees with Mark as to the place. B. may be named because he was the more energetic and insistent, and acted as spokesman. For discussion of the variations in the nars. see Trench, *Miracles*.

BARUCH, s. of Neriah. The friend of Jeremiah (Jr. 32.[12]), and his amanuensis (36.[4]); he read the prophecy before JEHOIAKIM, and shared with Jeremiah the risk of imprisonment (v. 26). Accdg. to Jos. (*Ant*. X. ix. 1), B. was in the end imprisoned with his friend and was released at the capture of Jrs. by Nebuchadnezzar. After the murder of Gedaliah, B. was accused of having suborned Jeremiah to prophesy agst. the remnant of Judah going down to Egp. The after hist. of B. is unknown. For "The Prophecy of Baruch," *see* BARUCH, APOCRYPHA.

There is an Apc. that claims B.'s name. It was found in a Syriac trn. by Ceriani in the Ambrosian Library, Milan, and published by him in 1866; its prob. date is B.C. 59. Another work of a later date appeared entitled "The Rest of Baruch"; it prob. was composed in the 2nd cent.

BARZILLAI, "of iron," a rich man of Rogelim in Gilead, who succoured David with great generosity when fleeing fm. Absalom (2 S. 17.[27]), and conducted him back over Jordan when the rebellion was crushed. He excused himself, on the ground of old age, fm. going with the k. to begin a new life in the city, but committed his s. Chimcham to David's favour (2 S. 19.[31ff.]). David commended the children of B. to the kindness of Solomon (1 K. 2.[7]); but his descts. seem later to have fallen on evil days (Ez. 2.[61ff.]).

BASHAN, often with the article in Heb. *hab-bashan*, "the B." It corrspds. in meaning prob. with *el-Bataniyeh*, "wheat land," applied to a district N. of *Jebel ed-Druze*. While it has a narrower significance, B. seems to have denoted genly. the land E. of Jordan, stretching fm. the border of Gilead to the roots of Hermon. The boundaries are given in some detail, but with our present kge. we cannot certly. follow them. Geshur and Maacath seem to be given as the W. border of B. (Jo. 12.[4ff.], 13.[11ff.]), but if Golan (Dt. 4.[43]) were in the district that bears its name to-day—the *Jaulān*—B. must have reached to the brink of the Jordan Valley. This is the boundary indicated in Dt. 4.[47]. In favour of this is Dr. G. A. Smith's attractive suggn. that DAN was at *Bāniās*, on the slope of the mountain, wh., if true, gives an intelligible sense to the saying, "Dan . . . leapeth forth fm. B." (Dt. 33.[22]). Again, the Mt. or Mts. of B. (Ps. 68.[15, 16]) can hardly be Mt. Hermon, wh. is never certly. ascribed to B. "Mt." or "Mts. of protuberances" or "humps," mt. well describe the uplands of *el-Jaulān*, as seen fm. the heights of Naphtali, the many great mounds that mark extinct volcanoes giving a "humpy" appearance to the high plateau. On the other hand "Mt. of God" does not so aptly apply to these wide uplands. The only alternative seems to be to agree with Wetzstein (*Das batanäische Giebelgeberge*, 1884; *KB. s.v.*), and recognise the Mt. of B. in *Jebel ed-Druze*, with its humplike summits.



PEF. Photo
MOUNTAIN OF BASHAN (Peak of el-Kuleib)

If B. lay E. of Geshur and Maacath, then these unconquered peoples lit. "dwelt in the midst of Isr." (Jo. 13.[13]).

The desert S. of Bozrah, and the N. border of Gilead, formed the S. boundary of B. It reached E. to Salecah, the mod. *Salkhad*, on the ridge of *Jebel ed-Druze*; and prob. included lands to the N. corrspdg. to the mod. HAURAN. Its chief cities seem to have been ASHTAROTH, EDREI, GOLAN, and SALECAH; but it was strong in fenced cities: under the numerous ruins that stud the country the remains of these anct. strongholds may yet be found.

It was ruled by the giant Og, but his empire ended with the victory of Isr. at Edrei (Jo. 13.[11f.], &c.). It was the scene of the mighty deeds of the warrior Jair (Dt. 3.[14], &c.). It was allotted to the half tribe of Manasseh (Jo. 13.[30], 17.[1], &c.). It was conquered by Hazael the Syrian (2 K. 10.[33]), but recovered by Jeroboam II. (2 K. 14.[25]). In later times it passed into the hands of the Nabatæans: then it became part of the dominion of Herod the Gt., and was ruled in succession by Herod, Philip, and Agrippa II.

The lion long since finally disappeared, but the leopard, *nimr*, is still met with at times (Dt. 33.[22]; SS. 4.[8]). The rams of B., but notably the cattle, were famous, and are taken to represent blatant and brutal strength (Ps. 22.[12]; Ek. 39.[18]; Am. 4.[1]). B. is frequently named with Carmel, as excellent pasture land, but nothing is said of its crops, wh. are such an important feature to-day. The reddish brown soil, disintegrated lava fm. the surrounding craters, yields abundantly, esp. in *en-Nuqrah*, "the hollow." On the E. slopes the oak, esteemed for oars by Tyrian sailors (Ek. 27.[6]), still flourishes.

Lit.: Guthe, *Zeitschrift des Deutsch. Pal. Ver.*, XII. 230; Schumacher, *ib.* XX. 67ff.; Smith, *HJHL.*, 575f.; Porter, *Giant Cities of B.*; Ewing, *Arab and Druze at Home.*

BASKET represents several Heb. and Gr. words. (1) *Ṣal*, "a twig," a B. for bread (Gn. 40.[16f.]; Ex. 29.[3]), for meat (Jg. 6.[19]). (2) *Ṣalṣilōth*, for grapes (Jr. 6.[9]). (3) *Dūdh*, used for carrying genly. (Jr. 24.[1]), prob. like that used in Pal. now, not unlike that in wh. carpenters with us carry their tools. (4) *Kophinus* (NT.), used with refce. to fragments taken up after the feeding of the 5000 (Mt. 14.[20]; Mk. 6.[43]; Lk. 9.[17]). (5) *Spuris*, the ordinary provision B. used in refce. to the feeding the 4000 (Mt. 15.[37]; Mk. 8.[8]); in Ac. 9.[25], the means of Paul's escape; in 2 Col. 11.[33] *sargan* is the word. In Am. 8.[1, 2], *klūbh* is used for a fruit B., but this word in Jr. 5.[27] is "a bird-cage."

BASON in the OT. represents several Heb. words, prob. names of difft. forms or sizes of the same utensil. Although a great many metal and pottery vessels have come down to us, there is no means of fixing special names. B. (*aggānōth*) were used by Moses in making the Covenant (Ex. 24.[6]). HIRAM made B. (*mizrāqōth*) "of brass" (1 K. 7.[45]), "a hundred B. (*mizrāqīm*) of gold" for Solomon (2 Ch. 4.[8]). The same word is used (Am. 6.[6]) of drinking vessels, but trd. "BOWLS." Our Lord used a B. (νιπτήρ) in wh. to wash the disciples' feet (Jn. 13.[5]).

BAT (Heb. *'atalleph*, supposed by Ges. to mean "night-flier"). It is the only class of mammals endowed with the power of flying; hence regarded by the ancts. as a bird (Aristoph. *Aves*, 1564; Plin. *H.N.* 10.[61]). In Lv. 11.[19], Dt. 14.[18], the B. is reckoned a bird, and unclean. The B. is used as the

symbol of utter desolation (Is. 2.[20]), "A man will cast his idols to the moles and to the bats." In Lv. and Dt. Luther renders "schwalbe," but without any justification; in Is. he trs. "fliedermaus." There are several species of B. in Pal.; it is very common.

BATH, BATHE (Heb. *rāḥatz*). Although to B. is a luxury in such a climate as that of Pal., it may be doubted whether we have in Scrip. any instance of an Isr. bathing for any but ceremonial reasons, or for the sake of cleanliness. It is prob. that the Isr. bathed by affusion as did the Egyptians. In Greece the practice appears to have been for a person to dash water over himself fm. a large basin. Fm. Jn. 13.[10] it may be deduced that the custom of washing the whole body daily was common. The Essenes looked upon this daily B. as a religious act. *See* Waiters for the Redemption.



Egyptian Lady in Bath, with her Attendants

BATH-RABBIM. *See* Heshbon.

BATHSHEBA (1 Ch. 3.[5], Bathshua), dr. of Eliam (2 S. 11.[3]), or of Ammiel (1 Ch. 3.[5]), prob. granddr. of Ahithophel (2 S. 23.[34]), w. of Uriah the Hittite, one of David's warriors. She appears to have been a woman shrewd, ambitious, and unscrupulous. Prob. discontented with her lowly station, in her husband's absence at the siege of Rabbah she sought successfully to ensnare the k., and became his mistress. It was easy to frustrate David's design in bringing Uriah home. If she did not sugg. the scheme, when that soldier returned to the front bearing his own death sentence, we may be sure it had the good wishes of his faithless w. The k's. chivalry cd. not leave her to the fate of an adulteress, so she became his w. Having gained a footing in the palace, she rapidly acquired a powerful influence over the monarch, and secured the succession to the throne for her own s., Solomon, excluding older sons by other wives. Adonijah's rash enterprise was almost fatal to her hopes; but with the help of Nathan, she proved equal to the occasion. She must have known the necessary consequence to Adonijah of his request for Abishag. She encouraged his suit, and so furnished Solomon with a pretext to remove a dangerous rival. We may perhaps trace to her influence, while Solomon was still a youth, the fate of Joab and Shimei.

B. disappears suddenly from hist. Had her s. grown weary of her masterful ways?

Some think that Ahithophel turned agst. David because of his granddr's. betrayal. It is not likely. An oriental wd. not be too nice about the manner of his kinswoman's advancement.

Lit.: Marcel Dieulafoy, *David the King*, pp. 211ff.; Margoliouth, *New Lines of Defence*.

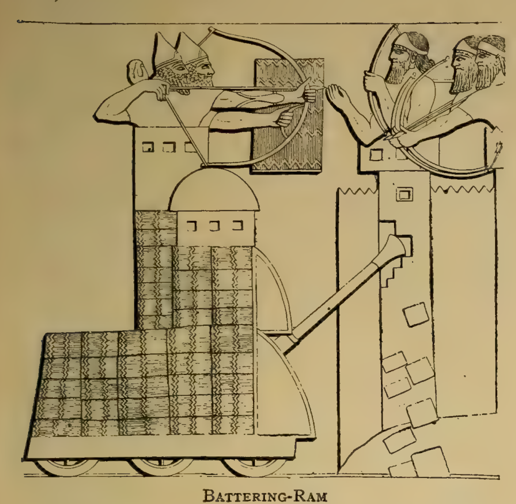
BATTERING-RAM (Heb. *kar*, "ram"). The principal engine for beating down the walls of a fortress in anct. days. It consisted of a long, heavy beam of wood, latterly headed with iron. Those that worked the B. were protected by a roof; sometimes working in the basement of a Tower moved to the walls on wheels. Battering-rams were used by the Asyrs. (Ek. 4.[2], 21.[22]).

BATTLE. An action in War in wh. the main part of the opposing armies were engaged. There does not seem to have been any manœuvring in the B. of OT. times. The opposing forces, drawn up in line of battle, after a discharge of arrows and javelins, advanced against each other and fought man to man; panic seems usly. to have decided the result. Ambushes seem the nearest approach to manœuvres used.

BATTLE-AXE, BATTLE-BOW. *See* Weapons.

BATTLEMENT (Heb. *ma'aqeh*), a parapet ordained to be erected round the edge of the flat roof of a House to prevent one accidentally falling off

(Dt. 22.[8]). B. was also a part of the fortification of a wall (*neṭīshōth*, Jr. 5.[10]). Ges. renders here "tendrils," RV. "branches."



Battering-Ram

BAY (Heb. *amutzīm*), a Colour, reddish brown (Zc. 6.[3, 7]), ascribed to horses.

BAY TREE (Ps. 37.[35], AV.) is a mistrn. RV. gives correctly "tree in its native soil." If, however, some green and spreading tree was in the Psalmist's mind, the sweet bay, *Laurus nobilis*, a beautiful evergreen, growing plentifully on Carmel and Gilead, wd. be no unfamiliar sight.

BDELLIUM, *bedōlaḥ* (Gn. 2.[12], LXX, *anthrax*; Nu. 11.[7], LXX, *krustallos*), a product of the land of Havilah, to wh. manna was likened, and therefore, as Driver remarks, a well-known substance. Some think it a precious stone, others the pearl. Remembering how the ancts. valued aromatic gums, we need not hesitate to ident. B. with the Gr. *bdella* or *bdellion*, the Lat. *bedellium*, a transparent, yellowish, wax-like substance exuded by a tree found in Arabia, Bab., India, &c.; the best coming from Arabia. *Bedōlaḥ* is poss. a foreign word (*KB.*). For authorities see Driver, *Genesis*, on 2.[12].

BEAM. The trn. of eight Heb. words in EV.; two of these are connected with Weaving; *'ereg*, trd. also "shuttle," *manor*, "the cross-piece of the frame of a loom." In six cases B. means various portions of the carpentry of a House. In Mt. 7.[3], Lk. 6.[41], δοκός means a B. of wood, though the word may apply to stone (Diod. Sic. II. 36, δ. λίθιναι).

BEANS (Heb. *pōl* = Arb. *fūl*) have been cultivated in Pal. fm. anct. times. Flowering in Jan., they are reaped in May. They fig. among the provisions given by Barzillai to David (2 S. 17.[28]). With the poor they are a frequent dish. When ground they are sometimes mingled with the meal of wh. the bread is baked (Ek. 4.[9]).

BEAR (*dōbh*). The Syrian B. is now restricted, so far as Syria is concerned, to the Lebanon and the Anti-Lebanon. It is sometimes, though rarely, carnivorous; when it has tasted blood it becomes a terror to the shepherds fm. the havoc it works. In OT. times it seems to have been found in every part of W. Pal.

BEARD. The Egyptians shaved the face (Gn. 41.[14]), but wore artificial beards. The Jews allowed the hair to grow long on chin and upper lip. Cert. idolatrous cuttings of the hair were forbidden (Lv. 19.[27]). Only disease justified shaving (Lv. 14.[9]). To neglect the beard is a sign of grief (2 S. 19.[24]). To pluck or cut the B. is a great indignity (Is. 50.[6]; 2 S. 10.[8]). Only a madman wd. defile it (1 S. 21.[13]). The beardless meet scant respect in the East. Men swear by the B., and the suppliant seeks to touch the B. of one fm. whom he begs.

BEATING. *See* Crimes and Penalties.

BEAST. The trn. of three Heb. words in the OT. and three Gr. in the NT. Of the OT. words *ḥay*, "life," is any creature having life; *behēmāh*, primarily "an animal of the ox tribe," then extended to mean "any quadruped"; *bīr* occurs only in Ps. 78.[48] out of the Pent., and means "cattle." Of the NT. words *zōon* is the most gen., in Rv. (RV. "living creatures"), of the "four" round the throne (*see* Revelation); the second, *thērion*, "wild beast," in Rv., of the representative of Antichrist; *ktēnos*, "an animal as an article of property," *e.g.* "a beast of burden."

BECHER. (1) S. of Benjamin (Gn. 46.[21]). (2) S. of Ephraim (1 Ch. 7.[20], Bered). Lord A. Harvey idents. those two; he thinks that as the slaughter of the Ephraimites (1 Ch. 7.[21]) had rendered it necessary that the drs. of Ephraim shd. seek husbands in other tribes, B. shd. be regarded as the s.-in-law of Ephraim and the s. of Benjamin.

BED, BED-CHAMBER. The sleeping arrangements of the Hebs. were very simple. It was not their custom to undress, and as among their successors in Pal. to-day, a mattress stuffed with cotton, hair, or even straw, spread on a rush mat on the floor, served as a bed for the great majority. The covering in winter was a quilt, but in warmer weather a special covering cd. be dispensed with. The pillow was a cushion stuffed like the mattress. It was therefore easy to carry a man on his bed, and also for a man to carry his bed (1 S. 19.[15]; Lk. 5.[18ff.]). The *diwān* or raised platform round three sides of the room, two to three feet wide, and covered with cushions, used as a sofa in the daytime, is often slept upon. This is prob. true also of anct. times. Occasionally the *diwān* is built of stones and mortar, but it is often just a frame of wood wh. can be moved at will. Among the better classes much time is spent in ornamenting this frame, and in embroidering the covers of mattresses and cushions. The common people have no sepa-

rate **bed-chamber.** The living room serves all purposes. In summer the Bs. are spread on the roof, or in the court. Many who sleep outside have only the outer hair cloak for a wrap, and a stone for a pillow. But fm. of old, in bldgs. of any pretensions, the sleeping apartments have been as private as poss. (Ex. 8.[3]; 2 K. 6.[12], &c.). "Bedstead" appears only once in EV. (Dt. 3.[11]), but the meaning is uncert. Bedsteads, however, are figd. on the Egpn. and Bab. monuments, so we may infer that they were not unknown to the Hebs.

BEDAN. (1) A judge (1 S. 12.[11]) not named in Jg. LXX and Psh. take it as an error for Barak, a view now commonly accepted. The Rabbis sugg. "Ben Dan" = Samson. (2) S. of Ulam (1 Ch. 7.[17]).

BEE (Heb. *dĕbôrâh*, Arb. *naḥal*), a common hymenopterous insect frequent in Pal. The B. of Pal. (*apis fasciata*) is smaller than the ordinary hive-bee, lighter in colour, and its sting is not so strong. Now the B. is found in Pal. not only wild but also domesticated; but in Bible times there is no trace of anything but the wild bee. The nat. of its flowers, so many of them being honey-bearing, and the abundant limestone rocks with their frequent caves, make Pal. a country peculiarly suited to the B.; hence honey was a staple export (Ek. 27.[17]). Like all inhabitants of the nearer East the Isrs. delighted in sweets; hence to declare anything "sweeter than honey" is to call it supremely pleasant (Ps. 19.[10]). It appears to have been eaten alone (Pr. 24.[13]); at the same time it seems always to have been wild honey that was thought of (Ps. 81.[16]).

The fierce way in which the B. swarms out agst. any intruder was the characteristic mcst noted (Ps. 118.[12]). As the result of the B. not being domesticated the feature of B. life most prominent to Western nations, its diligence, does not seem to have been cbserved by the Isrs. That a swarm of Bs. should settle in the carcase of a lion does not seem extraordinary to any one who has seen how quickly in Pal. even the carcase of a camel is reduced to a dry skeleton.

BEELZEBUB (Mw. 10.[25], &c.). Although RV. retains this spelling, relegating with AV. "Beelzebul" to the margin, the latter is certly. correct. He appears as the "prince of devils." He was clearly a familiar fig. in the popular angelology of the time. Some think he is the old god of Ekron (2 K. 1.[2]), the latter part of his name transformed in contempt, so that he becomes "god of the dunghill." Of this there is no proof, and everything about him is wrapped in obscurity. *See* BAAL-ZEBUB.

BEER. (1) A place where Isr. halted N. of Arnon, and the digging of a well was enshrined in one of the oldest Heb. songs (Nu. 21.[16ff.]). It may be = BEER-ELIM. The Targumists make this the last appearance of the water that followed the people in their desert wanderings (*cp.* 1 Cor. 10.[4]). It was given for Miriam's sake, because she had guarded the infant Moses. At her death it disappeared, and thenceforward had always to be summoned by special act; *e.g.* smiting the rock at Kadesh, and digging here. "Miriam's well" was finally located in the Sea of Galilee, and is now shown between the city and the baths (see Driver, *Expositor*, vol. ix. 1889, 15ff.). (2) The town to wh. Jotham fled (Jg. 9.[21]), not identd.

BEER-ELIM, "Well of the mighty," on the border of Moab, prob. = BEER (1).

BEER-LAHAI-ROI, "Well of the Living One who sees me" (Gn. 16.[14], &c.), where God arrested Hagar in her flight fm. Sarah, and Isaac sojourned in later days; on the way to SHUR. It may be the mod. *'Ain Muweileḥ*, *c.* 50 miles S. of Beersheba (see *PEFQ.* 1871, 21f.; Driver, *Genesis*, *in loc.*).

BEEROTH, one of the cities the inhabitants of wh. deceived Joshua (9.[17]), in Benjamin (18.[25]). The murderers of Ishbosheth were Beerothites (2 S. 4.[2]). The name appears in Ez. 2.[25], Ne. 7.[29]. It is prob. *el-Bîreh*, the first night's resting-place of caravans going N. fm. Jrs.; the traditional place where Jesus was missed (Lk. 2.[43]).

BEEROTH-BENE-JAAKAN, a halting place of Isr. in the desert, not identd., prob. on the border of Seir or Edom (Dt. 10.[6]; Nu. 33.[31]).

BEERSHEBA, the modern *Bîr es Saba'*, "Well of the Seven" (Gn. 21.[31]), or "of Swearing" (26.[33]). The two explanations are prob. the same, fcr the Heb. verb "to swear" means really "to pledge oneself in some way by seven sacred things" (*cp.* Herodotus, iii. 8; Robertson Smith, *RS.*[2], 181f.). Driver (*Genesis* on 21.[31]) concludes that the refce. is to the seven wells.

B. lies fully 27 miles S.W. of Hebron. Two large wells are on the N. bank of *Wâdy es-Saba'*, one of them 12½ ft. in diameter, and between 40 and 50 ft. deep, to the surface of the water. It is locally connected with Abraham. In the bed of the valley, at some distance from these, are five less important wells. Although now desolate, the ruins around prove it to have been once a populous district. The place has associations with Abraham (Gn. 21.[22f.]), Isaac (26.[25f.]), and Jacob (28., 46.[1]). As the most important outpost to the S., it came to be spoken of as the S. limit of Isr. ("Dan. to B."). It is mentioned in connection with Samuel's sons (1 S. 8.[2]), Joab's census (2 S. 24.[7]; 1 Ch. 21.[2]), and Elijah's journey to Sinai (1 K. 19.[3]). It was the birthplace of Zibia, mr. of Joash (2 K. 12.[1]; 2 Ch. 24.[1]). It was reoccupied after the Exile (Ne. 11.[30]). Amos refers to some heathen ritual connected with B. (5.[5], 8.[14]).

BEESHTERAH. *See* ASHTAROTH.

BEETLE (Heb. *ḥargol*, Lv. 11.[22], "the leaper"). It is one of the insects that may be eaten; the creatures it is associated with, and the char. by wh. they are to be recognised, prove B. to be a mistrn.

RV. "cricket" is better. Though B. are numerous in Pal., none of them progress by leaping.

BEHEADING. *See* Crimes and Penalties.

BEHEMOTH (in form pl. of Heb. *behēmāh*; Ges. says it represents the Egpn. *p-ehe-môout*, "the ox of the river"). An animal described poetically in Jb. 40.[15-24], the hippopotamus, a pachyderm, restricted to African rivers. Described incorrectly by Herod. ii. 71. In the Jewish Haggada B. occupies a secondary place to Leviathan, but shares with it the distinction of supplying fm. its flesh, food for the Saints at the Messianic feast. These two great beasts



Behemoth (Egyptians Hunting)

are to kill each other. They are referred to in Apc. Bar. 29, as reserved as food for the Saints, in the days of the Messiah.

BEKAH, half a shekel (Ex. 38.[26]). *See* Money.

BEL. The original gen. name for deity, latterly identd. with Marduk (Babylonia and Assyria).

BELA. (1) = Zoar. (2) S. of Beor (to be distinguished from Balak, s. of Beor), who reigned over Moab in Dinhabah (Gn. 36.[32]), a city E. of Jordan, not identd. (see *PEFQ*. 1902, 10ff.). (3) S. of Benjamin (Gn. 46.[21], &c.). (4) A Reubenite, s. of Azaz (1 Ch. 5.[8f.]).

BELIAL (*Bĕlîya'al*), means primarily "worthlessness," usually connected with "man of," or "s. of" (1 S. 25.[25]; Jg. 19.[22]). In the OT. B. is not a proper name, only appellative. In the NT. it becomes a personal name in the changed form of Beliar; this change is due to rough Syr. pronunciation; later, as Syr. had transferred ἀήρ from Gr., the second element in the name was supposed to mean "air," and it is rendered the "Lord of the Air" (Eph. 2.[2]). In Apocalyptic Lit. = Satan, *e.g.* Asc. Is.

BELL. In OT. only on High Priest's robe (Ex. 28.[33]). In Zc. 14.[20] the word shd. be rendered with LXX "Bridles."

BELLOWS, once only mentioned in Scrip. in connection with the smelting of lead (Jr. 6.[29]). These prob. resembled the B. figured in Wilkinson's *AE*. II. 312; a leather bag fitted into a wooden frame, with a pipe, metal-tipped, to carry



Bellows

the wind to the fire. A man stood with one under each foot, pressing them down alternately, pulling up the exhausted skin with a string held in the hand.

BELSHAZZAR. Accdg. to Dn. 5.[30] the last k. of Babylon; he claims Nebuchadnezzar as his fr. (Dn. 5.[13]); in Baruch he is declared associated with Nebuchadnezzar on his throne (Ba. 1.[12]). Accdg. to MT., B. makes a great "feast for a thousand of his lords," in the course of wh. a writing appears on the wall wh. is interpreted to mean his overthrow, "that night was B., k. of the Chaldeans, slain." The act. in LXX (Chigi) differs fm. MT. in many points, most markedly in not asserting that B. died the night of the feast. It was thought at one time that B. was unhistorical; Berosus did not mention B., but declared the last k. of Babylon to have been Nabunahid. The device adopted by Jos. to maintain the historical existence of B. was to ident. him with Nabunahid; others (Niebuhr) held B. to be another name of Evil-Merodach. It has been found, however, that B. was the name of the eldest s. of Nabunahid, and that fm. the 7th to the 11th yrs. of his fr.'s reign he had to fulfil the functions of kingship. That Nebuchadnezzar is called the fr. of B. is paralleled by Shalmaneser's calling Jehu the s. of Omri. B. appears to have been a gallant soldier; so long as he held the reins Cyrus did not invade Babylonia. There is nobility in his treatment of Daniel wh. is apt to be forgotten; although Daniel had interpreted the writing on the wall to mean judgment on him, he did not because of this, bate one jot of the reward he had promised. Dr. Pinches (*SDB*.) computes that he wd. be 57 yrs. of age at his death.

BELTESHAZZAR. The Bab. name of Daniel accdg. to MT. All the more anct. VV., *i.e.* LXX, Theod., Pesh., Vulg., have the same trltn. of B. and Belshazzar. The motive that led the Scribes to change Moses (Moshe) into Manasseh, in Jg. 18.[30],

has induced them to insert "ṭ," to make a diffce. between the name of the prophet and that of the k. All arguments agst. the authenticity of Dn. based on Dn. 4.[8], MT., are worthless.

BENAIAH. (1) S. of Jehoiada of Kabzeel in Judah, one of David's mighty men, whose deeds are recorded in 2 S. 23.[20ff.] He was "captain of the guard." He remained faithful in Adonijah's rebellion, and assisted at the coronation of Solomon. By his hand Adonijah, Joab, and Shimei were executed (1 K. 2.[25, 29ff., 46]). (2) B. of Pirathon (2 S. 23.[30]; 1 Ch. 11.[31]). Men of this name are mentioned (1 Ch. 15.[18, 24]; 2 Ch. 20.[14], 31.[13], &c.).

BEN-AMI, s. of LOT's younger dr., and ancestor of the AMMONITES (Gn. 19.[38]). The LXX and Vlg. insert "Ammon," making B. "the s. of my people," a phrase explanatory of the name; this is evidently an afterthought. Delitzsch explains AMMON as a patronymic fm. B. While the kindred people of MOAB are always named simply by the name of their ancestor, the AMMONITES are genly. called "bĕnē Ammon."

BENE BERAK (Jo. 19.[45]), a town in Dan E. of Jaffa, now *Ibn Ibrâq.*

BENEFACTOR, Gr. *Euergetēs*, the title distinguishing Ptolemy III. and Ptolemy IX., ks. of Egp., B.C. 247–222 and B.C. 147–117 respectively.

BENHADAD, the name of three of the ks. of DAMASCUS (Syria). In Asyrn. B. appears as Bar-Hadad (Sayce, *HBD.*). B. means, "s. of the god HADAD." (1) s. of Tab-Rimmon, ally of ASA (1 K. 15.[18]). (2) S. and successor of (1). He warred with AHAB, besieged SAMARIA unsuccessfully, and was decisively defeated at APHEK (1 K. 20). In the Asyrn. annals he is called Dad-Idri, and heads a great confederacy agst. Shalmaneser II.; Shalmaneser claims to have defeated B. and his allies at Qarqar. He is prob. the k. of Syria referred to in 2 K. 5., 6., 7., 8.; murdered by HAZAEL (2 K. 8.[15]). (3) S. and successor of Hazael (2 K. 13.[3, 25]).

BENJAMIN, at whose birth his mr. Rachel died, was called by her BENONI, "s. of my sorrow." Such a name mt. seem to bode evil, so Jacob called him B., "s. of my right hand." He was Jacob's youngest s., and figs. almost as the pet of his fr. and brs. In all the transactions concerning B. in Egp., these latter show up in an attractive light, very gratifying to Joseph (Gn. 42., 45.). B. was then, however, no mere child. Joseph is represented as about 40, and in Gn. 46.[21, 26], B. himself is the fr. of a family when they go down to Egp.

In the wilderness B. numbered 35,400 men of war (Nu. 1.[37]); in the plains of Moab 45,600 (Nu. 26.[41]). The position of the tribe on the march was with Ephraim and Manasseh, W. of the tent of meeting (Nu. 2.[18ff.]). Palti represented B. among the spies, and the "prince" of B. at the division of the land was Elidad, s. of Chislon (Nu. 13.[9], 34.[21]).

The boundaries of B.'s territory were: on the E. the Jordan; the N. fm. Jordan across the plain, up the mountain by way of Ai and Bethel, and down to Bethhoron the lower; the W. fm. Bethhoron to Kirjath-Jearim, and the S. fm. K.-J. to the N. shore of the Dead Sea and the Jordan, including Jrs. (Jo. 18.[11ff.], P.). "The goodness of the land" on act. of wh., accdg. to Jos. (διὰ τὴν τῆς γῆς ἀρετήν, *Ant.* V. i. 22), the portion was so small, applied mainly to the part in the plains of Jericho. B. thus guarded the approaches to the highlands; that by way of Ai fm. the E., and the longer and easier ascents from the W., notably that scene of glorious conflicts, by Ajalon and Bethhoron; while he sat astride the path connecting N. and S. As was nat. in the circumstances, B. produced brave and skilful soldiers, esp. archers and slingers. They seem also to have cultivated the use of both hands, wh. gave them great advantage in battle (1 Ch. 8.[40], 12.[2]; Jg. 20.[16], &c.). The left-handed Ehud was the second deliverer judge (Jg. 3.[15]).

A terrible story is told of B. in Jg. 20–21. It is not free from difficulties, but clearly reflects some horrible crime, and fearful vengeance. The first k., popularly elected, was Saul the Benjamite. His tribe shared his hostility to David, as shown by the conduct of Shimei and Sheba (2 S. 16.[5], 19.[20]). At the disruption of the kdm., Jrs. had become the capital of the Davidic house, and the S. portion of B. natly. amalgamated with Judah. Bethel, however, was in the hands of Jeroboam, and belonged finally to the N. kdm. We may suppose therefore that some part of the tribe, how great we cannot say, joined in the revolt fm. Rehoboam.

The second of the judges and the first of the ks. were Benjamites. But the glory of his career who fell on Gilboa, was eclipsed by that of another Saul, who also claimed descent from B., to whose enterprise the Gentile world owes, under God, the blessings of the gospel.

BEOR, "torch" or "burning." (1) Fr. of Bela, k. of Edom (Gn. 36.[32]; 1 Ch. 1.[43]). (2) Fr. of Balaam (Nu. 22.[5], &c.).

BERACHAH, RV. BERACAH, "blessing." (1) A Benjamite who went to David at Ziklag (1 Ch. 12.[3]). (2) The scene of Jehoshaphat's thanksgiving for victory (2 Ch. 20.[26]) = *Breikut*, W. of Tekoa.

BEREA, RV. BEROEA. (1) A town in Macedonia, to wh. Paul went when driven fm. Thessalonica (Ac. 17.[10ff.]), *c.* 50 miles S.W. of the latter town. The Jewish community there is well spoken of. The town preserves its anct. name, *Verria* or *Veria*, and is still a place of some importance. Sopater, a companion of Paul, was a native of B. (2) = Aleppo, *see* APOCRYPHA. (3) (1 M. 9.[4]) = BEEROTH.

BERED (Gn. 16.[14]), accdg. to the Targumists = *Khalatza*, called by Ptolemy Elusa, ident. with *Khalaṣah*, *c.* 15 miles S. of Beersheba.

BERI, a desct. of ASHER (1 Ch. 7.[36]). BERITES (Heb. *Bērīm*), poss. the clan descended fm. B. (2 S. 20.[14]). The passage in wh. Bs. are mentioned is corrupt.

It is an account of SHEBA, s. of Bichri, and his rebellion;

EV. render "And he" (JOAB or Sheba) "went through all the tribes of Isr. unto ABEL and BETH-MAACAH" (here it is clear fm. v.[15]: *cp.* 1 K. 15.[20]: that we ought to read Abel-Beth-Maacah) "and all the B. (LXX χαῤῥί, Psh. *gĕrîm*, Vlg. *viri electi*, reading *bāhûrîm*); Driver (*Sam.* p. 264) suggs. *Bikrim*, "the clansmen of Sheba the s. of Bichri," a rdg. wh. necessitates a change of punctuation; Lord A. Harvey (*Speaker's Commentary*) wd. tr. "fortresses"; "and they were gathered together," the *kthīb* reads "and they were despised"; "and they went" (in) "after him"—a rendering wh. implies that B. were followers of Sheba.

There is, not far from *Abil-el-Qamḥ* (Abel-beth-maacah), an Arab vill. *Kefr-Bir'im*, wh. may represent *Bērīm*.

BERIAH. (1) S. of ASHER (Gn. 46.[17]). (2) S. of EPHRAIM, born after the death of his brs. "Ezer and Elead, whom the men of GATH that were born in the land slew because they came down to take away their cattle" (1 Ch. 7.[21]), who received his name fm. this calamity (v. 23). He was the ancestor of JOSHUA (v. 27).

It is difficult to determine the nat. or date of the affair wh. led to the death of the brs. of B.; they may have been slain in Goshen opposing a raid of the AVIM; or they may have fallen in a raid agst. Gath. Either of these wd. assume that the event occurred during the residence of Isr. in Egp. Another theory is that we have here to do, not with persons, but with clans; and that the slaughter in question took place after the conquest of the land. Accdg. to this view, the begetting of B. was the adoption into Ephraim of a portion of the Asherite clan of B. Though it is plausible, the statements as to birth of B. are too personal, and the descent of Joshua fm. him is mentioned in too matter of fact a way for this theory to be prob.

BERNICE, BERENICE, dr. of AGRIPPA I. and Cypros, dr. of Phasael. A girl of 16, she escaped with difficulty fm. the riot on the death of her fr. (Ac. 12.[23]; Jos. *Ant.* XIX. ix. 1). She was already married to her uncle Herod of Chalcis, by whom she had two sons. On his death, while in the bloom of her beauty, in her 21st yr., she came to reside with her br. Agrippa II., who had succeeded his uncle, her h., as k. of Chalcis. In order to put a stop to scandalous charges of incest with her br., she married Polemo, k. of Pontus. Polemo, enamoured of the wealth if not of the beauty of B., consented to be circumcised. She soon left Polemo and returned to her br. at Cæsarea Philippi. It was during this second residence with Agrippa that she accompanied him in his visit of courtesy to Festus at Cæsarea Stratonis (Ac. 25.[13]), the Roman capital of the province of Judea; and so was present at the examination of PAUL. Though much his senior she so fascinated Titus, that but for the opposition of the Roman public he wd. have married her. She endeavoured in vain to protect the Jews fm. the cruelties of Florus; with no more success she strove to dissuade the Jews from making war agst. the Romans. The date of her death is not known precisely.

BERODACH-BALADAN, a scribal blunder in 2 K. 20.[12] for MERODACH-BALADAN (Is. 39.[1]).

BEROTHAH (Ek. 47.[16]), probably = BEROTHAI (2 S. 8.[8]), wh. in 1 Ch. 18.[8] is called Cun. It lay between Damascus and Hamath. An echo of the old name is poss. heard in *Wādy Brissa*, in the Lebanon, not far from Kadesh on the Orontes.

BERYL, a precious stone not very clearly identd., but supposed to be our topaz. Its Heb. name, *tarshish*, in all likelihood was given because it was brought fm. the Spanish TARSHISH. It appears in the fourth row of the High Priest's breastplate.

BESOR, a torrent S. of Judah (1 S. 30.[9, 10]). It may be *Wādy 'Ar'arah* (Robinson) or *Wādy esh-Sharî'ah* (Guthe).

BETAH, named with Berothai (2 S. 8.[8]), called Tibhath, prob. correctly, by inversion of the letters (1 Ch. 18.[8]).

BETEN, an unidentd. city in Asher (Jo. 19.[25]). *OEJ.* places it 8 Rm. miles E. of Ptolemais.

BETHABARA, RV. BETHANY (Jn. 1.[28]). Origen preferred the former rdg., although nearly all the copies to wh. he had access had the latter. No Bethany E. of the Jordan has been found. Conder (*PEFM.* II. 39ff.) locates B. at the ford of *'Abārah*, on the Jordan, above the mouth of *Nahr Jalūd*, near *Beisān*. This satisfies all the requirements of the nar. (*cp.* Sanday, *SSG.* 23, 35; Guthe, *KB.*, *s.v.*). Bethabara = "place of crossing"; Bethany = "place of the boat."

BETH-ANATH, "Temple of Anath," in Naphtali (Jg. 1.[33]; Jo. 19.[38]) = *'Ainatha*, 12 miles N. of *Ṣafed*.

BETH-ANOTH, in the hill country of Judah (Jo. 15.[59]), prob. = *Beit 'Ainūn*, 3 miles N. of Hebron.

BETHANY. (1) The home of Lazarus and his srs., and of Simon, on the Mt. of Olives (Mw. 11.[1]), *c.* 15 furlongs fm. Jrs. (Jn. 11.[18]). This points definitely to *el-'Azarīyeh*, a vill. on the SE. slope, pleasantly situated among fruit trees, and commanding a wide prospect of the Wilderness of Judea, and across the Dead Sea. Under the old Convent Tower in the centre of the vill. a vault is shown as the tomb of Lazarus. The anct. tombs lie E. of the vill. It was on the Mt. hard by that Jesus was parted fm. His disciples (Lk. 24.[50f.]). (2) *See* BETHABARA.

BETH-ARABAH, on the border of Judah and Benjamin, in the Dead Sea plain (Jo. 15.[6, 61], 18.[22], 18.[18], *hā 'Arābah*), unidentd.

BETH-ARBEL (Ho. 10.[14]), may have been either *Irbel* (or *Irbid*), N. of Tiberias, on the S. lip of *Wādy Ḥamām*; or *Irbid*, in Gilead, NE. of Pella. The balance of opinion favours the E. site.

BETH-AVEN, "House of Idolatry" or "Nothingness," in Benjamin, between Bethel and Michmash, near Ai (Jo. 7.[2], 18.[12]; 1 S. 13.[5]). Hosea seems to apply this name in mockery and contempt to Bethel (4.[15], &c.).

BETH-AZMAVETH = AZMAVETH.

BETH-BAAL-MEON = BAAL-MEON.

BETH-BARAH (Jg. 7.[24]), prob. = BETHABARA.

BETH-BEREI (1 Ch. 4.[31]; RV. B.-Beri) is called Lebaoth in Jo. 15.[32], 19.[6]. A town in Simeon unidentd.

BETH-CAR (1 S. 7.[11], LXX βαιθχόρ), whither Isr. chased the Phil.; poss. Beth-horon (*KB. s.v.*).



BETH-ARBEL (IRBEL, IN GALILEE)

BETH-DAGON. (1) A town in the Shephelah (Jo. 15.[41]), the mod. *Beit Dejan*, *c.* 6 miles SE. of Jaffa. (2) On the border of Asher (Jo. 19.[27]), for wh. Conder suggs. *Tell D'auk*, near the mouth of the Belus, S. of Acre.

BETH-DIBLATHAIM (Jr. 48.[22]) poss. = Almon-D., the station between Dibon-Gad and Nebo (Nu. 33.[46f.]), unidentd.

BETH-EDEN. *See* EDEN.

BETHEL, the mod. *Beitīn*, on the N. road, *c.* 12 miles fm. Jrs., a poor vill. of *c.* 400 inhabitants, crowning a slight eminence. Four springs and a rock-hewn reservoir to the S. afford a plentiful



PEF. Photo

SACRED STONE CIRCLE NEAR BETHEL

supply of water, but the uplands around are bleak and stony. Here Abraham built an altar (Gn. 12.[8]). On a point to the E. commanding an extensive view, including the plains of Jericho, prob. Abraham parted with Lot (Gn. 13). To Jacob's visit and experience B. owed its name (Gn. 28.[10ff.]). "The place" may mean the spot where Abraham sacrificed (*cp.* Arb. *maqām*). The name at first applied to the stone set up and anointed (Gn. 28.[22]), but natly. soon attached to the place consecrated by the divinity residing in the PILLAR. The sanctuary overshadowed in importance the neighbouring town of Luz, to wh. finally its name was given. Jacob visited B. again on his return from Padan Aram (Gn. 35.[3ff.]: for critical analysis and discussion, *see* Driver, *LOT.* and *Genesis*).

When Isr. came B. had a k. (Jo. 12.[16]). It was allotted to Benjamin (Jo. 18.[22]), but not occupied; and later it was captured by Ephraim (Jg. 1.[22]; 1 Ch. 7.[28]). The headquarters of Isr. were moved fm. Gilgal to B., and for a time the Ark rested here (Jg. 20.[18], LXX), and B. became a place of sacrifice (1 S. 10.[3]). Near B. was the home of Deborah (Jg. 4.[5]). It was one of the towns in Samuel's circuit (1 S. 7.[16]). Here Jeroboam set up the golden calf, intending the shrine and ritual to rival those of Jrs. It was the residence of the priests of the high places, and the most important sanctuary in the N. kdm. (1 K. 12.[29ff.]; Am. 7.[13]). Fitly enough it was here that Jeroboam heard the prophet's denunciation of doom (1 K. 13.[1ff.]). It was captured by Abijah, k. of Judah (2 Ch. 13.[19]). For the prophetic attitude to B., *see* Jr. 48.[13], Am. 3.[14], &c. Beth Aven is the name it deserves. Despite the idolatry, however, a school of the prophets flourished here (2 K. 2.[2f.]), and near by, bears avenged the insult to Elisha (2 K. 2.[23]). The priest who taught the people imported by Asyr. resided here (2 K. 17.[28ff.]). As the Samaritans place B. on Mt. Gerizim, Conder thinks the priest may have lived there (*Tent Work*, 251). It was occupied after the Exile (Ez. 2.[28], &c.), fortified by Bacchides (1 M. 9.[50]), and disappears fm. hist. with its capture by Vespasian (*BJ.* IV. ix. 9). (2) An unidentd. town in Judah, variously spelled, Bethul, Bethel, and Bethuel (Jo. 19.[4]; 1 S. 30.[27]; 1 Ch. 4.[30]).

BETH-EMEK, an unidentd. town in Zebulun E. of Acre (Jo. 19.[27]).

BETHER (SS. 2.[17], AVm. "division," RVm. "perhaps *the spice malobathron*"). In Jo. 15.[59], LXX. A. reads βαιθήρ, and 1 Ch. 6.[59] βαιθθήρ, as cities in the SW. of Jrs. At B. the Rms. quenched the rebellion of Bar Kochba in Jewish blood. It is now *Bittīr*, *c.* 6 miles SW. of Jrs. (*see* Milman, *Hist. of the Jews*, 434ff.).

BETHESDA. "There is in Jrs. by the sheep gate a pool, wh. is called in Heb. Bethesda, having five porches" (Jn. 5.[2]). We shd. read, "There are in Jrs. at the sheep-pool, wh. is called in Heb. Bezatha (or Bethzatha), five porches." Bethesda wd. be Aram. for *bēth-ḥesdā*, "place of compassion": Bezatha mt. be the well-known name of a quarter of Jrs. N. of the Sanctuary (*see* JERUSALEM). The pool of this quarter wd. then be intended. But the writer may have understood the word as Aram. *bēth sēthā*, "place of the sheep."

The pool was prob. square, with a porch on each

side, and a causeway dividing the pool into two parts, with a fifth porch in the middle. So Cyrill of Jrs. understood it. In his time the pool was shown, under the name of the Twin-pools, in the NE. quarter of Jrs., not far from the position of the old sheep gate. Part of this double pool was found again in 1888, near the present Church of St. Anne.
The Gospel gives no clear indication as to the position of the pool; nothing, therefore, can be said agst. this old identn. Only in later times was *Birket Isra'īn*, the large pool on the northern boundary of the present sanctuary, taken for Bethesda. It prob. belongs to Roman Jrs. G. H. DALMAN.

Jordan, "Place of the Partridge" (*cp*. Arb. *ḥajal*), now *'Ain Ḥajleh*, with the adjoining monastery *Qaṣr Ḥajleh*, SE. of Jericho.

BETH-HORON. Upper and Lower B.-H. corrspd. to the mod. *Beit 'Ur el-Fōqah*, and *Beit 'Ur et-Taḥtah* (Jo. 16.[3, 5]). They were on the border of Benjamin and Ephraim, but assigned to the latter (Jo. 18.[13, 14], 21.[22]). Fm. *el-Jib* (Gibeon), 6 miles N. of Jrs., there is an ascent of 6 miles to B.-H. the upper, on the highest point of a ridge, down wh. there is a rough descent of *c*. 4 miles, past B.-H. the lower, towards the plain. They command the most important approach fm. Sharon to the central uplands. They were therefore repeatedly fortified (1 Ch. 7.[24]; 1 K. 9.[17]; 2 Ch. 8.[5]; 1 M. 9.[50]; Jth. 4.[4, 5]). Down these rugged steeps were driven in rout the Amorites (Jo. 10.[10]), the Syrians under Seron, and again under Nicanor (1 M. 3.[13ff.], 7.[39ff.]), and the Romans under Cestius Gallus (*BJ*. II. xix. 8, 9). Hither also turned a company of the Phil. agst. Saul (1 S. 13.[18]).



Photo, Bonfils BETHLEHEM

BETH-EZEL (Mi. 1.[11]), an unidentd. town, poss. in the Phil. plain. It may be = Azel (Ze. 14.[5]).

BETH-GADER (1 Ch. 2.[51]), poss. = Geder (Jo. 12.[13]).

BETH-GAMUL (Jr. 48.[23]) = *Umm el-Jamāl*, S. of Medeba.

BETH-GILGAL (Ne. 12.[29]), poss. = Gilgal, near Jericho.

BETH-HACCEREM, RV. B.-HACCHEREM (Ne. 3.[14]; Jr. 6.[1]), "Place of the Vineyard," near Tekoa, and suitable for a beacon, may be the Herodium S. of Bethlehem, or *'Ain Kārim*, W. of Jrs. (Conder).

BETH-HARAM, AV. wrongly BETH-ARAM (Jo. 13.[27]; Nu. 32.[36]; "Beth-Haran," Jos. *Ant*. XIV. i. 4; *cp*. XVIII. ii. 1), now *Tell er-Rāmeh*, on the S. bank of *Wādy Ḥesbān*, *c*. 6 miles E. of Jordan.

BETH-HOGLAH, in Benjamin (Jo. 18.[21]), near

BETH-JESHIMOTH, the S. limit of Isr.'s camp E. of Jordan (Nu. 33.[49]; Jo. 12.[3]). It was allotted to Reuben (Jo. 13.[20]), but appears in Ek. 25.[9] as a city of Moab. It is prob. *'Ain Suweimeh*, *c*. 1 mile fm. the NE. corner of the Dead Sea.

BETH-LE-APHRAH, AV. HOUSE OF APHRA (Mi. 1.[10]), an unidentd. Phil. town.

BETH-LEBAOTH, "House of Lionesses" (Jo. 19.[6]) = BETH-BEREI (1 Ch. 4.[31]), a town in Simeon.

BETHLEHEM, the anct. Ephrath or Ephrathah

(Gn. 35.[19], 48.[7]; Jo. 15.[59], LXX), in Judah, lies *c.* 5 miles S. of Jrs., on a double knoll with steep sides N. and S. It is a town of some 5000 inhabitants, mostly Christians, industrious tradespeople, who make a good livelihood by selling their carved work in olive wood, mother-of-pearl, &c., to pilgrims and tourists. The Church of the Nativity, E. of the town, is the oldest Christian church in use to-day. The roof is English oak, the gift of Edward III. The traditional spot of the Nativity is in a cave under the church. In an adjoining apartment, tradition says, St. Jerome wrote the Vulgate.

At B. Rachel died. It was the home of Boaz and Ruth, and seems to have been fm. old time in friendly connection with Moab (Ru, *passim*, 1 S. 22.[3, 4]). Here dwelt the family of David. When garrisoned by the Phil., three mighty men brake through their ranks, and brought David water fm. the well (2 S. 23.[14ff.]), wh. tradition idents. with a



Bethsaida Julias, from the Jordan

cistern NW. of the town. It was fortified by Rehoboam (2 Ch. 11.[6]), and reoccupied after the Exile (Ez. 2.[21]; Ne. 7.[26]). It is enshrined in affectionate remembrance for all time as the birthplace of Jesus. (2) B. in Zebulun = *Beit Lehm*, *c.* 7 miles NW. of Nazareth.

BETH-MAACAH (2 S. 20.[14, 15]) = Abel I.

BETH-MARCABOTH, an unidentd. city near Ziklag, in Simeon (Jo. 19.[5]; 1 Ch. 4.[31]).

BETH-MEON = Baal-Meon.

BETH-MERHAK, AV. "a place that was far off," poss. the city boundary (2 S. 15.[17]).

BETH-MILLO. *See* Millo.

BETH-NIMRAH, "Place of the Leopard" (Nu. 32.[3] "Nimrah," v. 36; Jo. 13.[27]), now *Tell Nimrīn*, on the edge of the plain E. of Jericho.

BETH-PALET, RV. B.-PELET, a town S. of Beersheba (Jo. 15.[27], &c.).

BETH-PAZZEZ, an unidentd. town in Issachar (Jo. 19.[21]).

BETH-PEOR (Dt. 3.[29], &c.). *See* Peor.

BETHPHAGE, an unidentd. vill. near Bethany (Mw. 21.[1], &c.). Clermont-Ganneau suggs. *Kefr eṭ-Ṭūr*, on Olivet.

BETH-REHOB, a town by the valley in wh. Laish, subsequently Dan, lay (Jg. 18.[28]; 2 S. 10.[6]). Some think it may be the anct. name of *Bāniās*.

BETHSAIDA. (1) A town in Lower Gaulonitis



Bethsaida of Galilee (?)

(*Ant.* XVIII. ii. 1, &c.), near the shore of the Sea of Galilee, adorned by Philip, and called Julias, in honour of the Emperor's dr. It is mentioned in Lk. 9.[10], prob. also in Mk. 8.[22]. Schumacher, the best authority for this district, draws attention to the good road connecting *el-'Araj* on the shore, with *et-Tell*, fully a mile inland, on higher ground (*The Jaulān*, p. 246), and asks if *el-'Araj* mt. not be the fishing village, and *et-Tell* the princely residence—a suggn. which Sanday attributes to Guthe (*SSG.* 48 *n.*). He inclines, however, to ident. B. with *el-Mes'adīyeh*, fully a mile and a half E. of the mouth of the Jordan. (2) B. of Galilee (Jn. 12.[21]), the home of Philip, Andrew, and Peter (Jn. 1.[44]), poss. also of James and John. It is referred to in Mk. 6.[35ff.] No site bearing this name has been discovered, and the early pilgrims say nothing of it. But in the lapse of cents. a prob. insignificant vill. mt. disappear—it may have been but the "fisher town" of Capernaum—while the name, like that of Salim, mt. wander to a neighbouring shrine. In *Sheikh 'Aly eṣ-Ṣaiyādīn*, "Sheikh 'Aly of the



Bethsaida of Galilee (Colony at eṭ-Ṭābigha)

Fishermen," on the rocky side of *Tell 'Areimeh*, E. of *Khān Minyeh*, there is prob. an echo of the anct. name. B. may yet be found either at *eṭ-Ṭābigha*, or at *Khān Minyeh* itself, if Capernaum be finally identd. with *Tell Ḥūm* (or Talḥūm, as Macalister suggs.).

Some have tried to prove that B. of Galilee was in Gaulonitis, and was in fact ident. with B. Julias (Guthe, *KB. s.v.;* G. A. Smith, *HJHL.*, 459; Sanday, *SSG.* and *DCG.*, *s.v.* CAPERNAUM). The argument seems to be that Jos. places Gamala, a fortress midway down the E. shore of the Sea of Galilee, now in Gaulonitis, and again in Galilee. If this was the usage of the time, the Evangelist mt. quite legitimately describe Julias, wh. lay between Gamala and the Jordan, on the very border of the province, as "B. of Galilee."

The passages cited fm. Jos. really tell the other way. Judas is spoken of as a "Gaulonite" of Gamala (*Ant.* XVIII. i. 1), while elsewhere he is called a "Galilean." But it is not unusual to describe a man as belonging to the district most closely identd. with his life, even if he were not born there. There is nothing to support the theory here.

Jos. was placed in command of the two Galilees, and Gamala was added to his jurisdiction (*BJ.* II. xx. 4). If Gamala had been in Galilee, there wd. have been no need to specify it separately. But, to make the matter certain, the following paragraph says that "*in Gaulonitis* he fortified Seleucia, and Sogane *and Gamala.*" It wd. have been imposs. in any case, fm. the special arrangements made in view of war, to infer that, at an earlier date, B. Julias was in Galilee, even if Philip had not given such convincing proof that it belonged to his tetrarchy.

The boundaries of Galilee are specified in *BJ.* III. iii. 1. There, obviously, the Sea is reckoned to Galilee, and the districts adjoining it to the E. are named, Gaulonitis among them. Finally, Gamala is described as a part of Lower Gaulonitis, when Vespasian advanced to besiege it (*BJ.* IV. i. 1). The testimony of Jos. is perfectly clear. Gamala, although joined to his command, was never regarded as being in Galilee. The proof of the theory therefore, as far as it rests on Jos., entirely breaks down.

It is nothing to the purpose to cite Ptolemæus (A.D. 140) to the effect that Julias was in Galilee (Dr. Furrer, quoted by Sanday, *SSG.* 95), since among other changes in the interval, Julias was definitely attached to Galilee in A.D. 84 (Smith, *HJHL.* 459 *n.*).

Dr. Sanday thinks that the words in Mk. 6.[45] have been too strictly interpreted. He reminds us that the Gospel "was prob. written at Rome and that its author was a native of Jrs., not of Galilee. We cannot be surprised if his lang. on topographical points lacks precision." But is it not just in this Gospel that we shd. expect precision on such points, if it embodies the recollections of Peter? He was not likely to convey wrong impressions of the scenes of his boyhood and young manhood, or of the sea wh. he knew so well.

With all respect for the judgment of the scholars named, it is difficult to believe that εἰς τὸ πέραν cd. ever have been used of a point a little way along the shore, with no distinct bay (Guthe) to cross. πέραν has a sufficiently definite meaning, "the other side" of river or of lake. In no other case in NT. cd. it well be rendered as these scholars suggest. As Dr. Sanday courteously implies that those who oppose his view have *invented* a second B. to support their own, it may not be out of place to ask if this interpretation wd. ever have been heard of, but for the somewhat shaky theory it is brought to buttress. The citation of the verb διαπεραιόω, used of a voyage from Tiberias to Tarichæa (Jos. *Vit.* 59)—a natural use in the circumstances—can hardly shake the inference fm. the uniform usage in NT.

Further, there is no suggn. that the disciples had been driven out of their course, when they found themselves over agst. "the land of Gennesaret" (Mk. 6.[53]). This wd. have implied a wind from the E. But if their course was from point to point along the E. and NE. shore, an E. wind wd. not have distressed them, and certly. cd. never have blown them out to sea. It is clear that they were rowing agst. contrary winds. The time occupied—from evening till the fourth watch—some 8 or 9 hours, wd. be absurd if their objective were B. Julias. But toiling in the teeth of a storm from the W., such as one often sees to-day, it is quite intelligible. This points definitely to a site for B. of Galilee near or in the Plain of Gennesaret.

It is to be remembered also that in the time of Christ, B. Julias was one of those centres of Greek influence, wh. He is never known to have entered. It is therefore unlikely that He wd. send His disciples thither.

The "scene of the miracle" on the E. of the Lake is of course not fixed with any definiteness. An inference based on the assumption that it is known is therefore futile (Sanday, *DCG.*, *s.v.* Capernaum, end of par. 4). Even if the two Bs. were only 3 or 4 miles apart, they belonged to difft. jurisdictions. When we remember how frequently names are repeated in Pal., we need not wonder if "Fisher Home" appeared twice, in each case marking a good fishing ground. There are two Safeds in Galilee to-day.



BETH-SHAN: CITADEL MOUND

BETH-SHEAN, BETH-SHAN, at the E. end of the vale of Jezreel, on the S. bank of *Nahr Jalūd*, where it sinks into the Jordan Valley, the mod. *Beisān*. It was a city in Issachar, assigned to Manasseh (Jo. 17.[11ff.]; Jg. 1.[27]). The Can. were not driven out, but when Isr. became strong they were set to task-work. The Phil. held it after Saul's defeat on Gilboa, and here exposed the bodies of himself and his sons (1 S. 31.[7ff.]). Here Jonathan eluded the snares of Trypho (1 M. 12.[40]). It was called Scythopolis by the Greeks. After a chequered hist. it was rebuilt by Gabinius (*Ant.* XIV. v. 3), and was the only city in the Decapolis W. of Jordan (*BJ.* III. ix. 7). Jos. mentions its heathen inhabitants (*Vita*, 6). The Mishna (*Avoda Zarah*, i. 4) notes it as containing an idol. It is now occupied by a colony of Circassians.

BETH-SHEMESH, "House" or "Temple of the Sun." (1) B.-S. in Judah (Jo. 15.[10], &c. = Ir Shemesh, Jo. 19.[41]), the mod. *'Ain Shems*, 15 miles W. of Jrs. It was assigned to "the sons of Aaron." Here the Ark rested (1 S. 6.), and Amaziah was captured (2 K. 14.[11, 13], &c.). Under Ahaz it was taken by the Phil. (2 Ch. 28.[18]). (2) An unidentd. city in

Issachar (Jo. 19.[22]). (3) An unidentd. city in Naphtali (Jo. 19.[38]). (4) A place of idolatrous worship in Egp. (Jr. 43.[13]), the famous city of Heliopolis, known in the Middle Ages as *'Ain Shems*.

BETH-SHITTAH, a place past wh. the Midianites fled (Jg. 7.[22]), prob. *Shuṭṭa*, in the vale of Jezreel.

BETH-TAPPUAH, "Place of Apples," a town in Judah (Jo. 15.[53]) = *Taffūḥ*, W. of Hebron, fortified by Bacchides (1 M. 9.[50]).

BETHUEL. *See* BETHEL.

BETHUEL, s. of Nahor, fr. of Rebecca and Laban (Gn. 22.[23], &c.).

BETH-ZUR, a town in Judah (Jo. 15.[58]), fortified by Rehoboam (2 Ch. 11.[7]), and reoccupied after the Exile (Ne. 3.[16]). Here Judas defeated Lysias (1 M. 4.[29, 61], "Bethsura"). Taken by Antiochus Eupator (1 M. 6.[31, 50]), it was fortified by Bacchides (1 M. 9.[52]). It fell into the hands of Simon Mac., B.C. 140 (1 M. 11.[65], 14.[33]). It is the mod. *Beit Ṣūr*, W. of the Hebron road, near *Halḥūl*.

BETONIM, a town in Gad (Jo. 13.[26]), poss. *Baṭneh*, SW. of *es-Salṭ*.

BETROTH. *See* MARRIAGE.

BEULAH ("married," of the woman), applied to Pal. (Is. 62.[4-5]), to wh. God turns again "with a love as strong and deep as the first love of a bridal pair" (Delitzsch, *ad loc.*).

BEZALEEL, the principal architect of the Tabernacle in the wilderness, and the principal artificer under whose superintendence the various articles used in the Tabernacle worship were made, and the structure itself erected. In Ex. 31.[2] we are told that God called him to the work. He was the s. of Uri the s. of HUR, of the tribe of JUDAH.

BEZEK. (1) In Judah (Jg. 1.[5]), prob. *Bezkah*, W. of Jrs. (2) Where Saul assembled his army (1 S. 11.[8]), prob. *Khirbet Ibzīk*, *c.* 14 miles NE. of *Nāblus*.

BEZER, a city of refuge in Reuben, in the *Mishōr*, or tableland E. of Jordan (Dt. 4.[43]; Jo. 20.[8], &c.), poss. ident. with BOZRAH.

BIBLE. *See* SCRIPTURE.

BIER. *See* BURIAL.

BILDAD, one of JOB's three friends. He is called a Shuhite—a term that implies that he was a desct. of ABRAHAM through Shuah his s. by KETURAH. In the LXX, *tyrannus*, "'ruler' of the Saucheans." In the dialogue he speaks after ELIPHAZ and before ZOPHAR; in char., too, his speeches are intermediate between the polished eloquence of the first of the interlocutors, and the blunt coarseness of the third.

BILEAM = IBLEAM (1 Ch. 6.[70]; Jo. 17.[11], &c.), a Levite city in Manasseh = *Bel'ameh*, ½ mile S. of *Jenīn*.

BILHAH. (1) Rachel's slave, mr. of Dan and Naphtali (Gn. 29.[29], &c.). (2) A city in Simeon (1 Ch. 4.[29]) = Baalah (Jo. 15.[29]), Balah (Jo. 19.[3]), and Baalath (Jo. 19.[44]), unidentd.

BIRD, and FOWLS, stand for three words in OT., *'ōph*, "a flying creature," *'ayiṭ*, "a bird of prey," *tzippor*, "a twittering bird"; and for two in the NT., *peteinon*, "a flying creature," and *orneon*, "a ravening bird." In our Lord's parable of the Sower Bs. represent evil (so Rv. 18.[2]; Jr. 5.[27]). Bs. are also the symbol of transitoriness (Ho. 9.[11]). Though song-Bs. are not a prominent feature of the E., yet the song of the B. is a sign of spring (SS. 2.[12]). Fowls were supposed to be specially endowed with wisdom (Jb. 28.[21]).

BIRTH. Childbirth seems to have been easy among the Hebs., as it still is among Oriental women, esp. the Arb. (Ex. 1.[19]). The "birth stool" (RV.), on wh. the mr. sat in labour, is still occasionally in use, but the common attitude is kneeling on the knees. MIDWIVES were in attendance. The child was washed, salted, and wrapped in swaddling clothes (Ek. 16.[4]), a custom wh. still prevails. An Eastern friend once hinted to the present writer the opinion that Europeans have a peculiar odour, because they are not salted in infancy! In early times the mr. suckled her children (Gn. 21.[7]), but in later days resort was had to nurses, esp. by the better classes (2 S. 4.[4]; 2 K. 11.[2], &c.). In NT. times the name was given to boys at circumcision on the 8th day (Lk. 1.[59], 2.[21]). In earlier times there is no trace of this custom, the name being given at birth by mr. or fr. (Gn. 16.[15], 29.[32], &c.). The birth of a s. rendered the mr. unclean for 40 days, that of a dr. for 80 days. Similar provisions existed among other nations, *e.g.* among the Greeks (*HA.* 147ff.).

BIRTHDAY. The ks. of Egp. were accustomed to celebrate Bs. with feasts (Gn. 40.[20]). Fm. Jb. 1.[4] we gather that the practice was common. The customs of Persians and Greeks are alluded to in Herod. i. 133, 2 M. 6.[7], Jos. *Ant.* II. v. 3. And in NT. (Mw. 14.[6]; Mk. 6.[21]), Herod Antipas makes a feast for his lords on his B.

BIRTHRIGHT. *See* FAMILY.

BIRZAVITH, RV. BIRZAITH, a town in Asher (1 Ch. 7.[31]), poss. = *Bīr ez-Zeit*, near Tyre.

BISHOP represents the Gr. *episkopos*, "overseer," the title of the officials sent by Athens to superintend the affairs of her subject allies. As *ekklēsia*, the Gr. word trd. Church, means primarily the assembly of the citizens of a Gr. Republic for the transaction of business, and the council that prepared business for this Assembly was a Gerusia, the members of wh. were called "presbyters" or "elders"; it is a seductive idea that there was fm. the beginning an *Episkopos*, representing the Church universal, or, in stricter analogy with Hellenic notions, the Church at Jrs. As a matter of fact it seems cert. that at first Bs. and Elders or Presbyters were identl. (1) The same persons are called "elders" and "bishops" (Ac. 20., *cp.* vv. 17–28, and Tt. 1., *cp.* vv. 5–7). (2) "Bishops" and "elders"

are never united in the same clause as if they filled different offices, as Bs. and deacons are (Php. 1.[1]). (3) "Elders" are exhorted to exercise the functions of a "bishop," *episkopein*. The same identy. of Bs. with Elders is implied in Clem. Rom. XLII. and XLIV. In the Epist. of Ignatius first does the B. appear separate from the eldership, though here the B. is pastor of one congregation (*ekklēsia*); the Elders are compared to a "garland" (*stephanos*) round him; so *Apost. Const.* II.

From this the evolution of the diocesan Bishop was easy and natural. The times of persecution and heresy which followed called for a monarchical constitution in the separate churches. For this development the Church may have had apostolic authority.

BIT, BRIDLE, Heb. *resen, metheg;* EV. render both words "bridle"; once only (Ps. 32.[9]) *metheg* is trd. "bit." *Resen* is clearly the Arb. *rasan*, "halter"; while *metheg* prob. corrspds. to *lijām*, "bit." *Mahsōm* (Ps. 39.[1]) shd. be "muzzle." *Chalinos* (Js. 3.[3]) is a bit or curb.

BITHIAH, an Egpn. princess (1 Ch. 4.[18]), w. of Mered. She is distinguished fm. another w. called "the Jewess," and may have been a convert. Her name signifies "dr." or "worshipper of J″."

BITHYNIA, a district in the NW. corner of Asia Minor, named fm. the Thracian immigrants, the Bithynians. It was left to the Rms. by Nicomedes III., B.C. 74. It was joined with Pontus in a single province, wh. Augustus made Senatorial, B.C. 64. It was not visited by Paul (Ac. 16.[7]). There were Jews in B. (1 P. 1.[1]), and the younger Pliny gives to the Emperor Trajan an act. of the Christians there (*Ep. ad Traj.* 96, 97).

BITTER HERBS. The eating of a salad of B. H. with the lamb and unleavened bread (Ex. 12.[8]; Nu. 9.[11]) was in line with immemorial practice in the East. The watercress, the pepper-grass, the endive are plentiful and genly. used. They were prescribed, doubtless, because they cd. be swiftly procured.

BITTER WATER. The ordeal of jealousy (Nu. 5.[11-31]). Holy water was taken by the priest, and dust from the floor of the Tabernacle was strewed on it; then the woman suspected of adultery was made to drink it, calling down curses on herself, if guilty. If she had been unfaithful, disease of a loathsome kind fell upon her; if innocent, she bore children. This ordeal was really a protection of the innocent agst. the insane jealousy of the Oriental.

BITTERN (Heb. *qippod*), AV.; RV. trs. "porcupine." There is considerable difficulty in deciding between these two renderings. In favour of AV. are: (1) the habits attributed to the B., *e.g.* frequenting marshes (Is. 14.[23]), "lodging in the upper lintels" of desolate houses (Zp. 2.[14]); (2) it is associated in Is. 34.[11] and in Zp. 2.[14] with *qa'ath*, "cormorant," wh. is certly. a bird; (3) Aq. trs. "pelican" and Thd. "swan." In favour of RV. are: (1) the apparent meaning of the word fm. its etymology; (2) the fact that the corrspdg. word in Aram. and Arb. means "porcupine," or "hedgehog"; (3) the LXX and the Vlg. both tr. by words meaning "hedgehog"; (4) the Psh. and the Tg. tr. by the etymological equivalent in Aram., wh. means "porcupine" or "hedgehog." On the whole we prefer the RV., as the descriptions of the habits of the B. in the poetical passages quoted are slightly ambiguous, while the etymological evidence is strong and unambiguous.

BLACK. *See* COLOUR.

BLAINS. *See* DISEASES.

BLASPHEMY. *See* CRIMES AND PENALTIES.

BLEMISH. (1) Bodily defects wh. rendered an Aaronite incapable of fulfilling the priest's office (Lv. 21.[17-21]). (2) Defects in animals wh. made them unfit for sacrifice (Lv. 22.[20-25]). Accdg. to the Talmudists the PRIEST mt. suffer fm. fifty specified Bs.; the animal fm. seventy-three.

BLESSING and CURSING. (1) **Effective;** divine B. or C., thus God blessed "the house of Obed-Edom" (2 S. 6.[11]); on the other hand God declared CAIN cursed (Gn. 4.[11]). (2) **Indirect;** prayer or imprecation. In the East, the efficiency of B. or C. for good or ill is universally believed in. There poss. was an element of this in JACOB's eagerness to gain his father's B., and his dread lest, his deception being discovered, his father shd. curse him (Gn. 27.[10, 13]). So with MICAH (Jg. 17.[1-3]), and BALAK, and BALAAM (Nu. 22.[6]), B. and C. were to be put on Mts. Gerizim and Ebal respectively (Dt. 11.[26-27]). The priests were to bless the children of Isr. (Nu. 6.[23-27]): this was done after the morning and evening sacrifices. (3) **Declarative;** blessing God (Gn. 14.[20]; Ne. 8.[6]; Dn. 2.[19]). It shd. be noted that in Jb. 2.[9], where AV. has "Curse God and die," the word used is *barak*, "bless"; RV. gives the idea "renounce"; the lit. rendering wd. be "bless," the meaning being "take good-bye of."

BLINDING. *See* CRIMES AND PENALTIES.

BLINDNESS. *See* DISEASES.

BLOOD is identd. with "the life" (Lv. 17.[11]), hence its sacredness in the eyes of the Isr. This idea appears to have been held beyond the limits of Isr., as the dependent idea of sacrificial ATONEMENT is so widely spread. Further, fm. this flowed the idea that blood wantonly shed, even that of a beast, brought a curse (Lv. 17.[4]); the guilt of murder lay in the shedding of "man's blood" (Gn. 9.[6]). **Bloodguiltiness** (lit. "bloods"), murder (*cp.* Gn. 9.[5], 42.[22]; Pr. 28.[17]). The attempt to use Ek. 3.[18] to soften the meaning of Ps. 51.[14] seems as absurd as it wd. be to make "murder" mean merely "hate" in Lk. 23.[19], because in 1 Jn. 3.[15] it is said, "Whosoever hateth his br. is a murderer." Fm. this also

followed the prohibition of B. as an article of FOOD (Lv. 7.[26], 17.[13]). The **Blood of Christ** = His Atoning work (Mw. 26.[28]); this is prominent in the Epp. (Eph. 2.[13]; 1 P. 1.[19]; 1 Jn. 1.[7]; Rv. 1.[5]). **Blood, Avenger of** (*goel*). Shd. a person be killed, it was the duty of the eldest in the clan to take vengeance by slaying the slayer, whether the death were the result of accident or intention. It was to limit this that the CITIES OF REFUGE were instituted. The thought of the East has changed in regard to manslaughter: it is no longer the horror of the shedding of blood that is prominent; it is the loss of the fighting strength of the clan; hence, to equalise matters, a man of the clan to wh. the slayer belonged must be killed, whoever it is. Monetary compensation to some extent implies the same idea. The anct. Gr. idea is more in accordance with the Jewish, *e.g.* the case of Adrastus (Herod. I. 35).

BLOOD, ISSUE OF; BLOODY FLUX. *See* DISEASES.

BLUE. *See* COLOUR.

BOANERGES, the name given by our Lord to the sons of Zebedee and explained to mean "Sons of Thunder" (Mk. 3.[17]). This title may have been given to James and John because of their vehement zeal which led them to desire to call down "fire fm. heaven" on those Samaritans who refused to receive their Master (Lk. 9.[55]). There has been a difficulty as to the precise Aram. words that this term represents, but in the *Sinaitic Palimpsest* (Lewis), B. appears as *Beni-Ragshi* without any explanation following, proving that the word was intelligible to Palestinians; the diffce. in the vowel may be due to an attempt to represent the broader pronunciation of Galilee. רָגַשׁ, properly "tumult," mt. have "thunder" as a secondary meaning, altho' no other example survives.

BOAR (Heb. *ḥazir*, Arb. *khansīr*), occurs only in Ps. 80.[13] of the wild animal; the Heb. word is found other six times, but always apparently of the domestic swine. The wild boar is still fairly common, esp. in the thickets near the Jordan.

BOAT. *See* SHIP.

BOAZ, a pillar standing in front of Solomon's TEMPLE, prob. as obelisks in front of Egpn. temples. It has the same name as the ancestor of Solomon, but whether it was so named because of him is not cert.

BOAZ, a wealthy land-owner in Bethlehem, the benefactor, and then the h. of Ruth (Ru. 2ff.), an ancestor of David, and so of Christ (Ru. 4.[17]; Mw. 1.[5]; Lk. 3.[32]).

BODY. No word in early times stands for the complete bodily organism, altho' various members are named. "Flesh" in Scrip. indicates the material or bodily part of man. *Bottē ḥomer*, "houses of clay" (Jb. 4.[19]), may mean "clay huts," but perhaps more natly., the dwellings of the human spt., *i.e.* "bodies," corrspdg. to 2 Cor. 5.[1]. *Geshem* (Dn. 3.[27], 4.[30]), and *nidneh*, lit. "sheath" (Dn. 7.[15]), are used for the body. In NT. *sōma* stands for the complete body as distinguished fm. the spt., each being regarded as an essential constituent in the nat. of man (Laidlaw, *HDB.*, *s.v.*).

BOILS. *See* DISEASES.

BOLLED. "The flax was bolled," RV. "was in bloom," *i.e.* about the latter half of Feb. (Ex. 9.[31]).

BOLSTER (1 S. 19.[13], &c.), invariably in RV. "head."

BOND, BONDAGE, BONDMAN, BONDMAID, BOND-SERVANT, BOND-WOMAN, BOND-SERVICE. Although slavery cannot be an absolutely primitive condition, yet as far back as records carry us we find the institution in existence. It prob. originated in the victors sparing the children of an otherwise exterminated tribe; the sparing of captives wd. be a later stage in development; then sale and purchase, when the B.-man became a chattel. Though slavery undoubtedly existed among the Hebs., we have comparatively few refcs. to it; we must therefore supplement our Biblical information fm. other sources. In Bab., in the days of Ḥammurabi, bondage was an understood relationship, and was regulated by the Code. The condition of the B.-man and B.-maid are considered and regulated in the Law (Ex. 21.[2-11, 20, 21, 26, 27]; Lv. 25.[39-54]), but it is the case of the Heb. who has sold himself that is in question. He cd. only serve six years, and if the year of JUBILEE intervened, that period mt. be shortened (Lv. 25.[10]). The existence of foreign slaves is assumed, but their status is not determined by law. A Heb., if his master had given him as w. a foreign B.-woman, mt. become permanently the B.-man of another. A race in bondage occupied the condition of an inferior caste. Thus Joshua did not make the Gibeonites slaves to individuals; they were "hewers of wood and drawers of water to the congregation." There seems to have been a form of serfdom, as we learn fm. the case of Ziba in relation to the family of Saul. While *ʻebed*, the Heb. word, means slave, *naʻar*, "youth," was frequently used for servant, whether B. or free. Although slaves cd. not have been numerous in Pal. in the days of our Lord, yet, fm. the frequency with wh. the word *doulos* occurs, the institution was well enough known. The Apostles had to consider the duties of slaves and slave-owners (Col. 3.[22,] 4.[1]). *See further*, SLAVE, SLAVERY.

BONNET in AV. stands for two Heb. words. (1) *Migbaʻoth* (Ex. 28.[40], &c.), RV. uniformly "head-tires." (2) *Pěʼēr* (Ex. 39.[28] EV. "goodly"; Is. 3.[20] RV. "head-tires"; 61.[3], AV. "beauty," RV. "a garland"; 61.[10], AV. "ornaments," RV. "a garland"; Ek. 24.[17], AV. "the tire of thine head," RV. "thy head-tire"; 24.[23] EV.

"tires"; 44.[18] RV. "tires." Prob. the ordinary eastern head-cloth is meant, wh., bound on with a fillet of wool, is at once an ornament and a good protection agst. the sun.

BOOK. *See* WRITING.

BOOTH. The booth is of simple construction, consisting of four upright posts with cross-bars in wh. are wattled leafy branches. In such a shelter the peasant often spends most of the working months in the fields. In a booth raised upon tall poles, the watcher sits guarding the fruit or vegetables in the open (Is. 1.[8], RV.). Bs. served instead of tents for the army (2 S. 11.[11], R.V., &c.). *See* TABERNACLES, FEAST OF.

BOOTY. *See* WAR.

BORROWING. *See* USURY.

BOSSES were metal studs added to the surface of the anct. buckler of wood and hide to blunt the effect of a blow and bind the structure more closely together (Jb. 15.[26]).

BOTCH. *See* DISEASES.



BOTTLES OF SKIN

BOTTLE (Heb. *nebel* and *no'd*) was the skin of kid, goat, or bullock, stripped off and sewed up so as to retain roughly the shape of the animal. When Bs. are used for the conveyance of milk or water, the hair is not removed but simply turned inside. For wine or oil they are slightly tanned, partly with oak bark, and partly by being hung in the smoke. When new wine is put in these skin bottles the process of fermentation is not quite complete, and so the bottles suffer a distention; then the astringent power of the wine fixes them so that they can distend no more; hence the saying of our Lord (Mw. 9.[17]). There were also earthenware Bs. (*baqbuq*). Possibly the glass Bs. now found in tombs, for keeping perfume in, wd. be known in OT. times.

BOTTOMLESS PIT, Gr. *phrear tēs abussou*, "the pit of the abyss." *See* PIT.

BOW. *See* ARMS.

BOWELS (Heb. *mēʿaim*, Gr. σπλάγχνα), the seat of the emotions, tender or painful. Accdg. to Heb. psychology the various functions of the soul were distributed to the various organs of the body.

BOWL represents several Heb. words. (1) *Menaqqith* (Aram.), a libation vessel (Ex. 25.[29]). (2) *Gabia*, a cuplike ornament of the golden candlestick. (3) *Gol*, *gulla*, anything hemispherical (1 K. 7.[41]; Ec. 12.[6]). (4) *Mizraq*, a BASON (Nu. 7.[13]). (5) *Saph sephel*, anything to contain liquid (Jg. 5.[25], 6.[38]).

BOX, AV. for Heb. *pak* (2 K. 9.[1]), better RV. "vial"; for "B. of ointment," *see* ALABASTER.

BOX TREE. The true boxwood is not found in Pal. The Syriac tr. *Cupressus Semper virens*, is only a guess. It was evidently a familiar tree, being named with others well known (Is. 41.[19], 60.[13]). In Ek. 27.[6], we shd. prob. read with RV., "inlaid in boxwood," בתאשרים for בת־אשרים. The tree is not identd.

BOY. *See* FAMILY.

BOZEZ, a "rocky crag" opposite another called Seneh (1 S. 14.[4, 5]), wh. rose on the N. of the pass "in front of Michmash." Conder idents. it with the N. cliff, "a remarkable bastion of rock," E. of *Mukhmās*.

BOZRAH, "a fortification." (1) The capital of Edom (Gn. 36.[23]; 1 Ch. 1.[44]). It is often referred to by the prophets (Am. 1.[12]; Is. 63.[1], &c.). It may be *el-Buseireh*, 7 miles SW. of *Tufîleh*, on the main road to Petra. Or it may be *Quṣūr Bashair*, SE. of Dibon. The latter, however, may be BEZER. (2) B. in Moab (Jr. 48.[24]) is prob. = 1. The great city in the Ḥaurān seems too far to the N., and prob. appears for the first time in Maccabees as Bostra.

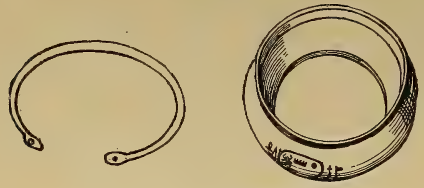


BOZRAH, WESTERN GATE (Bab el-Hawa)

BRACELETS have always been a favourite ornament among Eastern women. They are made in great variety both of form and material. They were also worn by men (Nu. 31.[50]). That worn by Saul was prob. part of the royal insignia (1 S. 1.[10]). The "bracelet" in Gn. 38.[18, 25], shd. be "cord," *pāthīl*, by wh. the signet was suspended round the neck.

BRAMBLE is used in AV. for *āṭād* (Jo. 9.[14], &c.,

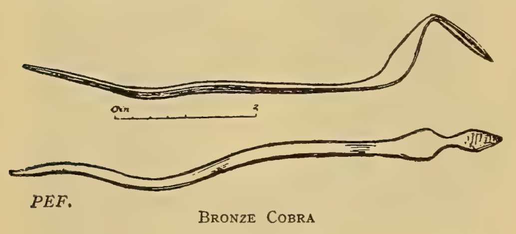
RV., "thorn"), and *ḥōaḥ* (Is. 34.[13], RV., "thistle"). The B. is, however, mentioned in Lk. 6.[44].



Bracelets (Ancient Egyptian)

BRANCH. Many Heb. and four Gr. words are rendered B. in EV. B. is used figly. as in English. *Qāneh*, used of the Bs. of the Golden Candlestick (Ex. 25.[32], &c.), is lit. "cane." *Tzemaḥ* (Is. 4.[2]; Jr. 23.[5], &c.) and *netzer* (Is. 11.[1]) are clearly applied to the Messiah. *Klēma* appears only in Jn. 15., as the B. of a vine. The other three NT. words, *Baion*, *klados*, and *stibas*, were interchangeable (Jn. 12.[13]; Mw. 21.[8]; Mk. 11.[8]).

BRASS (Heb. *nāḥūsh*, *neḥūshāh*, *neḥōsheth*, Gr. *chalkos*). Where a simple metal is intended (*e.g.* Dt. 8.[9]; Jb. 28.[2]), we shd. read "copper." Sometimes, as in the case of Goliath's armour (1 S. 17.[5]), "bronze" may be meant. This alloy of copper and tin was known and used for such things B.C. 2286. B. is a symbol of hardness (Lv. 26.[19], "your earth as B."), of drought (Dt. 28.[23]), of strength (Jb. 6.[12]). B. in NT. stands for money, the coins most frequently in use being bronze (Mw. 10.[9]). The **Brazen Altar** and **Brazen Sea** were prob. of Bronze (*see* Temple). Moses made a **Serpent of B.** that the serpent-bitten mt. look to it and live (Nu. 21.[9]). It becomes the symbol of the uplifted Christ (Jn. 3.[14]). Several anct. serpents of copper have been found in Pal. Some think they were designed to represent the Serpent of Moses.



PEF.

Bronze Cobra

BREAD was usually made of wheaten flour; barley mt. be added (2 Ch. 2.[10]). *See* Barley. Other cereals mt. be mingled (Ek. 4.[9]). Prob. the earliest way of baking was to lay the dough, when prepared, on hot ashes (Is. 44.[15, 19]; *cp.* 1 K. 17.[12, 13]; Gn. 18.[6]). Smooth stones heated by fire came to be used for this purpose; and then the convex sheet of iron, found now almost everywhere in the East, part of the ordinary furniture of the Arb. tent (*see* Oven). The original practice, no doubt, was to bake B. just when required, and to eat it preferably while fresh (Gn. 18.[6], &c.; Jo. 9.[5, 11, 12]). When thus prepared, leaven was not necessary (*see* Leaven). A common form of loaf is circular, fully 6 inches in diameter, and about an inch thick. But the most popular cakes are very thin, as their name indicates—*marqūq*, from *waraq*, "leaves" or "paper," corrspdg. to the Heb. *rāqīq*. The dough is rolled out, and then by dextrous casting between the hands and forearms, the desired thinness is secured. With a skilful twist the baker throws it over the plate, or on to a cushion, whence it is transferred to the heated side of the oven, and it is quickly ready for use. In eating this with butter, thickened milk, or cooked food, a portion is torn from the cake, folded to form a sort of spoon with wh. the food is conveyed to the mouth, the "spoon" being eaten with each mouthful.



Serpent of Copper (Hollow)

Thus many will sit round a single dish, dipping the B. in turn (Mw. 26.[23]).

It is a mark of true liberality to give B. to the poor (Pr. 22.[9]); to deal B. to the hungry is acceptable to God. In the entertainment of the stranger B. must not be absent (Lk. 11.[5]). To injure one with whom we have eaten B. is esteemed unpardonable infamy (Ps. 41.[8]). Hence the obloquy of Judas' deed (Jn. 13.[26ff.]). *See* Hospitality.

B. has always been regarded in the Orient with a certain religious reverence, as the evidence of God's bountiful care. Hence Orientals never willingly waste a morsel (Jn. 6.[12], &c.). They will rescue a crust from the mud and give it to a dog, or lay it where birds may find it.

As the staple article of diet, B. is used for the food necessary to sustain life (Gn. 3.[19]; Is. 51.[14], &c.). Manna is called B. (Ex. 16.[4], &c.). Referring to this Jesus calls Himself the "living bread," the B. "that came down fm. heaven," of wh., if a man eat, he shall live for ever (Jn. 6.[35], &c.).

BREAST-PLATE. *See* Armour.

BREAST-PLATE OF THE HIGH-PRIEST (Heb. *ḥōshen*, "ornament"; the full name is *ḥoshen hammishpāṭ*, "the ornament of judgment"; the Gr. version conveys a slightly difft. idea, *to logeion tôn kriseôn*, "the oracle of judgment"). The B.

was essentially a bag in wh. the oracular URIM and THUMMIM were placed. The materials of it were the same as those of the EPHOD, gold, blue, purple, scarlet, fine twined linen (Ex. 28.[15]). It was in size a cubit each way, and was fastened to the Ephod by chains of wreathen work and " a lace of blue." Inserted in the B. were twelve gems, on wh. were engraven the names of the twelve tribes of Isr. The B. was worn by the H. P. when he went into the presence of the Lord, that he mt. " bear the judgment of the children of Isr. upon his heart before the Lord continually." The gems by wh. it was adorned are treated under their names.

BREECHES, part of the dress prescribed for the priests, made of fine linen, tied round the waist, and reaching to the thighs (Ex. 28.[42], 39.[28]; Lv. 6.[10], 16.[4]; Ek. 44.[18]). *See* PRIEST.

BRETHREN OF THE LORD. Who the brethren of the Lord were is a question that owes its main interest to the bearing of the answer given, on another question—that of the perpetual virginity of Mary the mr. of Jesus. Many views have been held, but only three call for notice here. (1) The first takes the words lit., as meaning that they were the sons of Joseph and Mary, born after Jesus. This seems to be the view of Hegesippus, A.D. 160 (Euseb. *HE.* iv. 22); it was advocated by Tertullian (died A.D. 220), and was restated by Helvidius—hence called the *Helvidian* view—and others *c.* A.D. 380. (2) The second, that of Jerome—the *Hieronymian*—put forward in opposition to that of Helvidius *c.* A.D. 380, makes them the sons of the virgin's sr., " Mary of Clopas," thus clearing the way to assert the virginity, not of Mary only, but also of Joseph. (3) The third, that supported by Epiphanius *c.* A.D. 370—the *Epiphanian*—regards them as the sons of Joseph by a former w. A clear and careful digest of the Lit. will be found in Lightfoot's Com. on *Galatians*, pp. 274ff.

A study of the relevant passages of Scrip. (Mw. 1.[25], 12.[47], 27.[56]; Mk. 3.[20ff., 31ff.], 15.[40, 47]; Lk. 2.[7], 4.[16-30], 8.[19], 24.[10]; Jn. 2.[12], 7.[2-8], 19.[25ff.]; Ac. 1.[14]; Gal. 1.[18f.]; 1 Cor. 9.[5]) will bring out the following points: (1) The mr. and B. of Jesus are spoken of as if living in the relationship nat. to mr. and sons in a family group. (2) They did not ackge. the claims of Jesus, and refused credit to His mission. (3) Consequently none of them were among the Twelve.

The last point is fatal to Jerome's view, wh. requires that not one but three of the B. of our Lord shd. be of the Twelve. Apart fm. this, Jerome has to make " Mary of Clopas " mean " M., *the wife* of C.," whereas the nat. meaning is " dr. of C." He has to ident. Clopas with Alphæus, making the latter a Gr. trltn. of the former (Aram.). But Alphæus stands for the Aram. *Ḥalpai*, and cd. not poss. represent an Aram. *Qlōphā*. Further, two sisters bearing the same name, Mary, cannot be lightly accepted. The passage on wh. this is based (Jn. 19.[25]) prob. refers to four women, named in pairs, " his mr. and his mr.'s sr.—prob. Salome—Mary the dr. of Clopas, and Mary Magdalene." The copula is not put between pairs.

In addition to this, Jerome's theory is quite unsupported by early tradition.

The Epiphanian view rests on no reliable authority. Hegesippus is indeed claimed as almost cert. favouring it (Harris, *DCG. s.v.*), but this is doubtful. Origen, who inclines to the view of Mary's perpetual virginity, although not regarding it as authoritative, cites in its support two apocryphal books, *The Gospel of Peter*—the part containing the refce. is lost—and the *Protevangelium Jacobi.*

Lightfoot rejects the Hieronymian theory, wh. even its author did not consistently hold. He regards the Epiphanian and the Helvidian as pretty equally balanced, but favours the former on what seems hardly adequate ground. "One objection," he says, " has been hurled at the Helvidian theory with great force, and as it seems to me, with fatal effect, wh. is powerless agst. the Epiphanian." Jesus on the Cross commits His mr. to the care of John, and the charge is at once accepted. If she had four sons besides drs. living at the time, wd. Jesus " thus have snapped asunder the most sacred ties of mutual affection " ? The mere fact of their unbelief, soon changed to faith, cd. not " override the paramount duties of filial piety." With them living in the same city, worshipping in common, cd. she thus be " consigned to the care of a stranger " ?

" Stranger " is perhaps hardly the word to use of one who was the bosom friend of her S., bound to Him in the close intimacy of sympathetic comprehension; and prob. her own nephew. We do not know how His B. were placed; but we may be sure that in the house of the beloved disciple His mr. wd. find the calm and loving friendship wh. her pierced and bleeding heart required. And we have only to note that if these others were her step-children, there was a stronger reason to avoid anything that mt. look like a slight upon them, to see with what " fatal effect " the objn. wd. tell on the other side.

The existence of a tradition of the perpetual virginity of Mary, in the early Church, may seem to favour the Epiphanian theory. But this may easily have arisen fm. the name given her in common use, as the Virgin mr. of the Lord. And perhaps it wd. be the less carefully examined, because it seemed to lend support to the excessively high ideas of the value of virginity, wh. became prevalent in the second cent.

In favour of the Helvidian view is the nat. meaning of the lang. of Scrip. " Brother " means " brother," not " cousin," or one more remotely

connected, or not connected by blood at all. It takes the plain meaning of Mw. 1.[25], *καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν*, as indicating the limit of abstinence; while the description of Jesus as her "first-born" wd., in other circumstances, be taken to mean that other children were born later. The difficulty remains, of course, that if Mary were the mr. of a large family, some of whom held by no means obscure positions in the Church, this fact shd. have been so utterly forgotten in the course of a single cent.

On the whole the balance of available evidence seems to favour the Helvidian theory.

Lit.: Lightfoot, as above; recent Bible Dictionaries, *s.v.* *Expositor*, 1908, Oct., pp. 163ff., Nov., pp. 457ff.

BRIBE, BRIBERY. *See* Crimes and Penalties.

BRICK, Heb. *lĕbēnāh* (from *lābān*, "to be white"), clay moulded and sun-dried or burnt in a kiln; the former was frequent in Egp., the latter in Bab. When made of Nile mud, the sun-dried Bs. were liable to crack in the sun unless they had straw in them. The invention of B. is attributed to Bab. (Gn. 11.[3]), in wh. case "slime" (bitumen) was used for mortar. Babylonian Bs. are usly. whitish in colour, in size about 14 in. sq., 3½ in. thick, and stamped with the name of the k. in whose reign they were made. In 2 S. 12.[31], Jr. 43.[9], Na. 3.[14], we find mention of B.-kilns, showing the acquaintance the Hebs. had with B.-making.



Brick-making at Ancient Thebes

BRIDE, BRIDE-CHAMBER, BRIDEGROOM, BRIDEGROOM'S FRIEND. *See* Marriage.

BRIDLE. *See* Bit.

BRIER. *See* Thistles and Thorns.

BRIMSTONE. Sulphur is plentiful in Pal.; in the neighbourhood of the Dead Sea sulphur springs are frequent, as also near Gadara. Fm. the sulphurous smell that sometimes accompanies a thunderstorm, it was spoken of as a "rain of fire and B." (Gn. 19.[24]).

BROOK represents several words in Heb. (1) *Āphīq* (Ps. 42.[1]) is prop. the channel containing the water—elsewhere rendered "stream," "river." (2) *Yeōr*, an Egpn. word, applied almost invariably to the Nile and canals of Egp. It is rendered B. only in Is. 19.[6, 7, 8]. In Jb. 28.[10], it is the channel for water cut among rocks. In Is. 33.[21] "streams," EV. In Dn. 12. it is applied to the Tigris. (3) *Mīkhal* occurs only in 2 S. 17.[20]. The derivation and meaning are uncert. (4) *Naḥal* is the word commonly rendered B. There is no exact equivalent in Eng. It is applied to the valley with a watercourse in the bottom, and corrspds. to the Arb. *Wādy*. It shd. be distinguished from *gai'*, a hollow not implying the presence of a stream. Like the Arb. *wādy*, *naḥal* is used now for the valley (Nu. 21.[12], &c.), and again for the stream (Dt. 9.[21], &c.). In Pal. the *wādys* form a striking feature of the landscape. Breaking down fm. the watershed of the Western Range, their descent E. to the Jordan Valley is short and steep. In the course of ages, terrific gorges have been hollowed out. *Wādy el-'Aujeh*, *e.g.*, wh. enters the Jordan Valley N. of *Jebel Quruntul*, descends 4200 feet in about 15 miles. The slope towards the W. is longer and more gradual. The alluvial deposits in the valleys are rich, and, where cultivated, yield good returns. For great part of the year many of the watercourses are dry, depending for supplies solely on the rain. The Jordan is the one "river" of Pal., but cert. other streams, such as the Jabbok and the Yarmuk, are almost entitled to the name.

BROTH. *See* Food.

BROWN. *See* Colour.

BUCKLER. *See* Arms.

BUL. *See* Year.

BULL, BULLOCK. *See* Ox.

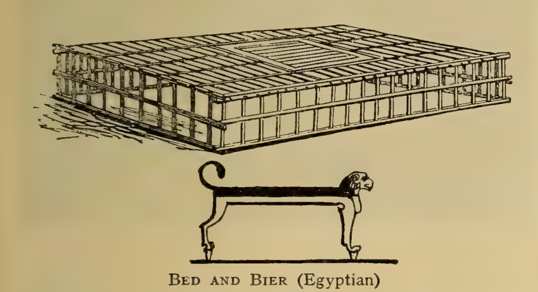
BULRUSH. *See* Reed.

BULWARK. (1) (Heb. *ḥēl*, Is. 26.[1]), usly. rendered "rampart" (Na. 3.[8]). (2) *Matzôd* (Ec. 9.[14]), a defence of besiegers, but trd. "snares" (7.[26]). (3) *Matzôr*, the same as 2 (Dt. 20.[20]).

BURDEN. (1) **Literal** (Ex. 23.[5]; 2 K. 5.[17], &c.). (2) **Of Prophecy**, a specially Isaianic word

(Is. 13.[1], 15.[1], 17.[1]) ; used by Jr. (23.[33f.]), of false prophecy ; accdg. to Isaiah's usage is Na. 1.[1] ; Hb. 1.[1]. (3) **Symbolic**, of the sense of oppression due to trial, &c. (Gal. 6.[2]).

BURIAL. As recognised by Tacitus, the habit of the Jews was to bury their dead. When the person had ceased to breathe, some near relative, his eldest son for prefce., closed the eyes ; the body then having been washed, it was wound round with linen, and the head bound with a napkin. Although embalming was not a Jewish custom, spices, as we see fm. the case of our Lord (Jn. 19.[39]), were used plentifully. Simultaneously with these preparations for entombment, the voice of lamentation was raised, not only by relatives, but by persons hired for the purpose (Jr. 9.[17] ; Mk. 5.[38, 39]). Accompanied by these mourners, personal and professional, the body was carried on a bier to the tomb.



Bed and Bier (Egyptian)

No coffin was used by the Hebs., except in such a case as that of Joseph, and perhaps his fr. It seems prob. that the graves of the poor wd. simply be dug in the earth ; only the wealthier people cd. afford rock-cut tombs. Of this latter class some, where the surface of the rock was bare of soil, were excavated for a couple of feet into the rock, and a slab to serve as a lid prepared to be placed over the deposited body. It was prob. to such tombs as these that our Lord referred (Lk. 11.[44]), " graves which appear not." More distinctively Jewish, however, was what may be called *cave* B. *See further*, Sepulchre.

BURNT-OFFERING. *See* Sacrifice.

BUSH represents two Heb. words : (1) *siaḥ*, a B. in the sense of a plant of a particular size (Jb. 30.[4]). (2) *Ṣeneh*, the B. wh. " Burned," " and was not consumed," in wh. J″. appeared to Moses (Ex. 3.[2]). Fm. a somewhat doubtful etymology Ges. assumes *ṣeneh* to be a thorny bush of some sort ; in favour of this is the LXX *batos*, " a bramble," wh., however, does not grow on Sinai.

BUSHEL (*modius*), a Rm. measure, about a peck (Mw. 5.[15] ; Mk. 4.[21] ; Lk. 11.[33], where it is the vessel, not the measure that is in question).

BUTLER. *See* Cup-bearer.

BUTTER. *See* Food.

BUZ, Abraham's nephew, s. of Nahor and Milcha (Gn. 22.[21]), br. of 'Uz, progenitor of a tribe settled in the NE. of Edom (*cp.* Jb. 32.[2]). " Būz and Ḥāzô (v. 22) are poss. the countries of Bāzu and Hazū (the former described as full of snakes and scorpions) wh. Ezarhaddon invaded (*KIB*. II. 131 ; Driver, *Genesis in loc.*).

BUZI, the fr. of Ezekiel the Prophet (Ek. 1.[3]), an Aaronite ; because B. means " despised," some Rabbinical comm. ident. him with Jeremiah.

BY AND BY, tr. in AV. of three Gr. words, meaning really " immediately " ; RV. " straightway."

C

CAB (Heb. *qab*), a measure of capacity containing *c.* 3 pints. *See* Weights and Measures.

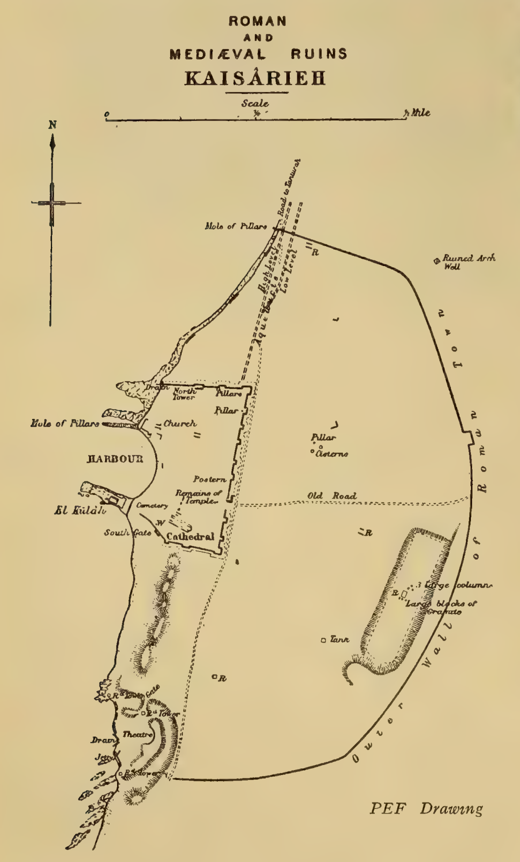
CABUL. (1) A city on the border of Asher and Zebulun (Jo. 19.[27]), the Chabolo of Jos. (*Vit.* 43, &c.), the mod. *Kābūl*, a vill. E. of Acre. (2) A district containing 20 cities given by Solomon to Hiram (1 K. 9.[13]), prob. connected with the above (Buhl, *GAP*. 221).

CÆSAR, the cognomen (family name) of Julius C., the Dictator, and also of his gt.-nephew and adopted son, Augustus ; it was transmitted as a title to all the successors of Augustus. C. appears only as a title in the NT. (Mw. 22.[21] ; Ac. 25.[11]). Three Cs. are named : Augustus (Lk. 2.[1]), Tiberius (Lk. 3.[1]), Claudius (Ac. 11.[28], 18.[2]) ; Tiberius is the C. referred to in Jn. 19.[12], and Nero in Ac. 25.[11]. Our Lord's birth occurred during the reign of Augustus, His ministry, death, and resurrection under Tiberius ; and Paul's missionary labours and martyrdom under the three following Cs. The Gospels and the later Epp. were written under the Flavians. Thus the foundation of Christianity coincided with the rule of the " twelve Cs." Until the Neronian persecution the Rm. power was on the whole favourable to the spread of the Church. With the burning of Rm. under Nero began the life and death struggle between the Empire and the Church.

CÆSAR'S HOUSEHOLD. As Paul was handed over to the Prefect of the Prætorians, as the Imperial guard were called, he wd. be continually in contact with members of that body, and in consequence with members of " C.'s household." This wd. include not only the immense host of slaves actually in the palace, but also the numerous Imperial freedmen. Many of these were doubtless Jews, and therefore filled with Messianic hopes. Many of the names of those saluted in Rm. 16. have been found in Columbaria appropriated to members of the Imperial household. Agst. this identi-

fication is the idea, wh., however, is without support fm. MSS. or VV., that the 16th chap. of Rm. really belongs to an Epistle to the Ephesian Church.

CÆSAREA. (1) C. PALESTINA, on the sea coast, fully 30 miles N. of Jaffa, was known as Strato's Tower, B.C. 200 (*Ant.* XIII. xi. 2). It was greatly enlarged and adorned by Herod the Gt. (B.C. 12), who named it C. or Sebaste (*Ant.* XV. ix. 6; XVI. v. 1), in honour of Augustus. He instituted public games on a vast scale. The building of a good harbour added to the importance of the city, making it the main sea-port of the country. It became the seat of the Rm. procurator of Judea. It was owned for a time by Agrippa I., whose tragic death here is recorded (Ac. 12.[19, 23]). It was the home of Philip the Evangelist, and the station of Cornelius (Ac. 8.[40], 21.[8], 10.). It was visited by Paul in his travels (Ac. 9.[30], 18.[22]), was the scene of his repeated examinations, and hence he set out for Rome (Ac. 23.[23], &c.). Strife between the Jewish and Gentile inhabitants of C. occasioned the out-



break of the war (*BJ.* II. xiii. 7, xiv. 4ff.). The Jews suffered cruelly at the instance of Florus. Eusebius the historian was bishop of C. The ruins of the cathedral are still seen on the site of a temple built by Herod; also the traces of two aqueducts, by wh. water was brought across the marshes fm. the Crocodile river. The circuit of the anct. wall was much greater than that of the wall built by the Crusaders, wh. Sultan Bibars destroyed (1296). (2) C. PHILIPPI stood on a triangular terrace at the SW. foot of Hermon. The ruins of wall and towers testify to its anct. strength. Hard by the fountain of the Jordan rises in front of the great cave, dedicated of old to the worship of Pan, the Paneion, whence



SACRED GROTTO AT BANIAS

the name Paneas was given to the whole district (*Ant.* XV. x. 3). There is no more romantically beautiful place in all Syria. Unfailing streams bless the soil, fruitful garden and fair field are dashed with grateful shade fm. mighty oak and fragrant wood. The rushing water makes music in the glen, while high over all frowns the grim fortress, *eṣ Ṣubeibeh*, fm. the E. height. Herod the Gt. built a temple here in honour of Augustus. Philip enlarged and beautified the town, and called it C. The district was visited by Jesus (Mw. 16.[13], &c.). Called Neronias by Agrippa II., the old name prevailed over both C. and N., and still persists in the Arb. form of *Bāniās*—a vill. of some 350 inhabitants, built among the ruins.

CAIAPHAS (Heb. prob. *Qayapha*), a nickname of Joseph (*Ant.* XVIII. ii. 2), High-priest during our Lord's earthly ministry. Valerius Gratus had deprived ANNAS, C.'s fr.-in-law, of the H.-p'hood, and after three sons of the last named had briefly enjoyed the dignity, appointed C., shortly before PILATE succeeded him in the procuratorship. Although he had the dignity, his fr.-in-law had most of the power. C. took a leading part in the condemnation of JESUS. C. saw that any political rising mt. be made an excuse by the Rm. to deprive the Jews of the remnants of independence wh. they still retained. Hence, as Jesus had been proclaimed by multitudes as the Messiah, and therefore the prob. leader of a revolt in the near future, C.

thought it expedient that He shd. be put out of the way before He occasioned an uproar. When direct testimony failed to supply the Sadducean with a plausible pretext, C. adjured Jesus to declare whether or not He were the Messiah, forcing Him, either by abjuring His Messiahship to lose His power over the people, or by affirming it to furnish a reason for handing Him over to the Rm. as a rebel agst. their authority. C. was removed fm. the pontificate by Vitellius shortly after the recall of Pilate. Of his after fate there is no record.

CAIN, the first s. of Adam. The name in Heb. is ident. with *Qayin*, " a spear," wh. mt. sugg. the man of blood who slew his br. The motive for the crime was jealousy, indicating a condition of heart wh. sufficiently explains the rejection of his offering. His sullen question, " Am I my brother's keeper ? " has become proverbial as describing the attitude of the selfish and unbrotherly. Convicted of the murder, he feared for his life. Protected by a terrible threat of vengeance agst. any who mt. hurt him, a mark was put upon him by wh. all mt. recognise him, and he was banished to the " land of Nod " =" flight " or " exile," where he is represented as building a city (Gn. 4.[17]). Among his descts. were the tent-dwellers, and those who originated the arts and handicrafts (4.[20, 21]). Accdg. to Jewish tradition C. was killed in mistake by Lamech, who also by misadventure killed his s. Tubal Cain (Eisenmenger, *Entdecktes Judenthum*, I. 470f.), prob. an invention to explain the fragment of song (Gn. 4.[23f.]).

There are cert. difficulties in the nar. wh. we are not yet in a position to solve. The distinction of shepherd and husbandman, with their characteristic diffcs., seems to belong to a later time, although indeed it is not easy to say what is primitive and what is not. The building of a city, and the apparently widespread population, also present problems.

(2) A city in Judah (Jo. 15.[57]), prob. ident. with *Khirbet Yaqīn*, S. of Hebron, near which is the alleged tomb of C.

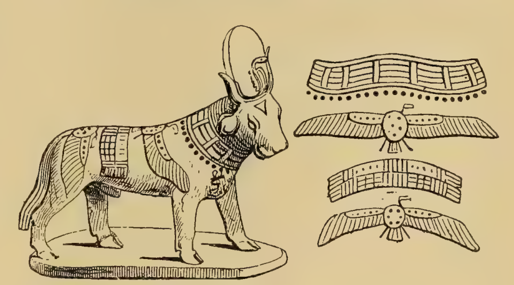
CALAH, RV. trs. Gn. 10.[11], " Out of that land he (Nimrod) went forth and builded Nineveh, Rehoboth-Ir, and Calah." Although it is thus regarded as one of the earliest Bab. colonies in Asyr., Shalmaneser claims to have founded C. It is represented now by the mound known as *Nimrūd*, SE. of Nineveh. In it have been found the ruins of the palaces of Asshur-nazir-pal, Shalmaneser II., Tiglath-pileser III., and Esarhaddon. These stood on a great stone-faced platform overhanging the Tigris.

CALAMUS. *See* Reed.

CALEB, s. of Jephunneh, of the tribe of Judah (Nu. 13.[6], &c.), one of the spies sent by Moses, shared with Joshua the distinction of opposing the advice of the faint-hearted, and received with him the reward of entering the promised land. He claimed and received fm. Joshua, as his possession, Hebron and the mountainous district belonging to it (Jo. 14.[6f.], where he is called " the Kenizzite " ; 15.[13f.]). The city was assigned to the Kohathites, the surrounding country and vills. being possessed by C. (21.[10f.]). For C.'s genealogy, *see* 1 Ch. 2. He seems later to have been assumed as the hero-ancestor of a clan settled around Hebron (1 S. 25.[3], 30.[14]).

CALEB EPHRATHAH (1 Ch. 2.[24]). The true readg. prob. is " Caleb came to Ephrathah "—the district of Bethlehem. *See* Ephrathah.

CALF, THE GOLDEN (Heb. *'ēgel*, really " bullock," Ex. 32.[1f.]). Starting fm. a highly sptl. relg., the Egyptians, among whom the Isrs. had lived for four cents., had descended to the lowest zoolatry, and worshipped, among other animals, very prominently the ox. The winged, human-headed bulls of Bab., whence Isr. had come, showed the sacred char. there ascribed to the ox. It is therefore not astonishing that when Moses had left them for forty days Isr. shd. fall back fm. the high sptl. level at wh. Moses endeavoured to keep them, and that they shd. revert for a visible symbol of Deity to Egp. They appealed to Aaron, and he demanded their golden ear-rings ; fm. these he made the G. C. It is prob. that the gold in thin plates covered a core of wood. While Moses was in the mount J". warned him of what was taking place in the camp ; this warning wd. be conveyed in symbol and by sugg., so the real concrete meaning only dawned upon him when he saw the God who had brought the people out of Egp. worshipped under the animal symbol of the god Apis (Ex. 32.[4]). Moses, when he saw the



Bronze Figure of Apis with Sacred Marks on his Back

rebellion of Isr., called upon the Levites, his own tribe, to avenge the Lord ; and they slew 3000 men. Then Moses renewed the petition in more definite terms, wh. he had presented to God in the mount, that He wd. pardon the sin of His people ; in the sublimity of his self-devotion he is ready to be accursed for them.

Criticism distinguishes J. and E. portions of the nar., but Elohim occurs in J. and JHVH in E. ; neither is complete without the other. The incident is also recorded in Dt. 9.[9-21].

Moses burnt the G. C. and ground it small, then cast it into the brook and made the people drink the water. This event is referred to in Ps. 106.[19f.]

For the Calves at Bethel and Dan, *see* Jeroboam.

CALNEH (Gn. 10.[10]), one of the four cities that formed the beginning of Nimrod's kdm.; unidentd.

CALVARY. *See* GOLGOTHA.

CAMEL (Heb. *gāmāl* and *bēker*, the latter prob. meaning "a dromedary"), the largest domesticated ruminant; it is practically the oldest of the larger mammals, as a C. not specifically difft. is found in the Miocene. The C. was among the first of animals to be domesticated. What the date is among plants that the C. is among animals to the inhabitant of SW. Asia; it is the Arab's most valuable possession. The C. bears his burdens; it has great powers of endurance, going days without food or water; its hair is woven into cloth for his tents, or for garments, like that of John the Baptist (Mw. 3.[4]); its milk is drunk, its flesh is eaten, and fm. its skin shoes are made. The C. seems to have been first domesticated in Arabia, as it is rare and relatively late on the monuments of Egp., and is not mentioned in the



CAMEL: ASSYRIANS LOADING

Code of Ḥammurabi; yet Abraham, Jacob, and Job have flocks of C. (Gn. 12.[16]; Gn. 30.[43]; Jb. 42.[12]). As suited to the needs of the nomads, the possession of the C. mt. be largely restricted to them. While the C. is adapted to tread on sand and gravel, and can live on the roughest provender, it is liable to slip and fall on mud; a fall to a C. is frequently fatal; hence they wd. be less useful on the banks of the Nile or the Euphrates. Not only is the C. the great bearer of burdens as he always has been, but he is the great roadmaker; the broad, heavy feet of the C. tread the sand and gravel into a firm pathway. Long strings of Cs., laden with wheat fm. the Ḥaurān, whenever the harvest has been thrashed and winnowed, are to be met on their way to 'Akka or Ḥaifa; sometimes as many as 100 may be seen following each other in single file, separated into groups of four or five by donkeys. The C. is the stupidest of domesticated animals: it can never find its way back to its home. The C. is surly and ill-tempered; he has no affection for his owner, if even any recognition of him; he growls when he receives the signal to kneel, even if it be for unloading; and growls equally when he is summoned to get up. The **C.'s Furniture** (Gn. 31.[34]) means prob. the palanquin in wh. women travelled on C.-back. As the C. is the largest animal in use in SW. Asia, its size is the chartc. emphasised in proverbs; thus our Lord declares, "It is easier for a C. to go through the eye of a needle than for a rich man to enter the Kingdom of God" (Mt. 19.[24]); again He speaks of those who "strain out the gnat and swallow the C." (Mw. 23.[24] RV.). It ought to be noted that the cloth made from C.'s hair is soft, and brown in colour. Although the flesh of C. is eaten by the Arabs, it was unclean to Isr. (Lv. 11.[4]).

CAMP (Heb. *mahaneh*, "**host**," Gn. 32.[2]), the temporary resting-place of a tribe or army. In Nu. 2. we have an act. of the encampment of Isr. in the wilderness. They were divided into four Cs., prob. widely apart (*see* NUMBERS). The Isrs. used to erect round their C. a rampart of wagons (1 S. 26.[7], wrongly trd. "trench," AV.); sentinels were placed at recognised "watches" (Jg. 7.[19]); Cs. were usly. placed on heights (Jg. 4.[12]). Fm. the fact that sieges were commonly very prolonged, "to besiege" a city was "to encamp agst. it." In such cases "booths" (*succoth*) were erected (1 K. 20.[16]).

CAMPHIRE. This is the henna plant, found in Egp., Nubia, Arabia, and in the cleft by the Dead Sea. It grows to a height of 7 or 8 ft., "with pale green foliage, and clusters of white and yellow blossoms, wh. emit a delightful perfume." The leaves, dried, powdered, and made into paste with water, are used to stain figures on the hands and feet, and to dye the nails and the hair—a very favourite form of adornment in the E. A sprig of henna, for its sweet perfume, is put in nosegays. It is worn about the person by women (SS. 1.[13, 14]). It seems to have been grown along with the spikenard, and other plants yielding precious perfumes (SS. 4.[13, 14]).

CANA OF GALILEE (Jn. 2.[1f.], &c.), the home of Nathaniel, where Jesus wrought His first miracle. Guthe curiously makes it the home of Simon (Mw. 10.[4]; KB. *s.v.*). There is no clear indication of position. It was in the uplands, whence one had to "go down" to Capernaum (Jn. 2.[12]). The rival sites are *Kefr Kennah*, 3 miles fm. Nazareth, on the mod. Tiberias road, and *Khirbet Qānā*, 8 miles N. of Nazareth, on the edge of the plain of Asochis. This is prob. the vill. named by Jos (*Vit.* 16, *cp.* 41). Conder suggs. a third claimant, *'Ain Qānā*, near *er Reineh*. There is no steady tradition pointing to any site. The Crusaders cert. accepted *Khirbet Qānā*, or, as it is also called by the natives, *Qānā el Jelīl* = Gr. Κανᾶ τῆς Γαλιλαίας (*see* evidence in Conder's *Tent Work*, 79ff.). The pilgrims agree only in placing C. between Nazareth and Capernaum. Probability seems inclined to the northern site.

CANAAN. *See* PALESTINE.

CANAANITES. Although used frequently for all the non-Isr. inhabitants, C. referred primarily to

the dwellers on the sea-coast and the valley of the Jordan (Nu. 13.[29]). It wd. seem that the Phil. were regarded as C. (Jo. 13.[2, 3]); fm. Mw. 15.[22], confirmed by Euseb., *Prepar. Evang.* I. 10, the Phœnicians were regarded as C. This view of the extent of the C. is in agreement with Gn. 10.[19]. Fm. their dwelling on the sea-coast the thought readily suggs. itself that they were immigrants, a view wh. is confirmed by Dt. 2.[23], where it is asserted in regard to Philistia, that the Avim were the original inhabitants, but dispossessed by the Caphtorim. As in Gn. 10.[6] Canaan is represented as br. of Mizraim (Egypt), it wd. seem that the C. and the Egyptians were looked upon as cognate peoples. The C. were advanced in civilisation; they had cities united in confederacy; in war they used chariots of iron (Jo. 17.[16]); fm. the spoils taken by Thothmes III. it appears that they had also made advances in manufacture. They were addicted to trade, hence C. in later times meant "merchant" (Is. 23.[8]). As to the lang. of the C., it appears to have been Heb.; this is implied in Is. 19.[18]. In its wider use C. comprehends other five, or, with the addition of the Girgashites, six, races; regarding these, *see* under their respective names.

CANDACE, the Ethiopian queen whose treasurer was baptized by Philip (Ac. 8.[26f.]). C. was prob. a dynastic title. *See* Ethiopia.

CANDLE, CANDLESTICK. For C. we shd. prob. always read "lamp," and for C.-stick, "stand." RV. retains C. in Jr. 25.[10], Zp. 1.[12], without apparent reason. The lamp-stand is found in the prophet's chamber (2 K. 4.[10]). It figures in the Gospels (Mw. 5.[15], &c.). The *nebrashtā* (*cp.* Arb. *nibrās*, "lamp") supported the lights in Belshazzar's great hall (Dn. 5.[5]). The advent of the lucifer match has removed the necessity for the lamp kept always burning in the eastern house, wh. supplied the figs. in such passages as Ps. 18.[28], Pr. 24.[20], Rv. 2.[5].



Tell Hum, from the West

CANE. *See* Reed.

CANKERWORM, the caterpillar stage of the Locust.

CANON. *See* Scripture.

CAPERNAUM appears in the Gospels as a highly favoured city. When driven out of Nazareth Jesus found shelter here, and C. becomes "His own city," where only He is "at home" (Mw. 4.[13], 9.[1]; Mk.



Excavation of Synagogue: Tell Hum

2.[1]). It was the scene of many of His mighty works (Mw. 8.[5ff.], 11.[23], &c.). Peter and Andrew were called on the shore, and Matthew fm. the "place of toll" (Mk. 1.[16]; Mw. 9.[9]). Reports of Jesus' teaching here are given in Mw. 18.[2], &c., Jn. 6. C. stood "by the sea" (Mw. 4.[13]), in or near the plain of Gennesaret (Jn. 6.[17ff.]; *cp.* Mw. 14.[34], Mk. 6.[53], *BJ.* III. x. 8). A Christian tradition traceable to the 4th cent. idents. C. with *Tell Ḥūm*, a ruin on the N. shore of the Sea of Galilee, 2½ miles W. of the mouth of the Jordan. A Jewish tradition seems to locate C. at *Khān Minyeh* (Conder, *Tent Work*, 294). The question has been discussed recently by Dr. Sanday (*SSG.*, and *Journal of Theological Studies*, quoted *Expository Times*, XV. 100ff.), Prof. Knight, and Rev. Asad Mansur, of Nazareth (*Expositor*, July 1906, April 1907), Mr. A. S. Macalister, and Dr. Masterman (*PEFQ.* April and July 1907). The only contribution of value is made by Mr. Macalister. Fm. the pottery found on the two sites, he concludes that at *Khān Minyeh* "there was no settlement whatever in the time of C.," while *Tell Ḥūm* "flourished at exactly the period of the glory of C." This seems to negative the claims of *Khān Minyeh*, tilting the beam in favour of *Tell Ḥūm*. For sure grounds of decision, however, we must await the results of the excavations now going forward. Meantime we make four observations:—

(1) The pottery points to the Rm. period, but hardly with cert. to the time of the Herods. The bldgs. seem to date fm. that of the Antonines.

(2) The local name is undoubtedly *Tell Ḥūm*. Mr. Macalister supports the derivation from *Kaphar*

Tanhumim, a Jewish variant of C. As no Arabic speaker wd. " ever think of applying the word *Tell*, ' mound,' to this flat, widespread ruin," he thinks it " more prob. that the name is one word, *Talḥum*, not two, *Tell Ḥūm*." But in Egyptian Arabic *tell* means " ruin," and the Rev. Asad Mansur, an educated Syrian, whose lang. is Arabic, after examining the site, says: " I do not understand what the objectors mean by the word ' tell.' In Arabic ' tell ' is used for any heap of ruins or mound. So that the ruins of Tell Hum themselves are to-day a ' tell ' " (*Expositor*, April 1907, 370). The rejection of " Tell Hum " is therefore precarious.

(3) The difficulties as to the fountain called C. by Josephus, still remain. If it is, as seems cert., '*Ain eṭ Ṭābgha*, it is not only 2 miles distant; the efficacy of the spring was exercised westward—away from *Tell Ḥūm*. Having regard to the ruins on the neighbouring slopes, it is hard to see why the fountain shd. be connected with *Tell Ḥūm*, wh., standing on the shore, had no use for its water.

(4) Fm. Mw. 11.[23], &c., it mt. be inferred that C. stood on a height.

CAPHTOR, CAPHTORIM. The PHILISTINES are said to come fm. C. (Am. 9.[7]), poss. CRETE (Dillmann), or CILICIA (Cheyne).

CAPPADOCIA, the Rm. province N. of the Taurus Mts., stretching fm. the Euphrates in the E. to the border of Lycaonia in the W. Jews early found their way into C. (1 M. 15.[22]), maintaining, however, their intercourse with Jrs. (Ac. 2.[9]), and among them were converts to the Christian faith (1 P. 1.[1]).

CAPTAIN, a military title (Heb. *nasī'*, *nagīd*, and *sar*, wh. are also rendered " prince ": Gr. *chiliarchos* and *stratēgos* = Lat. *tribunus militis*). The corrspdg. title in mod. armies wd. be " colonel," and anything over that rank.

CAPTIVITY. *See* ISRAEL.

CARBUNCLE represents two Heb. words. (1) *Eqdaḥ*, only used in Is. 54.[12] of the gates of the glorified Zion; the gem intended is not identd. (2) *Bārqath*, *bāreqeth* (Ek. 28.[13]), part of the treasures of the k. of Tyre. The second form appears in the third stone of the High Priest's breastplate (Ex. 28.[17], 39.[10]). Prob. this is the " emerald."

CARCHEMISH (Heb. *Karkemīsh*, Egpn. *Qarqamēsh*, Asyr. *Gargamish*), a city commanding the fords of the Euphrates. Formerly C. was identd. with *Circesium*, near the junction of the Khabûr and the Euphrates (Smith's *Dict. Gr. and Rm. Geog.*), but it has been proved (Maspero, G. Smith, &c.), fm. Egp. and Asyr. inscrs., and by excavations on the spot, to have been much further up the river. It is now represented by Jerablus (Gr. *Hierapolis* or *Bambyce*, Syr. *Mabug*), a vill. on the W. bank of the Euphrates. C. was taken by Thothmes III. fm. the Retennu, *c.* B.C. 1520, and held by the Egyptians for rather more than a cent. It then fell into the hands of the Hittites and became the capital of one of their kdms. When the Ninevite Empire was revived by Asshur-nazir-pal the Hittite k. Singara became tributary, *c.* B.C. 876. On the fall of the Asyr. Empire it was in the possession of Pharaoh Necho for a short time. In the decisive battle for this city, *c.* B.C. 605, Necho was defeated by NEBUCHADNEZZAR, thereafter C. became part of the Bab. Empire. Its remains, accdg. to G. Smith, consist of the ruins of huge walls and of a large palace.

CARMEL, usly. with the art. *the Carmel*, " the garden with fruit trees," is a mountain that rises abruptly fm. the shore, at the S. extremity of the bay of Acre, and extends to the SW. about 13 miles. The Monastery of Elias stands on the promontory, at a height of 500 ft. Rising gradually,



PROMONTORY OF MOUNT CARMEL : SEEN FROM HAIFA

the ridge reaches its greatest height at *Esfīyeh* (1742 ft.). It sinks in the depression of *Wādy el-Mifteleh*, rising again in *el-Maḥraqah* (1687 ft.). The mountain forms roughly an oblique triangle, its base running S. along the edge of the plain. It falls steeply on the NE. and E., but sinks gradually to the SW. in a series of long vales and ridges. Surrounded by plains on three sides, this great mountain forms an impressive feature of the landscape, arresting the eye fm. all parts of central Pal. The water supply is limited, but it still justifies its name, prosperous vills. dotting its fertile slopes. Oak, olive, and pine, myrtle, honeysuckle, box, and laurel grow luxuriantly, while in the spring its sides are radiant with the rainbow hues of multitudinous flowers. Cisterns, oil and wine presses hewn in the rock, attest the anct. cultivation. It is often refd. to in Scrip., *e.g.* as a symbol of beauty (SS. 7.[5]), of fertility (Is. 35.[2]), of prosperous and happy life (Jr. 50.[19]); while a blight upon C. signifies disastrous days for Isr. The position of the mountain made it worthless fm. a military point of view, but its isolation, and its abounding caves in the hard limestone, made it a haunt of refugees fm.

old time (Am. 9.[3]). Its remote heights with their spacious outlook, its sheltered retreats and shady groves, attracted worshippers before the dawn of



CARMEL IN JUDAH

hist. On a place of sacrifice already anct., Elijah raised his altar (1 K. 18.[30ff.]), and here transpired the conflict of imperishable memory wh. closed in the carnage of the brook below. The place is genly. identd. with *el-Maḥraqah*, "the place of burnt-offering," a sanctuary of the Druzes in the mountain to this day. Near by is a Latin Chapel. Some think that C. is the scene of the incidents recorded in 2 K. 1.[9ff.] (*see* ELIJAH). The cave of Elijah is shown under the monastery, but an older claimant is that in *ed-Deir*, near *'Ain es-Sīḥ*. Elisha also frequented C., clearly visible fm. Shunem, across the level reaches of Esdraelon (2 K. 2.[25], 4.[25]). C. was on the S. border of Asher, but later belonged to Tyre (*BJ*. III. iii. 1). (2) A town in the uplands of Judah (Jo. 15.[55]; 1 S. 15.[12]), owned by Nabal (1 S. 25.[2]), the mod. *el-Karmal*, 7 miles S. of Hebron, with considerable ruins, a tower of the 12th cent., a large reservoir, caves and tombs. The inhabitants are called CARMELITES (1 S. 27.[3], &c.).

CARPENTER. *See* HANDICRAFTS.



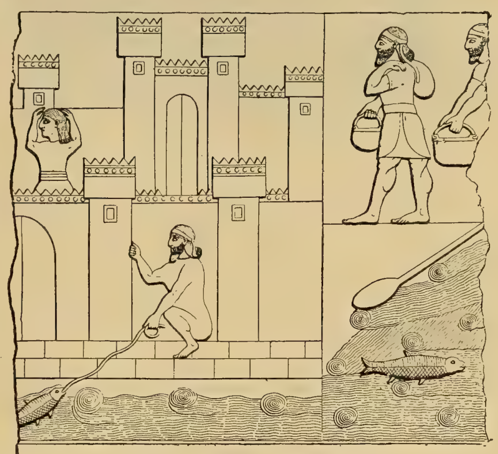
CART (Assyrian)

CARRIAGE, in AV. always means something "carried." (1) *Kebūddāh*, RV. "goods" (Jg. 18.[21]). (2) *Kĕlī*, RV. "baggage" (1 S. 17.[22]; Is. 10.[28]). (3) *Nesū'āh*, RV. "a burden" (Is. 46.[1]). In Ac. 21.[15], AV. trs. a verbal phrase, "took up our carriages," RV. "took up our baggage," RVm. "made ready."

CART, *'ăgālā* (1 S. 6.[7], &c.; EV. tr. "wagon" in Gn. 45.[19], &c.). It seems to have been a two-wheeled wooden vehicle, used for transport of passengers and goods, drawn by two oxen or cows. In the Egpn. and Phil. plains, they cd. be easily employed. Poss. in Pal. they were used in the fields as at the present day. For threshing wagon (Is. 28.[28]), *see* AGRICULTURE.

CARVE, sometimes used as = "grave"; *e.g.* "graven image" (Jg. 18.[18]), wh. represents one word in Heb., *pesel*. More specially it trs. *qāla'*, and is used of the wooden panels of the Temple carved with "cherubim and palm-trees." AV. trs. *ḥăṭūvōth*, "carved works": better RV., "striped cloths."

CASEMENT, Heb. *eshnāb* (Pr. 7.[6], RV. "lattice," as in Jg. 5.[28] and SS. 2.[9]). *See* HOUSE.



ASSYRIAN CASTLE ON RIVER BANK

CASLUHIM (Gn. 10.[14]; 1 Ch. 1.[12]), a race represented as springing fm. Mizraim (Egp.), fm. whom the PHILISTINES sprang.

CASSIA, Heb. *qiddāh* (Ex. 30.[24]; Ek. 27.[19]), *qĕtzī'ōth* (Ps. 45.[8]). Prob. both words refer to strips of aromatic bark fm. the *Cinnamomum Aromaticum*, a native of Cochin China, inferior in fragrance, and so in value, to cinnamon.

CASTLE. (1) *Ṭīrāh* (Gn. 25.[16]; Nu. 31.[10]), RV. "encampment," prob. consisting of reed huts, defended by a rampart of thorns. (2) *'Armôn* (Pr. 18.[19]), usly. "palace" (Is. 25.[2]). (3) *Bīrānīyōth* (2 Ch. 17.[12]), "fortresses." (4) *Migdōl* (1 Ch. 27.[25]), usly. "tower." (5) *Mātzōd*, *matzūdāh* (1 Ch. 11.[5, 7]), "a strong-hold." In Ac. 22.[24] the Tower Antonia is called C.

CASTOR AND POLLUX, twin sons of Zeus and Leda, and brs. of Helen, the patrons of sailors; hence the name of the Alexandrian ship (Ac. 28.[11]).

CATERPILLAR, Heb. *ḥāsīl*, and *yeleq*, the Locust in its wingless or caterpillar condition. The second of these is usly. trd. Cankerworm; fm. Na. 3.[16] it wd. seem that its assumption of wings had been observed.

CAUL. (1) *Yothereth*, the membrane enclosing the liver (Ex. 29.[13]). (2) *Segōr*, the enclosure of the heart, the rending of wh. signifies utter destruction (Ho. 13.[8]). (3) *Shabīsīm* (Is. 3.[18], EVm. " networks "), prob. represent the ornamented veil worn by women in the E., covering the head, and tucked under the hair behind.



Cave Dwellers at Petra

CAVE. In the limestone rock—the main formation of Pal.—natl. caves abound. They have often been modified by human art, and used for various purposes. In the sandstone of the Edom plateau, caves hollowed out in old time, prob. the homes of the Horites, the anct. cave-dwellers (Gn. 14.[6], &c.), may still be seen, esp. in and around Petra. On the E. of Jordan vast Cs. were transformed practically into underground cities, like that still to be seen at *Ḍer'ah*, although now unoccupied. In mod. Pal. some vills., *e.g.* Siloam and Gadara, consist largely of Cs. protected by a wall in front. Cs., prob. dwellings in anct. times, are used to store grain, heavy stone doors being swung in their mouths. Others, carefully cemented, serve as cisterns. One such, of vast extent, under the city of Safed, is said to contain water sufficient for many months for the whole city. The Cs. afforded shelter for the shepherds and their flocks by night, and in stormy weather. They were places of refuge in old times (Gn. 19.[30]; Jo. 10.[16], &c.; see esp. Hist. of David). They were used for sepulture (Gn. 23.[19]; Jn. 11.[38], &c.). They were the haunts of robbers in later times. Herod the Gt. routed out the turbulent occupants of the Cs. in *Wādy Ḥamām*, the tremendous gorge that breaks back fm. Magdala (*Ant.* XIV. xv. 5). He also stamped out the banditti harboured in the Cs. of Trachonitis (XV. x. 1).

CEDAR. The C. is the noblest tree in its order (*Conifera*, " cone-bearers "). In its native home, the Taurus and Lebanon ranges, it attains gigantic stature, and lives through many cents. Although in countries where it has been introduced it yields timber of inferior quality, in its own mountains the wood is fine, close-grained, and greatly valued fm. old time for its aromatic perfume, its beauty, and durability. Remains of the anct. forest that prob. once covered the mountain are found in difft. parts. The most striking is the famous grove at the source of the Kadisha. The Phœnicians who dwelt on the skirt of the mountain were skilful in handling the C., and to them was entrusted the erection of the splendid bldgs. and timber work in Jrs. (2 S. 5.[11], 7.[2]; 1 K. 5.[8], &c.). Part of Solomon's glory was to make C.-wood common in Jrs. (1 K. 10.[27]). It natly. appears in the fig. lang. of Scrip. Jehoash boasts himself a C. agst. the thistle Amaziah (2 K. 14.[9]). The righteous grow in strength and beauty like the C. (Ps. 92.[12], 104.[16]). The C. of Lv. 14.[4] is prob. some species of juniper growing in the wilderness. It is uncert. what tree is meant in Nu. 24.[6].

CENCHREA, RV. correctly Chenchrea, the seaport on the E. side of the isthmus of Corinth, named in connection with Paul's vow (Ac. 18.[18]), and as the home of the deaconess Phœbe (Rm. 16.[1]).

CENSER. Heb. *maḥtāh* and *miqṭoreth*; the latter only occurs twice, and both times with a bad connotation (2 Ch. 26.[19]; Ek. 8.[11]), yet etymologically it seems to be the technical word. In Egp. the C. was either a metal spoon or a pot, prob. of earthenware. The former word is elsewhere rendered " snuff-dishes " (Ex. 25.[38]) and " firepans " (Ex. 27.[3]). C. occurs thrice in NT. (Gr. *thumiatērion*, more prop. " altar of incense " (Heb. 9.[4]), the LXX equivalent of *miqṭoreth*; *libanōtos* (Rv. 8.[3]), prop. " frankincense ").



Egyptian Censer

CENTURION, the commander of fm. 50 to 100 men in the Rm. army. Although in the extent of his command similar to a " captain," in social position the C. seems more nearly equal to a " sergeant "

in our army. Five centurions are mentioned in NT.: the C. whose servant was healed (Mw. 8.[5]); the C. who watched the Cross (Lk. 23.[47]); CORNELIUS, the first Gentile convert (Ac. 10.[1]); the C. told off to superintend the scourging of Paul, who warned the "chief captain" agst. carrying out his purpose; Julius, to whose charge Paul was committed when he was sent to Rm. It is to be noted that they all appear as having acted worthily. The badge of the C. was a vine-twig.



CENTURIONS

CEPHAS. *See* PETER.

CHAFF. AV. so trs. 4 words. (1) *Ḥăshash* (Is. 5.[24], 33.[11]), lit. "dry grass." (2) *Mōtz* (Jb. 21.[18], &c.) consists of the light husks and smaller pieces of straw wh., in the process of winnowing, are often driven by the wind far fm. the threshing-floor. (3) *Ṭeben* (Jr. 23.[28]), this is the straw broken and crushed by threshing, wh. in winnowing falls in a heap hard by the grain. It is largely used for fodder. It is trd. "straw" in Gn. 24.[25], but "stubble" (Jb. 21.[18]) is wrong. (4) *'Ūr*, Aram., of uncert. meaning, prob. the small dust of the threshing-floor. The Gr. *achuron* (Mw. 3.[12]; Lk. 3.[17]) prob. = *teben*. Only the refuse is ever burned.

CHAIN, AV. so trs. *ḥaḥ*, prop. "hook" (Ek. 19.[4, 9]), *neḥōsheth*, "brass," prob. "fetter" (Jr. 39.[7], &c.), *netīphoth*, prop. "pendants" (Is. 3.[19]), *ḥarūzīm*, prop. "strings of jewels." The other words meaning prop. "chain" need not be specified. Cs., esp. of gold, were a mark of distinction and symbol of authority (Gn. 41.[42]; Dn. 5.[7]). They were used for adornment (Nu. 31.[50]), and in ornamental work (Ex. 28.[14]). With Cs. or manacles captives and prisoners were bound (Ps. 149.[8]; Jr. 40.[1], &c.). In NT. demoniacs were, as now, bound with Cs. (Mk. 5.[3]); so Peter (Ac. 12.[6]) and the dragon (Rv. 20.[1]). Prisoners were chained by the wrist to the soldiers in charge of them (Ac. 28.[20], &c.). Criminals in Eastern fortresses to-day may be seen chained together by the ankles.

CHALCEDONY, the third foundation of the New Jrs. (Rv. 21.[19]). The mod. C. is a kind of agate. King (*Antique Gems*) thinks it was an inferior kind of emerald.

CHALDÆA, CHALDÆANS, in Biblical usage BABYLONIA and BABYLONIANS; earlier Bab. usage seems to have restricted C. to the part of Bab. near the Persian Gulf, as Merodach Baladan is sometimes called the k. of Beit Yakin, and sometimes k. of the country of the *Kaldu*. In Heb. the C. are called *Kasdīm*, a name that seems connected with *Kassatu*; a race that had the supremacy in Bab. about B.C. 1300. The Kaldu seem to have been a race of nomads civilised by contact with the Babs. Tried by the standard of lang. they appear to have been Semites. The use of the MT. in Daniel, wh. seems to make C. the name of a caste of magicians, is due to a false reading. In the majority of instances the LXX omits C. or puts the word in a difft. connection.

CHAMBERLAIN. The word so trd. in EV. is *ṣarīṣ*, lit. "eunuch" (2 K. 23.[11]; Est. 1.[10], &c.). These men often control the internal arrangements of the oriental palace, supervise the *harīm*, and exercise great influence with their masters (Ac. 12.[20]). Erastus was city treasurer of Corinth (Rm. 16.[23], RV.), not C. (AV.).

CHAMELEON (Heb. *koaḥ*, Lv. 11.[30]). The C. is common in Pal., but prob. it is not here intended. The Heb. word means "strength," a characteristic one does not associate with the C. AV. trs. C., following LXX.; RV. "land-crocodile." RV. renders *tinshemeth*, "chameleon" (Lv. 11.[30], AV. "mole"). The same word appears among the names of birds in v. 18, where it is rendered, RV. "horned owl," AV. and RVm., following LXX, "swan"; so also in Dt. 14.[16]. This suggests some corruption of the text in Lv. 11.[30]. Whatever the *koaḥ* was, it was prob. among the unclean animals with wh. Isr. cd. not fail to be familiar, both in Egp. and Pal. *See* J. G. Wood, *Bible Animals.*

CHAMOIS (Heb. *zemer*, Dt. 14.[5]), a clean animal of the deer or antelope family. "Chamois," however, of EV., is certainly wrong, as the C. does not occur in either Egp. or Pal. "Camelo-pardus" of LXX and Vlg. is equally untenable. Psh. with greater probability renders "wild sheep." The agility of this animal suggests the goat rather than the sheep (Wood).

CHANCELLOR (Heb. *bĕ'ēl ṭĕ'ēm*, lit. "lord of judgment," or "man of commands"), the title of Rehum, one of those who wrote to Artaxerxes agst. Jrs. (Ez. 4.[8, 9, 17]). Sayce connects *ṭĕ'ēm* with Asyr. *Dhēm*, applied to reports to the Bab. and Asyr. ks. fm. representatives in foreign lands; and wd. tr. "lord of official intelligence," or "post-master."

CHAPEL (Heb. *miqdash*, "sanctuary"), a mistrn. of AV. in Am. 7.[13], applied to BETHEL. It exhibits, however, the dependence of this sanctuary on the Court, calling it "the k.'s C."

CHAPITER (= Capital), represents three Heb. words: (1) *kothereth*, "a chaplet" (1 K. 7.[16f.]); "the ornamental upper portion of a column";

applied to the moulding of the "brazen lavers"; (2) *tzepheth*, of doubtful meaning, used for 1 (2 Ch. 3.[15]); (3) *rosh*, "head" (Ex. 38.[17]), of the pillars of the TABERNACLE.

CHARGER, the large round tray of metal, wood, or wattled work on wh. cooked food, *e.g.* meat with rice, is set down for a meal. Cs. of precious metal were esteemed as gifts, as salvers among ourselves.

CHARIOT (Heb. mainly *merkābāh* and *rekeb*), an anct. two-wheeled vehicle used for civil (Gn. 41.[43]) and military (Jg. 4.[15]) purposes, drawn usly. by horses, but sometimes by other animals (Is. 21.[7]). The form of the C. was practically the same fm. the times of the Pharaohs to that of the Cæsars; the C. in wh. Joseph rode did not differ essentially fm. that in wh. the Ethiopian eunuch sat and read "Esaias the Prophet."

CHARITY is the AV. tr. of *agapē*. We shd. read with RV. in every case "love."

CHARM, CHARMER. *See* DIVINATION.

CHASE. *See* HUNTING.

CHEBAR, a river of Bab. by the banks of wh. Ezekiel saw his visions (Ek. 1.[1]), not = HABOR (2 K. 17.[6]); poss. a canal (*Shaṭṭ en-Nīl*): identd. by Hilprecht, *Bab. Exp. of the Univ. of Pennsylvania*, ix. pp. 27f., 76; *Expl. in Bible Lands*, p. 411 *n.*

CHEDORLAOMER (Gn. 14.[1]), k. of ELAM, confederate with AMRAPHEL (LXX, *chodollogomor*). The name is Elamite: *Kudur-Lagamar*. In somewhat late inscrs. we find refcs. to the allies of C. as contemporaries; the name of C. also occurs, but fm. the absence of the determinative it is not absolutely cert. that he is a k. During the reign of Ḥammurabi (Amraphel) the supremacy in Bab. passed fm. ELAM to Bab. (*see* BABYLONIA and ASSYRIA); the occasion of this may have been the overthrow inflicted on C. by ABRAHAM at Hobah (Gn. 14.[15]).

CHEESE. *See* FOOD.

CHEMARIM, pl. of *chomer*, of Aram. origin (Zp. 1.[4]). It is trs. "idolatrous priests" (2 K. 23.[5]; Ho. 10.[5]). It has this evil sense in these three passages, but in the Syr. it carries no reproach.

CHEMOSH (Heb. *Kĕmōsh*), the name of the supreme Deity of the MOABITES (1 K. 11.[33]). JEPHTHAH appears to regard C. as supreme God of the AMMONITES (Jg. 11.[24]); it has been suggd. that the reading shd. be "Milcom." C., however, was prob. an attributive made a name, as Milcom or Molech cert. was; the fr. of Mesha seems to have been called Chemosh-Moloch: the separation between C. and Molech may have been a later development.

CHEPHAR-AMMONI (AV. C.-HAAMMONAI), "vill. of the Ammonites," in Benjamin (Jo. 18.[24]), prob. = *Kefr 'Āna*, *c.* 2 miles N.E. of Bethel.

CHEPHIRAH, a vill. of the Hivites, near Gibeon in Benj. (Jo. 9.[17], &c.), the mod. *Kefīreh*, *c.* 5 miles S.W. of *el-Jib.*

CHERETHITES AND PELETHITES. The former of these fig. as a branch of the Phil. settled in the *Negeb* (1 S. 30.[14]); the latter seem a variation of Phil. As the Phil. came fm. CAPHTOR, wh. has been identd. with Crete, it has been argued that C. = "Cretans." These two races formed David's bodyguard (2 S. 8.[18]); the Swiss Guards of the later French kings are brought forward as an analogue. There is no cert. indication of their existence after the first yrs. of the reign of Solomon. C. are called "Carites" in RVm., following the *Kthīb.*

CHERITH, THE BROOK (1 K. 17.[3, 5]), was "before," *i.e.* "E. of Jordan," therefore not *Wādy Qelt*. In some unknown retreat among the gorges of his native uplands, familiar enough to him, the prophet fm. Gilead wd. find safe asylum.

CHERUBIM AND SERAPHIM, attendants on the Divine Majesty in a Theophany. In the record the fig. of C. is presumed to be familiar to the Isr.; no description is given, and we have to deduce the form of the C. and S. fm. what is said about them. That the C. had wings appears fm. Ex. 25.[20]. In the first appearance of C. they are associated with a "flaming sword" that guarded the "way of the tree of Life." In Ek. 10.[20] we have what at first sight purports to be a description of C., but when looked at more attentively this becomes more doubtful. We sometimes find the whole combined manifestation is one C. (Ek. 9.[3]); sometimes the four "living creatures" are regarded as each C., and so are referred to in the plural (Ek. 10.[1]). Again (Ek. 10.[21]), we are told "every one had four faces"; yet in v. 14 we learn that "the first face was the face of a C." We have to do, it wd. seem, with a very fluid symbol. At first C. was the symbol of storm, taking the place of the storm-cloud (Ps. 18.[10]); in Ek. the symbol appears to be extended to take in all nature. The C. are the sptl. beings behind physical phenomena. While C. are regarded as the sptl. side of the "storm-cloud," the "chariot of JHWH," the S. were the sptl. side of the lightning flashes that came fm. the cloud. Further as the HOLY SPIRIT is the Divine Hypostasis by wh. God realises Himself in things, the C. and S. may be regarded in their collective capacity as symbolising, in a rudimentary way, the third Person of the Trinity. The "seven Spirits wh. are before His Throne" are usly. regarded by orthodox divines as completing the Holy Trinity, with "Him wh. is and wh. was and wh. is to come," and "Jesus Christ the Faithful Witness, the First-begotten of the Dead, the Prince of the Kings of the Earth." It may be noted that "the four Beasts" (RV. "living creatures") represent the naturalistic side of the sacred symbol. But at the same time they have a cert. individuality ascribed to them. What has been said of the C. applies also to the S., wh. are C. regarded fm. a special point of view. There does not seem to be any connection with the winged

bulls of the Ninevite palaces, save that both are composite symbols. The hist. of the degradation of the tremendous beings of Isaiah's and Ezekiel's visions to the chubby child's face, with wings and no body, is a somewhat amusing episode in the development of art. In the first place, while four wings were assigned to each CHERUB, they had only one face each, and that of childlike roundness; two of the four wings covered the feet, wh. were thus only indicated; the hands also were inconspicuous. In the next stage only the four wings were seen, and that in a somewhat tangled condition, as if the artist was encumbered by at least the second pair. The last step was to have only two wings and these of small size, while the face was undisguisedly that of a child.

CHESALON, on the N. border of Judah (Jo. 15.^{10}) = Kesla, *c.* 2 miles N. of Kiriath-Jearim.

CHEST (Heb. *'ārōn*, usly. trd. "ark," *e.g.* "ark of the Covenant": not, however, of Noah's "Ark"), used of the box for offerings made by Jehoiada (2 K. 12.^{9}).

CHESTNUT TREE. The C. does not grow in Pal., so it was not indicated by *'armōn* (Gn. 30.^{37}; Ek. 31.^{8}). The plane tree grows luxuriantly, and forms just such an impressive object as the prophet clearly alludes to. The branches wd. lend themselves to such a purpose as that of Jacob. Naturalists agree in identifying *'armōn* with the plane.

CHESULLOTH (Jo. 19.^{18}) = Chisloth Tabor (19.^{12}), on the border of Zebulun. It is the mod. *Iksāl*, on the N. edge of Esdraelon, *c.* 3 miles W. of Tabor.

CHEZIB (Gn. 38.^{5}) = ACHZIB.

CHILD, CHILDREN. *See* FAMILY.

CHILION, s. of Elimelech and Naomi. *See* RUTH.

CHILMAD (Ek. 27.^{23}), apparently a region with wh. TYRE traded; unident.

CHIMHAM. (1) For Barzillai's sake, C., prob. his s., was well entreated by David (2 S. 19.$^{37f.}$; *cp.* 1 K. 2.^{7}). (2) A *gērūth*, "lodging-place," on the highway to Egp. (Jr. 41.^{17}), may have been built by him, or called by his name as proprietor of the land.

CHINNERETH (Dt. 3.^{17}; Jo. 11.^{2}; "Chinneroth," 19.^{35}), a city apparently N. of Rakkath (Tiberias ?), poss. on the site of mod. Magdala, fm. wh. the Sea of Galilee derived its OT. name (Nu. 34.^{11}, &c.).

CHIOS (Ac. 20.^{15}), the mod. Scio, an island off the coast of Asia Minor, due W. of Smyrna. It is 30 miles long, and fm. 8 to 18 miles broad. Its principal city bears the same name. Wine and gum mastic are its most profitable products (*cp.* Herod's voyage to the Black Sea, *Ant.* XVI. ii. 2).

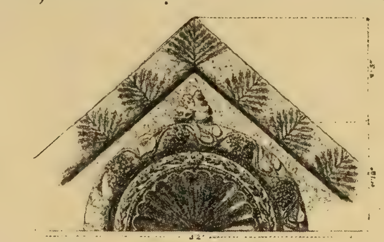
CHISLEU. *See* YEAR.

CHISLOTH-TABOR. *See* CHESULLOTH.

CHIUN (Am. 5.^{26}), the name of an Asyr. deity, prob. Kai-wa-nu = Saturn; the name appears to have got the vowels of *shiqqūtz*, "abomination," so that readers mt. avoid taking the "name of the heathen god" into their mouths. Another interpretation takes C. to mean "pedestal"—a rendering that has little to recommend it save the AV. tr. of *Ṣikkūth* as "tabernacle," wh. is genly. abandoned now. Prob. we shd. render "idol" instead of "images"; and recognise in the word trd. "star" the name of another deity.

CHLOE (1 Cor. 1.^{11}), a lady, members of whose household, prob. Christians, told Paul of the bickerings at Corinth.

CHORAZIN (Mw. 11.$^{20ff.}$; Lk. 10.^{13}), the mod. *Kerāzeh*, a considerable ruin on the rt. lip of *Wādy Kerāzeh*, N. of *Tell Ḥūm*. There are a few carved



PEF. Drawing

CARVED NICHE AT CHORAZIN

stones, remains of the anct. synagogue. A paved road connected the city with the great highway to Damascus.

CHRIST. *See* JESUS CHRIST.

CHRIST, PERSON OF. The question which Jesus asked His disciples at Cæsarea Philippi, "Who say ye that I am ?" is still the central one for Christianity. Peter's answer to that question was, "Thou art the Christ, the Son of the living God" (Mw. 16.^{16}; in Mk. 8.^{29}, "Thou art the Christ"). What do the words of this confession mean ? The answer of the Apostolic Church, which the Church in all ages has accepted as its own, is not obscure. Christ is the eternal Son of God, manifested on earth for man's salvation—true Man and true God in the unity of one Person. Often as the attempt has been made to remove Christ from this high dignity (Ebionites, Gnostics, Arians, Socinians, Humanitarians, &c.), the attempt has invariably broken down. The present age witnesses a new endeavour on the part of the adherents of a non-miraculous Christianity to interpret Christ in terms of mere humanity, but it may be predicted this, like the attempts which have preceded it, will end in failure. The facts will not fit into it. No historical Church (Latin, Greek, Protestant) has yet suggested the removal of this article from its creed, nor would it stand long if it did.

The doctrine of the Person of Christ, as the Church has held it, involves three points. (1) That

Christ was true *man*—possessed humanity in its integrity. (2) That Christ was *more* than man—the Son of God, existing from eternity, Divine in nature as the Father is Divine. (3) That in Christ Divinity and humanity existed in the *unity* of a single Person. It is believed that this doctrine rests on Biblical *data*—is, indeed, nothing more than what Scripture teaches on the Person of the Redeemer.

I. A glance may be taken, first, at the *Old Testament preparation* for this doctrine of a Divine and human Christ. Messianic prophecy is sometimes said not to transcend the limits of an earthly king. This, however, is hardly the case. (1) Ps. 45. cannot be pressed in this connection, though its language is applied to Christ in Heb. 1.[8, 9]. But other Messianic psalms, *e.g.* Ps. 2., 72., 110., do seem to transcend the limits of ordinary humanity. It is in no mere strain of Oriental eulogy that a King is looked for who is set by Divine decree at God's right hand, who shall reign for ever, in whom, in fulfilment of the oracle to Abraham, all nations shall be blessed. (2) The Immanuel oracle, culminating in the marvellous announcement, "Unto us a child is born," &c. (Is. 7.[14], 8.[8], 9.[6, 7]), has a grandeur and breadth which imply Divine prerogatives: "God with us" (Mw. 1.[23]). (3) The servant of Jehovah, especially as depicted in Is. 53., is rejected and put to death, yet enjoys a triumph which means a Divine exaltation (vv. 10–12). (4) The One "like unto a Son of Man," in Dn. 7.[13], to whom is given an everlasting kingdom (v. 14), was naturally identified with the Messianic King, and in later Apocalypse (Enoch) was regarded as Divine. Similarly, "the Messenger of the Covenant" in Ml. 3.[1-3] has attributes which transcend humanity. While the theocratic King is in this way practically invested with Divine attributes, there is no speculation as to the nature of His Person.

II. It is to what is narrated and taught about Christ Himself in the *New Testament* that we naturally turn for full instruction on His Person. The high Christology of the Epistles is hardly disputed. But it is contended by many that the doctrine of the Epistles is contradicted by the picture of the historical Christ in the Gospels. A distinction is again drawn between the Synoptic Gospels, which, it is alleged, know nothing of Christ's dignity, and the fourth Gospel. This, it is allowed, does teach it, but is set aside as a product of later theological reflection. It may be shown, however, that, while certain contrasts must be admitted, these are overstrained when held to imply an essentially different view of Christ's Person.

1. *The Synoptic Gospels.*—Interwoven with the picture of Jesus in these Gospels are superhuman traits which no ingenuity of criticism can remove. Jesus is truly human, yet supernatural in a sense and degree which it requires the apostolic doctrine to explain and justify. The two names which are given to Christ in the Gospels attest this—"Son of Man" and "Son of God." (1) The one name affirms His unique relation to humanity. He is true and perfect man. He represents universal humanity. Not "Son of David," or "Son of Abraham" only, but "*the* Son of *Man*." The title may be suggested by Daniel, and have Messianic significance. But as it came from Christ's consciousness (He *alone* uses it) it meant a sense of relation to the race. (2) The other name affirms a like unique relation to God. He is not "Son" only, but "*the* Son" in a peculiar and incommunicable sense (Mw. 11.[27]). He constantly in speech distinguishes His own relation to the Father from that of His disciples. He claimed the title "Son of God" in a sense which the High Priest interpreted as blasphemy (Mw. 26.[63-65]; *cp.* Jn. 1.[49-51], 10.[33-36]). In the baptismal formula He is united as Son with the Father and the Holy Spirit (Mw. 28.[19]).

More particularly, no one now will doubt that in the Synoptic Gospels Jesus is represented (1) as partaker of a true *humanity*. The Gnostic fiction of a phantasmal Christ finds no support in these narratives. Jesus is born of a human mother; grows in wisdom and stature; hungers, thirsts, sleeps, is weary; is sustained by food; suffers pain; endures temptation; sorrows, weeps, rejoices; is moved with indignation; at length dies upon the Cross. A truer man never lived. The tendency in these days is not to question Christ's humanity, but to resolve everything into it. He is not only man, but *perfect* man—the ideal or archetype of humanity.

But (2) into the framework of this picture of one truly human what wonderful traits that *transcend* humanity are continually wrought! Not here and there, in features that might be removed, and leave the general representation intact, but as part of the total picture. Christ is miraculously born—so the only two Gospels that narrate His earthly origin affirm (Mw. 1., 2.; Lk. 1., 2.). He is perfectly sinless. Through His whole life He separates Himself in consciousness from sinners—puts Himself over against them on the side of God as their Saviour. He is the Holy One (Lk. 1.[35]; Mk. 1.[24]). He is announced by the Baptist as the Baptizer with the Holy Spirit (Mw. 3.[11]), and Himself bestows the Spirit (Luke 24.[49]). He represents Himself as the goal and fulfilment of all Old Testament revelation (Mw. 5.[17], 12.[6], 26.[24, 31, 54]; Mk. 9.[12]; Lk. 4.[17-21], 22.[37], 24.[27, 44], &c.). He is the Christ—the Messiah—at once the Founder of the Kingdom of God and Lord over it (Mw. 16.[16-19, 27, 28], 25.[31ff.], &c.). All power and authority have been given Him in heaven and on earth (Mw. 11.[27], 28.[18]). He performs stupendous miracles on nature and on

man—stills the storm, raises the dead. He announces His coming again to judge the world, and proclaims Himself the Judge—the arbiter of the everlasting destinies of men (Mw. 25.[31ff.], &c.). On one supreme occasion He was gloriously transfigured (Mw. 17.[1-8], &c.). His death is voluntary (Mw. 26.[53]), but after His death and burial He rises again from the dead. Can any one affirm that this is the image of One who can be put in a frame of mere humanity? It is not there the Gospels put Him. We have seen that the Son is joined with the Father and the Holy Spirit in the one Name into which we are baptized (Mw. 28.[19]). Not without good reason does Bousset declare that "already the oldest Gospel is written from the standpoint of faith; already for Mark is Jesus not only the Messiah of the Jewish people, but the miraculous eternal Son of God" (*Was wissen wir von Jesus?* p. 54).

2. *The Gospel of John.*—The representation in the Gospel of John is not essentially different, except that the Divine side of Christ's Person, in accordance with the aim of the Gospel (John 20.[31]), is now put in the forefront, and the discourses and miracles are selected with a view to illustrate Christ's Divine Sonship.

(1) The key to the Gospel is given in the prologue. "The Word became flesh" (1.[14]). "The only-begotten Son, who is in the bosom of the Father, He hath declared Him" (v. 18). The "Word" (Logos) who became "flesh" was in the fullest sense *Divine*. "The Word was with God, and the Word was God" (v. 1). He was the Divine agent in creation (v. 3). Stress is laid in various sayings on Christ's pre-existence. He was "before Abraham" (8.[58]). He had glory with the Father before the world was (17.[5, 24]). As in the Synoptics, all authority is given to Him (17.[2]). The chief point of contrast with the Synoptics is that in the latter this clear declaration of pre-existence is wanting. This, however, only proves the fidelity of the Evangelists in recording Christ's utterances. Not one of them but knew and believed that Christ had pre-existed. But they never put this claim in Christ's own mouth. It could not be looked for at a time when Christ had not yet publicly proclaimed His Messiahship, or in discourses and parables addressed to Galilean multitudes. Even in John it occurs only rarely. Yet, as the passage quoted from Bousset shows, it is implied in what the Evangelists *do* say about Jesus. If Christ was Divine, pre-existence follows.

(2) But, again, not less than in the Synoptics is Jesus in John's Gospel truly *human*. "The Word became *flesh*" (1.[14]). He had human needs and wants, experienced human emotions, was tenderly sympathetic, had mental trouble as His hour drew near (12.[27]). It is John who preserves the trait of His being "wearied" at the well (4.[6]), of His "weeping" and "groaning" at the grave of Lazarus (11.[33-38]), of His saying on the cross, "I thirst" (19.[28]). He died a true death, and experienced a true resurrection. Yet through the humanity a Divine glory shone. It was from what John beheld in Him as man that he rose to think of Him as the only-begotten of the Father (1.[14]).

3. *The Book of Acts* agrees with the Gospels in seeing in Jesus One who was perfectly human yet truly Divine. He was "a man approved of God by mighty works, and wonders, and signs which God did by Him" (2.[22]: Peter takes the people here on their own ground); but He had been exalted to be "both Lord and Christ" at God's right hand (vv. 34–36), and had poured forth the Spirit on the Church. He was the ordained "Judge of living and dead" (10.[42], 17.[31]). Only through Him can men be saved (4.[12], 10.[43]).

4. *The Epistles and Revelation.*—(1) The perfect humanity of Jesus is attested or implied continually. Christ was "born of a woman" (Gal. 4.[4]), was "born of the seed of David according to the flesh" (Rm. 1.[3]; 2 Tm. 2.[8]), took flesh and blood (He. 2.[14]), was made in all things, except sin, like unto His brethren (Rm. 8.[3]; He. 2.[17], 4.[15]), endured temptation (He. 2.[18]), prayed "with strong crying and tears," was made perfect through suffering (He. 5.[7-9]). The mark of Antichrist, according to John, was the denial that Jesus had "come in the flesh" (1 J. 4.[2, 3]).

(2) As undeniably is Jesus conceived of in the Epistles of Paul, John, and Peter, the Epistle to the Hebrews, and the Book of Revelation, as a Being truly Divine. "Existing," Paul says, "in the form of God," He "emptied Himself, taking the form of a servant" (Php. 2.[6, 7]). He created all things in heaven and in earth (Col. 1.[16]). All things are "through Him, and unto Him; and He is before all things, and in Him all things consist" (vv. 16, 17). Similarly in Hebrews, "through whom He [God] made the worlds"; "Upholding all things by the word of His power" (1.[2, 3]). In Revelation, He is "the Alpha and Omega," "the first and the last" (1.[8, 17]). Divine worship is ordained to be paid to Him (Php. 2.[9, 10]; 1 P. 3.[22]; He. 1.[6]; Rv. 5.[11-14]). In every Epistle He is conjoined with the Father, sometimes with the Father and the Holy Spirit, as the Source of blessing to the Church. The recurring formula is: "Grace to you and peace from God our Father and the Lord Jesus Christ" (Rm. 1.[7], and generally). *Cp.* the Trinitarian passages (1 Cor. 12.[4-6]; 2 Cor. 13.[14]; 1 P. 1.[2]; Rv. 1.[4, 5]). Theological difficulties as to the union of Divine and human in this one Person have not yet arisen. But that the Son is regarded as at once Divine and human, and this in the most perfect sense, is beyond reasonable question.

III. The questions which the New Testament writers do not yet raise could not but arise for *the later thought of the Church.* How is this union of divinity and humanity in one Person to be construed? The rise of heresy and error—negations or mutilations of the truth on one side or the other (Gnostic denials of the humanity; Ebionitic and Unitarian denials of the divinity; Arian denials of eternity and full Godhead, &c.)—made reflection on and testimony for the complete truth imperative. The problem also was one which, for its own satisfaction, the Church had to consider. Many answers were attempted, but most had to be rejected. Apollinarianism sought to substitute the Divine Logos for the rational soul in Jesus; but this was rightly pronounced a mutilation of the humanity. Nestorianism conceived of the union as a moral "indwelling" of the personal Logos in the human soul of Jesus: this was rejected as a dissolving of the unity of the Person. Eutychianism spoke of a *blending* of the natures, or of an absorption of the human in the Divine; this was repelled as repugnant to the distinctness of the natures. In A.D. 451 the Council of Chalcedon affirmed the unity of the Person of Christ "in two natures," without confusion, conversion, division, or separation, and this doctrine has passed into the creeds of the Greek, Latin, and Protestant Churches.

The Chalcedonian decision states a truth, but leaves the problem of the *how* of the union unresolved. Modern Christologies have too often cut the knot by rejecting the Divine Person, and reverting to a more or less disguised Humanitarianism. Jesus is God-filled man—or even less. Against this the teaching of Scripture, as traced above, the consciousness of the Christian Church, and the need of a *Divine* Saviour for the ends of redemption, unite in protest. A peculiar form of modern Christology is the "Kenotic." On this view the Incarnation meant the laying aside by the Son of God of His Divine glory, attributes, and even consciousness; His abdication for the time of His place and functions in the Godhead; and His being born as a human babe with all the limitations which that state implied. His Divine glory is resumed at the exaltation. Such a renunciation of the attributes of Godhead, however, as this theory supposes, must be pronounced an inconceivability; nor is there anything in Scripture to warrant such a view. The humiliation of Jesus relates only to His earthly manifestation Difficult as the conception may be, there seems to be implied in the Incarnation a twofold state of being, corresponding to Christ's twofold nature as God and Man. As in John: "No one hath ascended into heaven, but He that descended out of heaven, even the Son of Man, who is in heaven" (3.[13]).

The question is frequently raised in modern times: How does the Incarnation affect Christ's human knowledge? On one side there have been those who denied all limitation in Christ's knowledge—all ignorance. On the other side are those who freely impute to Christ not only ignorance of most things, but abundance of error. Neither view can be justified. That Christ was humanly ignorant in spheres that lay beyond His Messianic vocation is implied in what is said of His growth in "wisdom and stature" (Lk. 2.[52]), and indeed in His assumption of a true humanity. Calvin, commenting on Lk. 2.[40], says: "If we do not choose to deny that Christ was made a real man, we ought not to be ashamed to acknowledge that He voluntarily took upon Him everything that is inseparable from human nature." In this he includes ignorance. In one notable case Jesus disclaims knowledge of the time of His own Advent (Mk. 13.[32]). Ignorance, however, does not necessarily imply error. From that it must be held that Christ's mind was free, even as it was from sin.

James Orr.

Lit.: On Messianic prophecies—A. B. Davidson, *OT. Prophecy*, chaps. 18.–20.; Riehm, *Messianic Prophecy;* Orelli, *OT. Prophecy;* on NT. evidence—Denney, *Jesus and the Gospel;* Liddon, *Our Lord's Divinity;* Biblical Theologies of Weiss, Oosterzee, &c.; on Church theories—Orr, *Progress of Dogma;* on Kenotic theories—A. B. Bruce, *The Humiliation of Christ;* on whole subject—Dorner, *Person of Christ.*

CHRISTIAN, a name coined by the Antiochians for the followers of Christ, *c.* A.D. 43 (Ac. 11.[26]). It is used by Agrippa (Ac. 26.[28]), and appears again in 1 P. 4.[16]. Tacitus (*Ann.* xv. 44), and Suetonius (*Nero* 16), use it as a familiar name of Christ's followers. The Jews wd. refrain fm. its use because of the significance attaching to the name "Christ" = "Messiah." If it were a term of contempt, this wd. explain why, at first, it was seldom used by Christians; and not until well into the second Christian cent. do we find them gen. so describing themselves.

CHRONICLES, I. and II. (Heb. *Dibrê hayyāmīm*, "the events of the days," Gr. *paraleipomenon*, "Appendices"). Our English name is derived fm. Jerome, who in the list of OT. Bks. in *Prologus Galeatus* calls this Bk. Chronica; this name has been gen. adopted in European VV., *e.g.* Luther's German and Osterwald's French. Originally it was one bk.; but the unwieldy size of a papyrus roll large enough to contain the whole of C. led, as in the case of Samuel and Kings, to its division. The relation of C. to Ezra and Nehemiah has occasioned some diffc. of opinion. The almost universal opinion of mod. scholars is that Ezra and Nehemiah formed one bk. with C.; on the other hand the early Jewish opinion appears to have sepa-

rated C. from Ezra and Nehemiah; the received LXX, the Psh., Melito of Sardis, and Jerome all separate the bks. The Tlm. (*Baba Bathra*), while assigning the writing of C. to EZRA, separates C. fm. Ezra's own bk. The Apcr. bk. of 1 (3) Esdras begins with 2 Ch. 35., and, going to the end of the bk., contains the whole of the canonical EZRA with the 8th chap. of NEHEMIAH, inserting the episode concerning Truth after the 4th chap. of the canonical Ezra (EZRA and ESDRAS [Apcr.]): a phenomenon wh. seems to indicate that at some point in the evolution of the Canon, C., and at all events a portion of Ezra and Nehemiah, formed one bk. The structure of NEHEMIAH will be considered under EZRA and NEHEMIAH.

Contents.—C. may be regarded as an epitome of the hist. of the world fm. Adam to the Decree of Cyrus restoring the Jews. To the end of chap. 9. we have the genealogies mainly extracted fm. earlier Canonical bks. with notes frequently drawn fm. sources now lost, *e.g.* 1 C. 7.[21, 22]. The writer seems originally to have intended to give a genealogy for each of the Tribes of Israel; if he carried out his plan the portions referring to two have not come down to us. The most noticeable feature is the prominence given to the Tribes of LEVI and JUDAH; to some extent also of BENJAMIN. The Temple stood close to the boundary between Judah and Benjamin, and the function of the Levites was found in the Temple worship. The next portion (1 C. 10.–29.) is occupied with the reign of DAVID. There are many insertions and omissions, condensations and amplifications, wh. make the narr. of C. different fm. that of S. and K.; the purpose of these apparently is to concentrate the reader's attention on the Temple. David's conquest of JERUSALEM, where the Temple was to be, and his making it his Capital; the bringing up of the Ark fm. Kirjath-Jearim first to the house of Obed-Edom, and then to Jerusalem; his foreign conquests, and the treasures of gold and silver wh. he thence acquired and stored up for use in the adornment of the Temple; his desire to build a Temple; his purchase of the threshing-floor of Araunah; his appointment of SOLOMON as his successor; and his directions to him as to the bldg. of the Temple—all prove that this was the point fm. wh. the author considered the hist. of David, and indeed of Isr. The hist. reaches its culmination in the act. of the reign of Solomon, wh. occupies the first 9 chaps. of 2nd C.; all notice of Solomon's declension is omitted, and even his literary activity (1 K. 4.[29-33]); Solomon has an interest for the writer only as the k. who built the Temple. The rest of the bk. exhibits the same characteristics. After REHOBOAM's loss of the Northern Kdm. and the plunder of the Temple by SHISHAK, those ks. are made prominent whose efforts were directed to the reform of worship, or the repair of the Temple. ABIJAH, although not commended in 1 K., is honoured because of the speech assigned to him in wh. he glorifies the Temple and its worship. His son ASA has 3 chaps. devoted to him; his victory over the Ethiopians wh. followed his putting down of idolatry in his kdm. (14.); the further manifestation of his zeal and his great sacrifice (15.); his fall, his taking of the Temple treasures to hire Benhadad's help agst. BAASHA, k. of Isr. (16.). JEHOSHAPHAT has a yet larger space devoted to him because he continued the work of reformation; nevertheless he makes alliance with the wicked house of OMRI, falls into danger and suffers loss on this act. (18.); is rebuked because of it by Jehu, s. of Hanani, and submits (19.); thereafter he gains a great victory over the combined forces of Moab, Ammon, and Mount Seir (20.). The wicked reigns of JEHORAM and AHAZIAH, and the usurpation of ATHALIAH, are more summarily treated. The nar. expands when it relates the hist. of JEHOASH, the Temple child; his being hid, anointed, and proclaimed k. in the Temple (23.); his zeal for the repair of the Temple during the lifetime of JEHOIADA, his preserver; his declension, punishment, and death (24.). AMAZIAH, UZZIAH, and JOTHAM, warlike, and on the whole prosperous ks., are passed over with greater brevity; their activity had little to do with the Temple. Of Uzziah it is recorded that he attempted to desecrate the Temple by usurping the Priest's office and offering incense: but God smote him with leprosy. The evil reign of AHAZ, and the punishments inflicted on him because of his idolatries, occupy chap. 28. As to the reign of HEZEKIAH, the nar. of C., when compared with that in 2 K., is in parts fuller, and in parts more condensed; the parts relating to his reformation of the Temple worship, his celebration of the Passover, are dwelt on at considerable length; while his deliverance fm. Sennacherib, his recovery fm. sickness, the message of the Bab. ambassadors to him, are condensed (29.–32.). Although the reign of Manasseh is the longest of all the ks. whether of Judah or Isr., yet the narration of it occupies only 20 vv., nearly the half of this space being taken up with his captivity, repentance, and consequent efforts at the restoration of the Temple worship, incidents that have no place in the bk. of K. The concluding vv. of chap. 33. suffice for the short and wicked rule of AMON. The reformation of worship and of morals, and the repair of the Temple connected with JOSIAH are expanded fm. the nar. of K.; dwelt on at yet greater length is his Passover. His annexation of the provinces of the N. Kdm. in the confusion that accompanied the fall of the Empire of the Sargonids is passed over without notice (34., 35.). The reigns of the four ks. after the fall of Jrs., and the edict of CYRUS, are related in the space of a score of verses. When we

treat of EZRA we shall find similar prominence given to the Temple. After this summary of its contents, it will be obvious that C. is primarily a hist. of the Temple and its worship, with passing refcs. to contemporary events.

Sources.—The Genealogies in the 1st chap. are apparently taken fm. Gn.; some of those that follow are drawn fm. Ex., Nu., Jo., and S. The other genealogical lists are prob. taken fm. the records preserved by cert. families; that there were such registers is proved by the sons of Barzillai (Ez. 2.[62]; Ne. 7.[64]), who claimed to be Aaronites but were unable to find "their register." Some of the histl. notes, *e.g.* 4.[38-43], 7.[21-23], owe their origin to this source. In the chaps. following the genealogies there are elaborate refcs. to authorities. (1) "The Bk. of the Ks. of Isr. and Judah"; apparently = the "Bk. of the Ks. of Isr.," "The doings of the Ks. of Isr." (2) The bks. of various prophets, *e.g.* "The words of Samuel the Seer," "The words of Nathan the Prophet," and "The words of Gad the Seer" (1 Ch. 29.[29]), "The Story (*midrash*) of the Prophet Iddo" (2 Ch. 13.[22]), &c.; poss., however, all these prophets wrote the annals of their successive times in a condensed shape, each message being in its turn added to the document that is now our "Bks. of Kings." This view is confirmed by 2 Ch. 32.[32], "The rest of the acts of Hezekiah . . . are written in the Vision of Isaiah the Prophet, the s. of Amoz, in the bk. of the Ks. of Judah and Isr.": see also 2 Ch. 20.[34] RV., KINGS I. and II. There are, however, numerous cases where events are recorded of wh. there is no trace in the Bks. of Kings, *e.g.* "the falling away of Asa" (2 Ch. 16.), "Jehoshaphat's victory in the Valley of Berachah" (2 Ch. 20.[1-30]), and "Pekah's victorious expedition into Judah in the reign of Ahaz" (2 Ch. 28.[5-15]); these seem to have been extracted fm. prophetic Lit., although not inserted in our Bks. of Kings. (3) The lists of David's "mighty men," of those that came to him to Ziklag, of the singers, the musicians appointed by David, were prob. drawn fm. official documents. The relation of the Chronicler seems in some points to have been slavish dependence without adequate understanding; in others his modifications have been much greater than mod. historians permit themselves. This is most observable in regard to numbers wh. are increased beyond all reasonable belief. In this case, however, it is prob. we have to do with the *megalomania* of a later Jewish scribe. With regard to C. and most of the *Kĕthubim*, accuracy of transcription was not protected by Synagogue reading.

Historicity.—Putting to the one side the misdirected efforts of the ambitious redactor, we find, as we have already remarked, a slavish dependence on the sources. A well-known proof of this is 1 Ch. 25.[4b], in wh. a portion of a Psalm has accidentally dropped into the genealogy of HEMAN; the Chronicler has split the lines into nine names.

Some of the resulting names are common enough: *e.g.* Hananiah and Hanani; the others, while not occurring elsewhere, can be paralleled in form. This portion of the verse does not appear in the Psh. While in MT. 6 out of the 14 names in this verse are repeated in relating the order of the courses of the singers, in Psh. the names that are doubtful assume a difft. form: *e.g.* Romanti-ezer (MT.) becomes in the Psh. Rûmon; and Joshbekashah (MT.) becomes Eliashib (Psh.). This accidental intrusion does not seem to have been found in the Bab. copies fm. wh. the Psh. was trd. Sometimes when omitting an incident fm. his source the Chronicler quotes words and phrases wh. imply the portion he has omitted: *e.g.* 2 Ch. 10.[15] refers to Ahijah's prophecy, wh. yet is omitted. Some of the documents on wh. the Chronicler relied may not have been contemporary with the events, and some of them may have suffered fm. the hands of interpolators, but he seems to have given us a fairly accurate version of what they recorded. It is not scientific to degrade C. because it opposes the momentarily reigning hypothesis as to Jewish hist., and declare its statements to be "in conflict with the known course of history" (Curtiss, *HDB.*). Some of the events wh. we know only fm. C., and wh. were supposed to be instances of flagrant inaccuracy, *e.g.* the captivity of Manasseh in Bab., have been proved to be at least prob. In the case of Manasseh, the idolater and persecutor, whose iniquities had caused the destruction of Jrs., who was believed to have put Isaiah to death, whose evil reputation appears in unsoftened harshness in the reign of Nero when the Ascension of Isaiah was written, it seems improb., almost imposs., that a writer shd. invent for him a repentance, even if preceded by a captivity. The singular piece of historic accuracy in sending him to "Bab." rather than to Nineveh, when Esar-haddon had been crowned k. of Bab., treating it, along with Nineveh, as the twin capital of his empire, can scarcely be attributed to luck. The case of 2 S. 21.[19], compared with 1 Ch. 20.[5], seems at first sight an obvious effort of the harmoniser, but when the passages are looked at more carefully this does not seem so clear. It is admitted that the passage in S. is corrupt, that *Jaare-oregim*, "forest of weavers," is not a man's name, and that Jair in C. is more prob. In the Psh. the name is given as Malaphzequri, "teacher of weaving," wh. seems an effort to put a sense into the Masoretic name. The *'ahi*, "brother of," of the original document, has been confounded with *'eth*, the sign of the accusative.

C. records the Hist. of the Temple, and of Judah and Jrs. so far as involved in it. Fm. this point of view it may be taken as accurate.

Style.—That the Heb. of C. is relatively late is what mt. be expected in a post-exilic bk.; but this may easily be exaggerated. When we compare C. with Ec. we find far more traces of lateness in the latter bk.; in Ec. we have the short relative so frequent in Talmudic; the *vav conversive* is rarely used. If we apply these tests to C. we find the Chronicler regularly uses the *vav conversive*, and never employs the short relative. Making allowance for the diffc. between prose and poetry, the Heb. of C. has a close resemblance to that of Haggai and the earlier chaps. of Zechariah. Shd. it be said that the Chronicler imitated the earlier and more classic style: agst. this it is to be noted that style, as an indication of a period, was not recognised; the writer of Ec. cd. claim to be Solomon, and have his claim allowed without making any attempt to avoid the peculiarities of his own time.

Date and Author.—Fm. the style, as above noted, C. wd. seem to be nearly contemporary with

Haggai and Zechariah. Agst. this is to be put the fact that in the genealogy of Zerubbabel (1 Ch. 3.[19-24]), Anani, the last name, is of the 6th generation after Zerubbabel; in Ne. 12.[10-11] the priestly genealogy is carried down to Jaddua of the 5th generation; Jos. makes Jaddua contemporary with Alexander the Great, a view that is confirmed by vv. 22f., "the priests to the reign of Darius the Persian"—this "Darius" being, fm. the connection, Darius Codomannus who was overthrown by Alexander. These stages in descent occur only in two genealogies—the priestly, wh. was cert. kept with great care, and the Davidic, wh. was kept prob. with scarcely less care. A copyist who wished to bring the nar. up to date wd. have no difficulty in adding the various names: in both passages there are traces of interpolation. These later members of the genealogies are prob. due to the editor who exaggerated the numbers. Jewish tradition, alike in the Tlm. (*Jw. En.*) and the Apocalyptic 2nd Esdras, points out Ezra as the writer. Everything in the char. of Ezra suits the contents and style of C. Despite the adverse weight of critical opinion, we think that C. was originally written by Ezra, and edited about the time of Alexander the Great. This hypothesis appears to act. for all the phenomena.

CHRONOLOGY, the science of dating events in relation to other events. The earliest system of dating that has come down to us is by the yr. of the reign of the monarch. When people began to have a Calendar, that is before any extant hist., the relation of the regnal yr. to the Calendar became a matter of importance. The most common way was to reckon the first yr. of the k. that during wh. he ascended the throne, even though it mt. be in its last month: this method was genly. adopted. It has obvious disadvantages. The first yr. of one sovereign has been already denoted as the 13th or 14th, or whatever the number mt. be of his predecessor: thus at each change of monarch a yr. was added. Again, when a k. assumed his s. as colleague; it became a matter of doubt whether the regnal yrs. of a monarch who had been colleague with his fr. and survived him, shd. be reckoned fm. the date of his assumption as colleague, or fm. his reign as sole monarch; this is a frequent cause of confusion in the C. of the Bks. of Kings. The Babs. got rid of these difficulties by reckoning the first yr. of a sovereign that wh. began on the New Year after his accession; the portion of the preceding yr. wh. was included in his reign was called "the beginning of his reign"; so 2 K. 25.[27]. If there were colleagueships on the throne during the Bab. supremacy, no trace is left on the contract tables. The Asyr. C., though not reckoned on the Bab. system, is also very precise. The Egyptian methods are less reliable. Whether the various dyns. are to be regarded as all successive, or some of them as contemporaneous, is yet in doubt. When a synchronism can be got, it is clearly a great advantage in chronological investigation. It is esp. advantageous in regard to the C. of the Bible; the Christian Revelation in both Testaments is distinguished fm. every other Lit. claiming to have a Divine origin, in that it claims to be the hist. of a Divine process, related by human agency. While the Divine thought must be present there is also always the possibility of error. Biblical Hist. embraces the two Testaments; there is between the end of the first and the beginning of the second a period of four centuries and a half wh. need be little more than referred to. Fm. the contact with the Greek power every event during that period is brought into relation with the Era of the Seleucids, and through it with the Rm., *ab urbe condita* (AUC.) "fm. the foundation of the City." Neglecting then this intermediate period, there are two series of dates to be considered, the OT. and the NT.; these we take in order.

The Chronology of the Old Testament.—This occupies the period fm. the Creation to the end of the 2nd Governorship of Nehemiah; that is to say, on the received C. of Ussher, fm. B.C. 4004 to B.C. 430. This must be divided into several shorter periods accdg. to the relation in wh. they respectively stand to known external hist. (1) There is what may be called the Prehistoric: fm. the Creation to the Call of Abraham. This period is divided in two by the Flood. Here no events are narrated and no persons named in the sacred Hist. that can be identified in profane. (2) Semi-historic: fm. the Call of Abraham to the Foundation of Solomon's Temple. This period, like the former, is divided into two by an outstanding event—in this case the Exodus. While there are refcs. in the Bible story to events and persons known fm. other sources, there are no corrspdg. refcs. fm. profane hist. to any Biblical person or event. It embraces about a millennium and a quarter; fm., approximately, B.C. 2200 to B.C. 950. (3) Historic: fm. the Foundation of the Temple to the 2nd Governorship of Nehemiah; approximately fm. B.C. 950 to B.C. 430. Regarding this shorter period we have fuller information, and may divide it as follows: (*a*) Fm. the founding of the Temple to the Revolt of the Northern Tribes. (*b*) Fm. the Revolt of the Northern Tribes to the Fall of the House of Omri. (*c*) Fm. the Fall of the House of Omri to the Fall of Samaria. (*d*) Fm. the Fall of Samaria to the Capture of Jrs. by Nebuchadnezzar. (*e*) Fm. the Capture of Jrs. to the Decree of Cyrus. (*f*) Fm. the Decree of Cyrus to that of Darius. (*g*) Fm. that to the 2nd Governorship of Nehemiah, B.C. 430.

(1) **The Prehistoric Period.**—In calling this period prehistoric we do not imply that the events narrated did not happen, or that the persons named

never lived, but that the events have come down to us in a parabolic or mythic form. The questions raised as to the historicity of the Bible nar. here are discussed under BABEL, FALL, FLOOD: we have to do here only with the sequence of events and the time occupied by them. As we have already said, this period falls into two parts.

(*a*) *Fm. the Creation of Adam to the Deluge.* Accdg. to the received C., wh. we owe to Archbishop Ussher, the Creation occurred B.C. 4004. It seems imposs. to evade or deny the evidence wh. goes to show that man has lived upon the earth much longer than 6000 yrs. Even admitting the full force of the arguments wh. mt. enable us to shorten the Egpn. dates by regarding many of the dyns. as contemporary, we cannot place Menes later than about 1000 yrs. anterior to the received date of the Flood. Egpn. hist. did not begin with Menes: there are numerous remains of prehistoric races. Yet further back are we carried by Bab. hist.; at present it seems cert. that Sargon I. was reigning B.C. 3800, when, accdg. to the received C., Adam had 700 yrs. yet to live. Moreover in Sargon's time Bab. appeared to stand at the end of a long civilisation. We cannot in the present condition of kge. estimate precisely the value of the antediluvial records; yet we may note cert. things: many Biblical genealogies are defective in some places, wh. we can so far complete: many more, we have reason to suspect, are incomplete, but have not the means of making the lack good: any number of links may have been dropped out of the antediluvian genealogy. The extreme age ascribed to the patriarchs may be due, as some have thought, to the "month" being then the "year" (Heb. *shěnāh* means primarily "repetition"), *i.e.* the period in wh. the celestial phenomena repeated themselves, tho' of such a mode of reckoning we have no indication. When, however, we compare the Biblical tales of the "beginnings" with those of Egp. and Asyr. we are struck with the moderation of the former. The Biblical genealogy fm. Adam to Noah has come down to us in three forms: the Massoretic (MT.), wh. we have in ordinary English Bibles; the Septuagint (LXX), the Gr. tr. used by the Apostles and the Early Church; this increases the period between the Creation of Adam and the Flood by nearly 600 yrs.; and the Samaritan, in the recension of the Pnt., used by the Samaritan community in Nablous; this shortens the period in question by almost 350 yrs. When we compare the three Genealogies, we find that in regard to the first five terms and the seventh, MT. agrees with Sam. agst. LXX; in the sixth it agrees with LXX agst. Sam.; in regard to the next two all three differ; while in regard to Noah all three are agreed. In this way the balance seems to lie with MT. as most near the original.

At birth of s.—	MT.	LXX.	Sam.
Adam	130	230	130
Seth	105	205	105
Enos	90	190	90
Cainan	70	170	70
Mahalaleel	65	165	65
Jared	162	162	62
Enoch	65	165	65
Methuselah	187	167	67
Lamech	182	188	53
At the Flood—			
Noah	600	600	600
	1656	2242	1307

The reasons that lie behind these variations can only be vaguely conjectured; the desire to lengthen the time between the Creation and the Flood can scarcely act. for the LXX diffcs. as the lengthening is relatively so little.

(*b*) The remarks made in regard to the period before the Flood apply equally to that *between the Flood and the Call of Abraham.* It seems necessary, in the present state of kge., to regard not only the C. of MT., wh. is the shortest, but even that of LXX, the longest, as too short to meet the requirements of archæology. It is the twilight that skirts the historic. Here, as in the antediluvial period, there are three lines of Genealogy, the MT., LXX, Sam.: of these the MT. is much the shortest, and the LXX considerably the longest.

	MT.	LXX.	Sam.
Birth of s. to Shem after the Flood	2	1	2
Age at birth of s.—			
Arphaxad	35	135	135
Cainan	...	130	...
Salah	30	130	130
Eber	34	134	134
Peleg	30	130	130
Reu	32	132	132
Serug	30	130	130
Nahor	29	179	79
Terah	70	70	70
At his call—			
Abraham	75	75	75
	367	1246	1017

Here, as before, in the majority of instances two sets of figs. agree agst. the third. MT. agrees with Sam. in saying that Arphaxad was born "two yrs. after the Flood"—LXX, "in the second yr. after the Flood"; they also agree in omitting the second Cainan inserted by LXX after Arphaxad: in regard to the age of Arphaxad and the five who come after (LXX) Cainan, LXX and Sam. agree agst. MT.; as to the age of Nahor all three differ, while as to that of Terah and of Abraham at his call all three are at one. This leads us to regard Sam. as best representing the primitive text.

For the period before the Flood the MT. reckoning, and for the period after the Flood that of the Sam., are prob. the most reliable. Combining these two we get approximately the duration of the whole period from Adam to the call of Abraham: thus—

	MT.	LXX.	Sam.	Comb. MT. & Sam.
Before Flood .	1656	2242	1307	1656
Till Abraham .	367	1246	1017	1017
	2023	3488	2324	2673

When more of the mounds of Bab. and Pal. are ransacked, the Genealogies of Scrip. may poss. be supplemented, or explained. Till that time comes our attitude shd. be one of suspended judgment, forbearing hypotheses.

(2) **The Semi-historic Period**: fm. the Call of Abraham to the Foundation of the Temple. During this time there are refcs. in the Bible to recognisable historic persons and events, but no corrspdg. refcs. have yet been found in profane records to Biblical chars. or transactions. The Exodus divides this period into two portions of nearly equal length.

(*a*) *The Call of Abraham.* If we may regard the identn. of Amraphel with Ḥammurabi as proved, the Call of Abraham may be dated approximately B.C. 2200.

We may not assume absolute accuracy for the Chronological estimates of Nabunahid; dyns. may have been contemporary wh. he regarded as successive; links may have been left out or inserted; we cannot tell.

Fm. the Call of Abraham to the birth of Isaac was 25 yrs. (Gn. 17.[17]); Isaac was 60 yrs. old at the birth of Jacob and Esau (Gn. 25.[26]); and Jacob was 130 yrs. old when he went down to Egp. Of these numbers the sum is 215 yrs.; wh. wd. make the date of going down into Egp. B.C. 1985, towards the end of the Hyksos period. In Ex. 12.[40] it is said that "the sojourning of the Children of Isr. who dwelt in Egp. was 430 yrs." The nat. meaning is that this covered the residence of the people of Isr. in Egp.: not the whole period fm. the Call of Abraham to the Exodus. This wd. place the Exodus in the most flourishing period of Egpn. hist.; the period made illustrious by the reigns of the three Thothmes and of Queen Hatasu. An event such as the escape of the children of Isr. was not one to be chronicled on the walls of temples. The age of Ḥammurabi has only been approximately fixed and may be even a couple of cents. later. On the other hand, Egpn. Chronology is very uncert. The oppression and the Exodus may have occurred a cent. later than the date given above. Jos. in his quotation fm. Manetho indicates his belief that the Exodus took place during the reign of Tuthmosis (Thothmes): he prob. had some traditional reason for this identn. If the *Ḥabiri* of the Tel-el-Amarna tablets are to be identd. with the "Hebrews" we have another fact confirmatory of the above suggn. The oppression is commonly dated under Rameses II., and the Exodus under his s. and successor Menephtha. The recently discovered inscription of Menephtha seems to imply that the Isrs. were already in Canaan. Moreover it makes the stay of Isr. in Egp. too long, and does not leave time for the 480 yrs. wh. elapsed (1 K. 6.[1]) between the Exodus and the Foundation of the Temple. That Rameses in his campaign agst. the Hittites did not encounter the Isr. is explicable by the fact that he passed through the territory of the Phil.

(*b*) The period *fm. the Exodus to the founding of the Temple* was 480 yrs. (1 K. 6.[1]); there seems no more reason to assume that Solomon was inaccurate, than to regard Nabunahid as necessarily accurate in the far longer time he considered to have elapsed between himself and Naram-Sin. The LXX has 440 yrs., due poss. to the attraction of the two "4s." That Jos. makes the period 582 yrs. is of little value, as he has merely summed up the numbers given in the bk. of Judges; numbers that are suspicious by the frequent recurrence of "40 yrs.," and the possibility that several of the Judges were contemporaries. The Solomonic number may be regarded as confirmed by the argument of Jephtha (Jg. 11.[26]) that Isr. had enjoyed 300 yrs. of undisturbed possession of the Trans-Jordanic territory in his day. This wd. leave 180 yrs. to be distributed among the Judges who succeeded Jephtha and the reigns of Saul and David. No note of events affording synchronisms occur in Jg., unless Chushan-Rishathaim can be identd. The suggn. of Dr. Sayce (*HCM.*) that he was a chief of the Mitanni who assailed Egp. and were driven back by Rameses III. is worthy of consideration; poss., however, too late. He may have been one of the kings of the Ḥatti with whom so many of the Egpn. kings were in conflict. We may fix the end of this period—the founding of the Temple—not earlier than half a cent. before B.C. 1000, nor later than half a cent. after, say B.C. 950.

(3) **The Historic Period**: fm. the Foundation of the Temple to the 2nd Governorship of Nehemiah; fm. approximately B.C. 950 to approximately B.C. 435, when Artaxerxes Longimanus died. This period may be divided as follows: (*a*) The rest of the reign of Solomon and the Revolt of Ten Tribes. (*b*) Fm. the Revolt to the Fall of the House of Omri. (*c*) Fm. the Fall of the House of Omri to the Fall of Samaria. (*d*) Fm. the Fall of Samaria to that of Jrs. (*e*) The Bab. Captivity to the Decree of Cyrus. (*f*) Fm. that to the Decree of Darius. (*g*) Fm. the Decree of Darius to Nehemiah's second appointment as Governor.

(*a*) Taking the date of the Foundation of the Temple as B.C. 950, the Revolt may be placed about B.C. 910. This occurred while Shishak (Sheshonk) was k. of Egp.; but this synchronism, though confirmed by Egpn. annals, does not much assist Biblical C.

(*b*) The presence of Ahab at the battle of Karkar

(B.C. 854) makes one date fairly definite; it will place the Fall of the House of Omri between B.C. 850 and B.C. 840. The sum of the reigns of the kings of Isr. during this period is 98 yrs.; that of the kings of Judah is 95 yrs:—

Kings of Judah.			Kings of Israel.		
Rehoboam	reigned	17 yrs.	Jeroboam	reigned	22 yrs.
Abijah	,,	3 ,,	Nadab	,,	2 ,,
Asa	,,	41 ,,	Baasha	,,	24 ,,
Jehoshaphat	,,	25 ,,	Elah	,,	2 ,,
Jehoram	,,	8 ,,	Omri	,,	12 ,,
Ahaziah	,,	1 ,,	Ahab	,,	22 ,,
			Ahaziah	,,	2 ,,
			Jehoram	,,	12 ,,
		95			98

Fm. these fall to be deducted five yrs. fm. the reigns of the Davidic kings, and eight yrs. fm. the reigns of the Northern kings, to compensate for the yrs. reckoned twice at each accession to the throne. Moreover, there are cases of co-regency: among the kings of Judah one is clearly noted. Jehoram was colleague with his fr. at all events two yrs. before his death (2 K. 8.[16]); very prob. also, for a yet longer time, Jehoshaphat was the colleague of Asa his fr. The same thing appears to have occurred in the kdm. of Isr.

(*c*) The period fm. the Fall of the House of Omri to Capture of Samaria by Sargon is clearly defined by the dates given in the Asyr. gypsum slabs. We learn that Jehu paid tribute to Shalmaneser II. in B.C. 842; this wd. prob. be done immediately on his usurping the throne. Samaria was taken by Sargon B.C. 722; but some have thought (Fotheringham, *Chronology of the Old Testament*, p. 72) that the overthrow of the Northern kdm. occurred 11 yrs. later, and that what took place in 722 was the deposition of Pekah. It is cert. that in 711 Sargon sent an expedition agst. the Phil. (Is. 20.[1]), and poss. then he deposed Hoshea. The sum of the reigns of the kings of Isr. fm. the accession of Jehu to the deposition of Hoshea is 143 yrs., while that of the kings of Judah is 164 yrs.

Kings of Israel.			Kings of Judah.		
Jehu	reigned	28 yrs.	Athaliah	reigned	6 yrs.
Jehoahaz	,,	17 ,,	Jehoash	,,	40 ,,
Jehoash	,,	16 ,,	Amaziah	,,	29 ,,
Jeroboam	,,	41 ,,	Azariah	,,	52 ,,
Menahem	,,	10 ,,	Jotham	,,	16 ,,
Pekahiah	,,	2 ,,	Ahaz	,,	16 ,,
Pekah	,,	20 ,,	Hezekiah	,,	5* ,,
Hoshea	,,	9 ,,			
		143			164

The older Chronologers tried to harmonise these totals by inserting "*interregna*" in the Northern list; it is now seen that even the sum of Northern reigns is too long by 10 or 20 yrs. The difficulty must be met by supposing "co-regencies."

(*d*) The sum of the reigns of the kings of Judah, fm. the Capture of Samaria to that of Jrs., is 134 yrs.; accdg. to the Bab. reckoning the period fm. 722 to 586 (the date of the capture of Jrs.) is 136 yrs.; fm. 711 it is 125 yrs. On neither hypothesis is the discrepancy great.

* When Samaria was taken.

(*e*) The period fm. the Fall of Jrs. to the Decree of Cyrus is clearly marked; fm. B.C. 586 to 538 is 48 yrs. The events narrated in bk. of Daniel, and the favour shown by Evil-Merodach to Jehoiachin (Jeconiah, 2 K. 25.[27-30]), are the only things recorded.

(*f*) The Decree of Cyrus seems to have been taken advantage of only to a very limited extent; if "Ahasuerus" of Ez. 4.[6] is Cambyses, and Artaxerxes of 4.[7] is Smerdis the Mede, we have a reason for this. The Decree of Darius Hystaspis, B.C. 520, marked a renewal of Jewish activity.

(*g*) The period fm. the Decree of Darius to the death of Artaxerxes Longimanus embraces the bks. of Ezra, Nehemiah, and Esther. It has an importance in the hist. of the Canon, as Jos. declares in his treatise agst. Apion, that one of the marks of a bk. received into the Canon was that it had been written before the death of Artaxerxes Longimanus.

In Nehemiah 12.[11, 22], there is mention of the High-priest Jaddua, a contemporary of Alexander the Great, and of "Darius the Persian," presumably Darius Codomannus, who was overthrown by Alexander. As, however, no events are recorded during the period between the death of Artaxerxes and the date implied by these refcs. we cannot reckon it into OT. Chronology.

The C. of the inter-Biblical period will be considered under the various bks. of the Apocrypha.

The Chronology of the New Testament.—This is divisible into the C. of the GOSPELS, and that of the ACTS. The majority of the critical dates will be discussed under JESUS CHRIST and PAUL; in the present article we shall only indicate general conclusions.

(*a*) **The C. of the Gospels.**—In regard to this part of NT. C. there are three dates of primary importance: (1) That of the Nativity; (2) that of our Lord's entrance upon His ministry; (3) that of His Crucifixion.

(1) **The Nativity.**—The Talmudic date wh. wd. make our Lord's visit to Egp. take place during the persecution inflicted on the Pharisees by Alexander Jannæus, our Lord being then a young man, may be dismissed without discussion. Almost as untenable is the date advocated by Bunsen (*Chronology of the Bible*, p. 78), B.C. 15. This idea is founded on the statement of Irenæus, that our Lord entered on His ministry when He was between 40 and 50 yrs. of age; and the shout of the multitude (Jn. 8.[57]), "Thou art not yet 50 yrs. old, and hast thou seen Abraham?" It involves the tossing out of doors the Gospel of Luke as a historical authority, in favour of the statements of Irenæus, who wrote

more than a cent. after Luke, and of the jibe of the Jewish mob. As imposs. is the date assumed by Dionysius Exiguus as the first of our Era; the Gospels of Matthew and Luke unite in placing the Birth of our Lord in the reign of Herod the k.; but accdg. to the Dionysian date Herod was already four yrs. dead. The commonly received date—B.C. 4—implies that the Nativity occurred in the December immediately preceding Herod's death, a date rendered imposs. by the prolonged char. of his last illness, and his apparently perfect health at the time of the visit of the Wise Men. A number of lines converge on 6 or 7 B.C.; Lewin (*Fasti Sacri*), Turner (*HDB.*), Ramsay (*Was Christ born in Bethlehem*) agree in this date. Singularly Kepler was led to this date fm. astronomical reasons; he found that three of the planets—Saturn, Jupiter, and Mars—were in conjunction in the constellation Pisces in the yr. B.C. 6. The synchronism of the death of a s. or sons of Herod, as noted by Macrobius, points to the same date. The date of the "enrolment" ("taxing") under Quirinius ("Cyrenius"), referred to by Luke (2.[1]), seems on Professor Ramsay's showing to have, in all probability, taken place in one or other of these years. The one chronological statement that seriously conflicts with this is Jn. 2.[20], "40 and 6 yrs. was this temple in bldg."; if this dialogue took place at the very beginning of our Lord's ministry, and if Luke's "about 30 yrs. of age" is to be taken as a Gr. way of saying that this was His precise age (Ramsay, *Was Christ born in Bethlehem?* p. 197), it seems difficult to place the birth of our Lord earlier than B.C. 4. It mt., however, be the second yr. of our Lord's ministry, and if "40 and 6 yrs" meant, as in Jewish reckoning they mt., little if at all more than 45 yrs., we arrive at the earlier date above mentioned.

It may be observed before passing to other matters that the 25th of December cannot be the true anniversary of the Nativity, as it is between the beginning of May and the end of October that shepherds in the East are with the flocks at night. The ingenious calculations of Lewin make the beginning of August a not improbable date.

(2) **The Beginning of the Ministry.**—Our Lord's ministry began with His baptism, and this seems to have occurred early in the Baptist's Mission. The determinants of date in Lk. 3.[1] may be held as applying directly to our Lord's Mission; the Mission of the Baptist and its char. are thus another note of time. What precisely is meant by "the 15th yr. of the reign (hegemony) of Tiberius Cesar" is a question of some difficulty; the choice lies between "the 15th yr." after the death of Augustus, and "the 15th yr." after Augustus had transferred to Tiberius the supreme command in the Eastern provinces. If the former is preferred, then our Lord's Baptism took place in the beginning of A.D. 29; if the latter, then the Baptism must be dated A.D. 26. Of these dates Lewin prefers the former, and Ramsay the latter, while Turner, taking the notes of time in Lk. 3.[1] as applying to the preaching of John, wd. date the opening of the Ministry A.D. 27. The determination of these depend to some extent on the date to be assigned to the Crucifixion.

(3) **The Crucifixion.**—As, in the light of John's Gospel, the length of the Ministry must be three yrs., the possible dates are 29, 30, 33. Here the day of the week on wh. our Lord was crucified is of some importance; tradition has practically without variation declared that it was a Friday—a tradition wh. has the support of the *Didache;* yet there are several considerations wh. throw doubt on this. (1) Our Lord's definite statement (Mw. 12.[40]), "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." If He had been crucified on Friday, although He had been a portion of three *days* in the grave when He rose again, He had only been two *nights.* (2) When Joseph of Arimathæa went to Pilate to beg the body of Jesus, the sun having set, and so a new day begun, that day is called "the preparation," *i.e.* Friday (Mk. 15.[42,43]). (3) At "the ninth hour," within three hours of sunset and Sabbath, our Lord cried out, "Eloi, Eloi, lama sabachthani"; there is too little time, even if we deny the correctness of the last argument, for the transaction of all that was done. (4) Maimonides declares (*yad ha-Ḥazakah*) that the Jewish Calendar is so arranged that the Passover cd. not happen on the third, fourth, or sixth days of the week. (For further development of this, *see* Westcott's *Introd. to the Study of the Gospels*, p. 348; Gall, *Good Friday, a Chronological Mistake.*) These reasons seem very cogent; the main difficulty is the early tradition that Friday was the day of the Crucifixion. As the Jewish state was overthrown A.D. 70, and the Church became more and more essentially Gentile, the Jewish mode of reckoning the day fm. sunset to sunset wd. fall into forgetfulness; hence prob. the mistake. If this is correct it wd. seem that our Lord's crucifixion took place on the day preceding the "Preparation" of the Passover, A.D. 30.

(*b*) **The C. of Acts.**—The first important date is that of the conversion of St. Paul. There appears little reason to doubt the accuracy of the date assigned by Lewin (*Fasti Sacri*, p. 253), A.D. 37. The fact that Aretas had possession of Damascus fixes it between A.D. 34 and A.D. 40. The evidently slackened condition of Rm. authority, as evidenced by the murder of Stephen, points to the yr. of Tiberius' death, and the accession of Caligula. The conclusion of the Acts, when Paul had already "dwelt two whole yrs. in his own hired house," may

be placed at A.D. 61; his release may have occurred the following yr. The Pastoral Epp., except 2 Tm., were written during this season of regained freedom. Paul's second arrest was prob. in A.D. 65; in prison he wrote 2 Tm. Prob. his martyrdom may be dated in that same yr.

Although the dates of the publication of the later books of the NT. are important, they belong more to Biblical Criticism than to Chronology: the dates of the FOURTH GOSPEL, of HEBREWS, and 2ND PETER will be considered under these headings.

CHRYSOLITE (Rv. 21.[20]), prob. the Oriental Topaz. *See* BERYL.

CHRYSOPRASUS (Rv. 21.[20]), prob. a leek-green variety of AGATE.

CHURCH. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah, for flesh and blood hath not revealed it unto thee, but My Father wh. is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail agst. it; and I will give unto thee the keys of the kdm. of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." The words of Jesus embodied in this incident form the fundamental statement of Scrip. on the subj. of the Church. The very difficulty and obscurity of some of the clauses are guarantees of truth; and the scene in wh. they occur was so critical in the life of our Lord that the record of it was sure to be faithfully retained in the memory of the Twelve. Apart, however, fm. diffcs. of interpretation, the intention of Jesus to found a Church on earth is unmistakably intimated; and He prophesies that it will last till the end of time. Jesus was not merely a teacher, who breathed into human existence a new spirit, destined to refresh and sweeten society: He was at the same time a founder, who appreciated the virtue of positive institutions, and He not only set agoing an incomparable influence, but provided the channel in wh. it shd. flow fm. land to land and fm. generation to generation.

Jesus Himself made use of the word in only one other recorded instance, to wh. allusion will be made below; but it occurs more than a hundred times between Acts and Revelation. There can be no doubt that it was introduced into the NT. fm. the Old, where, in the LXX, it is the word for "congregation," as in classical Greek it was the name for a public meeting. It ought not to be forgotten that, in its true conception and essence, the Church existed even before the commencement of the Christian era; as is indicated in the words of the Scots Confession of 1560: "We maist constantlie belief, that God preservit, instructit, multipleit, honourit, decoirit, and from death callit to lyfe His Kirk in all aiges, fra Adam till the cumming of Chryst Jesus in the flesche."

Though the adjective "ecclesiastical" is directly derived fm. the NT. noun, our own word "church" has a difft. origin, being fm. a Gr. adj., wh. means "belonging to the Lord," and is applied in 1 Cor. 11. to the Lord's Supper, and in Rv. 1. to the Lord's day. It no doubt, therefore, designates the Church as the Lord's house. Whatever, however, be the form of this term, no proof is required to bring home to any mind the place it holds in the hist. and lit. of the mod. world. It is obviously one of the great words of mankind, the sound of wh. has gone forth to the ends of the earth. It has been continually on the lips of the nations wh. have been foremost in the progress of the past; and, as new peoples emerge into the light of hist., they learn to repeat it. To a third part of the human race it is a term familiar yet sacred. Every utterance of it, however, echoes back to its pronouncement by Jesus at Cæsarea Philippi; and all the omens conspire to prove that the prophecy in wh. the word was embodied is destined to a still more universal fulfilment. On the rock, wh. is neither Peter apart fm. his testimony nor his testimony apart fm. Peter, and can be Peter only because he was built on Him who is the chief corner-stone, on wh. were built all the apostles, so that the Church may be said to be built on them all—on this rock has the edifice of wh. Jesus prophesied been rising fm. age to age; and it is no ruin or antiquarian relic, but a structure still attracting the very ablest hands, to rear it up to the measure of the dimensions of the Founder's plan.

In the great saying of our Lord on this subj. quoted above, the Church seems to comprehend the true Christians of all countries and all ages, and to be, therefore, to a large extent invisible, for many included in it have passed into the unseen, and many more are yet unborn. In other places, as *e.g.* Rm. 16.[23], where Paul calls Gaius "mine host and of the whole C.," it seems to include all the members of the Christian body at any time visible on the earth. A third undeniable meaning is where it denotes a single Christian congregation, the most obvious indication of this being the frequent use of the word in the plural. Whether, between these two last-quoted meanings, it ever, when used in the singular, denotes jointly all the churches of a city or country, is a question in wh. more is involved than may at first meet the eye; for the assumption that a number of congregations are spoken of as one C. is one of the favourite arguments of those who hold that in the NT. there is evidence of a central authority extending its power over a plurality of congregations. Congregationalists hold, on the contrary, that there is no indubitable proof of this,

their minds being led to favour this view, as they believe the single congregation to be not only the unit but the limit of ecclesiastical authority. While some Congregationalists, indeed, allow to neighbouring congregations a cert. amount of control, and ordain elders in the individual C., and all recognise an ordained ministry, the keener advocates of the Congregationalist principle reject all interference fm. without with either creed or practice, and consider the congregation itself, in public meeting assembled, to be competent for the functions usly. handed over to office-bearers in other communions. Organisation, in short, is reduced to a minimum, its multiplication being regarded as an obstacle, instead of a help, and as a waste of men and means. At the opposite extreme fm. this stands the Romish C., in wh. organisation reaches the maximum, developing, fm. the Pope downwards, through numerous degrees into an extensive hierarchy. In the Anglican C. likewise the organisation is tolerably elaborate, there being many officials of various names. In this respect Presbyterianism comes in between Prelacy on the one hand and Congregationalism on the other. It looks on two offices only as essential—those of elder and deacon—but it holds that congregations ought to be combined in cities, provinces, and countries, and ruled by an authority representative of the several parts.

Such are the three forms of organisation wh. have historically manifested themselves; and each of them has, at some time or other, not only been found in the Scrips. but believed to be of Divine obligation to the exclusion of every other form. This is still the position of the C. of Rome in regard to its own organisation; and many Anglicans hold at least the threefold order of bishops, elders, and deacons to be essential to the existence of a true C. In the greatest book on the subj., however, that has ever issued fm. this communion, Hooker's *Ecclesiastical Polity*, the opposite view is taken—that, while the organisation of the author's own C. can be defended as Scripl. and seemly, no stereotyped form of organisation is essential to a Church's existence; and a view akin to this, as to their several denominations, will prob. be increasingly held by the wise. As, three hundred yrs. ago, the Divine right of kings was devoutly believed in, and the members of a single family were supposed to have a claim to the crown derived directly fm. heaven, but we now know that there may be good government under difft. types of supreme authority, and that it is infinitely more vital that a nation shd. be well governed than that any particular dyn. shd. be kept upon the throne, so the first question about the C. is not what number or kind of officials it requires, but what kind of service it is intended to render to God and to man. The old political philosophy thought and spoke as if the people existed for the kings, instead of the kings for the people; and, similarly, in theology, theories about the clergy, their places, powers, and privileges, have been built up without refc. to either the plans of God or the utilities of mankind.

Of like nature are the discussions on the subj. of the C. usly. to be found in books of Catholic theology. As a rule, these resolve themselves into the specification of cert. marks of the true C., such as that it must be visible, undivided, holy, apostolic, catholic, and infallible; and then the question is raised, wh. of all the bodies professing to be the C. of Christ exhibits these qualities. The argument is managed as if the quest of the true C. were the one supreme concern of the human soul; and, while all other bodies are depreciated, the most extravagant claims are advanced on behalf of the C. of Rome. But it is only on the ignorant that this style of assumption can tell. In the same way, if Protestants modestly hesitate to take to themselves the great promise about the gift of the keys of the kdm. of heaven, or wonder what the Saviour can have meant by promising to mortals that what they bound on earth shd. be bound in heaven, and that what they mt. loose on earth shd. be loosed in heaven, Romanist interpreters have no hesitation in appropriating these words, in their crassest forms, for their C. and her officials; but they forget that, whatever binding and loosing may mean, there is nothing more notorious than that in cases innumerable, what the C. of Rome has bound and what it has loosed cd. not have been ratified by any authority that was wise, charitable, or just.

The true way of arriving at satisfactory views on this subj. is to inquire first for what purpose the C. exists, and then to ask what its functions must be, in order that this purpose may be best realised.

The purpose for wh. the C. exists is not difficult to define; for it is implied in the NT. name. The Gr. word is derived fm. two others, the one of wh. means "out" and the other "call"; and the C. exists for the purpose of calling out of the world a people to be the Lord's. It will be remembered how this idea was impressed on what the late Dean Stanley calls the first chapter in Church History—though it was not really the first—the call of Abraham. In our Lord's farewell addresses and high-priestly prayer, when the development of His C. was uppermost in His mind, the Twelve are spoken of as those chosen by Him out of the world; and no description of the new society of wh. He is the Founder is more characteristic than that in 1 P. 2.[9]: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye shd. show forth the praises of Him who hath called you out of darkness into His marvellous light." Christian hope may, indeed, anticipate a time when the limits of the C. of Christ will be identl. with those of the

human race; but, even after that, there will be a separation, and the C. triumphant will consist of a multitude "redeemed fm. among men." The C. has to seek out those whom Jesus spoke of as given to Him by the Father; so that her work is a continuation of His own; for He came to seek and to save that wh. was lost. The same work is, in Scrip., specially ascribed to the Holy Spirit, who may be said to take it up at the point at wh. the Son of God left it; and few names ever given to the C. have been more felicitous than that of Dorner, when, in his great dogmatic work, he terms it "the kdm. of the Holy Ghost."

This primary obj., then, for wh. the C. exists determines its functions. Of these the first may be called Evangelisation. The very first duty of the C. is to make the Gospel known to those who are ignorant of it, or who are ignoring it as completely as if they were ignorant of it. The desire of the risen Saviour was the preaching of His name to all nations; and those who, like Paul, went forth at once to do this were acting most in accordance with the mind of Christ. Sometimes, in the course of subsequent ages, the primacy of this function has been forgotten; but, on the whole, the christianisation of the heathen has paused but seldom for any length of time, and in our day, at all events, the missionary enthusiasm has so captured the imagination that multitudes of the young are dreaming of the conversion of the world in a single generation. Of course the successful accomplishment of this work implies a variety of means and methods, the science of wh. is part of the C.'s responsibility. Foremost among methods is perhaps the translation and circulation of the Holy Scriptures; and this is going on in hundreds of langs.

Next to evangelisation comes what may be called Catechisation, or the instruction of the young. This might, indeed, be included amongst missionary methods; but it is so important as to deserve mention by itself. The training of catechumens was one of the most prominent features of early Christianity in its purest days, and it is equally prominent in mod. missionary enterprise. Catechisation, however, must always be one of the principal cares of the C. in its most organised form likewise; and it includes the place of relg. both in day schools and Sunday schools. The name itself suggs. the composition of catechisms, in wh. the essence of the Scrips. is expressed in forms easily apprehensible by youthful minds; and catechisms naturally expand into creeds, wh. may be employed for the same purpose for the benefit of the more mature, though they serve other ends besides, to wh. refc. may be made further on.

The Worship of God wd., no doubt, be placed by many first among the functions of the C.; and, if here it is put in the third place, because it is for those who have been already evangelised and catechised, this is with no intention of disparaging it. Public worship is not, indeed, an exclusively Christian act: it has belonged to all relgs. under the sun; and this may be the reason why at this point Christianity has oftener relapsed into pagan practices than at any other. But the worship of Him who is a Spirit in spt. and in truth is one of the supreme functions of the C., and it requires vigilant cultivation. Prayer and praise are its most obvious elements; but each of these involves the expenditure of care and wisdom in the accumulation of materials and their artistic employment. The art of architecture has to be called into use by all denominations wh. erect places of worship; and all employ the other arts as well, more or less, whether or not they consciously and on principle apply art to the service of relg. But the most distinctive elements of Christian worship are the sacraments. These go back for their authority to Christ Himself; and, although their importance has been often exaggerated in a manner for wh. there is no justification either in the words of the Lord or the other refcs. to them in the NT., yet they will always be cherished by true members of the Ch., and it will always be one of the standing duties of the C. to determine how they may best be administered for edification.

Preaching is a part of public worship, but it is such an important function of the C. as to deserve mention by itself. While the other parts of worship are directed towards those who have already been evangelised and catechised, preaching includes the evangelisation of those without as well as the edification of those within; for amongst those who are outwardly within the C. there are multitudes in whom the Word of the kdm. has taken no independent root; and nothing cd. be either more untrue to the facts of the case or more detrimental to the best interests of the C. than to preach exclusively, as some have proposed, to those already evangelised. Preaching, though practised also in some other relgs., such as the Mohammedan, holds a unique place in Christian worship. It was the main feature of the ministry of both our Lord and the apostles, express attention being drawn in Scrip. to the precedence given to it before sacraments; for "Jesus Himself baptized not, but His disciples," and St. Paul said: "Christ sent me not to baptize but to preach the gospel." Our religion is not solely or principally one of emotions—it is founded on truth; it believes in the power of conviction to form the char. and to produce action in harmony with itself; and this is why the setting forth of the truth as it is in Jesus must always be the principal business of the C. in the world.

Along with preaching goes Pastoration. Through preaching the flock as a whole is fed; but the sheep

have likewise to be shepherded one by one, and special care has to be bestowed upon the wandering, the suffering, the sinning. Even the stern processes of discipline cannot be spared. Jesus mt. indeed be supposed, in the parable of the wheat and the tares, to forbid all exclusion; but this impression is corrected by the only other passage, besides the one quoted at the commencement of this article, in wh. Jesus mentions the C. by name (Mw. 18.[15-18]), and in the Epp. to the Corinthians the most unmistakable instructions are given for the application of discipline to scandalous members of the C. The unrebuked presence of such within the Christian communion is an offence to the earnest disciples of Christ; where it is tolerated on a large scale there will always be a disposition to leave the C. and set up a purer communion; and, though this may be called schism, the blame may lie not on the seceding but the remanent body.

Such are the principal functions of the C.; and the aim of them all is to call out of human society a peculiar people, to be justified and sanctified, till they are ready to be transferred to a better world, where they will reign as ks. and priests unto God for ever. But it is to be carefully noted that all these are functions of the C. itself, not of the clergy. The entire task rests upon the body as a whole, and on every member in particular. It is, however, poss. that, for the efficient fulfilment of this immense task, the C. may require functionaries, *i.e.* members to whom cert. portions of the work are specially entrusted, or who may be called on to give up their secular occupations and devote their whole time and strength to the service. The selection and consecration of such may be designated Ordination; and this is the last function of the C. to be specified. The C. has the power, derived fm. God, to ordain as many officials of as many kinds as she may require for the fulfilment of all her legitimate functions, under the guidance of the Scriptures. In the 6th chapter of Acts we have the fullest report in the NT. of the ordination of office-bearers; and, in this case, these were elected by the members fm. among themselves, and then consecrated by prayer and the laying on of the apostles' hands; popular election by the membership being thus combined with the dignity of ordination by those already in office. Timothy wd. seem to have been designated for office by the prophets of the C. in wh. his ordination took place, and then to have been ordained by the elders with St. Paul at their head (1 Tm. 4.[14]; 2 Tm. 1.[6]). The essential principle is that office-bearers are fm. the C., wh. has the power of producing them through the indwelling of the Holy Spirit. Intelligent members of the C. recognise that few objs. are more deserving of their solicitude than the training of those about to enter the ministry; and they will often have on their lips the prayer enjoined by the Saviour Himself: "The harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

If nothing is to be allowed to come between the C. and her work, still less must anything be allowed to come between her and her Lord. The Ch. is the bride of Christ, and Christ is the Head of the C. This implies not only that His virtue is in all the true members, but that His authority extends over all the C.'s activities. Fm. Him she must take her instructions, allowing no rival authority to interpose. This gives her the right to defend herself agst. officials of her own who, assuming to themselves the position of lords over God's heritage, attempt to impose laws and observances of their own devising, in opposition to the prescriptions of the Word. The adult conscience, in such cases, is able and bound to ascertain the will of Christ for itself, and, having done so, to adhere to it. It has been by means of the same consciousness of loyalty to her living Lord that the C. has been able to resist the encroachments of the State; for, when the commands of the State have contradicted those of Christ, she has felt entitled to disobey them, in obedience to a previous responsibility. The relations of C. and State have, indeed, had a long and extraordinary hist. wh. is not yet complete. At first the State persecuted the C., forbidding its subjs. to worship God as the C. prescribed. Then, in the beginning of the fourth cent., under the reign of Constantine, the State adopted the C., showering upon it favours of every description. But these blandishments had to be dearly purchased, the Byzantine court assuming to itself extensive rights of control; and this continues to this day in the Eastern Church, where the Czar is virtually Pope. In the West there raged for cents. a mighty struggle between the officials of the C. and those of the State, as to wh. shd. have the upper hand. At the Reformation Protestantism received, in many quarters, the favour of princes, to whom on this act. was accorded far too much control in the Church's affairs, and under this incubus the continental churches are still groaning. But, in Great Britain and America, there has been a growth of freedom, wh. has passed through many phases, but still divides opinion too sharply to be discussed here. All earnest Christians, however, wd. claim the right to obey Christ rather than Cæsar.

JAMES STALKER.

CILICIA, a stretch of country along the S.E. coast of Asia Minor; the W. part, mountainous and rugged, known as "C. aspera," and the E., a rich and fertile plain, as "C. campestris." Its principal city, Tarsus, was the birthplace of Paul (Ac. 22.[3], 23.[34]). The name *Khilakku*, is found in Asyr. inscrs. of the 9th cent. B.C., and still earlier *Krk* (*Klk*). Guthe (*KB.*) suggs. that C. is hidden in the mean-

ingless Heb. *Hēlĕk* (Ek. 27.[11]), and wd. read "the men of Arvad and C." After the fall of the Seleucid empire the Rms. joined C. to the province of Syria, hence in NT. C. and Syria are closely associated (Ac. 15.[23], &c.). Jews were numerous in C. in NT. times (Ac. 6.[9], *cp.* Philo, *Leg. ad Gaium*, 36). Twice at least in later life Paul visited C. (Ac. 9.[30], 15.[41]).

CINNAMON, the inner bark of the *Cinnamomum Zeylonicum*, a species of laurel wh. grows to greatest perfection in SW. Ceylon. It was an ingredient in the holy oil (Ex. 30.[23]), was used as a perfume (Pr. 7.[17]), and is named as part of the merchandise of Bab. (Rv. 18.[13]). Oil of C. is obtained by boiling the fruit. C. was imported into Judea thro' Arabia, and prob. also by the Phœnicians. It brought a high price in anct. times.

CIRCUMCISION. Cutting away the foreskin is a practice anct. and widespread. It is found in places as far apart as Africa, the New Hebrides, and America. It prevailed very early in Egp., whence prob. it spread to Ethiopia and Pal. It is significant that Abraham's C. is placed after his visit to Egp. (Gn. 17.[10], &c., P.). It seems to have been practised by Isr.'s neighbours (Jr. 9.[25]), the Phil. being an exception—a point of reproach to them (1 S. 17.[36], &c.). It is not easy to see exactly what weight attaches to the nar. in Jo. 5.[2ff.] Sound policy wd. be agst. disabling the whole army by this operation, in face of a vigilant enemy. But it is clear that C. is regarded as removing that wh. exposed them to the reproach of the Egpns. (v. 9). Its omission by Moses is represented as bringing him into deadly peril (Ex. 4.[24ff.] P.).

The age at wh. the rite was performed among other peoples shows it to be an initiation into the rights and privileges of manhood, as an adult member of the community. So it is among the Arabs to this day. In many cases it was an essential preliminary to marriage.

In Isr. the rite is in form the same, but it takes a decidedly religious char., and is performed at an earlier age. The idea is not so much membership in the nation, as dedication to the nation's God and protector. The sooner, therefore, the dedication was accomplished the better. The choice of the 8th day seems arbitrary (Lv. 12.[3], &c.). But we may note that on the 8th day animals were deemed fit for offering (Ex. 22.[30], &c.). Every male Isr., children of slaves born in the house, and strangers who desired to be identd. with the community had to be circumcised (Gn. 17.[10ff.]; Ex. 12.[46ff.]).

During the persecution by Antiochus Epiphanes, C. was forbidden (1 M. 1.[48]). While some proved unfaithful (v. 15), many mothers endured the extreme penalty for their fidelity (v. 60).

In later times the name was given at the time of C. (Lk. 1.[59], 2.[21]). At first the rite was performed with knives of flint or glass, wounds with wh. healed more easily than those made with bronze instruments. Steel is now universally employed. For practice of mod. Jews see Schechter, *Studies in Judaism*, 351ff.

The idea of C. is spiritualised in such passages as Dt. 10.[16]; Rm. 2.[29], &c. C. becomes the symbol of willing obedience; uncircumcision, of obstinacy and rebellion agst. God.

A section of the Apostolic Church wished to impose C. on all converts to Christianity, maintaining that only thro' Judaism, whose char. rite was C., cd. men enter the Christian Church. For the attitude of Paul, and the final decision of the Apostolic Council, see Ac. 16.[3], Rm. 4.[10], Gal. 2.[3], Ac. 15.[23ff.]

Lit.: Driver, *Genesis*, 189; Nowack, *HA.*, i. 166ff.; Wellhausen, *Skizzen* by index.

CISTERN. In Pal., where the rainfall is confined to a few months of the yr., and perennial springs are scarce, it has always been necessary to provide for the capture and storage of the rain water. Most houses of any pretensions have a cistern excavated below, in wh. the water is collected fm. the roofs. On the hills, and occasionally by the wayside, Cs. are found, whence by rope and leather bucket water is drawn for flocks or for animals in a caravan. Very large Cs. are sometimes found in the cities, *e.g.* the "Great Sea" under the Temple area in Jrs., with a capacity of 3,000,000 gallons. So also in such fortresses as Machærus and Masada (*Ant.* XIV. xiv. 6; *BJ.* VII. viii. 3, VII. vi. 2), wh. enabled them to hold out agst. a siege. An example may be seen in the old castle above Banias, with steps down to the bottom for cleansing purposes. A fissure in the rock, or a crack in the cement, made the C. useless for water. Then it mt. be used as a prison (Gn. 37.[23]; Jr. 38.[6]), or for storage of grain.

CITIES OF REFUGE. These were 6 in number, 3 on each side of Jordan. On the E., Bezer in the tribe of Reuben, Ramoth-Gilead in Gad, and Golan in the half tribe of Manasseh. On the W., Hebron in Judah, Shechem in Ephraim, and Kedesh in Naphtali. Thither one mt. run who had slain a man unwittingly. If he eluded the Avenger of Blood, and reached the gate of the city, he was sure of asylum until the death of the High Priest, when he went forth without fear. The refuge, however, availed him nothing, if he were proved guilty of wilful murder (Nu. 35. 6; Dt. 19.[2]; Jo. 20.[2]).

CITIZEN. The word embodies an essentially Gr. idea corrspdg. to that of the autonomous city. Gr. C'ship was very restricted; Rm. was more generous in this respect; still even Rm. C'ship, till the time of Caracalla, was given sparingly. Rm. C'ship conveyed great advantages to its possessor: (1) exemption fm. scourging and crucifixion; (2) right of appeal to the Emperor. Paul inherited this rank; his grandfr. may have been a Pompeian captive, manumitted in Rm.; his descts. wd. be Cs. Paul took advantage of this on three occasions (Ac. 16.[37], 22.[25], 25.[11]). It is used meta-

phorically (Eph. 2.[19], " fellow-Cs. with the saints "); also in Php. 1.[27], where AV. has " let your conversation be," the Gr. has *politeuesthe*, "act the citizen." To the Jews the Church was a " kingdom," *basileia tou ouranou ;* when it passed out of Jewry it became an *ekklēsia*—a " city " ; this " city " was in heaven.

CITY. The fear of common danger fm. marauding bands prob. first led men to build their houses together, and organise for mutual protection. The favourite positions were by a river, on the seashore, or a spot easy of defence—*e.g.* Jrs. The Cs. thus resulting were not all walled (Est. 9.[19]), but natly. walls were the rule. These were often of great strength, pierced by gateways, the mighty doors in wh. were opened at sunrise, and closed at sunset (Rv. 21.[25]). Before the gate was a broad place where, in ordinary times, market was held, and justice was dispensed. Provision of a good water supply was of first importance. *See* CISTERN, CONDUIT. The streets (*see* STREET) were narrow and crooked, and, like those in the mod. East, often not in good repair (Is. 10.[6], &c.) ; while cleaning and lighting are new devices. Ideas of sanitation were elementary. Herod the Gt. did, however, build a system of sewers under the streets of Cæsarea (*Ant.* XV. ix. 6). Men of a particular trade were gathered in a street called by their name, *e.g.* " street of the bakers " (Jr. 37.[21], &c.). In mod. oriental Cs. people of various faiths occupy separate quarters ; a Jew is not found in the Moslem qr., nor a Moslem in the Jewish. The C. was of old what it is still, a centre of learning (Is. 47.[10]), of luxury, and wickedness (Is. 5.[11ff.], 28. ; Na. 3.[1ff.]). The more important were " mother Cs." (2 S. 20.[19]), each being the capital of a district ; the smaller towns and vills., being in some respects dependent on it, were called its " daughters " (Nu. 21.[25] ; Heb., &c.). See *Jw. En. s.v.* ; Benzinger, *HA.*, 124ff.

CITY OF DAVID. *See* JERUSALEM.

CITY OF SALT, a city in Judah " in the wilderness " (Jo. 15.[62]), prob. ident. with *Tell el-Milḥ*, an important ruin, 14 miles E. of Beersheba.

CITY OF WATERS, and CITY ROYAL. *See* RABBAH.

CLAUDIA (2 Tm. 4.[21]), a Rm. lady saluted by Paul. The fact that PUDENS is also saluted in the same v. has suggested the ingenious identn. of C. with the " Claudia Rufina " of Mart. xi. 53, who was w. of Aulus Pudens. She was dr. of the British k., Claudius Cogidubnus (Tacitus, *Agric.*, 14).

CLAUDIUS. The 4th Roman Emperor, elevated to the throne by the soldiery on the murder of Caligula. C. reigned fm. A.D. 41 to A.D. 54. The rule of C. was synchronous with the principal part of the Apostle Paul's missionary labours. Wise and liberal measures characterised the administration of C. ; this was fortunate as coinciding with the infancy of the Church. His edict expelling the Jews fm. Rm. brought AQUILA and PRISCILLA in contact with Paul (Ac. 18.[2]). With the prophecy of AGABUS, and its fulfilment in the reign of C., another point of contact is found between him and Christianity. Suetonius (*Claud.* xxv.) informs us that the occasion of the decree expelling the Jews fm. Rome was " that the Jews raised tumults because of Christ (*impulsore Chresto*)." In his private relations C. was unfortunate ; one needs only name his wives, Messalina and Agrippina, and his favourites, Pallas and Narcissus, to recognise this. He was poisoned by Agrippina to make way for her s. Nero.



COIN OF CLAUDIUS NERO

CLAUDIUS LYSIAS, the military tribune commanding the cohort stationed in Jrs. when Paul returned thither. C. L. had purchased Rm. citizenship (Ac. 22.[28]), and represents in his letter to Felix that he saved Paul because he was a Rm. (Ac. 23.[27]).

CLAY was used for bldg. in anct. Egp., Pal., and Mesopotamia, the sun-dried bricks being sufficiently durable in a climate where there was no frost to crumble them. On C. tablets, letters and records of various kinds were impressed. They were then baked in an oven. To these, preserved in the earth for thousands of yrs., we owe much of our kge. of the past. *See* POTTERY. Sometimes the name C. is applied to the trodden mud in the streets (Is. 10.[6], &c., *ḥōmer*, EV. " mire " ; Ps. 18.[42], &c., *ṭīṭ*, EV. " mire "), and to the sediment gathered in the bottom of a pond or well (Ps. 40.[2], &c., " miry C.). In Jn. 9.[6], C. is applied to earth moistened with spittle.

CLEAN (Heb. *ṭahōr*, *bar*, with the corresponding verbs *ṭāhēr*, *bārar*). It is characteristic of the Heb. mind that the first of these roots, and by far the most frequently used, never occurs but in a ceremonial or ethical sense. The 2nd is once used in the ordinary meaning (Pr. 14.[4]), " Where no oxen are the crib is clean." The origin of the distinction cannot be determined with cert. As to " animals " used for food there may have been hygienic reasons ; but the pig is used for food freely by Christians in Syria without any observably bad effects. If it is suggested that as pastoral nomads it was fm. their flocks and herds that the Israelites took the material for their feasts, and what was customary to them soon was regarded as alone suitable, why was the

camel excluded and the antelope included? The distinction prob. arose through consecration, and consequent separation, involving a certain amount of arbitrariness. In regard to persons, *see* UNCLEAN, UNCLEANNESS.

In several passages C. means "quite," and is not represented in the Heb.—*e.g.* Zc. 11.[17], "quite dried up." In NT. *katharos* most generally applies to cleanliness, *e.g.* Mw. 23.[26], "outside C. also."

CLEMENT, a Philippian believer saluted by Paul (Php. 4.[3]). It has been suggd. that this was Clemens Romanus; tho' it has the support of tradition, it is merely a possibility. C. was a common name under the Flavians.

CLEOPAS, CLEOPHAS. *See* BRETHREN OF THE LORD.

CLOKE. *See* DRESS.

CLOUD. Oct. till March is the usual time for Cs. in Pal. Fm. Apl. till Sep. dew-Cs. often form in the morning, but disappear with rising day. A C. in the S.W.—the direction called by the Arabs *bāb esh-shitta*, "the rain gate"—is still the herald of coming storm. The grateful shade and refreshment afforded by the Cs. give them a prominent place in the thought and imagery of the Orient. "Cs. without rain" awaken hopes they cannot fulfil (Ju.[12]; *cp.* Pr. 25.[14]). Their transiency makes them fit images of what is fleeting (Jb. 7.[9], &c.). The C. is the visible symbol of God's presence—*e.g.* in the PILLAR OF C., wh. cast a shadow by day, and glowed with light in the darkness (Ex. 33.[9], &c.). Cs. formed as it were the veil of the Divine Majesty on Sinai (Ex. 19.[16], &c.). Cs. are the habitation of J″. (Ps. 97.[2], &c.). Fm. the C. God speaks on the Mt. of Transfiguration (Mw. 17.[5], &c.). A C. received Jesus as He ascended (Ac. 1.[9]), and in the Cs. the Son of Man is to appear again (Mw. 24.[30]).

CNIDUS, a Dorian colony, and a city of importance in the anct. world, was situated on Cape Cario, at the S.W. extremity of Asia Minor. An island off the coast was joined to the mainland by a causeway, forming two excellent harbours. There were Jews here in the 2nd cent. B.C. (1 M. 15.[23]). It was visited by Paul on his voyage to Rm. (Ac. 27.[7]).

COAL. The most common word is *gaḥeleth* (Gr. *anthrax*), wh. means "live embers." Less frequent is *peḥām*, wh. seems to denote fuel prepared for the fire (Pr. 26.[21]). Mineral C. is not found in Pal. The most usual fuel fm. of old has been charcoal, unless, perhaps, dried dung shd. be given the first place.

COCK. Although the word *barbūrīm* in 1 K. 4.[23] tr. "fatted fowl" may be our domestic fowl, it is very doubtful, as no representation is to be found in Egyptian paintings; there is no other possible reference in the OT. In the NT. they have become common; the crowing of the C. is a note of time, and the habits of a hen with her chickens offer our Lord an illustration (Mw. 23.[37], &c.). The refce. in 1 K. 4.[23] may be to ducks, which were well known in Egypt.

COCKATRICE. *See* ADDER.

COCK-CROWING. It is the habit of the cock to crow at intervals during the night; as the diffc. in length of night between winter and summer is less in Pal., these crowings occur more regularly there. At midnight, and a short while before dawn, are the two Cs. of Scrip. (Mk. 14.[30], &c.).

COCKLE. The word *bo'shāh* occurs only in Jb. 31.[40]. It is not a proper name, but denotes genly. evil-smelling, noxious plants.



EGYPTIAN DUCKS. *See* COCK

COFFER (Heb. *argāz* only in 1 S. 6.[8, 11, 15]), a small box into wh. the Phil. lords put their golden offerings in returning the Ark.

COIN. *See* MONEY.

COLLEGE (Heb. *mishneh*). In 2 K. 22.[14], AV., following Tg. Jn., trs. "college," RV. "second quarter"; in Ne. 11.[9], EV. "second"; in Zp. 1.[10], AV. "second," RV. "second quarter." Accdg. to Keil and Thenius we shd. tr. "Acra": *see* Burney, *Books of Kings*, p. 357, and JERUSALEM.

COLONY, used only once in NT. of PHILIPPI, wh. see.

COLOSSE, a Phrygian city on the S. bank of the river Lycus, in the Rm. province of Asia. It is described by Herodotus (vii. 30), and Xenophon (*Anab.* i. 26), as a "city of great size." Its prosperity was due to its flourishing weaving (wool) industry, and to its position on the great military and trade route fm. Ephesus to the Euphrates. Fm. Strabo (567, 568), we gather that C. was in his day overshadowed by the neighbouring Laodicea and Hierapolis. Paul hoped to visit C. (Phm.[22]), but there is no evidence that he ever did, although he may have done so in the course of the journey recorded in Ac. 18.[23] (but *cp.* Col. 1.[2]). The church in C. prob. owed its origin to EPAPHRAS, and seems to have been closely related to those in LAODICEA and HIERAPOLIS; all three being under the superintendence of Epaphras (Col. 4.[12, 13]). Michael became the patron saint of C. It was related that he

interfered by a miracle to save the city fm. a threatened inundation, and opened the great gorge at Chonæ (Ramsay, *Ch. in Rm. Emp.*, 456ff.). C. is now represented by Chonæ, a place with a mighty fortress, 3 miles S. of the anct. site.

COLOSSIANS, EPISTLE TO THE. **The Canonicity and Pauline Authorship** of C. was acknowledged or implied very early. In the 2nd cent. Justin Martyr repeatedly quotes the phrase, "the first-born of every creature ('of all creation,' RV.)," in his dialogue with Trypho: this phrase is too striking to be dropped into accidentally, and too frequently quoted not to be regarded as authoritative. C. was in the Canon of Marcion. Irenæus quotes C. by name, and attributes it to Paul. Hippolytus quotes frequently, and still more frequently Tertullian. Eusebius placed C. among the *homologoumena*. It was necessary to Baur's theories of the development of doctrine to hold C. late, so he denied its authenticity because of the diffc. between its vocabulary and that of ROMANS, and alleged references to Gnostic heresies. That the style of C. and of the other Epp. of the 1st imprisonment differs fm. that of Rm., 1 and 2 Cor., and Gal. may be admitted, but not more than happens in the case of other authors. Diffc. of circumstances, subj., and audience, furnish sufficient explanation. The authenticity of C. is now generally admitted.

The place where C. was written is commonly believed to be ROME. Meyer, followed by Haupt, maintains that the imprisonment fm. wh. C. was written was endured in Cæsarea, not Rome, because ONESIMUS, he thinks, wd. more naturally flee to Cæsarea than to Rome, as if the communication between Rome and the provinces was not constant, while inter-provincial communication was intermittent, and a runaway wd. naturally feel safer in the vast "colluvies" of Rome than in the comparatively small community of Cæsarea.

The occasion of C. is the appearance in the church at C. of a Judæo-Gnostic heresy, prob. Essenism (Lightfoot, *Colossians*, pp. 71–111); asceticism and worship of angels seem to have been its most marked features.

Contents.—After salutation, thanksgiving, prayer (1.[1-14]), Paul dwells on the surpassing glory of Christ; declaring Him "the Image of the Invisible God," "the Creator of all things," "the Head of the Church," "the source of Redemption" (1.[15-29]). Fm. this he proceeds to deduce arguments wh. ought to prevent the Colossians fm. being led away by "PHILOSOPHY" (so Essenism is called by Jos.); the conquest over all things wh. Christ had achieved in His death raised them above the necessity of the ascetic conquest of the body (2.[1-23]). As there seem to have been symptoms of a reaction agst. Essenism, wh. tended to the opposite extreme, Paul warns the believers agst. excesses (3.[1-10]). He then gives affectionate exhortations, urging mutual love and helpfulness because of their renewal in Christ (3.[11-17]), and applies these principles to domestic relations (3.[18]–4.[6]). He concludes with personal notes concerning Tychicus, who is conveying the Epistle to C.; Onesimus, the fugitive slave; salutations fm. several saints with him; and salutations to saints in Colosse. The resemblance between C. and Eph. is the result of composition in similar circumstances and in similar mental mood.

Literature: for the scholar Lightfoot's is prob. still the best commentary. For more popular use Moule (*Cam. Bib. for Schools*) and Maclaren (*Exp. Bible*) will be found of benefit.

COLOUR. The Heb. lang. has many words for colours. First there are those that indicate the presence or absence of reflected light, white and black; the Heb. for these is *lābān* and *shāḥōr* respectively; the verbal form *qēdār* is used for the latter as applied to "night." In Gr. *leukos* and *melas* are the most common words. To pass on to colours as more genly. understood; beginning at the upper end of the spectrum we have "blue" (*tĕkēleth*), and its cognate "purple" (*'argāmān*); in Ex. 24.[10] we have evidence of a sensitiveness to colour without the possession of a discriminating term, "like a sapphire stone as the body of heaven for clearness." There are two words for "yellow," *yĕraqraq*, also trd. "greenish" (Lv. 13.[49]), applied to "gold" (Ps. 68.[13]), and *tzāhōb*, applied to "hair" discoloured by leprosy. "Green" does not seem to have been discriminated fm. "yellow"; *yereq* and *yārāq*, fm. the same root as the word for "yellow," is the term most common; *chlōros* is the NT. term, also trd. "pale" (Rv. 6.[8]). When we reach the lower end of the spectrum Heb. is more prolific of terms: *'ādōm*, "red" genly., tho' suggesting a "dull red"; *karmîl*, "crimson," connected with our "carmine"; *tōla'*, "scarlet," appears to be connected with *tola'ath*, "a worm," Gr. *kokkinos* (Mw. 27.[28]); *shāshar*, "vermillion" (Ek. 23.[14]); *shanîm*, AV. "scarlet" (Is. 1.[18]). The symbolic use of colour we find in the TABERNACLE and in Is. 1.[18], but more elaborately in Zc. 6.[2, 3]; and more elaborately still in Rv., tho' indirectly, through the medium of precious stones; "white" symbolises "purity" (RV. 7.[9]), "scarlet" and "purple" symbolise "cruelty" and "luxury" (Rv. 17.[3, 4]).

COMFORTER. *See* HOLY SPIRIT.

COMING OF THE LORD, THE SECOND. Altho' this phrase does not occur in Scrip., yet there is refc. (He. 9.[28]) to the appearance of Christ "the second time without sin unto salvation." In the prophets the two appearances are not distinguished, but the refcs. to the Messiah's coming in lowliness, and to His coming in splendour, sugg. an expectation of more than one manifestation. This distinction is obliterated in apocalyptic Lit., but in the

preaching of the Lord it becomes prominent. In His apocalyptic discourse (Mw. 25.; Mk. 13.; Lk. 21.) this "coming" is not distinguished fm. that at the last judgment, but is intimately associated with the destruction of Jrs.

It has been a difficulty to some that there is no indication of a long interval between the first fulfilment, in the destruction of Jrs., and the second. When we bear in mind the psychological phenomena of prophecy this may be explained. The future was unveiled to the prophet in a vision—a picture, in wh. what was in the foreground represented the immediate future: that in the background the more remote. In lineal projection the near and the far wd. be in close juxtaposition; the prophet in telling his vision wd. retain this juxtaposition. As the immediate future was necessarily conditioned by the remote, it cd. only be understood in the light of it. Our Lord as Prophet acts under prophetic conditions, hence the apparent mixture.

The teaching of our Lord had another side: in the parables there is refc. to the Lord delaying His Coming (Mw. 24.[48], 25.[5]; Lk. 18.[7]). In the Epp. the Coming of Christ was expected during the lifetime of believers then living, but this was conditioned by the kge. that cert. signs wd. precede the appearing of their Lord. At last, in 2 P. 3.[8, 9], the possibility is clearly recognised that a millennium mt. elapse before the blessed event occurred.

This expectation, altho. a mistaken one, conferred a great economic benefit on the infant Church; when surrounded by foes that seemed mightier than themselves, the early believers were supported by the thought that their Lord wd. soon appear and discomfit all their enemies. As in course of time the Church grew stronger, and was able to realise the lengthened period it wd. have to wait, the expectation of an immediate Coming became fainter.

In the Apc. the hope has become slightly dimmer than in the Epp., tho' still the visions vouchsafed to the Apostle are of "things that must shortly come to pass." In the 4th Gospel the S. C. is revealed in its sptl. aspect, as fulfilled largely in the mission of the Comforter. For a fuller discussion of the questions involved, *see* ESCHATOLOGY AND HOLY SPIRIT.

COMMUNION. *See* FELLOWSHIP, LORD'S SUPPER.

CONCISION (Php. 3.[2]). Circumcision cd. not have for the Gentiles the significance it had for the Jews. Paul therefore wd. not call it by the time-honoured name (*peritomē*), but by one wh. suggests a mere bodily mutilation (*katatomē*).

CONCUBINE, Heb. *pīlegesh*, *cp.* Gr. *pollakis*. In the Heb. social system the C. had a recognised place, and in cert. cases her rights were guarded by law (Ex. 21.[7ff.]; Dt. 21.[10ff.]), *i.e.* when she was of Heb. blood, or was a captive taken in war. To the foreign woman purchased as a slave, no rights were secured; and no Isr. might take as Cs. the drs. of Canaan. The strong desire for many children, universal in the E., acts. for the presence and status of the C. Even legitimate ws., themselves barren, or of limited fruitfulness, gave maids to their hs., claiming some interest in the offspring of such unions (Gn. 30.[3], &c.; *see* Code of Hammurabi, 137, 183). But the numbers noted in later times (1 K. 11.[30]; 2 Ch. 11.[21], &c.) are due to luxury and deterioration of char.

The children of the C. had equal rights with those of the legitimate w., as we learn fm. the case of Jacob's sons. The C. was held equally inviolable with the w., and outrage on her was resented with no less fervour (Gn. 35.[22], 49.[4]; Jg. 19.; 2 S. 3.[7], 16.[21ff.]).

CONDUIT (2 K. 18.[17], &c.). There are in Pal. many remains of Cs., or aqueducts, by wh. the water was brought fm. distant sources for domestic use or for irrigation. The C. mt. be a channel cut in the rock, or built of stones, cemented, and covered with flat stones. The ancients did not know that water confined in a pipe will rise to the level of its source. The C. therefore preserved a slight slope fm. the source to the point of delivery; so it had to be carried round the flanks of the hills, or thro' them by a tunnel, and across the valleys on arches of masonry.

CONEY, a small animal resembling the rabbit in size and habits. Scientifically it is called *Hyrax Syriacus*, and is reckoned a *pachyderm*, *i.e.* of the same class as the elephant and the horse.

CONFESSION. In Scrip. C. has two meanings. (1) To acknowledge God as our God. This use is rare in OT., practically occurring only in Solomon's prayer at the Dedication of the Temple (1 K. 8.[33]; 2 Ch. 6.[26]), "confess Thy Name, and turn fm. their sin." In NT. it is more frequent (with the addition of C. of Christ), *e.g.* Mw. 10.[32], "Whosoever shall C. me before men"; Jn. 12.[42], "they did not C. him lest they shd. be put out of the Synagogue"; Rm. 10.[9], "If thou shalt confess with thy mouth the Lord Jesus." (2) An acknowledgment of guilt, either to God or to our fellows. The former of these is the commonest, esp. in OT., *e.g.* Lv. 5.[5], "he shall C. that he hath sinned"; Nu. 5.[7], "they shall C. the sins that they have done"; in NT. 1 Jn. 1.[9], "If we C. our sins, He is faithful and just to forgive us our sins." The second aspect of C. in relation to sin is found in Js. 5.[16], "C. your faults one to another." There is no notice in Scrip. of auricular confession to a functionary of the Church.

CONGREGATION (Heb. *'ēdah*, *qāhāl*, Gr. *synagōgē*: other three Heb. words are trd. C. in AV., but not in RV.: the most important is *mō'ēd*, as applied to the TABERNACLE), genly. the assembly of the people of Isr. or of Judah, for political purposes. Fm. this it comes to mean the people who had a right so to assemble. "One ordinance shall be for the C. and the stranger" (Nu. 15.[15]). In Ac. 13.[43], where alone it occurs in NT., C. means those present in a "synagogue." *See* ASSEMBLY.

CONIAH. *See* JEHOIACHIN.

CONVERSATION in EV. is generally = "conduct" (Heb. *derek*, Ps. 37.[14], 50.[23], Gr. *anastrophē*, Gal. 1.[13]; Eph. 4.[22], &c.). Once (Phil. 3.[20]) it stands in AV. for *politeuma*, "citizenship"—so RV.; or "commonwealth"—RVm. *Tropos* (He. 13.[5]), may be well rendered with RVm., "turn of mind."

CONVOCATION (Heb. *miqrā*), an assembly of Isr. for religious purposes; hence it always has the adj. "holy"; *e.g.* Lv. 23.[8], "The seventh day is an holy C."

COPPER (Heb. *neḥōsheth*), usly. trd. BRASS.

COR. *See* WEIGHTS AND MEASURES.

CORAL (רָאמוֹת, *rā'mōth*, Jb. 28.[18]; Ek. 27.[16]) is formed of the hard skeletons of cert. polyps, deposited in the bed of the sea. It is doubtful if this tr. is correct, but no more prob. suggestion has been made. The red C. is found in the Mediterranean. It was greatly prized by the ancts. as an ornament, and was also used for amulets.

CORBAN (Heb. *qorbān*), in Lv. and Nu. is used for "oblation" in payment of a vow. However rash the vow the stricter Rabbin wd. not allow any release fm. it; hence if a man in a moment of irritation agst. his father or his mother declared "Qorban by whatsoever thou mightest be profited by me," he mt. not in any way assist them.

Perhaps through the influence of Christianity, the strictness of this was modified later when it infringed on filial duties.

CORIANDER. Manna is twice compared with C.-seed (Ex. 16.[31]; Nu. 11.[7]). It is the Arb. *kuzbarah*, a plant bearing aromatic seeds, used as a condiment, and in medicine as a carminative; much cultivated in the S. of Europe, and in the East.

CORINTH. The anct. city of C. was destroyed by L. Mummius, who transported its artistic treasures to Rm. in B.C. 146. A cent. later Julius Cæsar restored the city as a Rm. colony. This is the C. of the NT. It stood on the gulf of C., at the S. end of the isthmus wh. joins the Peloponnesus to the mainland. The harbour on the shore,



COIN OF CORINTH

Lechæum, was connected with the port of Cenchrea, on the E. of the isthmus, by a ship tramway, on wh. smaller vessels were taken over, thus avoiding the delay and expense of trans-shipment, and the dangers of a voyage round Cape Malea. At a later date Nero tried to cut thro' the isthmus with a canal, employing 6000 prisoners of war on the work. Standing thus with a foot on either sea, C. found herself on the great highway of the world's commerce, and the wealth of E. and W. flowed into the coffers of the Corinthian merchant princes. Capital



CORINTH: THE CITADEL, ACROCORINTHUS

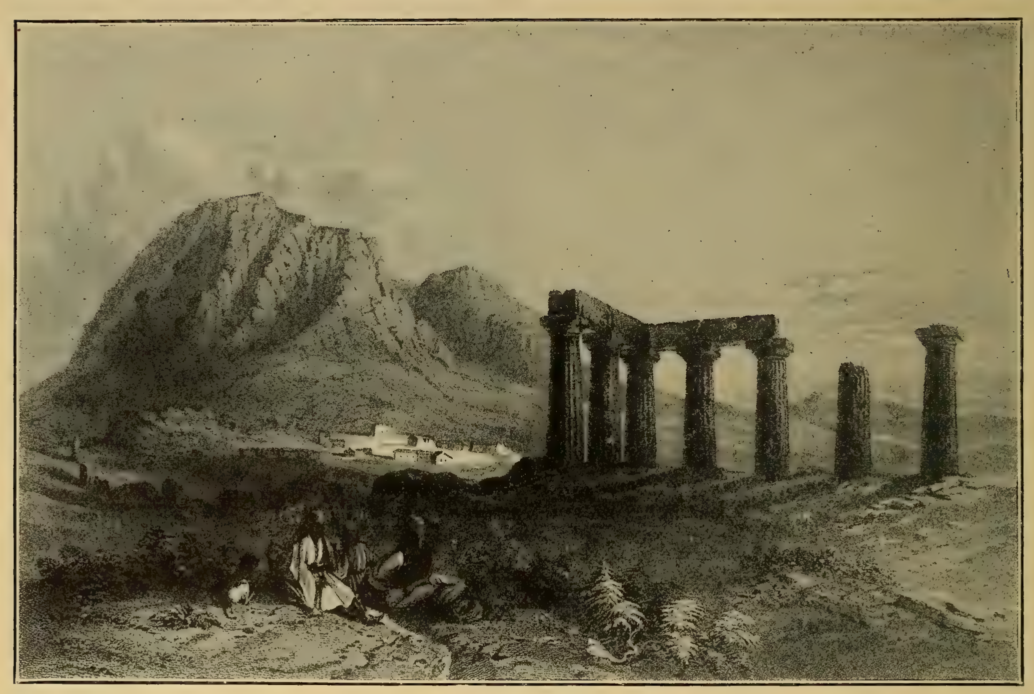
of the province of Achaia, she soon ranked in wealth and importance, second in Europe only to Rm. herself. The citadel on the Acrocorinthus, S. of the city, rising 1800 ft. above the sea, together with her fortifications, rendered C. a position of great strength. Altho' no longer a purely Gr. city, C. had charge of the Isthmian Games held in the Stadium beside the shrine of Poseidon on the isthmus. The inhabitants included Italians, Greeks, and Asiatics. Gladiatorial displays were introduced, and foreign religions met with easy tolerance. To the influence of Asiatic superstitions, with their obscene ritual, we may perhaps trace the hideous social demoralisation, wh. gained for C. a name of infamy, and raised its revolting form even in the Christian Church (1 Cor. 5.[1ff.]). For the gospel campaign C. was a place of great strategic value, whence influences mt. radiate far and wide. Paul therefore spent in it no less than 18 months, labouring to establish and build up a Christian community (Ac. 18.[11]). Here he met Aquila and Priscilla, driven fm. Rm. by the decree of Claudius, and with them he wrought at his trade of tent-making. Stirred up no doubt by his success, Crispus, a ruler of the synagogue, being among his converts, the Jews rose agst. him. Their accusations were disregarded by GALLIO, and their antagonism seems to have fallen out rather to the furtherance of the gospel.

To the Church there founded, the Epistles to the Corinthians were addressed. Poss. Paul again visited the city (Ac. 20.[2]). In post-apostolic times the Epistle of Clement was written to the Corinthians.

C., altho' still the seat of a bishop, has fallen on evil days. The splendid city of the past is represented now by a miserable vill.

CORINTHIANS, FIRST EPISTLE TO THE, is one of the most important of the Pauline Epp., vying with ROMANS in eloquence and doctrinal significance. Its value historically is much greater, as revealing the habits, modes of worship, and moral characteristics of the early Christians. CORINTH, to the Christian community of wh. this Ep. and 2 C. were sent, was the commercial capital of Greece (*see* preceding article). Its situation, between two seas, attracted a large seafaring and commercial population fm. all quarters of the Mediterranean shores. While the city was notorious for its vice, it was to a great extent typically Gr., and therefore addicted to art and philosophy. Naturally there was a considerable Jewish population, through whom the Apostle gained an entrance to the rest of the inhabitants. During his stay of a year and a half Paul built up a Christian Church that was prominent all thro' the early cents. To this Church, during his stay in Ephesus, the Apostle Paul wrote the Ep. before us. The authenticity of 1 C. had never been doubted till the rise of the school of wh. Van Manen is the most typical representative. Their arguments need not delay us, as by equivalent arguments one might outdo Hardouin and declare all classic Lit., even Herodotus and Cicero, the composition of mediæval monks. A good act. of this school of criticism is to be found in Dr. Dykes Shaw's *The Pauline Epistles*, pp. 67–84.

Fm. internal evidence we learn that 1 C. was written A.D. 56 or 57. **The Occasion** of its writing appears to have been twofold: (1) Information as to internal condition of the Corinthian Church conveyed to Paul by members of the "house of Chloe" (1 C. 1.[11]). Paul thus learned that there were among the Christian community in Corinth, religious parties; and immorality of various kinds.



SITE OF CORINTH

(*a*) *Factions* (1.[12]–4.[20]). The polished rhetoric of Apollos attracted to him a number of believers who seemed to think their admiration of Apollos was inadequate if they did not slight Paul. There were the Judaisers, as yet not prominent, who called themselves by the name of Cephas. Then there was a party allied to them, those who claimed that in contradistinction to others who named themselves not by any subordinate teacher, they were the followers of Christ Himself. These were of necessity Jewish Christians who poss. had seen our Lord in the flesh, or at all events had learned the substance of His personal teaching fm. those who had heard Him. They are prob. referred to in 2 C. 3.[1] as those who had received "epistles of commendation" fm. the Jrs. Apostles. Last, there was the still predominant division, the partisans of the Apostle Paul. Assuming as cert. that they were one in essentials, he

shows the folly of faction; he proceeds next to show the reason of the diffc. between his teaching and that of Apollos; he came to Corinth determined to be simple (1 C. 2.[2]), and defends his decision. Not that he undervalued the gifts of Apollos. While he, Paul, planted, Apollos watered. Both had their place in the husbandry of God. In chap. 4. he offers a dignified rebuke to those who despised him. It is to be noted how small a space the Judaisers occupy in this epistle, compared with that given them in 2 C. or in Gal. (*b*) *Immorality* (4.[21]–6.[20]). This seems to have assumed three forms: Incest, Litigiousness, with its root Covetousness, and Sensuality. It is a Pauline characteristic to associate covetousness and sensuality, vices that we contrast; *see* Rm. 1.[29]; Eph. 5.[3]. The nat. of Corinthian society explains the prominent vices of the Church there. As we know by mod. examples, seaport towns are prone to wallow in sensuality. Covetousness is the vice of a trading community, and the Greeks were notoriously litigious. Paul expected that the Church, the "ekklēsia" of believers, wd. settle all civil disputes among themselves. The Church was to him the true state. (2) Answers to questions brought to the Apostle fm. the Corinthian Church by Stephanas, Fortunatus, and Achaicus; and his answers seem rather to have followed the order of the questions, than the logical order wh. the connection of the subjs. wd. have suggested. (*a*) *Marriage and Celibacy*. His conclusion on this is, that neither is in itself the holier state, but that in the then condition of the Church, matters wd. be easier for individuals who were not married. A concrete case seems to be referred to (7.[36-40]), where a member of the Corinthian Church had under his care, either as parent or guardian, young, marriageable women; the Apostolic decision is, he is to be guided by circumstances and his own view of them. (*b*) *Things offered to idols* (chap. 8.). As idolatry permeated social life, and every feast was a sacrifice to some heathen deity, the position of the Christian member of a heathen household was one of extreme delicacy. The principle Paul lays down is the great Christian principle of love. Evidently some had maintained, what was logically true, that as an idol was nothing in the world, the fact that the viands had been offered to an idol was a matter of no import; hence it was needful to show that love is higher than logic, and that eating or not eating was decided by it. (*c*) *The support of the ministry of the gospel* (chap. 9.). This support was to be fm. the free-will offerings of the Church. He meets an objection that he foresees may be offered; he himself did not receive any fee or reward. His answer is that he feels himself to stand in a peculiar position: what was incumbent on him was not incumbent on other ministers of the word. (*d*) The subj. taken up in chap. 10. is connected closely with that of chap. 8.—the conduct of the believer in regard to idolatry. While to Paul the idol was nothing, the deity whom the idol represented he regarded not as a nonentity but as a devil. His argument wd. be none the less forcible if we take him as making use of the *argumentum ad hominem*; his correspondents so believed; let them act accdgly.; over and above there was the motive of love wh. he had implied earlier in his discussion of the cognate subject of "meat offered to idols." (*e*) *Public worship* (chap. 11.). The conduct and deportment of women in Church is the first point he touches on (11.[1-16]); Paul had to harmonise the freedom that is in Christ Jesus with eastern ideas of propriety. In connection with the Lord's Supper, and the "Love Feast" with wh. it was so closely connected, he gives his nar. of the institution of the Ordinance. (*f*) In the section that follows (12.–14.) we find the Apostle's answer to questions about Sptl. Gifts, and incidentally of Church Government. Under this head comes the difficult subj. of the Gift of TONGUES. (*g*) Whether the Corinthians had inquired concerning the Resurrection is not clear, but at all events some of them had doubted its reality, and thus gave Paul occasion to collect the evidence of our Lord's Resurrection, and to deduce fm. that the gen. Resurrection (15.). (*h*) The concluding section, after reminding the Corinthians of the collection to be made for the "poor saints," proceeds to personal notes and salutations. The whole Epistle ends with "My love be with you all in Christ Jesus."

CORINTHIANS, THE SECOND EPISTLE TO THE. This Ep. stands in close relation to the first; it is its sequel. While the diffc. in date between them is but little, much has happened since 1 C. was written. When 1 C. was sent to Corinth, Paul was in Ephesus, intending to stay there some time; but the uproar excited by Demetrius the silver-smith had caused him to leave, and go to Philippi. In Corinth, too, there had been changes; many favourable. The incestuous person had been brought to repentance, the Corinthian Church had been moved to an increase of Christian zeal by 1 C. Some of the changes were unfortunate; the Judaisers, esp. those of the Christ party, had become more numerous and pronounced in their opposition to Paul. One of the marked features of 2 C. is its autobiographical char.; many important events in the life of Paul are only thus known to us. As in the case of 1 C., the **Pauline Authorship** of 2 C. has been denied only by German professors with a reputation to make. Its integrity has been called in question, but on grounds wh. it is imposs. to regard as cogent; the connection between the sections, chaps. 1.–9. and 10.–13., is too close for them to have been published as separate letters. There may have been an epistle sent by Paul to Corinth wh. has been lost, as there seems to have been a visit paid of wh. we have

no record save in the traces wh. we find in 2 C. **Contents.** After the salutation the Apostle "makes his peace," as it has been put, with the Corinthians (1.[5]–7.[16]). He had said some severe, although necessary things; now in tenderness of heart he begins to fear that he has been too severe; so when they have repented, Paul appears eager almost to minimise their faults. In the course of this, after a passing refc. to the Judaisers with their Epp. of commendation, Paul proceeds to give an act. of his ministry as an Apostle, its methods and motives; ending with a fervid appeal to those to whom he is writing (6.). In the following chap. he describes his own feelings in waiting for the coming of Titus, and his joy at the news he brought. Next (8.–9.) he urges on the Corinthian believers the duty of contributing to the collection he was gathering for the saints in Jrs.

It is to be observed that in regard to this collection Paul makes no appeal to the sympathies of his correspondents; he says nothing of the necessities of the saints in Jrs.; he assumes that the duty of this contribution wd. be acknowledged at once by all. The Christian republics recognised the church in Jrs. as their metropolis, it being to them what the "mother cities" were to the Gr. colonies; so they owed a certain tribute to the Mother Church. The same idea is seen in the contributions wh. Jewish communities all over the world were then in the habit of sending to Jrs.

As his Apostleship had been assailed by the Judaisers (10.–12.), he gives an act. of his call to that office, and of the tokens of divine favour he had received, ratifying this call; his own sufferings being an evidence of how costly a thing it was to him to have accepted it. He concludes the Ep. with an exhortation, to prepare them for his approaching visit.

CORMORANT (Heb. *qā'ath*, also trd. PELICAN; and *shālāk*), an aquatic bird common in Pal.; classified as unclean (Lv. 11.[17]; Dt. 14.[17]).

CORN, a gen. term applied to all cereals.

CORNELIUS, a Rm. officer in Cæsarea (Ac. 10.[1], &c.), prob. a native of Italy. He was friendly to the Jews (Ac. 10.[22]), and is described as "one who feared God." The prominence given to his case shows clearly that his baptism marks an important step in the hist. of Christianity. This is quite intelligible if we suppose that he was the first uncircumcised person to be received into the fellowship of the Church.

Tradition says that he built a church in Cæsarea, and, later, became Bishop of Scamandros, exercising miraculous gifts.

CORNER-STONE. The first step in bldg. a house in Pal. is to dig four deep pits at the four corners of the area to be occupied by the house. In these is put either one large stone, or a mass of stones united with cement. Fm. the corner pits ditches are made, joining adjacent corners; as these become gradually shallower in the middle and the individual stones are shaped like arch-stones, the foundation of each wall is really an arch. The consequence of this is that the whole weight of the superincumbent bldg. ultimately rests on the C.-S.

CORNET. *See* MUSIC.

COS, an island off the SW. coast of Asia Minor, over agst. Cnidus and Halicarnassus. In its relations with the Jews it is referred to in 1 M. 15.[23], *Ant.* XIV. vii. 2, x. 15; *BJ.* I. xxi. 11. A town of the same name stood on the NE. of the island, to wh. perhaps refce. is made in Ac. 21.[1]. It is very fertile, and in anct. times was noted for its silk.

COTTON, *karpas*, a foreign word in Est. 1.[6], EV. tr. "green." The marginal tr., "cotton," is prob. correct. Where "linen" appears, "C." may sometimes be intended. It was not always easy to distinguish the two materials.

COUNCIL (gen. tr. of *synĕdrion*, "the Sanhedrin"), the principal national council of the Jews. When the C. originated is not cert., but prob. something of the kind existed, at all events fm. the return fm. Bab. As to the constitution of the C. we have no reliable information. The High Priest appears to have been the president. Our Lord was tried before the C.; as also were the Apostles STEPHEN, and the Apostle Paul. The acts. of the Sanhedrin in the Talmud are valueless. They were not committed to writing until the Sanhedrin had ceased to exist for half a millennium.

COURT. *See* TEMPLE, HOUSE.

COVENANT. The Heb. *berīth* may be derived fm. the stem *bārā*, "to cut." This wd. accord with the view that originally Cs. were confirmed by a solemn ceremony wh. involved cutting of animal victims in pieces. The usl. phrase "to cut," *kārath*, "a C." poss. refers to this practice. Another derivation suggd. is fm. Asyr. *birtu*, a bond or fetter.

Originally there were prob. three stages in the making of a C. between parties on equal footing: (1) terms were arranged; (2) these were sworn to; (3) the parties passed between the severed pieces of the slaughtered victim or victims, apparently invoking upon themselves the like fate, shd. they violate their oath. Fm. this last may have come the phrase of such common use, "God do so unto me and more also," prob. surviving in speech long after the ceremony was obsolete.

Berīth is used of agreements between Isaac and Abimelech (Gn. 26.[28]), Jacob and Laban (31.[44ff.]), &c., where the contracting parties, as equals, make mutually satisfactory terms. But we have also the *berīth* between God and men, where the latter are bound to accept and observe the terms imposed, if they are to enjoy the benefits promised: *e.g.* the Cs., (1) with Noah, its sign is the rainbow; (2) with Abraham (Gn. 15.; J. 17., P.), confirmed by a weird and awful ceremony (15.[10ff.]; *cp.* Jr. 34.[18]): its sign is circumcision; (3) with Moses for Isr. at Sinai, confirmed by sacrifice and sprinkling of blood

(Ex. 24.[3ff.]). Accdg. to P. (31.[13]), its sign is the Sabbath. The word so used passes by an easy transition to mean the Divine will toward man, expressed in ordinance and appointment. LXX almost invariably tr. *berīth* by *diathēkē*, "appointment," not by *sunthēkē*, "contract." Jehoiada's C. with the captains, &c., was simply a duty imposed on them. C. becomes therefore a synonym for "law" in such phrases as "book of the C." (Ex. 24.[7], &c.), "ark of the C." (frequently).

The conditions of the C. mt. be conceived as fulfilled by outward observance. This led to their real, if not formal neglect, in times of declension. The prophets, penetrating to the deeper sptl. meaning, did not hesitate to predict the making of a new C. with the people, wh. shd. rest not in outward rite and ceremony, but in inward conformity to the will of God (Jr. 31.[31]; Ek. 37.[26]). Hence the familiar distinction of old and new Cs.

The NT. word is *diathēkē*: AV. often tr. "*testament*," RV. gen. prefers "C." The phrase "blood of the C." in the institution of the Lord's Supper, makes this appear as the counterpart of the C. confirmed by bloody sacrifice. The influence of classical usage, in wh. *diathēkē* = "last will" or "testament," may perhaps be traced in Gal. 3.[15, 17]; He. 9.[16, 17], passages of admitted difficulty. The pl. form in Rm. 9.[4], &c., may, accdg. to a common Gr. idiom, be sing. in meaning; or it may refer to the Cs. mentioned in the hist. of the patriarchs.

COVENANT OF SALT (Nu. 18.[19], &c.). To eat of a man's salt constitutes one of the most binding relationships in the E. Cases are known in wh. housebreakers, having accidentally tasted salt, have forthwith departed, leaving everything undisturbed.

For full discussion, *see* Davidson, *HDB.*, *s.v.*

CRAFT, CRAFTSMEN. *See* HANDICRAFTS.

CRANE (Heb. *sūs* or *sīs*, Is. 38.[14]; Jr. 8.[7], RV. "swallow," following LXX and Vlg.). Tristram (*SDB.*) trs. "swift"; he holds *dĕrōr* as the only word for SWALLOW; and *'agūr* he wd. tr. "crane": but Dr. Post (*HDB.*) does not agree to this identn., as "the trumpeting of the crane" cd. not "be called twittering." It is difficult to see how birds so prominent were unnoticed in the Bible.

CREATION. The act. of C. found in Gn. 1.[1]–2.[3] (P.), wh. is followed by the more compendious act. (Gn. 2.[4-25], J.), is, rapidly stated, as follows: God (*Elohīm*) began by creating the heaven and the earth. When the earth was created it was "without form and void" (*tōhū wabōhū*), "darkness was on the abyss, and the Spirit of God brooded on the face of the waters," "and God said, Let there be light, and there was light." The division of light fm. darkness, of night fm. day, followed; "then there was evening and there was morning; one day." In the second day a firmament established a separation between waters above and waters beneath. On the third day the dry land appeared and plants were created. On the fourth day the heavenly bodies became visible. The fifth day saw the C. of marine animals and birds. The sixth day was occupied with the C. of the land animals and, finally, man.

It is to be noted that the succession of events does not essentially differ fm. that presented to us by geology. The earth is shown us first as a mass of incandescent gas, gradually depositing in fluid lava, wh. in turn shows symptoms of solidifying on the surface; while a covering of vapour hundreds of miles thick envelops it; yet not so thick but that faintly light and darkness, night and day, are distinguishable: this is not unlike the *tōhū wabōhū* of Gn. 1.[2]. As the earth cools and solidifies the vaporous envelope is gradually lifted up fm. the face of the mass of the earth: there is a separating "firmament" between the water that is being deposited on the cooling surface and that still suspended in vapour. The cloudy envelope gradually thinning becomes rent at times, and so the sun is seen during the day, and the moon and stars at night. The gradual cooling of the earth leads to the absorption of the water in the earth; and its shrinking forms heights and depressions in wh. the water collects, and the dry land appears. The swarming forth of the fishes in the sea, and fm. them the birds, is quite in accordance with the geologic record, in wh. the earliest fossils are those of marine animals. The sixth day shows the evolution of land animals and man, wh. coincides with the function of the Tertiary period. After that there is the practical arrest of the work of C.; "God rested on the seventh day fm. all the work wh. He had made." No careful reader can fail to be impressed with this as the leading feature; that the whole process is an orderly evolution under one intelligent creative Will.

It has been assumed by some that the Biblical act. has been derived fm. the Bab. C.-myth. This we may therefore briefly consider.

"Before the heaven above was named, or the earth beneath, there were Apsu, Mummu (*der mitwaltende Sohn und Erzeuger*; Weber, *Lit. Bab. u. Asyr.*, p. 44), and Tiamat." When their "waters are mingled together" the gods are produced, first Lachmu and Lachamu, then Ashar and Kishar, and after an interval, Anu, Bel, and Ea, who produced among themselves the other gods. Apsu and Tiamat feel that their supremacy is threatened by these children of theirs, and so determine to destroy them. But Ea, discovering their purpose, deals with Apsu and Mummu as Kronos, accdg. to the Gr. myth, dealt with his father Uranus. Tiamat now forms other beings to help her in wreaking vengeance on the gods she had already produced; these new beings are dragons, fiery serpents, furious

dogs, men-scorpions, &c. Agst. these the gods arm themselves; after various expedients Marduk agrees to be the champion of the other gods provided they are prepared to acknowledge him as Supreme. He encountered Tiamat and "cleft her like a fish" (Driver, *Archæology and Authority*, p. 12). One half of her he made into the heavens; as to the lower portion (Berosus), he made it into the earth. The sixth tablet wh., it is supposed, contained an act. of the dry land, has not yet been recovered; hence the statement of Berosus cannot be verified absolutely. Such is the C. story of Bab.; it is difficult to see any resemblance between this and the Biblical nar.; there is certainly here no intelligent will fixing the place of every successive phenomenon.

Even Canon Driver, who holds the dependence of the record in Gn. on the Bab. Epos, admits that there are profound theological diffcs., but holds that these are counterbalanced by "material resemblances." These resemblances reduce themselves to two; the world begins in "water"; and the first step in educing order is the separation of waters beneath fm. those above. With regard to the first point; the alleged resemblance is due to Dr. Driver's failure to recognise that the "mingling of the waters" is a euphemism for sexual intercourse. How Dr. Driver sees any resemblance in the second point it is difficult to comprehend. Marduk certainly places guardians at Tiamat's mouth that the waters within her body may not gush out; but that is a totally difft. thing fm. separating into two portions waters wh. formed one mass.

If now the differences are considered these will be seen to be insurmountable. In the Bab. act. there is nothing parallel to the successive days each with its appropriate work wh. forms so characteristic and essential a feature in the Biblical nar.; there is nothing of the C. of light by the words wh. seemed so sublime to Longinus, "God said, Let there be light, and there was light." If we turn to the other side; if the ident. of Tiamat and *tehōm* ("the deep") be assumed, still there is no word in the Heb. act. of "the deep" supplying the material of the heaven and the earth, or of the gods being produced fm. Tiamat—essential features of the Bab. mythus. These diffcs. cannot be regarded as theological as distinct fm. what Dr. Driver calls "material." But the theological elements are essential to both narratives. Even the verbal ident. of Tiamat with *tehōm* of wh. Dr. Driver makes so much, wd. really prove the Bab. derivative due to the corruption of Language.

Dr. Driver is compelled to fall back on the alleged resemblance between the Bab. deluge myth and the scripl. act. of the flood, as making for the probability that the story of C. is borrowed also; but the one mt. be derived fm. Bab. without the other being so. *See* FLOOD. It is needless to claim greater antiquity for the Bab. myth; because the tablets containing the C. story were found in the library of Asshurbanipal (B.C. 668–626), therefore later than the dates commonly assigned to J. or E., the sources of the second C. nar. The Heb. nar. seems to us much nearer the source; its very simplicity over agst. the complexity of the other may be regarded as proof.

The tablet in the Bab. Creation Epos wh. prob. contained the act. of the Creation of Man has not yet been recovered.

The Tg. Jrs. tell that "The Lord God created man in two stages; He took dust fm Mt. Moriah the place of the Sanctuary, and fm. the four winds of the world, and mixed fm. all the waters of the world, and created him black, white, and red, and breathed into his nostrils the breath of Life." The Mohammedan myth asserts that the four angels were employed to gather the dust, and instead of the dust fm. Mt. Moriah it is dust from Mecca that is taken first. In the Qabala we are told that Adam was 96 miles high and 94 miles broad, and that he was androgynous. The Mohammedan tradition declares A.'s height to have been so great when first created that had he stood up his head wd. have reached the seventh heaven. He had as yet no soul; his soul had been made 1000 years before, and only unwillingly entered into the body. Then A. arose and his eyes were nearly blinded because his face was so near the throne of God. All the angels were called upon to worship him; but Eblis (Satan) refused to do so. Such are some of the myths of the creation of man.

Any one desiring more of this curious lore will find it in Baring-Gould's *Legends of Old Testament Characters*.

CRESCENS, a companion of Paul, sent to Galatia—poss. to Gaul in Europe (2 Tm. 4.[10]). Tradition says he founded churches in Vienne and Mayence.

CRETE is the large island now called Candia, lying to the S. of Greece. The climate is healthy; the soil fruitful. Paul touched it on his voyage to Rm. Tt. 1.[5] may imply an earlier visit. Recent excavations show that C. played a great part in prehistoric times. There are traces of Semitic settlements (*see* CAPHTOR, CHERETHITES). It was early colonised by the Dorians. The CRETANS, or CRETIANS (AV.), of Tt. 1.[12], were the native inhabitants, whose evil repute is noted by other anct. writers besides Epimenides, whose line is quoted here. The CRETANS of Ac. 2.[11] were Jews resident in the island. They were specially numerous in Gortyna (1 M. 15.[23]). Cretan soldiers were famous as archers and slingers, and were found as mercenaries in many great armies. C. was joined with Cyrene in a single province by Augustus, B.C. 27.

For recent discoveries, *see* Evans, *Journal of Hellenic Studies*, xix. 1894; *Archæological Report of the Egpn. Explorn. Fund*, 1899–1900, pp. 60ff.

CRIMES AND PENALTIES. (1) CRIMES. C. is defined as "an iniquity to be punished by the judges" (Jb. 31.[11]). It is a deed agst. either God or man wh. exposes one to legal penalties. Such were the following:—

Adultery, unfaithfulness to marriage vows (Ex. 20.[14], &c.), mt. be punished by death (Lv. 20.[10]; Jn. 8.[5]), mutilation (Ek. 23.[25]), or, later, by divorce. It is used as a fig. of unfaithfulness to God (Jr. 3.[14], &c.). **Blasphemy** (Lv. 24.[10ff.]; Nu. 15.[30]). **Breach of Trust** (Lv. 6.[2ff.]). **Bribery** (Ex. 23.[8], &c.). **Debt** (Mw. 5.[26]). **Divination** (Dt. 18.[10]). **Drunkenness** (Is. 28.[1ff.], &c.). **Failure** or **neglect to observe any Divine requirement. Falsehood** or **Deception,** very common Oriental vices (Lv. 19.[11]; Ps. 62.[4]; 1 Jn. 1.[6], &c.). **False swearing** (Ex. 20.[16]), esp. agst. the innocent (Ex. 23.[7]; Pr. 6.[17]). **Fornication,** including all unlawful commerce between unmarried persons. Prostitution was prohibited (Lv. 19.[29]; Dt. 23.[17], &c.). F. is a fig. of idolatry (Jr. 3.[8], &c.), and of the infamies of Bab. (Rv. 14.[8], &c.). This formed part of heathen religious ceremonies (Gn. 38.[21], RVm.; Ho. 4.[14]).

Homicide, or accidental taking of human life (Ex. 22.[2]; Nu. 35.[22f.]). The owner was responsible for the deeds of his cattle (Ex. 21.[28]). **Incest**, carnal intercourse between persons within the prohibited degrees of consanguinity (Lv. 18.[6ff.]). **Injuries to the person** (Ex. 21.[18ff.]; Lv. 24.[19ff.]; Dt. 25.[11ff.]). **Irreverence to, or ill-treatment of parents** (Ex. 20.[12], 21.[15, 17]; Lv. 20.[9]; Dt. 21.[18ff.], &c.). **Man stealing** (Dt. 24.[7]). **Murder**, taking human life of set purpose, as the outcome of hatred (Dt. 19.[11], &c.), whether by violence or treachery (2 S. 4.[5ff.]; Jr. 41.[2], &c.). Life for life was the law (Nu. 35.[16, 21], &c.). If an animal known to be vicious killed a man, its owner was judged guilty (Ex. 21.[29]). **Rape** (Dt. 22.[25]). **Removing Landmarks** (Dt. 19.[14]). **Reviling of Rulers**, God's representatives (Ex. 22.[28], &c.). **Robbery** (Ex. 22.[2], &c.). **Sabbath-breaking**. **Seduction**. One who enticed an unbetrothed maid was bound to marry her unless her fr. objected, and in any case to pay the usual dowry (Ex. 22.[16ff.]). Dt. 22.[28] leaves no option. A bondmaid was scourged, and her betrayer fined, besides having to make a trespass offering (Lv. 19.[20ff.]). **Slander** (Ex. 23.[1]; Ps. 15.[3]). **Sodomy** (Gn. 13.[13]; Lv. 18.[22]; Dt. 23.[17], &c.). **Stealing** (Ex. 22.[1]); but the offence mt. be modified by necessity (Pr. 6.[30]). **Uncleanness** (Gn. 38.[9f.]; Lv. 15.[1ff.], 18.[19], 20.[18]). **Unnatural vice**, a capital offence (Ex. 22.[19], &c.). **Usury** mt. be taken fm. a foreigner, not fm. a br. Isr. (Ex. 22.[25]; Dt. 23.[20]).

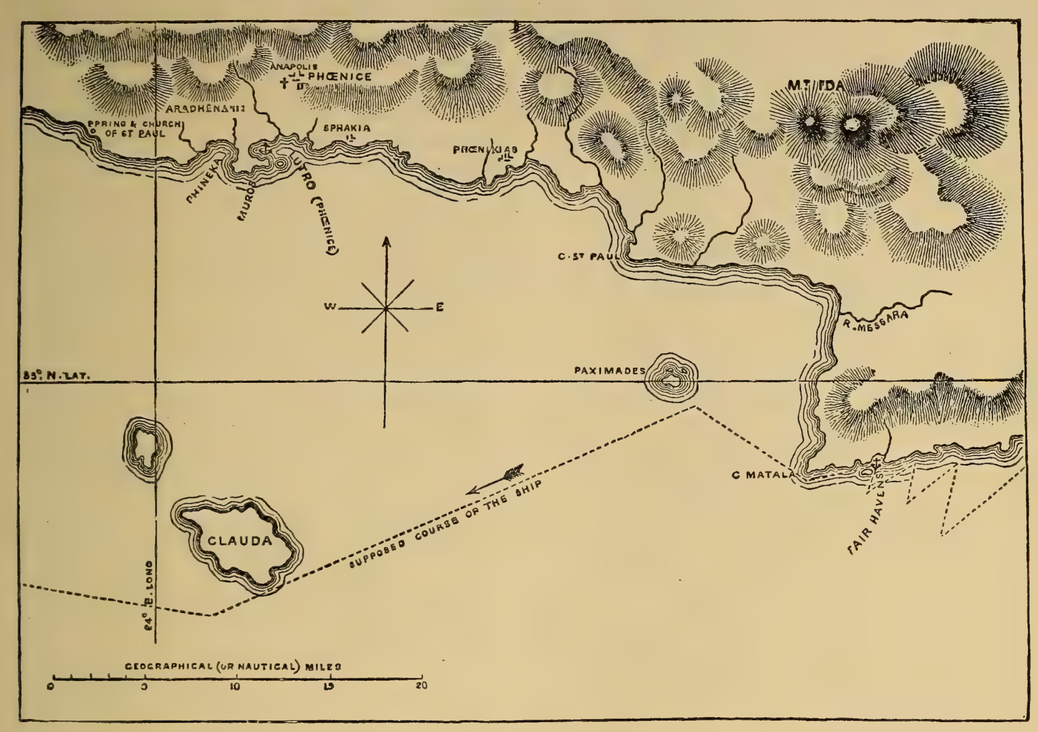


Chart of South Coast of Crete

(2) Penalties. Under this head we must take act. of suffering inflicted by arbitrary power, as well as of pains inflicted by law on wrong-doers. **Banishment**: not prescribed by Mosaic law, but a common Rm. penalty (Rv. 1.[9]). Some offenders thought it wise to banish themselves (2 S. 13.[37]; 1 K. 11.[40], &c.). **Beating** (He. 11.[35], RVm.; *cp.* 2 M. 6.[19], &c.). **Beheading**: practised by foreign people, but not a Mosaic penalty. Prob. thus the chief baker died (Gn. 40.[19]), his body being afterwards hung up. Thus perished the Baptist (Mw. 14.[8]), and the Apostle James (Ac. 12.[2]; *cp.* Rv. 20.[4]). In other cases the head may have been cut off after death (2 K. 10.[6ff.]; 2 S. 20.[21ff.]). **Blinding**: sanctioned in Isr. only in retaliation (Ex. 21.[24]), but much practised by foreign nations (Jg. 16.[21]; 2 K. 25.[7], &c.). **Branding**: forbidden by Moses (Lv. 19.[28]), but slaves seem to have been branded to prove ownership (Is. 44.[5], RVm.; Gal. 6.[17]). **Burning**: the punishment suggd. for Tamar (Gn. 38.[24]); prescribed for cert. forms of unchastity (Lv. 20.[14]); practised by the Phil. (Jg. 14.[15]). In Bab. the furnace was used for execution (Jr. 29.[22]; Dn. 3; *cp.* Is. 43.[2]). **Crucifixion**: *see* Cross. **Cutting asunder**: the doom threatened to the astrologers, &c. (Dn. 2.[5], 3.[29]; *cp.* Mw. 24.[51], &c.). **Cutting off fm. the**

people: this seems to indicate the death penalty, but not the mode of its infliction (Gn. 17.[14], &c.). It mt. poss. mean excommunication. **Drowning** is alluded to in Mw. 8.[6], &c.; *cp. Ant.* XIV. xv. 10. **Exposure to wild beasts**: practised by many anct. peoples (Dn. 6.; Mi. 4.[13]), alluded to 1 Cor. 15.[32], &c. **Fines**: imposed by judges for injuries not resulting in permanent disablement (Ex. 21.[22]), and in certain cases of manslaughter, "for redemption of his life" (v. 30); but never for murder (Nu. 35.[31f.]). If his ox killed a slave, a man was fined 30 shekels of silver (*cp.* Dt. 22.[19, 29]). **Flaying**: referred to Mi. 3.[2f.]; practised by the Asyrs. and Persians. **Hanging**: in our sense not an Isr. penalty, but Ahithophel and Judas thus committed suicide (2 S. 17.[23]; Mw. 27.[5]). In Scrip. H. means impalement, the dead body being pierced and raised aloft on a pointed stake (1 S. 31.[10]; 2 S. 4.[12], 21.[12f.]). One thus exposed was reckoned accursed (Dt. 21.[23]; *cp.* Gal. 3.[13]). The "gallows" of Est. 2.[23], &c., was prob. the stake. **Imprisonment**: a common practice. It mt. itself be the penalty, *e.g.* that of the Baptist (Mw. 4.[12]), and Barabbas (Lk. 23.[19]). The accused were thus held for trial (Gn. 39.[20f.]; Ac. 4.[3], &c.), and the condemned for execution (Ac. 12.[4]). It mt. be aggravated by toil (Jg. 16.[21]), beating (Jr. 37.[15]), torments (Mw. 18.[30, 34]), reduction of food (1 K. 22.[27]), stocks (Ac. 16.[24]), and chains (Ps. 105.[18], &c.). Jeremiah was imprisoned for his safety (37.[21]). *See* Prison. **Mutilation**: sanctioned only in retaliation, but inflicted at times, *e.g.* on Adonibezek (Jg. 1.[6f.]). The revolting cruelties of Antiochus Epiphanes (2 M. 7.[1ff.]) accorded with Asyr. practice. The custom of cutting off the hands of thieves may be alluded to in Jesus' counsel of self-mutilation rather than evil-doing (Mw. 5.[30], &c.). **Plucking off the hair** (Ne. 13.[25]; *cp.* Is. 50.[6]) mt. cause great suffering (2 M. 7.[7]), and was always deep indignity. *See* Hair. **Precipitation**: inflicted on the Edomites (2 Ch. 25.[12]; *cp.* 2 M. 6.[10]); prob. meant by "dashing in pieces" (2 K. 8.[12]; Ho. 10.[14]). The Nazarenes sought thus to kill Jesus (Lk. 4.[29]): *see* **Stoning**. **Restitution.** The offender was bound to make good to the injured any loss resulting fm. his crime, with cert. additions as penalty. An ox stolen and killed or sold shd. be restored fivefold, a sheep fourfold: if found alive in the thief's possession, double. Loss of crop caused by a strayed animal, or by fire thro' negligence, shd. be made good. Aught held in trust lost by theft or negligence shd. be restored double (Ex. 22.[1ff.]); and in the matter of a deposit, a fifth part was added (Lv. 6.[2ff.]). If a Rm. jailer lost his prisoner, he was liable to the penalty for the crime of wh. the latter was accused (Ac. 12.[19], 16.[27]). **Retaliation.** The law, "eye for eye," &c. (Ex. 21.[24], &c.), rests on the principle that injury is avenged by equal injury to the aggressor. But as the loss of a hand mt. be greater, *e.g.* to an engraver than to a singer, prob. it mt. be avoided by a money payment, regulated by the judges (Ex. 21.[22]). The false accuser incurred the penalty of the crime he alleged (Dt. 19.[16ff.]). **Sawing asunder** (He. 11.[37]). David subjected the people of Rabbah to "saws," and other instruments of torture (2 S. 12.[31]). Justin Martyr (*Dialogue with Trypho*) says that Isaiah died in this way. **Scorpions, chastising with**: prob. the use of whips into the lashes of wh. pointed pieces of metal had been twisted (1 K. 12.[11]). **Slavery.** A bankrupt, and a thief who cd. not make restitution, mt., with w. and children, be sold as slaves (Ex. 22.[3]; 2 K. 4.[1], &c.), but no Isr. mt. be held in permanent bondage (Lv. 25.[39ff.]). *See* Slave. **Slaying by spear, dart,** or **sword**: a common form of execution (Ex. 19.[13]; Nu. 25.[7f.]; 1 K. 2.[25]; He. 11.[37], 12.[20], &c.). **Stocks**, suffered by Hanani (2 Ch. 16.[10], RVm.) and Jeremiah (20.[2]): a wooden engine with five holes, in wh. were placed the neck, arms, and legs of the victim. One form received the feet only (Ac. 16.[24]). **Stoning**: a death penalty incurred, *e.g.* by adultery (Lv. 20.[10]; Dt. 22.[21, 24]), blasphemy (Lv. 24.[10ff.]), idolatry (Dt. 13.[10]). The culprit was precipitated fm. a height; if this did not kill him, stones were cast at him. The witnesses cast the first stones (Dt. 17.[7]). **Strangling**: not used by Jews till post-biblical times. **Stripes**, as a penalty, were limited to 40. Not the punishment, but the excess, was felt to be degrading (Dt. 25.[3]). It was inflicted with a scourge of three thongs, 13 strokes of wh. made 39 stripes, thus keeping safely within the prescribed limit (2 Cor. 11.[24]). It was incurred by a man and a bondmaid having illegal intercourse (Lv. 19.[20]), a man slandering his w. (Dt. 22.[18]), a debtor (Mw. 18.[34]), &c. The culprit, stretched on the ground, or bound to a pillar, received it on his naked back. Females sat in a stooping posture. *See* Scourging.

The disgrace and ignominy of cert. penalties were deepened, *e.g.* by leaving the dead bodies exposed to the dogs and birds of prey (1 K. 14.[11]; Ps. 79.[2]), cutting off the head (1 S. 17.[57], &c.), burning (Jo. 7.[15], &c.), or hanging the body aloft (2 S. 4.[12], &c.).

Many disasters befalling the people were regarded as penalties inflicted by God because of unfaithfulness: *e.g.* drought (Dt. 11.[17]), famine (Lv. 26.[26], &c.), plague and pestilence (Ek. 6.[11]), defeat and captivity. Any great national calamity was referred to the displeasure of God.

See Nowack, *HA.* i. 327ff.; Poucher, *HDB. s.v.*

CRIMSON. *See* Colour.

CRISPUS, the chief ruler of the synagogue in Corinth, converted and baptized by Paul (Ac. 18.[8]; 1 Cor. 1.[14]).

CROSS, CRUCIFIXION. The C. as an instrument of execution is found among many anct. peoples. We have here to do with its use under the Rms. The name, *stauros*, may mean a stake, but it is also the equivalent of the Lat. *crux*. This consisted of an upright post, with a cross-beam at the

top; or the top mt. project above the beam. The latter seems to have been the form of the C. of Jesus (Mw. 27.[37], &c.), the superscription being nailed over the crucified. It was customary to scourge the condemned man—itself a terrific punishment—and to make him carry the cross-beam to the place of execution, where it was attached to the upright. The victim was stripped naked, set astride a piece of wood wh. projected fm. the stake—the *sedile*—his hands nailed to the cross-beam (sometimes the feet also were nailed to the post), and there he was left to die; the *sedile* supporting the weight, lest the hands shd. tear and the body fall forward. The feet were usly. almost touching the ground. Death came thro' excruciating agonies wh. mt. last for days. To the pain of inflamed wounds, and tortured limbs, in the fierce sun of Syria, there were added burning thirst and fever, often ending in wild delirium. The bodies of the crucified were commonly left to the dogs and vultures. Fm. the time of Augustus, however, the relatives of one condemned in a civil court mt. have the body if they begged it. The clothes were the perquisite of the executioners.

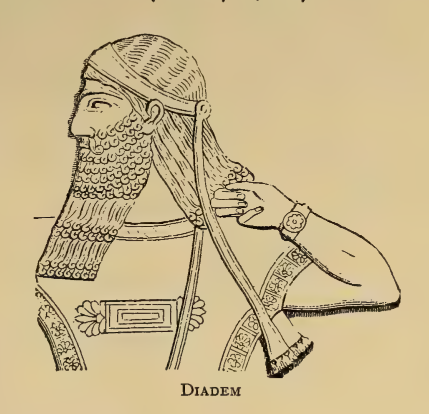
The ignominy of C. for the Jews was intensified by the fact that it was a foreign mode of execution, introduced by their conquerors, among whom no death was reckoned more shameful and degrading, it being at first employed only in the case of slaves. The extent to wh. C. was carried by Rm. authorities is appalling, wood for crosses and space to erect them alike failing under Titus (*Ant.* XVII. x. 10; XX. v. 2; *BJ.* II. xii. 6; II. xiii. 2; V. xi. 1).

The Jews did not practise C., but it was common to hang up the dead bodies of criminals (Dt. 21.[22]; 2 S. 4.[12]), and bodies thus exposed were accursed. The crucified were reckoned under this curse, as in the striking passage of Paul (Gal. 3.[12]).

The carrying of the cross-beam furnished the fig. used of those who face trouble and distress for Christ's sake—to take up their C. (Mw. 16.[24], &c.). The C., as the instrument by wh. Christ died, became the symbol of the saving work completed by His death (1 Cor. 1.[18]; Gal. 6.[12ff.], &c.). Thus the instrument of reproach and ignominy has been transfigured, and charged with holy and blessed significance.

CROWN, DIADEM. The C. (Heb. *zēr*) of Ex. 25., 30., 37. is a rim or moulding. It was prob. a decorative golden wreath. *Nēzer* (lit. "consecration") is the ornament on the high-priest's mitre (Ex. 29.[6]; Lv. 8.[9]), as well as that worn by the monarch (2 S. 1.[10]; 2 K. 11.[12]). *'Aṭārāh*, "a band round the head," is the C. of the k. of Rabbah (2 S. 12.[30], &c.), made of gold, and flashing with precious stones, wh. became the C. of David (*cp.* Est. 8.[15]). It is frequently used figuratively of dignity, honour, and riches. *Kether* (Est. 1.[11], &c.) is the peak of the Persian turban; the jewelled tiara. **Diadem** in OT. stands for *mitznepheth* (Ek. 21.[26], RV. "mitre"), *tzanōph*, or *tzanīph* (Is. 62.[3]; Jb. 29.[14], RVm. "turban"), and *tziphīrah* (Is. 28.[5]). A diadem is in its origin nothing more than a fillet to confine hair that is worn long (*RS.*[2], 483). The Persian symbol of royalty was a broad fillet of silk, blue and white, worn round the head, and tied behind (Xenophon, *Cyr.* viii. 3, 13). It mt. be studded with jewels. Adopted by Alexander the Gt. it became the symbol of royalty among the Greeks.

In the NT. *diadēma* is the emblem of sovereign power (Rv. 12.[3], 13.[1], 19.[12]). *Stephanos*, the wreath or chaplet won in the games (1 Cor. 9.[25]), and the reward of fidelity (2 Tm. 4.[8]; Rv. 2.[10], &c.), is the emblem of victory or achievement. It was the "crown" of thorns placed in cruel mockery upon the head of Christ (Mw. 27.[29], &c.).



DIADEM

CRYSTAL (Heb. *zekūkīth*, *qeraḥ*), the first supposed by Tristam (*SDB.*) to be "GLASS" and the second "rock-crystal." There are no data on wh. to decide.

CUB, AV. CHUB. The Heb. *kūb* is prob. a scribal error for *lūb*, "Lybia" (Ek. 30.[5]): so LXX.

CUBIT. *See* WEIGHTS AND MEASURES.

CUCKOW (Heb. *shaḥaph*, Lv. 11.[16]; Dt. 14.[15], RV. "sea-mew"), an unclean bird wh. cannot be cert. identd.; supposed to be the petrel (Tristram, *SDB.*).

CUCUMBER. The word *qishshu'īm* is found only in Nu. 11.[5]. It prob. corrsps. to Arb. *qiththā*, a C. long and thin, with hairy, green rind, largely grown in the E. Another kind, the Arb. *khiyār*, is more appreciated for its succulence and flavour. But for its cultivation water is necessary, while the *qiththā* can almost bid drought defiance. *Miqshāh* (Is. 1.[8]) is "the place of Cs." The "lodge" is the frail shelter of wattled branches in wh. the watcher sits to guard the crop.

CUMMIN (Heb. *kammōn*, Arb. *kammūn*) is an umbelliferous plant, prob. indigenous to Pal., bearing small delicate seeds, wh. wd. be crushed by threshing in the ordinary way; the rod is still used to beat them out (Is. 28.[25, 27]). It is a common condiment, and has also cert. medicinal uses. It was one of the plants subj. to tithe (Mw. 23.[23]).

CUP (Heb. *kōs*, Arb. *kās*) is the name of various forms of drinking vessels. *Gabī'a* (Gn. 44.[2]) is Joseph's silver divining C., prob. larger than the *kōs*. The word is trd. "bowl" in Ex. 25.[31], &c. *Qesā-*

vōth (1 Ch. 28.[17]). In Nu. 4.[7], AV. trs. "covers," RV. "cups"; in Ex. 25.[29], 37.[16], AV. trs. "covers," RV. "flagons." *'Aggān* (Is. 22.[24]). In Ex. 24.[26], EV. tr. "bason," and in SS. 7.[2] "goblet." The NT. *potērion* corrsps. to Heb. *kōs*.


CUP (Assyrian)

In Scripl. metaphor, C. stands for the experience of life wh. a man receives fm. God (Ps. 11.[6], &c.; *cp.* Mw. 20.[22], &c.). As one drinks what is handed to him by the C.-bearer, so one takes what is given by God.

CUP-BEARER. The "butler," *mashqeh* (Gn. 40.[5]), is lit. "C.-bearer" (1 K. 10.[5]; 2 Ch. 9.[4]; Ne. 1.[11]). The duty of this official was to protect the k. agst. poison. His position was often one of intimate confidence. Frequently C.-bs. were eunuchs (*Ant.* XVI. viii. 1).

CURSE. The ideas connected with a C. are gen. the same everywhere. Here we need only note a point connected with the use of the word *ḥerem*, wh. AV. trs. now "a devoted thing" (Lv. 27.[28], &c.), and again "a cursed thing" (Dt. 7.[26], &c.): RV. uniformly "a devoted thing." The root idea is that of separation. Whatever is *ḥerem* is removed irrevocably fm. all ordinary uses; and this either (*a*) that it may be devoted absolutely to God, for the purposes of the sanctuary, and to supply the wants of the priests (Lv. 27.[28f.]), or (*b*) that it may be utterly destroyed (1 K. 20.[42], &c.). The latter sense is the more usual. To curse is to devote to irremediable ruin. The fear of a C. is still strong in the Oriental heart. It will blanch the cheek of even the intelligent and educated man, who is emancipated fm. most superstitions. Among the Moslems, to "curse the prophet" is a capital offence.

CURTAIN (Heb. *yerī'ōth*). Tents in the E. are usly. made of lengths of goat's-hair cloth sewn together. The various lengths of such that went to the formation of the TABERNACLE are called Cs. The "hanging" in front of the Holy Place (*māsāk*) is once called C. (Nu. 3.[26]). *See* HANGING.

CUSH. (1) The first named of the sons of HAM (Gn. 10.[6]).

Though it does not appear in AV., in RV. as in Heb. and AVm., in Gn. 2.[13] we have C. instead of Ethiopia; in every case where ETHIOPIA in OT. occurs, the Heb. has C.

(2) The general reference of C. (and Ethiopia) is to a powerful kdm. established S. of Egp. identd. with mod. Nubia and Abyssinia. In hieroglyphic the name appears as *Kesh*. TIRHAKAH (Is. 37.[9]), k. of C. (Ethiopia), threatened SENNACHERIB; several dynasties fm. Ethiopia secured the supremacy in Egp. (3) In the title to Ps. 7. there is mention of C., a Benjamite; nothing is known of him—it may have been a nickname. In 2 S. 18.[21], a runner is mentioned called **Cushi**, "Ethiopian"; not impossibly he may have been a Nubian brought fm. Egp. as a slave; there are many in Pal. at the present time. (4) As C. was the fr. of NIMROD, and, as mentioned above, the second river of PARADISE "compasseth the whole land of Ethiopia" (Gn. 2.[13]), it wd. seem that there was a C. in southern Bab. It is prob. that the *Kashshu*, "the Cossæans," are intended. **Cushan**, in Hb. 3.[7], is regarded as a lengthened form of C.: fm. the mention of Midian in the parallel clause it has been argued that this was an Arabian C.

CUSHAN-RISHATHAIM, a k. of MESOPOTAMIA who oppressed Isr. (Jg. 3.[8]); not yet identd.

CUSTOM (Mw. 17.[25], RV. "toll"; Rm. 13.[7]), an *ad valorem* tax upon goods, collected by the PUBLICANS. In Galilee and Peræa it went to the tetrarchs, in Judea to the Rms.

CUTH, CUTHAH. One of the cities whence colonists were brought to N. Isr., hence the inhabitants of SAMARIA are called by the Tlm. **Cuthæans**. C. is identd. with *Tell Ibrahīm* (*Kuti* of the inscrs.), to the NE. of Bab.; remains of a temple to NERGAL have been found there.

CUTTINGS IN THE FLESH (Lv. 19.[28], 21.[5]; Dt. 14.[1]). The phrase "for the dead" connects the custom prohibited with the practice of self-mutilation in mourning for the dead, common among many diverse and widely scattered peoples. Association with heathen rites wd. lead to its being forbidden, but in spite of the prohibition there are indications of its survival to a late time (Jr. 16.[6]; *cp.* Ho. 9.[4]). The original meaning seems to persist among cert. rude peoples where the blood is applied to the dead body, fm. wh. in turn a piece is taken and kept, or even eaten. The obj. clearly is "to make an enduring covenant with the dead" (*RS.*[2] 323). Such a custom was intolerable among those who were "a people holy unto the Lord" (Dt. 14.[2]). In this light it appears in the nar. of the dramatic scene on Carmel (1 K. 18.[28]).

Marks printed on the body were also forbidden (Lv. 19.[28]), apparently because of their heathen associations. In origin, Robertson Smith thinks (*RS.*[2] 334, *n.*) they may be nothing more than the permanent scars of punctures made to draw blood for a ceremony of self-dedication to the deity. It is evidently the tattoo marks developed fm. this that are prohibited, the mark being the sign that the worshipper belonged to the god. The practice is alluded to in Is. 44.[5] (RVm.), and Gal. 6.[17]. See for discussion and Lit., Robertson Smith, *Kinship and Marriage in Early Arabia*,[1] 212ff.

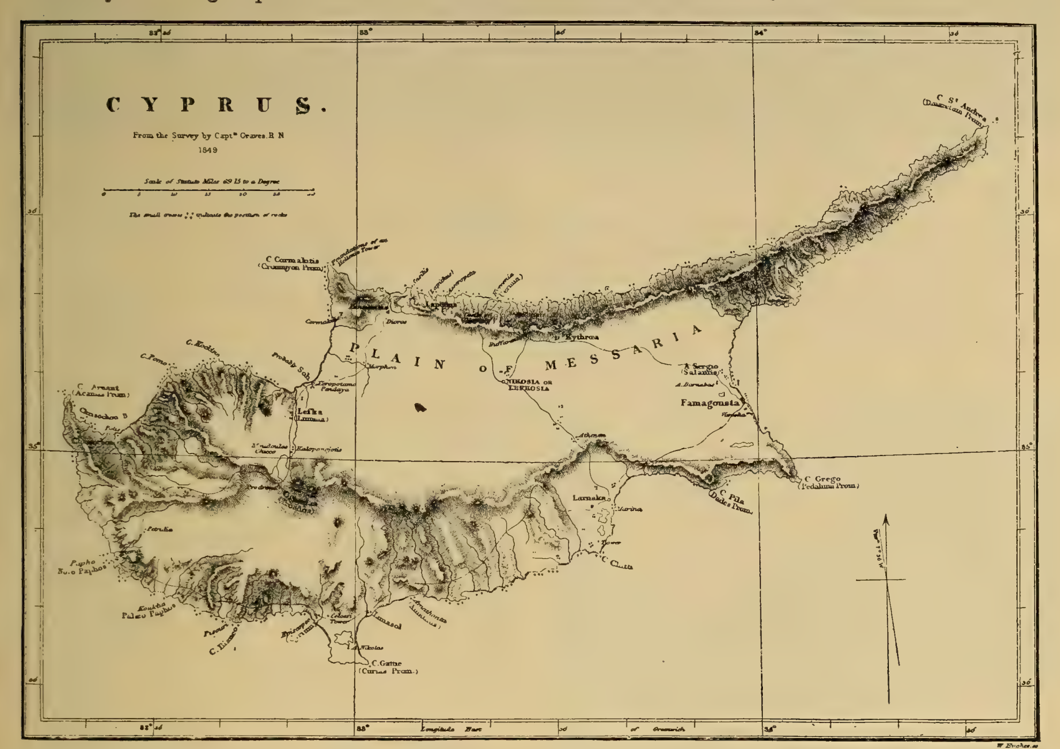
CYMBAL. *See* MUSIC.

CYPRESS, Heb. *tirzāh* (Is. 44.[14]). It is imposs. to say what tree is intended. It mt. be the beech, the holm-oak, or the juniper. It is safest, with Dr Post, to trlt. and call it the "tirzah."

CYPRUS, an island in the Levant, *c.* 60 miles off the Syr. coast, and 40 miles S. of Cilicia. It is 120

miles in length, and its greatest breadth is 60 miles. Two mountain ranges run parallel fm. E. to W., forming the N. and S. boundaries of a spacious and fertile plain. The highest peak of the S. range is Mt. Troödos, 6406 ft. The forests for wh. C. was noted in anct. times have largely disappeared, and the rainfall is far short of requirements. Recently, under British influence, trees have been protected, and extensive irrigation works have been carried out. The olive, vine, and palm grow luxuriantly. Grain, fruit, silk, and leather are among its exports.

The obj. of a long dispute between the Persians and the Greeks, at the death of Alexander the Gt. it passed with Egp. to Ptolemy, B.C. 306; falling to Rm. B.C. 57. After the battle of Actium it became an imperial province: but in B.C. 22 Augustus restored it to the Senate, and the governor (Ac. 13.[7]; *cp.* 18.[12], 19.[38]) is rightly called *anthupatos*, "proconsul."



Christianity was introduced by fugitives fm. the persecution in Jrs. (Ac. 11.[19]). It was the birthplace of BARNABAS and MNASON. Paul visited the island in company with Barnabas and John Mark (Ac. 13.[4f.]), and the latter two afterwards returned to C. (15.[39])

C. was known in OT. as **Chittim**.

CYRENE, a Gr. colony founded B.C. 624, the chief city of Cyrenaica (mod. Barca), the fruitful district on the shore W. of Egp. After Alexander the Gt. it was under the Ptolemies. Falling into the hands of the Rms. B.C. 96, it became a province B.C. 75, and was joined to Crete B.C. 67. There were many Jews in C. Ptolemy I. introduced great numbers, believing that their presence made for general prosperity (*Ant.* XIV. vii. 2). Of this city was Simon (Mw. 27.[32]). Jews fm. C. were in Jrs. at Pentecost, and had share in a synagogue (Ac. 2.[10], 6.[9]). Preachers fm. C. laboured in Antioch, of whom was Lucius (Ac. 11.[20], 13.[1]), afterwards, accdg. to tradition, first bishop of C.

CYRENIUS. *See* QUIRINIUS.

CYRUS (Heb. *Koresh*, Persian *Kurush*, Bab. *Kuras*, Susian *Kuras*). A popular etymology, quoted by Plutarch fm. Ctesias, derived the name fm. a Persian word signifying "the sun" (mod. Pers. *Khor*). This, however, is philologically imposs., and the name was prob. of Elamite origin, like that of the river Cyrus. Accdg. to Strabo (xv. p. 729) the original name was Agradates. Various legends grew up about the childhood of Cyrus and his conquest of Media, some of wh. are reported by the Gr. writers. Herodotus made him the grandson of Astyages of Media, whose dr., Mandanê, was married to a Persian noble, and who, in consequence of a dream, ordered Harpagus to put him to death. Harpagus, however, gave the child to a herdsman who adopted him. In time the royal origin of Cyrus was discovered, and he was acknowledged by

his grandfr., who punished Harpagus by serving up his own s. to him at a banquet. In revenge Harpagus urged Cyrus to rebel agst. the Medes, and in a critical battle went over to the Persians, who captured Astyages and put an end to his kdm.

Accdg. to Ctesias, Cyrus was a Mardian bandit, not related to Astyages, who, after the overthrow of the Medes, treated Astyages like a fr. and married his dr. Amytis. Xenophon invented a s. and successor of Astyages, called Cyaxares, whom he made the uncle of Cyrus, the Persian k. having been brought up at the Median court, and afterwards conquering the Armenians and Chaldæans as general of Cyaxares, who left his kdm. to him.

The cuneiform inscr. of Nabonidos, the last Bab. k., and of Cyrus himself, have given us the true hist. of events. Cyrus calls himself k. of Ansan or Anzan, in Elam, and great-grandson of the Achæmenid Persian, Teispes, who was also the ancestor of Darius.

In B.C. 549 Astyages attacked Cyrus, who was already k. of Ansan, but his army revolted agst. him and handed him over to his enemy. Cyrus thereupon marched to Ecbatana, the Median capital, took possession of the treasures of Astyages, and became head of the Median empire. Three yrs. later he assumed the title of k. of Persia, and the overthrow of Crœsus of Lydia soon afterwards placed Asia Minor and the Gr. cities on its coast in his hands. In B.C. 538 he was ready to invade Bab. A battle fought near Opis in Tammuz or June, decided the fate of the Babn. army, wh. was commanded by Belshazzar, the son of Nabonidos. Sippara surrendered on the 14th of the month, and two days later Gobryas, governor of Kurdistan, entered Bab. with a portion of the invading forces "without fighting or battle." Nabonidos was captured and imprisoned there. On the 3rd of Marchesvan or October, Cyrus himself came to Bab. and proclaimed a gen. amnesty. Eight days later "the son" of Nabonidos died, and there was mourning for him throughout the country, after wh. Cambyses, the s. of Cyrus, offered gifts and made sacrifices to Merodach on his fr.'s account. The Gr. stories of the dissipation of the waters of the river Gyndes and of the long siege of Bab. were all fictions. Cyrus had been assisted in his campaign by a disaffected party in Bab. itself; after his conquest, therefore, he posed as the faithful worshipper and agent of Bel-Merodach, who had employed him to punish the godless Nabonidos. Nabonidos had been a usurper, and had created discontent by attempting to centralise Babylonian worship in Bab.; the Babylonian priests, accdly., professed to see in Cyrus the rightful successor of the anct. ks. In furtherance of his policy of conciliation he now allowed the exiled populations in Babylonia to return to their homes with the images of their gods. The Jews, who had no images, took with them their sacred vessels (Ez. 1.[7]).

The conquest of Babylonia by Cyrus was followed by the extension of his empire to the E. In the last yr. of his reign Cambyses was associated with him on the throne. Accdg. to Herodotus he met his death in battle with Tomyris, queen of the Massagetæ, beyond the Araxes (B.C. 529); accdg. to Ctesias it was in war with the Derbices. The inscrs. show him to have been a ruler of great military genius, tactful and conciliatory in policy, and a polytheist rather than a Zoroastrian in religion.

Lit.: *Records of the Past*, new series, pp. 143–75, Bagster, 1891; Floigl, *Cyrus und Herodot*, 1881; Prašek, *Medien und das Haus des Kyaxares*, Berlin, 1890.

A. H. SAYCE.

D

DABBASHETH, RV. DABBESHETH (Jo. 19.[11]), prob. the mod. *Dabsheh*, a ruin E. of Acre.

DABERATH, on the boundary of Issachar and Zebulun (Jo. 19.[12]), given by Issachar to the Gershonites (Jo. 21.[28]; 1 Ch. 6.[72]), prob. = *Debūriyeh*, a small village with ruins at the N.W. foot of Tabor (*cp.* Jos. *Vit.* 62; *BJ.* II. xxi. 3).

DAGGER. *See* WEAPONS.

DAGON, a Phil. deity, formerly taken to be the "fish-god." Prof. Sayce (*SDB.*) has shown, by the offerings sent to J″. (1 S. 6.[5]), that he was an agricultural deity, and connects the name, not with *dag*, "a fish," but with *dagan*, "corn." Prof. Beecher concurs (*HDB.*). Konig (*Jw. En.*) and Seigfried (*KB.*) think D. = Ea (also Odakon), the Asyr. god of the waters. Final decision must await further discoveries.

Wellhausen (*Text d. Büch. Sam.* p. 50), thinks ן at the end of *Dagon* in the last clause of 1 S. 5.[4] is due to the ן beginning the next word; so the clause shd. read "only his fish was left to him." This ingenious suggestion is without support fm. the VV.: all imply a word dropped out.

DALE, THE KING'S, where the k. of Sodom met Abraham (Gn. 14.[17]), and Absalom erected his pillar (2 S. 18.[18]), two furlongs fm. Jrs. (*Ant.* VII. x. 3), prob. in the valley near EN-ROGEL.

DALMANUTHA. *See* MAGDALA.

DALMATIA, whither Titus went (2 Tm. 4.[10]), on the E. shore of the Adriatic; originally the name of the S. part, but later applied to the whole province of Illyricum.

DAMARIS, a female convert of Paul in Athens (Ac. 17.[34]), whom Chrysostom conjectured to be the wife of Dionysius.

DAMASCUS (Gn. 14.[15], &c.). The mod. city stands in a position of great charm and beauty, under the shadow of Anti-Lebanon, on the N. edge of the rich and fertile plain wh. is watered by the river *Barada*, "the cool," the anct. ABANA. The city is girt around by the embowering greenery of her famous orchards, and by her marvellously fruitful gardens, through wh. the sweet waters of the Abana are carried in multitudinous channels. The plain, dotted with groves of olive and fruit trees, supports a peasant population of about 50,000. The inhabitants of D. number at least 150,000. A railway now climbs Mt. Lebanon, and, descending into the *Beqa'*, runs down with the river to D. The line is continued to the S., along the great pilgrimage route, and is designed in the end to reach Mecca. A branch, crossing the Jordan below the Sea of Galilee, and ascending the Vale of Jezreel past Bethshan, connects D. with Haifa, at the base of Carmel. The old-world city is now lit by electricity, and the whizz of the electric car is heard in her streets.



DAMASCUS: FROM TOWER OF GREAT MOSQUE

The city is named in the Egpn. hists. of *Thothmes* III., B.C. 1501–1447 (*timasqu*), and in those of Ramses II., B.C. 1292–1225 (*tirumasqi*). To possess such a position wd. be an obj. of ambition between the Egpns. and Hittites in these far-off times. Accdg. to Moslem tradition, Eliezer founded the city, and Abraham reigned there for a time (*cp. Ant.* I. vii. 2). By the beginning of the 12th cent. the Syrs. were in possession. Their defeat by David is recorded in 2 S. 8. In his time Rezon, s. of Eliada, laid the foundations of the Syr. empire, wh. was destined to make much trouble for Isr., until its overthrow by Asyr., B.C. 732. Their relations, however, were often friendly; commercial exchanges promoted their mutual interests (1 K. 19.[15ff.], 20.[34]; 2 K. 5., 8.[7ff.]). Ahaz found here the altar on wh. he remodelled that at Jrs. (2 K. 16.[10ff.]). With its conquest by Tiglath-pileser III., B.C. 732, the importance of D. waned (*cp.* Is. 8.[4], 17.[1], &c.). In the Gr. period her rank of first city in Syr. was surrendered to the newly-built Antioch on the Orontes. During the troubled yrs. that followed, she fell at times into the hands of the Ptolemies. Aretas, k. of Arabia, in B.C. 85, with the good-will of the people, entered the city and assumed control (*Ant.* XIII. xv. 2). In B.C. 65 it was taken by Metellus, and passed under the power of Rm. At the time of Saul's conversion (Ac. 9.[2ff.]), the city was governed by a representative of Aretas, the Nabatæan k., to whom Caligula seems to have granted it (2 Cor. 11.[32]). There must have been a large Jewish colony, as no fewer than 10,000 perished in one popular uprising (*BJ.* II. xx. 2). Pliny reckons D. to the Decapolis (*NH.* v. 6). A long hist. of strange vicissitudes leaves D. still the chief city in Syr., possessing, perhaps, more than any other, the mysterious spell of the Orient.



ANCIENT WALL OF DAMASCUS, WHERE ST. PAUL WAS LET DOWN IN A BASKET

The great temple (2 K. 5.[18]) was changed by Theodosius into a Christian church. Subsequently it became a Moslem mosque, where, accdg. to Moslem tradition, the head of John the Baptist, accdg. to Christian tradn. the body of John Damascenus, lies buried. Over the S. gateway stands in Gr. the text "Thy kdm., O Christ, is an

everlasting Kdm., and Thy dominion endureth for all generations." The "Street called Straight" is the mod. *Derb el-mustaqīm*, running due E. and W. The alleged houses of Ananias and of Judas, the spot where Paul escaped fm. the city, and the site of the house of Naaman, are all shown with a confidence wh. there is not much to justify.



Moslem Pilgrimage (el Ḥajj) setting out from Damascus

Outside the E. gate is the tomb of St. George, the porter who paid with his life for the assistance rendered to Paul.

The great highways "between N. and S., E. and W., along wh. flowed the commerce and marched the armies of the anct. world, lay through the heart of the city. Resting in the midst of a beautiful oasis, on the edge of the changeless desert, surrounded by desert hills, she formed the natural harbour, whither steered the argosies fm. the sea of sand, bearing the treasures of the E.; whence again the sombre mariners set forth on their dreary voyage homeward. Herein we have the secret of her perennial greatness. A strong position she never was, and often has she bent beneath the stroke of the conqueror, becoming 'a servant to task work.' But ever as the tides of war rolled back, she has arisen again, fresh and vigorous as of yore. She has been the meeting-place and mart of the nations, and as she has been of use to all, alike to the desert nomad and to the more settled peoples, so the necessities of all have conspired to perpetuate her prosperity." *See* Hastings, *DB. s.v.*

DAN and Naphtali were sons of Bilhah, Rachel's maid (Gn. 30.[6]). They come next in order after the first four sons of Leah. "Dan" may be contracted fm. some Divine name such as Abidan (Nu. 1.[11]). Nothing is recorded of his personal hist., and the tribe seems to have played quite a subordinate part. Only one clan is named, that of Hushim (Gn. 46.[23]), or Shuham (Nu. 26.[42]). We cannot fix the boundaries of the portion of D. (Jo. 19.). It lay S.W. of Ephraim, with Benjamin on the E., and Judah on the S.E. and S. It included the low hills and the plain, apparently reaching to Jaffa (Jo. 19.[46]). Cert. cities given to D. in Jo. 19. are in Jo. 15. given to Judah. "The Amorites forced the children of D. into the mountain" (Jg. 1.[34]), but in 5.[16] they still appear on the coast. The district proved too small for them. An expedition of 600 men set out for the N., taking with them the idol and priest of Micah the Ephraimite, captured the town of Laish "in the valley that lieth by Beth Rehob," and settled there (Jg. 18.). Samson was the one great man produced by D., and the stories of his exploits concern the southern territory. The settlement in the N. grew in importance, and was regarded, along with Abel, as a strong conservator of true Israelite customs (2 S. 20.[18] LXX). In Gn. 49.[16] and Dt. 33.[22], D. is described as something of a freebooter, who joins cunning to his dashing bravery. **Mahaneh-dan,** "the camp of Dan," is placed behind Kirjath-jearim in Jg. 18.[12], between Zorah and Eshtaol in 13.[25]. For the numbers assigned to D. *see* Numbers.

DAN, the anct. Laish (Leshem, Jo. 19.[47]), apparently an outlying settlement of Tyre, captured by Dan (Jg. 18.), is possibly Dan-jaan of 2 S. 24.[6]. It lay "near Mt. Lebanon and the fountains of the lesser Jordan" (*Ant.* V. iii. 1, VIII. viii. 4). *OEJ.* places it 4 Rm. miles fm. Paneas, on the way to Tyre. This clearly points to *Tell el Qāḍy—Qāḍy* being the Arb. equivalent of Heb. *Dan*—a mound in the plain W. of Banias, with ruins on the S. side. Two springs rise at its base, that on the W. being the largest source of the Jordan. The two unite their waters in *Nahr el Leddān*, wh., 5 miles lower, joins the streams fm. Hasbeiyeh and Banias, to form the Jordan. The mound is the crater of an extinct volcano, and rises some 80 ft. fm. the midst of a thicket of bushes. The worship of Micah's idol



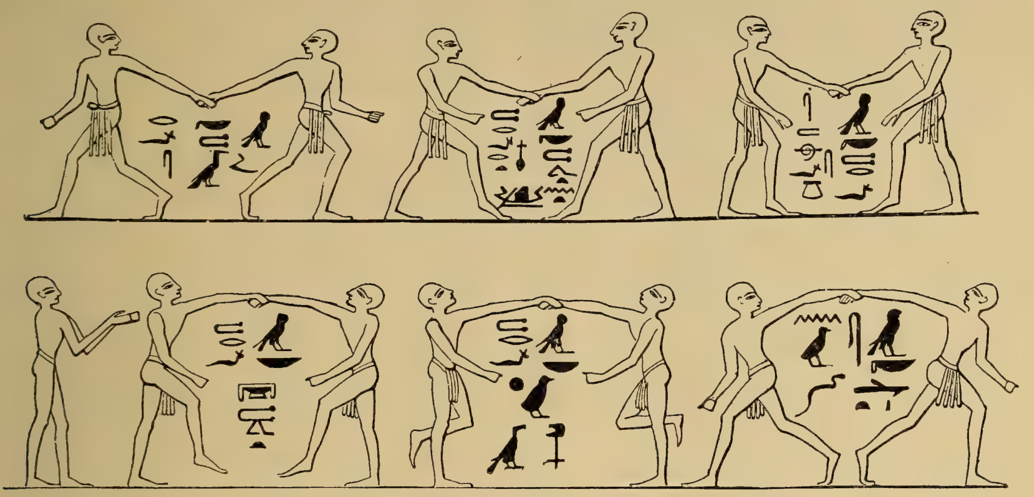
Fountain of the Jordan at Tell el Qāḍy, Dan

was here maintained "all the time that the house of God was in Shiloh" (Jg. 18.[31]). When Jeroboam set up the golden calf, the descendants of Micah's priest seem to have secured the priesthood (Jg.

18.[30f.]; 1 K. 12.[29, 30]), wh. they held till the invasion of Tiglath-pileser (2 K. 15.[29]). D. was taken by Benhadad (1 K. 15.[20]), restored to Ahab (20.[34]), and was doubtless included in the kdm. of Jeroboam II.

D. marked the N. boundary of Isr. (Jg. 20.[1], &c.), and of Gilead (Dt. 34.[1]). Hither Abraham pursued the army of Chedorlaomer.

DANCE. Among the anct. Isrs. occasions of joy were celebrated with song and D., esp. by the women, *e.g.* the great deliverance at the Red Sea (Ex. 15.[20]), the warriors' home-coming (Jg. 11.[34]; 1 S. 18.[6]), harvest and vintage (Jg. 21.[21]). The D. had also its place in worship (Ps. 149.[3], 150.[4], &c.). In these cases the word used is *māḥōl*, wh. signifies the rhythmic movement of a company, keeping time



Ancient Egyptians Dancing

to the beat of tambourines. Men also danced, as David before the ark (2 S. 6.[14]), but fm. his wife's taunt, we may infer that this was common only among the humbler classes (6.[20]). In such religious processions, men and women seem to have marched together (Ps. 68.[25]). In their excitement they leaped, *pāzaz* (2 S. 6.[16]), skipped, *rāgad* (1 Ch. 15.[29]), and wheeled round, *kārar* (2 S. 6.[14]). The single dancer does not appear in OT., nor men and women dancing in couples. Gr. influence is seen in such a performance as that of the dr. of Herodias (Mw. 14.[6], &c.). This form of entertainment still persists in the E.; its attraction consists, unhappily, in its immodesty.

DANIEL ("God is my judge," or "Divine judge"). (1) Second s. of David (1 Ch. 3.[1]), born in Hebron (*see* Chileab). (2) A priest of the time of Ezra (8.[2]; Ne. 10.[6]). (3) The fourth of the "Greater Prophets." At Nebuchadnezzar's desire, Ashpenaz (Abiesdri LXX), "the master of the eunuchs," chose D., prob. of the "seed royal," with Hananiah, Azariah, and Mishael, to be reared as hostages in the Bab. court. Their names being changed, D. was called Belshazzar, modified by the Massoretes into Belteshazzar. As they were prob. *c.* 18 yrs. old, the close of their novitiate of 3 yrs. finds them in early manhood. Nebuchadnezzar, in his 2nd or 3rd yr., has a dream, and requires his astrologers to reveal at once the dream and its interpretation. This he believes they can do, and, attributing their failure to treason, orders the execution of them all. Even students of astrology like D. and his friends are involved. In answer to prayer, the dream and its interpretation are revealed to D., so that he alone passes the k.'s test, and receives high honour, his friends also being promoted to positions of trust. D. likewise interprets a second dream of the k. (*see* following art.). Under Nabunahid D. is no longer at the head of the astrologers. He has to be specially summoned to Belshazzar's feast. He interprets the mysterious inscr. and is raised to the third place in the kdm. Darius (Gobryas) the Mede makes him one of the three Presidents. The envy of his associates in the government leads to his being thrown to the lions, fm. whom, to the joy of Darius and the discomfiture of his foes, he is delivered. His visions are considered in the next art. When Cyrus issued his decree D. was over 80, too old to go with the first contingent of returning exiles. Mohammedan tradition makes him governor of Syria.

DANIEL, THE BOOK OF, is the earliest Apocalypse. The authenticity of no bk. in OT. has been more persistently assailed.

Text.—The MT. in our Heb. Bibles differs markedly fm. that behind the LXX (Chigi), and considerably also fm. that implied in Thd., Psh., and Vlg. As D. was not a bk. regularly read in the synagogue, its text was not guarded by uniformly

diffused kge., as was that of the Torah, fm. mistakes of scribes. Moreover, Apcs. were esp. liable to interpolation. There are traces of modification to adapt the text to its readers, esp. in the Aram., wh., originally Eastern, was changed into Western : a few Eastern forms survive, showing what the original was. The same process is seen in the Heb., *e.g.* in 1.[12] we have the consonantally common form *zērō'īm*, "pulse" : in v. 16 it is replaced by the late form *zēr'onīm*, a word already familiar to the scribe. In a frequently copied writing the presence of antique words proves its antiquity, while the presence of recent words proves only carelessness in the scribe. There was no motive to cultivate an antique style ; men had not yet thought of the chronology of style ; the writer of Ec., although he wished men to think Solomon the author, did not feel bound to avoid the short rel., or to make gen. use of the *vav conversive*.

Language.—D. shares with Ez., and to a small extent Jr., the peculiarity of being written in two langs., Heb. and Aram. : chaps. 2.[4]–7., about $\frac{4}{7}$ of the whole is Aram., the rest is Heb. In the few cases of works published in two langs., the reason for introducing a second is usually quite obvious. In histl. works, documents are sometimes quoted in their original form ; so also authorities for statements in scientific or philosophical writings. But in D. we have not to do with quotations ; another explanation must be found. Keil and others think that in the Aram. portion we have the development of the world-power over agst. the kdm. of God, and in the Heb. that of the kdm. of God over agst. the world-power. Merx's theory is that in the Aram. the unlearned Jews were addressed ; in the Heb. the learned. Eichhorn thinks the diffc. of lang. implies a diffc. of author. All these assume that D. is not one bk. Lenormant's view, very genly. adopted, is that the Heb. part of D., lost during the Antiochian persecutions, was supplied fm. a Tg. wh. survived. It is difficult, on this theory, to understand why there is no trace of any Tg. of the rest of D. If, as we think, D. was originally issued in separate tracts, it may well be imposs. now to assign the reasons why an author, to whom Aram. and Heb. were equally familiar, chose Aram. for one tract and Heb. for another.

The Aram. of D. as represented by MT. is Chaldee, *i.e.* Western Aram. There are many evidences that it was originally Eastern : *e.g.* the Mandæan use of ל *preformative* instead of י in the impf. of the substv. verb, and the use of נ *compensative* for *dagesh forte :* Eastern grammatical forms in the *K'thīb*, occidentalised in the *Qri :* words found in Eastern Aram. wh. not even the influence of D. has been able to bring into Western use. Cert. confusions in the text and mistakes in trn. imply Eastern peculiarities in the exemplar before the copyist or translator. In many points, the Aram. of D. resembles grammatically that of the Sinjirli inscrs. : *e.g. Haphel* instead of *Aphel ;* the use of יַת (יָת), the sign of the acc., only to support the oblique case of a pronoun ; the י performative in the impf. ; besides a gen. lexical similarity. The main points of diffc. are the use in D. of *dī* instead of *zī* for the rel., and *'ar'a'* for *'arqa'*, "earth," "land." These represent scribal changes, to harmonise the written with the spoken lang. ; just as in Pal. Arabic *q* becomes even further attenuated into *hamza*, and *dh* becomes *z*. The Heb. of D. resembles that of Ez., Ne., and Ch. among the histl. bks., and of Ek. and Zc. among the Prophets. It contrasts with the Heb. of Ec., wh. uses the short rel., and sparingly the *vav conversive*. Aram. words in the Heb. part do not prove lateness in the work of one whose conversation and correspondence wd. be mainly Aram.

Structure and Contents.—D. consists of two nearly equal portions : the first deals with incidents, the second with visions. It is a further peculiarity that while most of the incidents are narrated in Aram. and most of the visions in Heb., the introduction to the incidents is in Heb., and the first vision is in Aram. Moreover, each incident and each vision is marked off by a distinct, genly. dated, beginning and ending ; all suggesting that each was published as a separate tract. This view is confirmed by the two recensions we possess of D., wh. treat the nars., esp. of the incidents, individually. Neither recension shows one chartc. throughout. In relating one incident, the Egpn., as seen in LXX, is pleonastic, the Palestinian condensed ; in relating another this is reversed. The tractates had evidently been current separately, one set in Egp., another in Pal. The two series, of incidents and of visions, are arranged chronologically. Prob. while the several tracts were still circulating, a collection of them was made, wh. forms our bk. of D. ; but meanwhile copyists were modifying individual elements, and these changes were introduced, one set into the Egyptian, the other into the Palestinian recension. In the 1st chap. there are indications of trn. fm. Aram.

On the above hypothesis D. is not an artistic unity. The contents of the separate tracts, published, prob. on clay tablets (in Heb. and Aram.,



NEBUCHADNEZZAR
From A. Jeremias' *Das A.T. im Lichte des Alten Orients*[2]

not Asyr.), like those on wh. the Creation Epic was stamped, are not related to each other. First, certain hostages (among whom is Daniel), are selected to be educated in the Bab. court, accdg. to the practice of the ks. of Nineveh. The next section tells of Nebuchadnezzar's dream, the failure of the astrologers, and the success of D. (*see* preceding art.). In his 18th yr. (Thd. and LXX.) the k. makes a golden image, wh. he requires all officials in his

empire to worship; D.'s three companions refuse, and are cast into the fiery furnace: their miraculous deliverance secures that J″. shd. be recognised as "a great god," dishonour to whom involves severe punishment. In this D. does not appear. Then comes the 2nd dream of Nebuchadnezzar, of the great tree that was cut down. D. is at once summoned (LXX), and with much sorrow foretells approaching disaster—becoming mad, the k. is to be driven forth fm. men. Belshazzar, s. of Nabunahid, makes a great feast, his guests drinking fm. the sacred vessels fm. the Temple at Jrs.: D. alone can interpret a mysterious inscr. wh. appears on the wall, and shows that it portends the overthrow of the Bab. Empire; he is raised to the third place in the kdm. On the overthrow of Belshazzar, Darius the Mede "receives the kdm.," and makes D. one of his three councillors. His envious associates conspiring agst. him, he is cast into the den of lions (*see* preceding art.). With this ends the series of six incidents. The first vision, the four beasts coming out of the sea, is dated the first yr. of Belshazzar; the next, in his third yr., describes the conflict of the Persian ram with the Grecian he-goat. The third vision, of the 70 weeks, is dated the first yr. of Darius; the fourth, in the third yr. of Cyrus, k. of Persia, describes the "man clothed in linen." Chap. 11. is an interpolation, describing the conflicts of the ks. of the N. and of the S. It may be the interpretation put on a lost vision of D. In chap. 12. the man clothed in white linen declares the end of the vision.

The Purpose of the bk. prob. was, by telling of God's dealings with D. and his friends, to show how He preserved His people's faith, even when they dwelt among the heathen, and to indicate by visions what wd. come to pass, "that when it had come to pass they mt. believe." The original writer, and the later collector and editor, acting under inspiration, need not have been clearly conscious of the final purpose. They were "holy men of God, who spake as they were moved."

Some hold that the bk. of D. is not a hist., but a work of imagination—a parable—designed to rouse the Jews to armed rebellion agst. the oppressor Epiphanes. In this idea there is nothing necessarily repugnant to inspiration. Our Lord's parables wd. be equally replete with sptl. meaning, whether or not they dealt with actual events. But a religious novel must conform to the nat. laws of such a composition. This D. does not do: it is not a self-complete whole: its parts are only externally united, and even at times appear discrepant: *e.g.* 1.[5] *cp.* 2.[1], 1.[21] *cp.* 10.[1]. If it is a novel some things call for explanation: *e.g.* D's. absence when his companions are called to worship the golden image: D. does nothing to facilitate the return of his people fm. exile, nor does he join them when numbers do return. These things make it difficult to take D. as a work of imagination. If it is a picture of a Jewish saint in a heathen court, they are inexplicable: in a hist. written immediately after the events, no explanation was required.

Again, the bk. does not suit the alleged purpose. It records no case of deliverance resulting fm. active resistance: in the stories of the Lions' Den and the Fiery Furnace, resistance is purely passive. We may see the nat. outcome of this teaching in the retreat of cert. Jews to the wilderness, and their slaughter by the soldiers of Antiochus (1 M. 2.[29ff.]). Mattathias and his followers, on the contrary, believed that only by active resistance to the utmost of their might could life and faith be preserved. A story modelled on the exploits of Samson wd. have served the alleged purpose better than the canonical Bk. of D. Those who assert that Nebuchadnezzar, Belshazzar, and Darius are intended to be portraits of Epiphanes, must have singular ideas of portraiture: yet that is a necessary part of the case. The tendency in writing a novel with a purpose—the nearly irresistible tendency—is to overdrive the moral. In D. the moral is impenetrably concealed: yet it was meant for a popular audience.

It cannot be said that the bk. is written up to either possible sense of the name of the reputed author, "God is my Judge" or "Divine Judge." The Lions' Den incident alone mt. be construed as showing God as the hero's Judge. Nothing in the canonical bk. refers to the second meaning. The Apocryphal additions, Su. and Bel., show what Jewish imagination cd. do in creating a Divine Judge. There are, indeed, references to D. in the bk. of his contemporary Ezekiel (14.[14, 20], 28.[3]), but the characteristics there assigned to D. are not prominent in the bk. We may therefore reasonably assume that the bk. of D. is a nar. of facts.

Date and Authenticity.—We shall consider first, External Evidences; second, Internal Evidences; third, Objections.

(1) *External Evidences.*—These are indications in Lit. or Hist. of acquaintance with the bk. or its contents. Mattathias (1 M. 2.[59f.]) refers to the deliverance of "the three" fm. the fiery furnace, and of D. fm. the "den of lions." Some (Schurer, *HJP.*, II. iii. 8) date 1 M. after B.C. 105, when John Hyrcanus died; others (Abrahams, *Jw. En.*), B.C. 135. We may take B.C. 100 as the latest prob. date. There is distinct reference to D. in En., in the Bk. of Similitudes, B.C. 200 (*see* ENOCH). There is a still earlier reference in the Prophecy of Baruch, *c.* B.C. 300, 1.[11]. "Nabuchadonosor, k. of Bab.," and "Balthasar his s." are mentioned. The rest of the bk. to the end of chap. 3. is mainly an expansion of the prayer in Dn. 9. We may note the resemblance of Nehemiah's prayer (Ne. 9.) to that of D., and of the "four horns" of Zc. to those of the "Grecian Goat." Further, if D. were not a man such as is portrayed in this bk., Ek. cd. not have placed him on a level with Noah and Job; nor wd. Tyrus be accused of arrogance in thinking itself wiser than D. In judging the force of this we must remember the paucity of contemporary or approximately contemporary Lit.—yet with all the Lit. of the Augustan age, the evidence that Virgil wrote the Æneid is not so strong as this.

Again, only by some such events as are recorded in D. can we account for the hist. of the Jews after the exile. Before the Captivity they were prone to idolatry. In the opinion of the time, the capture of J″.'s city, the burning of J″.'s temple, and the re-

moval of J″.'s people by those of Bel-Marduk, wd. be taken as showing J″.'s inferiority to the gods of Bab. In Bab. the Jews were in the midst of heathen, ready, we may be sure, to wile them away. They were deprived of sacrifice, a familiar element in the worship of J″., the only element in the minds of many of themselves and of all their heathen neighbours. It was not thought wrong to worship the "god of the land" where one sojourned. David took his banishment as consignment to the service of "other gods." Every external influence made for the total abandonment of the worship of J″. Prophets of J″. indeed had declared that disaster wd. follow apostasy fm. the God of their fathers, and when disasters came, mt. appeal to these predictions. From Jr., however, we learn that the conduct of cert. prophets in Bab. tended to discredit the whole order, and therefore their interpretation of events. Another explanation of the national disasters was also current (Jr. 44.[16ff.]); they were caused, not by Manasseh's apostasy, but by Josiah's reformation. Everything tended to an apostasy as complete as that of the captives fm. the N. Kdm. Yet the advent of Cyrus finds them fanatical monotheists, worshipping J″. alone. Only such events as the deliverance of the three Heb. youths, and of D., cd. explain this change of mental attitude.

Cyrus singled out the Jews for special treatment; the gods of other peoples were sent back to their respective countries; the Jews alone were restored to their own land. Religious sympathy mt. explain this favour, if Cyrus were a monotheist, wh. is doubtful. If, however, he learned fm. D. what J″. had done for His people, he mt. regard the God of the Jews as a great and terrible God, whom it mt. be well to propitiate.

(2) *Internal Evidences.*—The bk. is ascribed to D., who, but for it, wd. be an inconspicuous person. His mention by Ek. wd. tend to place him among the anct. patriarchs of the race. The statements in D. answer to facts now known, wh. had been forgotten as early as the Gr. period. The author knows of Belshazzar. Josephus, with Berosus before him, knew not that Nabunahid had a s. so named, and presumes Belshazzar to be another name of Nabunahid himself.

That Belshr. calls Nebuchadr. fr., does not prove the author's ignorance, for his acquaintce. with Jr. must be assumed; and there (52.[31]) Evilmerodach is the immediate successor and presumably the s. of Nebuchadr. This is proved by the contract tablets. In Asyr. usage, the successor of a famous man was regarded as his s. Shalmaneser II. calls Jehu the s. of Omri. This was not due to ignorance; Asyr. monarchs had ample means of information regarding their subject allies (2 K. 18.[22]). Hence in this sense Belshr. was the s. of Nebuchadr.

The writer says nothing of a siege of Bab. Herodotus and Xenophon, who had special advantages for knowing Persian affairs, tell of a siege, and the turning aside of the waters of the Euphrates, so that the Persians entered by the river bed. These historians differ so widely as to the hist. of Cyrus, that agreement here might almost seem proof of accuracy. Yet inscrs. by Cyrus prove that Bab. was betrayed to the Persians without a siege. How did the writer of D. escape the snare into wh. Josephus fell?

In D. persons are designated by symbols, intelligible in the Bab. or early Persian period, wh. wd. not be understood in the Gr. period. In the vision of the "Ram" and the "He-goat," **Alexr. the Gt.** appears as a one-horned he-goat, Persia, the power he overthrows, being a two-horned ram; yet Alexr. chose to declare himself the s. of Jupiter Ammon, and, on his coins, assumes the two ram's horns. All through the hither East this was known as the cognisance of Alexr. Mohammed, in the *Qur'ān*, calls him *Iskander dhu 'l-Qarnain*, "Alexr. of the two horns." After the conquest of Egp., when he assumed this symbol, to designate him as a goat and to transfer to Persia his own chosen symbol, the two-horned ram, wd. be unintelligible.

We can more easily follow the action of Meltzar with regard to the Heb. youths, if they sat in messes of four, accdg. to Asyr. custom, than if they reclined like the Greeks, on couches, in groups of nine or twelve; as in the former case the peculiarity of the food they ate wd. not be noticed, whereas it cd. not escape notice in the latter. Authors in anct. days did not aim at antiquarian accuracy; they transferred with careless freedom their own customs to other times and countries.

The writer leaves unexplained matters wh. to contemporaries required no explanation, but wh. mt. prove enigmas to a subsequent age. He knew Jr., and therefore knew that Evilmerodach was Nebuchadr.'s successor and s. Why then, it is asked, does he make Belshazzar call Nebuchadr. his fr.? Contemporaries did not need to be told in what sense Belshr. was Nebuchadr.'s s. If D. had been a fiction, written for men presumably familiar with Jr. and 2 K., the author wd. have been bound to explain why he gave Nebuchadr. a s. and successor difft. fm. the one mentioned in these accredited histories.

Why, it is often asked, did D. not return to Pal., under the decree of Cyrus? If D. is a contemporary nar., the reasons may have been too obvious to require mention. If it were written long after, silence is inexplicable. So to contemporaries, explanation of D's. absence fm. the trial of his three friends wd. have been superfluous.

Darius the Mede in the nar. has long been a difficulty. Josephus idents. him with the 2nd Cyaxares, s. of Astyages, uncle of Cyrus, mentioned only in Xenophon's *Cyropædia*. But if the writer of D. borrowed fm. Xenophon, why did he change the name to Darius? The author of Bel naively assigns the rôle of Darius in the story of the lions' den to Cyrus. Why did the writer of D. not explain who "Darius the Mede" was? This is intelligible if, as Dr. Pinches thinks, Darius stands for Gobryas —scribes who knew of Darius but not of Gobaru having changed the unknown into the well-known.

Dara (Darius) is to this day in the E. a name suggestive of magnificence, showing how deeply the imagination of the E. was impressed by the monarchs of that name.

The writer's geographical kge. suits the period of D. The writer of Esther knows of India in the E., and the writer of 1 M. knows of Rm. in the W. The writer of D. knows only of Javan and Chittim (Asia Minor and Cyprus) in the W., and Media and Persia in the E. His kge. in other directions suits the traditional D. He knows of Jr., the law of Moses, and Solomon's prayer; but not of the later bks.—Ez., Ne., Est., Hg., Zc., and Ml. These reasons appear to us convincing, but others mt. be adduced.

As to date, we must choose either the traditional date, making the writer approximately contemporary with the events; or the critical, *i.e.* the Maccabæan period. The latter is impossible. In the Maccabæan period great importance is attached to the ceremonial law, circumcision, avoidance of swine's flesh, observance of feasts, &c. In D. circumcision is not mentioned; nor is swine's flesh, although it mt. have been effectively introduced as rejected by the four hostages. Feasts are disregarded; D. fasts over the feast of the Passover (10.[3f.]). The date of his fasting is mentioned, but not its coincidence with the Passover. The Law of Moses is referred to, but the *bk.* of the law enjoys no special reverence; whereas in Maccabæan times, the Greek attempt to destroy them had lent to copies of the law a peculiar sanctity. Further, D.'s mental attitude to Nebuchadr. is very difft. fm. that of the Jews to Antiochus, as revealed in the bks. of the Maccabees. D. accepts the *quasi* worship offered by the k., a thing repugnant to the pious Jew of later times (Ac. 14.[11-18]).

(3) *Objections.*—These all aim to prove that D. was written, not by a contemporary of the alleged events, but by a Maccabæan author. It is contended that D.'s position among the *Kĕthubīm*, not the Prophets, is proof of lateness. This assumes: (*a*) That the Jews judged as late the bks. placed in the third division of their Canon; a view refuted by a simple study of the reputed authors. (*b*) That they always placed D. there; contrary to the evidence of LXX, Josephus, Melito, Psh., and NT. (Mw. 24.[15]; Mk. 13.[14]). The real question is, What led the Rabbis of Jerome's time to remove D. fm. the Prophets to the Hagiographa? It was done on literary grounds. Lamentations, attributed to Jr., is placed among the "writings." If the Jews thought canonical any writing by a prophet originating before the death of Artaxerxes Longimanus (Jos. *cont. Ap.* i. 8),* we cd. at once claim for D. a date in the early Persian period. Josephus' principle most easily explains the exclusion of Sr. fm. the Canon, and the inclusion of Est., the inclusion of SS., and exclusion of Ws.

* With Jos. the *Kethubīm* consist of only four bks., wh. "contain hymns to God and precepts for the conduct of human life."

Certain anachronisms are alleged in D. Nebuchadnezzar is said to have captured Jrs. in the third yr. of Jehoiakim, whereas the first of Nebuchadnezzar coincided with the fourth of Jehoiakim. But the fourth yr. in Jewish wd. be the third in Bab. reckoning. Fm. Berosus' act. Nebuchadnezzar must have taken Jrs. before he ascended the throne. Again, the Chaldeans are represented as magicians, a meaning attached to that term first in Rm. times. If this reading were right, D. must be dated after the capture of Jrs. by Titus! A correction of the text is clearly necessary. The text of the LXX does not make the Chaldeans a class of magicians.

It is said (Dn. 4.[8]) that D. was named "Belteshazzar, accdg. to the name of my god." This is held to prove the writer's ignorance of Asyr., as Belteshazzar has no connection with Bel. But in all the VV., the Bab. name of D. is "Belshazzar." The change was evidently made that a Heb. prophet mt. not appear with the name of a heathen god (*cp.* Jg. 18.[30]). For objections based on the names of musical instruments (Dn. 3.), *see* Dulcimer, Psaltery, Sackbut. Most other difficulties, prop. understood, really support our conclusion, that D. is essentially authentic.

Interpretation.—This concerns the view to be taken of the Four Monarchies, and the Seventy Weeks. (*a*) The Four Monarchies. Taking the image Nebuchadr. saw, and the Four Beasts of D. (Dn. 2., 7.), what kdm. is intended by the Fourth? The traditional view places, first, the Bab.; second, the Medo-Persian; third, the Greek; and fourth, the Roman. The gen. Critical view places, first, the Bab.; second, the Median; third, the Persian; and fourth, the Greek; thus splitting the Medo-Persian. But the writer seems almost to have taken pains to make this splitting impossible. By the "*two* arms" of the dream statue and the beast "that raised itself up on *one* side" he clearly presents the Empire as one, with two dominant but kindred races, that wh. last attains prominence becoming supreme. Of an empire ruled by two kindred peoples, what symbol cd. be clearer than that of the ram, wh. had "two horns, and the horns were high, but one was higher than the other, and the higher came up last"? Again, Darius Hystaspis is called "k. of the Persians and the Medes" in 1 M. 1.[1]. Even if the Critical date of D. were accepted, a view wh. contradicts that of the author, and those prevalent among the Jews in the Maccabæan period, can hardly be correct.

Another Critical expedient to escape the traditional view is to distinguish the personal empire of Alexr. fm. that of his successors, esp. the Seleucidæ. But the writer (Dn. 9.), and the Maccabæan Jews (1 M. 1.[1], 6.[2]), regarded the whole reign of the Greeks as one.

The main obstacles to the acceptance of the traditional view are *a priori* ideas of the nat. of prophecy. There is no proof that the prophet must only speak what primarily appealed to his immediate audience; and we cannot discard the predictive element in prophecy, the purpose of wh. was stated by Jesus (Jn. 13.[19], 14.[29]). It must indeed be in terms conveying some definite ideas to the hearers; but unless predictive prophecy is denied, there is no valid objection to identg. the Fourth Monarchy with Rm.

Corruption of the text as shown in various rdgs. of the VV., esp. the LXX, makes it harder to interpret the prophecy of the Seventy Weeks. The Critics assume that "the going forth of the commandment to restore and to build Jrs." (Dn. 9.[25]) is Jr.'s prophecy of its destruction; at least the calculations usly. start fm. B.C. 586. That *daber l'* shd. mean "prophecy of" is unexampled. The nat. and traditional meaning, "commandment," "decree," agrees with the universal rendering of *yātzā dābār* (Dn. 9.[23]), "the comdt. went forth." The "weeks" are generally regarded as "weeks of yrs."; 70 weeks = 490 yrs. As Cyrus' decree, permitting the return and rebuilding of the Temple, said nothing of rebuilding the city, we must come down to the decrees of Artaxerxes' 8th and 20th yrs. (B.C. 457 and B.C. 445 respectively); the latter distinctly commanding the rebuilding of the walls; this wd. bring the times into relatively close agreement. We must remember that prophetic times are not measured with astronomical accuracy. Jr.'s "70 yrs." of captivity are represented by 59, if we count fm. the carrying away of Jeconiah, B.C. 597, to Cyrus' decree, B.C. 538; by 66, if we start fm. Jehoiakim's submission to Nebuchadr. The problem also, as we have seen, is complicated by corruption of the text.

All **Versions** of value for the text of D. are earlier than the 6th cent.: (*a*) LXX, preserved in the Chigi MS., fm. a text differing much fm. MT., sometimes modified to suit Thd., *c.* B.C. 150. (*b*) Theodotion, representing the Pal. text of Origen's time. (*c*) Peshitta, Syr., *c.* A.D. 120; nearer MT. than Thd. (*d*) The Vulgate (Jerome), genly. agreeing with MT. There is also the Coptic trn. fm. Thd., interesting for an additional 11th chap., and Paulus Tellensis' trn. fm. LXX.

All commentaries written before the Asyr. and Bab. discoveries are valueless. (*a*) Taking the Conservative view: Pusey, *Lects. on D.*; Keil, *Daniel* (tr. Clark, Ednr.); Zöckler, *Daniel* (Lange's *Bibelwerk*, tr. Clark); Fuller, *Daniel* (Speaker's C.); Lenormant, *La Divination*; Thomson, *Daniel* (Pulpit C.); Wright, *D. and his Prophecies*, *D. and his Critics.* (*b*) Taking the Critical view: the Comm. of Meinhold; Bevan, *Bk. of D.*; Marti; Behrman; Driver (*Cambridge Com.*).

DAN-JAAN (2 S. 24.[6]). The text is corrupt. Klostermann suggs. a rdg. "Dan and Ijon." *See* DAN.

DANNAH (Jo. 15.[49]), prob. = *Idhnah*, a vill. S.W. of Hebron.

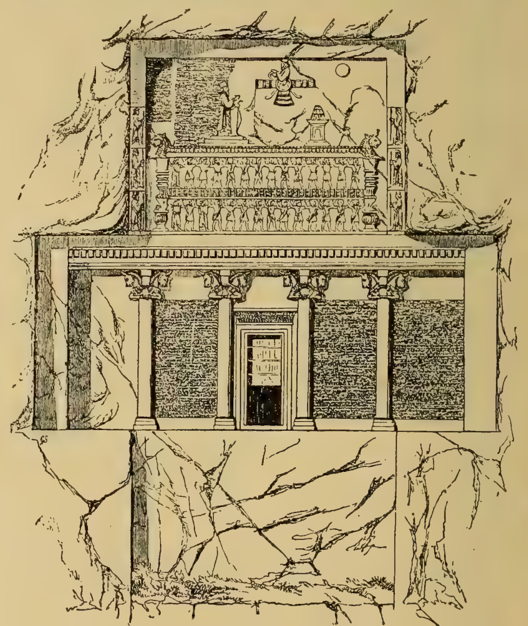
DARIC. *See* MONEY.

DARIUS. (1) "The Median" (Dn. 5.[31]). There are several suggestions as to who this is: (*a*) Cyaxares II., uncle of Cyrus, only known fm. Xenophon's romance, the *Cyropædia*. The circumstances wd. suit, but there is considerable doubt of his historic existence. (*b*) Astyages. Although both Herodotus and Ctesias tell us that Cyrus treated him with mildness, they have no hint that he made him governor of Babylon. (*c*) Cyrus. In the Apocryphal *Add. to Dn.*, "Bel and the Dragon," Cyrus casts Daniel into the Lions' Den; the age and char. do not suit.



DARIUS

(*d*) Gobryas (Gobaru). This is the sugg. of Dr. Pinches; on the whole it seems the most prob. ident. We know that he was appointed governor of Babylon, and that he appointed under-governors. That he is called D. is probably due to a scribal blunder. (2) D. Hystaspis; the Persian k. under



TOMB OF DARIUS HYSTASPIS

whom Zerubbabel returned to Palestine. He had ascended the throne on the death of the usurper Smerdis; he organised the Persian Empire and made the first Persian attempt to conquer Greece.

(3) D. the Persian (Ne. 12.[22]), prob. Codomannus, who was overthrown by Alexr. the Gt.

DART. *See* ARMS.

DATHAN AND ABIRAM (Nu. 16.[1]) were Reubenites associated with Korah in rebellion agst. Moses. D. and A. are genly. named with Korah, but prob. their rebellion had a political, not like Korah's, a sacerdotal reference; the place of Reuben, Jacob's first-born, being usurped by Judah and Ephraim.

DAUGHTER (Heb. *bath*) is in Scrip. any female desct. (Gn. 24.[48], &c.); in the pl., the women of a nation (Gn. 27.[46], &c.). The D. of any art, *e.g.* music, is a female devoted to it (Ec. 12.[4]). Sometimes D. stands for a city (Is. 52.[2]), for town or vill. depending on a "mother city" (Nu. 21.[25], Heb.). *See* FAMILY.

DAVID ("beloved"), youngest s. of Jesse, who was apparently a well-to-do farmer in Bethlehem. No mention is made of his mr. His fr. was already an old man in the days of Saul (1 S. 17.[12]). The family consisted of 8 sons and 2 drs. (1 S. 16.[10f.], 17.[12]; 2 S. 17.[25]—in this last verse for "Nahash," read "Jesse"). D.'s sr., ZERUIAH, was mr. of JOAB, ABISHAI, and ASAHEL; and ABIGAIL was mr. of the unfortunate AMASA. These four nephews of D. became soldiers of ability and distinction, playing no mean part in a time wh. was rich in heroic men.

Of D.'s parents almost nothing is known (*see* JESSE). His fr.'s ancestry is of course given in the genealogies; and Jewish tradition says that Jesse was a weaver of sacred carpets, who also farmed cert. lands near Bethlehem (Tg.Jn. on 2 S. 21.[19]). When first mentioned D. was occupied guarding his fr.'s sheep; a task often performed by the younger members of the family (1 S. 16.[11]). He is described as "ruddy, and withal of a beautiful countenance, and goodly to look upon." It is not clear that D. or his relatives understood the significance of Samuel's anointing. That it signified a cert. preference they cd. not doubt. This may have somewhat qualified brotherly relationships. Eliab's speech (1 S. 17.[28]) wd. hardly have been addressed to one whom he knew as the destined k. of Isr. It is appropriate enough as the expression of a jealous heart. But fm. the day of anointing we read that "the Spt. of the Lord came mightily upon D."

With the material at our disposal it is impossible to construct a continuous and self-consistent nar. of D.'s early yrs.

To explain the apparent discrepancies several expedients have been tried. The simplest is to assume that we have here bits of separate and independent accounts, thrown together by the hand of a scribe. If this is so he seems to have done the work rather clumsily, with a strange lack of intelligence, leaving very obvious difficulties to puzzle his readers. Not that all difficulties of wh. mod. scholars write have any real existence. In such a compressed nar. we need not be surprised to find that the youth of the earlier verses in a chapter is the valiant soldier of the later. But it is staggering to learn that the skilful harper of chap. 16., whose music charms away the evil spirit fm. the k.—the mighty man of valour, beloved of Saul, and made the royal armour-bearer—is the youth of chap. 17., apparently without experience of war, unknown to the k., and even to Abner: strange surely if he had been the k.'s armour-bearer. The statement that "D. went to and fro fm. Saul to feed his fr.'s sheep at Bethlehem," is regarded as a harmonistic insertion (17.[15]).

This theory takes the incidents that resemble each other as "doublets," *i.e.* independent versions of the same events: *e.g.* 1 S. 18.[10f.] and 19.[9f.]; 1 S. 10.[10ff.] and 19.[23f.]

The difficulties are not of modern discovery. Prof. Robertson Smith thought that LXX. B. preserved the original text (*OTJC.*[1] 125ff.). It omits vv. 12–31, 41, 50, 55–58 of chap. 17., and vv. 1–5 of chap. 18. A continuous and self-consistent nar. is thus secured: but the process suspiciously resembles an effort to get over difficulties by ignoring them: and critical opinion inclines to regard this simply as an early attempt to harmonise chaps. 16. and 17.

We must remember that the records are extremely scanty. In the light of ampler information no longer available, what seem to us discrepancies in the statements made, may have had no existence for the writer.

The youthful shepherd found time in the leisure of his days on the uplands to make himself master of the harp; an accomplishment turned to act., as we have seen, in soothing the paroxysms of the insane k. This secured for D. his introduction to the court: and here his wisdom and discretion, not less than his gifts, won for him a position of dignity and trust (1 S. 16.[14ff.]).

The engrossments of a war with the Phil., who invaded the country, seem to have roused afresh the better nat. of the k., and D. was free for a longer period to return to his work at home. His elder brs. were at the war, where, one feels, Saul's armour-bearer ought to have been. But we do not know the terms of the relationship between the young soldier and the monarch.

The two armies lay over agst. each other in the Vale of ELAH. Goliath of Gath, the giant champion of the Phil., struck terror into the heart of Isr., and daily, with insulting challenges, cast reproach on Isr.'s God. D., whom his fr. had sent with provision for his brs., heard the loud boasting of the Phil., accepted his challenge, and, rejecting Saul's armour as untried, with the clear eye and steady hand of the shepherd, and the shepherd's simple sling and stone, vanquished the braggart, carrying away the giant's head in triumph. The disheartened Phil. fled before pursuing Isr. to the gates of Ekron.

D.'s victory carried the right to marriage with the k.'s dr. (1 S. 17.[25]). Saul, recognising his value, attached him permanently to his person; and between D. and Jonathan, the k.'s son, an affection sprang up wh. was as strong and tender as it was romantic and beautiful.

When the stir and excitement of war were over, Saul's darker moods began to return, and the chivalrous monarch becomes the jealous and truculent despot. The women welcomed the army returning fm. the battle, and in their songs gave due meed

of praise to the brave young soldier whose heroic venture had brought deliverance to Isr.

"Saul hath slain his thousands,
And David his ten thousands."

This was beyond what the proud spt. of the k. cd. brook. "What can he have more but the kdm. ?" And so the tree was planted wh. was destined to bear such bitter fruit.

Distrust and hatred of D. brought a new element of disturbance into the distressed mind of the k., inducing attacks of frenzy no longer subj. to the influence of music. Twice he sought to kill the minstrel with his javelin. Failure convinced him that D. in some way was under divine protection, and filled his heart with fear. His supposed foe was therefore removed fm. the royal presence and given a command in the army, where he won golden opinions fm. all. Saul, observing, "stood in awe of him."

Saul then offered D. the hand of his dr. Merab, to wh. he was already entitled, on condition that "thou be valiant for me, and fight the Lord's battles"; in the hope that Phil. spears mt. succeed where his own had failed. But, fickle in purpose as erring in aim, he soon gave Merab to another.

Michal, Saul's younger dr., loved the gallant and popular young captain. Saul heard of this with pleasure, and schemed to make it a means of getting rid of D. The latter was nothing loth to become the k.'s s.-in-law. As a poor man he was delighted to learn that to provide the dowry required he had but to slaughter 100 Phil. Saul's treacherous plot miscarried: the dowry was provided twice over: Michal became the w. of D. "Saul was yet the more afraid of D.," but also, apparently, yet the more his enemy.

Jonathan refused to be D.'s executioner, and persuaded his fr. for a time to relent. But a new victory won by D., bringing, doubtless, a fresh access of popularity, roused the evil passion again, and, failing once more to transfix his victim, he sent his guards to D.'s house to despatch him. Michal contrived her h.'s escape, and he fled to Samuel, in Ramah. Company after company sent by Saul, and finally the k. himself, finding D. there with Samuel and the prophets, were overwhelmed by the Spt. of God and themselves prophesied. Thus protected, D. fled once more; and having learned, by signs agreed upon with Jonathan, that Saul's wrath was implacable, sought thenceforward to avoid personal contact with the k. Kindness shown to the fugitive by the priests at NOB brought dire vengeance upon them (*see* DOEG). Thence D. took the sword of Goliath. Girded with this weapon, his visit to Gath looks like foolhardiness. Of course he was recognised, and his preservation was due to his own ready wit, and skill in simulating madness.

Retiring to the cave of ADULLAM, his retreat became a gathering-place for the distressed, debtors, and discontented, and soon he found himself at the head of about 400 men. Provision for his parents' safety was made in Moab; an arrangement doubtless facilitated by the kindly relations of a past generation (Ru. 1.[1], &c.).

At the instance of the prophet Gad, D. went up to the forest of HARETH, where he was joined by Abiathar, the sole survivor of the massacre of the priests at Nob. D. then turned his arms agst. the Phil., who had attacked KEILAH. Inquiring of God by means of the ephod Abiathar had brought, he learned that the men of Keilah, the city he had rescued, were ready to hand him over to Saul. He therefore departed with his followers, numbering now about 600, and "remained in a mountain in the wilderness of ZIPH." Here he was encouraged by an interview with Jonathan; but the Ziphites sought to betray him to Saul, and he narrowly escaped capture in the wilderness of MAON, at "the rock of escape," Saul being called away at a critical moment to meet a raid of the Phil.

These two instances of loyalty to Saul illustrate the hold wh. that great k. still had upon his people's hearts, despite the darkness and oppression of these days.

D. then took refuge in the fastnesses around EN-GEDI. There Saul inadvertently fell into his power. D.'s forbearance and chivalry appealed to what of good was still in the distracted monarch, who with tears confessed his wickedness, and his conviction that D. wd. "surely be k." Having extracted fm. D. an oath of kindness to his seed when he shd. come to the throne, Saul went home (1 S. 24.).

A function of great value was performed by D. and his men to the flockmasters in the wide pastures of the wilderness, in protecting their property agst. marauders. This service was gladly acknowledged by gifts of food, &c. Such acknowledgment NABAL of CARMEL churlishly refused, and owed his preservation to the tact and skill of his beautiful w. ABIGAIL. And on the death of Nabal, Abigail became the w. of D. He also married AHINOAM of Jezreel. Meantime Saul had given D.'s w. Michal to Phalti (1 S. 25.).

Returning to the pursuit of D., guided by the Ziphites, Saul once more fell into D.'s power, and again D.'s forbearance melted for the time the k.'s heart (26.). But D., despairing of safety in the land of Isr., betook himself to Achish, k. of Gath, who assigned the town of Ziklag to D. and his 600 men. Here they remained a yr. and four months. Raids upon the Geshurites and others were reported to Achish as attacks upon Judah, &c. He therefore thought an irreparable breach had been made between the refugees and their own people (27.).

We can only conjecture D.'s purpose in agreeing

to march with the Phil. to war agst. Isr. If he assisted the Phil., clearly he must resign all hope of the crown of Isr. He may have intended, as the lords of the Phil. thought, to fall away to Saul when the battle opened. In any case the suspicions of these men delivered him fm. an awkward situation. Despite the confidence of Achish, D. and his men were sent back (29.). In their absence the Amalekites had raided and burnt Ziklag, carrying off all the women and children. A swift pursuit, a sudden and unexpected attack, and that raid was avenged. Women, children, and all their property were recovered. A timely gift of the spoil taken fm. the Amalekites, to the elders in various cities of Judah, wd. pave the way for the return of the exile (30).

Two days later came the news of Isr.'s crushing defeat, and the death of Saul and his sons. An Amalekite, who brought to D. the k.'s crown and bracelet, claiming to have slain Saul, was at once ordered to execution. D. and his men were cast in great grief, and his personal sorrow over Saul and Jonathan found expression in the most pathetic and beautiful of the world's elegies (2 S. 1.).

D.'s reputation no doubt preceded him on his return to HEBRON, and there he was chosen, apparently with unanimity, k. of Judah, remaining prob. a vassal of the Phil. ABNER had meantime set up ISHBOSHETH as k. over Isr. in MAHANAIM. The troops of the rival monarchs met at Gibeon, under Joab and Abner, when the latter was beaten; and in the war wh. ensued, the supremacy of D. was gradually asserted (2 S. 2., 3.^{1}).

As a mark of his growing dignity D. increased his harīm, and six sons were born to him in Hebron.

Abner does not seem to have been a good champion of a failing cause. A reproach fm. Ishbosheth decided him to cast in his lot with D., and his weak master was not in a position to resist him. Michal was restored at D.'s desire. The presence of Saul's dr. in his harīm mt. strengthen the apparent legitimacy of his claims. Abner came to an understanding with D. and proceeded with arrangements for the transfer of the kdm., when he was treacherously entrapped and murdered by Joab: doubtless fm. fear lest Abner's influence with D. shd. eclipse his own, altho' the ostensible motive was revenge for Asahel's death. D.'s grief was deep and sincere; but he cd. venture no more than to curse the man who had done the foul deed. He had already found one thorn in the crown he wore (3.).

Ishbosheth was murdered by the two sons of Rimmon, who brought his head to D., and received the reward they merited. Ishbosheth's head was buried in the grave of Abner (4.).

It was now recognised that D. was the only possible k. of Isr., and the tribes, assembling at Hebron, practically gave effect to a foregone conclusion by electing him. Then, doubtless, allegiance to the Phil. was renounced. The choice of a capital more central and easier of defence than Hebron was clearly necessary. The city JEBUS admirably met these conditions. The stronghold called Zion was taken by storm, and there arose the fortifications of the City of David (*see* JERUSALEM), and the workmen of Tyrian Hiram built a palace for the k. D. also still further enlarged his harīm.

The Phil. cd. not view with complacency the advancement of their erewhile vassal. They invaded the country apparently before his fortifications were complete, and he retired to "the hold"—prob. Adullam (1 S. 22.^{4}). To this time must be assigned the incident recorded in 2 S. 23.$^{14ff.}$ Acting under Divine direction he twice defeated the enemy with great slaughter (2 S. 5.).

D.'s next step was to bring up the ARK fm. Kirjath-jearim to Jrs. Progress was interrupted by the tragedy at the threshing-floor of Nachon, and the Ark was left for a time in the house of OBED-EDOM. The blessing it brought there encouraged the k. to complete his task, and place it in the tent he had pitched for it in Jrs. What seemed to Michal his extravagant enthusiasm on this occasion provoked her contempt, for wh. she fell into the k.'s disfavour (6.).

The duties assigned to the Levites in the reorganised service are indicated in 1 Ch. 15., 16., where D.'s psalm of thanksgiving is preserved (16.$^{7-36}$).

While his purpose was reckoned to him for righteousness, D. was not permitted to build a temple for the Ark. The reason is explicitly stated in 1 Ch. 22.^{8}. But great blessing was promised to him and to his house, and he was urged to prepare materials for the temple to be built by his s. This he did, in great abundance (1 Ch. 22.$^{2-5}$, &c.).

Kindly memory of old friendship led D. to make generous provision for Jonathan's son, MEPHIBOSHETH. A long-standing blood-feud between the house of Saul and the Gibeonites was settled by handing over to the latter two of that monarch's sons by RIZPAH, and five sons of his dr. Merab—a striking illustration of the recognised solidarity of the KIN. D. also brought the bones of Saul and Jonathan fm. Jabesh-gilead, and laid them in the sepulchre of Kish (2 S. 21.$^{1-14}$).

The Phil. were completely subdued, D. taking "the bridle of the mother city fm. them." The Moabites shared a similar fate, becoming tributary. D. also defeated Hadadezer (or Hadarezer), k. of Zobah, and his allies of Damascus, carrying away rich booty. Garrisons were placed in the territory of Damascus, and its people brought tribute. Toi, k. of Hamath, thankful for deliverance fm. Hadadezer, sent his s. with generous gifts to D. The spoils of this campaign, together with those taken fm. the other peoples whom he had conquered, D.

dedicated to J″. A great victory was gained over the Aramæans in the Valley of Salt (2 S. 8.[1-13]). The Edomites also were brought low, Joab remaining in Edom for six months to complete its subjugation (8.[14]; 1 K. 11.[14ff.]). This opened for Isr. the approach to the Red Sea.

Hanun of Ammon grossly insulted the messengers sent by D. with a message of sympathy on the death of his fr. This cd. have but one result—war. The army of Isr. under Joab and Abishai defeated the Ammonites and such allies as they were able to gather. The Ammonites retired within the walls of Rabba. Hadadezer made a rally in the far north, but was decisively overthrown by D. at HELAM: Shobach, the captain of his host, being among the slain (10.).

Rabbah was now closely besieged under the direction of Joab. D., remaining in Jrs., fell under the spell of BATHSHEBA, and incurred the infamy of Uriah's treacherous murder. Bathsheba became D.'s w., and bare him a s. who, as a mark of God's displeasure, was not permitted to live. Her second s., Solomon, was destined to be D.'s successor (11.[1]–12.[25]).

Rabbah was finally taken, and the crown of Malcam *—poss. an idol—was placed on D.'s head. The inhabitants, if not tortured, were at least humiliated. *See* HARROW.

After his great sin D.'s life was shadowed by many trials, arising fm. his own family circle. Amnon's dastardly outrage, and Absalom's grimly waited-for revenge, must have burdened the royal heart. ABSALOM, whom he loved, must needs depart fm. his fr.'s presence, inflicting thus a double bereavement. That prince used the opportunities brought by restoration and reconciliation to conspire agst. the k. who loved him all too well. So strong was the support given to Absalom's unexpected rising that the aged D. fled, amid the jeers and insults of ungenerous foes, to MAHANAIM. AHITHOPHEL's wise counsel having been thwarted by the crafty Hushai, time was found for assembling the army wh. overwhelmed the prince's troops in the forest of Ephraim. Absalom's death ended the rebellion; but it also broke his fr.'s heart. D.'s unrestrained grief for his s. depressed the spirits of his followers, and but for Joab's rough but timely and kind remonstrance, it mt. yet have gone hard with him.

For the anarchy prevailing in Isr. as a result of the rebellion, the only cure was the return of the k. Judah was the first to welcome him. The men of Benjamin also came, with Shimei, whom D. forgave. He then rewarded such as had shown him kindness in the day of his sore adversity. The other tribes, however, professed offence because Judah had forestalled them in bringing back the k., and Sheba, s. of Bichri, a Benjamite, summoned them to a fresh rising agst. D. and Judah. D. had not forgiven Joab, whose hand had slain the rebel prince. Amasa, therefore, was sent to gather the men of Judah within three days for the conflict. Amasa delayed, and D., fearing lest Sheba shd. have time to strengthen his position, despatched the men who were with him under Abishai to pursue him. Joab, of course, was in the company. At Gibeon they met Amasa, and Joab, who cd. brook no rival, here covered his name with still deeper infamy by the treacherous murder of his cousin. Then, assuming command, he stamped out the revolt with his usual skill and promptitude (2 S. 20.).

A psalm, attributed to D. in the day that the Lord delivered him fm. the hand of all his enemies, is preserved in chap. 22. In chap. 23. a short psalm (vv. 1–7), also attributed to D., introduces an act. of D.'s mighty men and their exploits.

Two lists are given of D.'s administrative officers (8.[16-18], 20.[23ff.]), with slight variations. The latter may be taken as the fuller, poss. the original. Joab is commander-in-chief of the army; Benaiah is captain of the guard; Adoram has charge of the "levy," or "forced labour," always a feature of Eastern despotism; Jehoshaphat was the *mazkīr*: this has been understood as "recorder" or "annalist"; more prob. he was the counsellor who kept the k. informed as to the course of public affairs; Zadok and Abiathar—the companion of D.'s exile—were over the priests, evidently holding their appointment fm. the k. In the first list some priestly function appears to be assigned to D.'s sons; in the second, their place is taken by Ira, the Jairite.

D.'s bodyguard consisted of foreigners; CHERETHITES, prob. ident. with Phil., and PELETHITES, not identd. 1 Ch. 27. gives an act. of the army as organised by D., the warriors of the different tribes going out for exercise in a fixed rotation, so that there were always 24,000 men under arms. Six officers were entrusted with the management of the k.'s property; and the names are given of those who formed the royal council. Levites were appointed for the administration of justice (1 Ch. 23.[4]). Elaborate arrangements were made for the conduct of the services of the Sanctuary (1 Ch. 23.ff.). The chronicler's act. of the great k.'s work, although written much later, was doubtless derived fm. reliable sources.

Anything in the nat. of a census or registration has always been regarded with suspicion in the East, as furnishing rulers with an instrument for fresh extortion or oppression. That proposed by D. encountered a storm of opposition. Sorely agst. their will, Joab and his officers had to carry it out. This

* In Heb. only the vowels distinguish between "their king" and "their Molech." The crown worn by their king may have been called "the crown of their Molech," as that of Hungary was called "the crown of St. Stephen."

distasteful work, in wh. the numbering of Levi and Benjamin was omitted, occupied 9 months and 20 days: the men of war in Isr. were reported as 800,000, those of Judah 500,000. The Chronicler gives 1,000,000 and 470,000 respectively (2 S. 24.[1ff.]; 1 Ch. 21.[1ff.]). God's displeasure at this impious enterprise brought a pestilence by wh. 70,000 men perished, and the very existence of Jrs. was imperilled. The penitent k. bought the threshing-floor of Araunah, where the angel of destruction had paused, and offered sacrifice there, whereby "the Lord was entreated for the land, and the plague was stayed fm. Isr." (2 S. 24.; 1 Ch. 21.).

Coverings were not sufficient to warm the spent frame of the aged k., so the young Shunammite, Abishag, was brought to "cherish" the old man.



Traditional Tomb of David

This time of his fr.'s weakness Adonijah chose to have himself declared D.'s successor. Joined by many who had hitherto stood by D. through all changes, his venture seemed hopeful. But he had failed to reckon with Nathan, and, above all, with Bathsheba, whose influence over the k. seems to have been unimpaired; and with the anointing and proclamation of Solomon, Bathsheba's s., by D.'s order, the cause of Adonijah collapsed.

The Chronicler tells of a great convocation addressed by D. when he gave his parting charge to Solomon, directing him as to the bldg. of the Temple. By exhibition of the treasures, &c., wh. he had provided for this purpose, he roused the liberality of the tribes, who willingly brought of their substance, to the great joy of the old k., who blessed the Lord, and prayed for blessing upon his s. and his people. The solemnities of the day concluded with a great sacrifice (1 Ch. 29.).

The last scene as depicted in 1 K. 2. opens with appropriate counsels to Solomon, but is unlovely in its close. Many critics think there are reasons for rejecting the authenticity of this part of the nar. For sake of D.'s reputation one wd. fain agree with them. But the case is not proved; and we must remember that there was a fierce strain in D.'s blood; while both Joab and Shimei had richly deserved their fate.

The complexity of D.'s char. makes any fair and adequate estimate difficult, if not impossible. In some respects he seems almost the combination of opposites. He is highly spiritual, and grossly sensual. Now he is impulsive and generous; again he is a man of calculating duplicity. He can show a fine chivalrous regard for what is good even in his enemies, restraining his hand when he has them in his power; but at other times the ferocity of his Semitic nature flashes forth in his treatment of fallen foes.

It is usual to say that D. must be tried by the standards of his own time. This is true. Compared with the monarchs who ruled the nations around him, D. might come out well. But the influence of his age will not act. for everything. In one matter his great predecessor set him an example he wd. have done well to follow (1 S. 14.[50]).

Others defend D. on the ground that if he was a great sinner, he was also great in repentance. No doubt it is well that wicked men shd. repent of the evil they have done; but no bitterest penitential tears will bring back to sweet life the murdered victim of unholy passion.*

D. was a man of many accomplishments. He was a skilful musician. His name attached to the hymn-book of the OT. Church attests his mastery of tuneful verse (*see* Psalms). He was a brave and capable soldier, possessing the magnetic charm wh. wins the affections of men, and inspires them to go through fire and water for their leader. How far D. gave Saul occasion for his suspicion that he was aiming at the throne, we cannot now tell; but clearly fm. an early time he regarded himself as that monarch's destined successor. When the opportunity came he proved himself fully equal to the dignities and responsibilities of the kdm. All hostile enterprises went down before his victorious arms, and under him the dominion of Isr. reached its widest limits. Dwelling in security, the nation was knit together, a people strong and free, bound in the ties of gratitude and affection to their deliverer. The unstable throne inherited fm. Saul, he bequeathed to his s. established on a broad and enduring base.

The troubles that darkened D.'s later yrs. sprang fm. the bosom of his own family. Engrossment with the affairs of state may be pleaded as his excuse for neglect to train aright his children (*cp.* 2 S. 13.). He seems to have been something of a doting father (2 S. 14.[1]; 1 K. 1.[6]). Some sense of

* Margoliouth (*New Lines of Defence*) points out that while Bathsheba wd. have been stoned had Uriah returned, David wd. have escaped. To give Uriah a warrior's death was, he thinks, the bad best that cd. be done.

his own failing may have lent poignancy to the k.'s grief over the fate of his wayward s. (2 S. 18.[33]).

With the exception of his s. Solomon, no k. so impressed the imagination of later ages with the



Photo, PEF. TRIUMPHAL ARCH, JERASH. *See* DECAPOLIS

greatness and splendour of his power; and in succeeding times the mightiest hopes of his people gathered round his name (Ek. 34.[23f.]; Ho. 3.[5]). By no nobler title than "son of D." can the Jewish populace greet him whom for the time they are ready to acknowledge as their Messiah (Mw. 21.[9]).

D. was crowned in Hebron when 30 yrs. of age. There he reigned 7½ yrs. For the next 32½ yrs. his capital was Jrs. His reign prob. extended fm. B.C. 1013 to B.C. 973.

Lit.: Smith, *Intern. Crit. Com., Samuel;* Ewald, *Hist. of Isr.*, Eng. tr. iii. 54ff.; Dieulafoy, *David the King;* Deane, *David: his Life and Times.*

DAY (Heb. *yom*). The term is used for (1) The 24 hrs. that make a complete day (Gn. 1.[5], &c.). (2) The hrs. of light, as contrasted with "night," the time of darkness (Ps. 121.[6]). (3) The time in which anything occurs, *e.g.* the D. of calamity (2 S. 22.[19]). (4) In the pl. it indicates a period, *e.g.* "the days of Herod the k. (Mw. 2.[1]). It stands in the Heb. title of the bks. of Chronicles—"The words (deeds) of the Days."

DAY'S JOURNEY (Gn. 31.[23]; Ex. 3.[18], &c.). A day on the road means seven or eight hrs. in the E. Speed varies with the condition of the ground, of the animals, and of the travellers; but on an average, 20 to 25 miles may be taken as a D.-J.

DAYSMAN. *See* MEDIATOR.

DEACON, DEACONESS. The Gr. words *diakonein*, *diakonia*, *diakonos*, refer to service generally, so that the Apostle Paul finds it poss. to describe Christ as a "deacon of the Circumcision" (Rm. 15.[8]). Those who serve the guests are deacons (Jn. 2.[5]). The seven were chosen (Ac. 6.[1f.]), to "serve," *diakonein*, tables, that the Apostles mt. be free for the "service," *diakonia*, of the word. As a technical term applied to one holding office in the church, *diakonos* appears in Php. 1.[1]; 1 Tm. 3.[8f.] These officials are prob. indicated by the "helps" of 1 Cor. 12.[28]. Fitness for the position implied what is now regarded as the char. of a Christian gentleman (1 Tm. 3.[8ff.]). The "women" in this last passage are not the deacons' wives (AV.), but evidently women (DEACONESSES), set apart for similar functions (*cp.* Rm. 16.[1]). Their service wd. consist largely in attending to the poor. In view of the seclusion of women in the E., the help of females in this work wd. be necessary.

DEAD SEA. *See* SALT SEA.

DEATH. *See* ESCHATOLOGY.

DEBIR (Heb. "back part" or "inmost recess," so applied to the Holy of Holies, in 1 K. 6.[5]). (1) A town, called also Kiriath-sepher, "book town" (Jo. 15.[15]), and Kiriath-sannah, "town of instruction" (Jo. 15.[49]). Fm. a refc. in the Egpn. papyrus, "Travels of a Mohar" (B.C. 1300), it appears that the name was K.-sopher, "scribe's town," not K.-sepher. Owing prob. to some confusion in the text, it is described as taken by Joshua (10.[38f.]), and again by Othniel (15.[15f.]; Jg. 1.[11ff.]). It was in the mountain of Judah, not far fm. Hebron; but no satisfactory identn. has been proposed. Guthe suggs. *ed Daherīyeh*, SW. of Hebron. It was given to the priests (Jo. 21.[15]). Fm. the anct. name, "book town" or "scribe's town," it is reasonable to expect that, when it is identd., some remains of old-world Lit., clay tablets, or such like may be found here. (2) On the border of Judah and Benj. (Jo. 15.[7]). There may be an echo of the name in *Tughghat ed-Dabr*, on the way fm. Jrs. to Jericho. (3) Not far fm. Mahanaim (Jo. 13.[26]). If



GENERAL VIEW OF JERASH. *See* DECAPOLIS

the rdg. *Lidĕbīr* is correct, it is prob. = *Lodĕbār* (2 S. 9.[4], 17.[27]).

DEBORAH. (1) The nurse of Rebecca, who died on Jacob's return fm. Mesopotamia and was buried under the "terebinth of weeping" near Bethel (Gn. 35.[8]). (2) The prophetess, w. of Lapidoth. A prose version of her exploits is given in Jg. 4., and a poetical in Jg. 5. She dwelt under

her palm "between Ramah and Bethel." She stirred up Barak to lead the N. tribes agst. Sisera, the captain of Jabin's forces. She accompanied the army on its victorious enterprise. There is no convincing reason why she shd. not be regarded along with Barak, as the authoress of the song commemorating the triumph. Attention has been called to the resemblance between *lappīdōth*, "flames," and *Bārāq*, "lightning," but it does not follow that these were names of the same man.

DEBT. With the idea of property, of wh. some of the higher animals seem to have the rudiments, is bound up that of borrowing and lending. At first men would accommodate each other with individual objects, such as weapons, implements, or animals; but in time the notion of a medium of exchange was evolved, and this came to be used in such transactions. Very early, grain seems to have served this purpose among agricultural peoples. With money came the idea of interest. From the laws of Ḥammurabi we learn that interest was expected on loans of grain. The Mosaic law seems to contemplate only loans of money. When a loan was obtained the borrower gave a pledge to his creditor (Dt. 24.[10]); but not every object might be given as a pledge (v. 6, &c.). A frequent form of oppression was the retention of the pledge after the debt was paid (Ek. 18.[7-16]). In the ancient as in the mod. East, men had often to borrow in order to pay their taxes (Ne. 5.[4]). In the days of Nehemiah interest was exacted at the rate of 1 per cent. per month—the rate at wh. the Fellaḥīn in Pal. borrow now. The interest contemplated by the code of Ḥammurabi, on the lowest estimate, is nearly three times as much: on the higher, nearly 30 times as much. With interest on such a scale indebtedness wd. rapidly increase; and all hope of repayment wd. tend to vanish. To secure his "rights," the creditor mt. sell the debtor or his family into slavery (2 K. 4.[1]; Mw. 18.[25]). The Isr. were strictly forbidden to take interest of their brethren (Ex. 22.[25]; Dt. 23.[19]).

DECALOGUE. *See* TEN COMMANDMENTS.

DECAPOLIS (Mw. 4.[25], &c., *Ant.* XIV. iv. 4; *BJ.* III. ix. 7). This consisted of cities, originally ten in number, to wh. Pompey granted cert. privileges and immunities, constituting a confederacy for the purposes of self-defence and commerce, under the Governor of Syr. To each city was attached the district immediately around it, and they were independent of the tetrarchy or province in wh. they were situated. The number of cities in the league changed, but the name D. was retained. Ptolemy names 18. All were on the E. of Jordan except Scythopolis.



CARVED DOORWAY, QANAWĀT

The inhabitants were mainly Greek, and their relations with the Jews were uniformly hostile. The ruins of temples, theatres, and other public buildings in Jerash, Qanawāt, Gadara, &c., bear witness to the greatness and splendour of these cities. They were centres of Hellenic culture. All but two of the cities named by Pliny (*N.H.* v. 18) can still be identified: GADARA, Scythopolis=*Beisān*, Hippos=*Susieh*, E. of the Sea of Galilee, DAMASCUS, Canatha=*Qanawāt*, on *Jebel ed-Druze*, Pella =*Khirbet Fāhil*, on the E. edge of the Jordan Valley, GERASA=*Jerash*, and Philadelphia=*'ammān—see* RABBAH. Dium and Raphana are unidentd.

DEDAN appears, in Gn. 10.[7], as grandson of Cush, and in 25.[3] as a desct. of Abraham, by Keturah. The reference is doubtless to Arabian tribe or tribes of whom D. was the reputed ancestor.

With the **Dedanites** Isr. seems to have been in close commercial relations (Is. 21.[13]; Jr. 25.[23]; Ek. 27.[20]). They may have occupied the country to the S. of Edom (Glazer, ii. 392ff.). Poss. they are mentioned in line 31 of the Moabite Stone Inscr.

In Ek. 27.[15], LXX gives *Rodoi* (Heb. *Rodanīm*), an easy change of ד into ר. The commodities there mentioned were no doubt familiar articles of trade with the merchantmen of Rhodes.

DEDICATION, THE FEAST OF, commemorated the reconsecration of the altar of burnt-offering by Judas Maccabæus, on the 25th of Chisleu, B.C. 167, after its pollution by Antiochus Epiphanes. It lasted eight days. The time being near the winter solstice, Jesus natly. sought protection fm. the cold winds of the mountains in Solomon's porch (Jn. 10.[22]). The customs of the feast resembled those of the Feast of Tabernacles (2 M. 10.[6]), by wh. name it appears in 2 M. 1.[9]. The Jews mt. celebrate this feast anywhere, not requiring to go up to Jrs. Every house was illuminated, and it was called the Feast of Lights (*Ant.* XII. vii. 7). Poss. this suggested to Jesus the claim, "I am the light of the world" (Jn. 9.[5]).

DEEP, THE (Heb. *tehūm*; Gr. *abussos*). The primitive Semitic idea of a vast mass of water on wh. the world floated (Gn. 1.[2], 7.[11], 49.[25]; Ex. 15.[5], &c.). It assumed the mythological form "Tiamat" in the Babylonian Epic of the CREATION. In NT. it signifies the abode of the Dead (Rm. 10.[7]). In Rv. 9.[1], &c., it is rendered "bottomless pit."

DEER. *See* FALLOW-DEER.

DEGREES. *See* DIAL.

DEGREES, SONGS OF. *See* PSALMS.

DELILAH. Samson's Philistine mistress, who treacherously wrought his undoing (Jg. 16.[4ff.]).

DEMAS (a contraction of Demetrius), prob. a native of Thessalonica (Col. 4.[14]; Phm. [24]). He left Paul during his second imprisonment in circumstances wh. the Apostle regarded as unworthy (2 Tm. 4.[10]).

DEMETRIUS. (1) A silversmith in Ephesus, who made and sold silver miniatures of the famous Temple of Diana. The results of Paul's labours interfering with his business, he raised an uproar agst. him, with the assistance of his fellow-craftsmen (Ac. 19.[24]). (2) A Christian named in 3 Jn. v. 12.

DEN. (1) The dwelling-place of wild beasts, esp. of lions (Ps. 10.[9]; Am. 3.[4]; Na. 2.[12]). (2) The hiding-place of robbers (Jr. 7.[11]). The limestone cliffs of Pal. have, fm. old time, furnished ample shelter for outlaw and robber, in their numerous caves. (3) A place in wh. Asyr. and Bab. monarchs kept lions (Dn. 6.[7]).

DENARIUS. *See* MONEY.

DEPUTY (Heb. *nitztzāb*). (1) A vicegerent in Edom (1 K. 22.[47]). The absence of the k. may be stated to explain the ease of Jehoshaphat's communications with Ezion-geber. (2) A governor (Heb. *pehāh*) under the Satrap in the Persian Empire (Est. 8.[9]). (3) The governor of a Senatorial province under Rm. (Ac. 13.[7], 18.[12], 19.[38], RV. "proconsul"). *See* ROMAN EMPIRE.

DERBE, a city in Lycaonia (Ac. 14.[6]), the fortress of the robber Antipater (Strabo, p. 569), taken by k. Amyntas of Galatia, B.C. 27, at whose death, two yrs. later, it fell to the Rms. It became (A.D. 41) the frontier city of the Rm. province of Galatia, and received the name of Claudio-Derbe. The people still used the Lycaonian speech when Paul visited the district (Ac. 14.[11]). The site is not identd. with cert. Ramsay conjectures Gudelissen, a large mound, with remains of great antiquity, *c.* three miles NW. of Zosta, *c.* 120 miles SE. of Antioch (*Hist. Geog. of Asia Minor*, 336f.; *The Ch. in the Rm. Emp.*, 54ff.).

DESERT. *See* WILDERNESS.

DESIRE (Heb. *abīyyōnāh*), is lit. "the caper-berry," the bud of a shrub common in Pal., an aphrodisiac. The strongly flavoured young berries are preserved in pickle as a relish. The idea in the text (Ec. 12.[5]) seems to be that even the caper-berry shall fail to excite desire.

DESTRUCTION, CITY OF. *See* IR-HA-HERES.

DETESTABLE THINGS. *See* ABOMINATION.

DEUTERONOMY. The bk. of Deuteronomy forms the conclusion of the fivefold collection known in the OT. Canon by the name of the Pentateuch or Torah. The name, Deuteronomium, taken over fm. the Gr., is the word used by the translators in 17.[18], "a *copy* of this law," wh. they took in the sense of *repetition*, or second giving of the Law. In the Heb. Bible, however, the bk. is simply indicated, as are the other bks. of the Pnt., by the opening expression: "These are the words," or, more briefly, "Words." As a component part of the Pnt. it follows the thread of hist. that runs through the whole, opening with the situation implied at the end of the bk. of Nu., and closing with the death of Moses. Yet a comparison with the three preceding bks. shows at once that it is not a *literary* continuation of these, but forms an independent and self-contained work. The bk. in its opening verses purports to give an act. of "words" or addresses delivered by Moses beyond Jordan before the Israelites crossed to take possession of Canaan. Fm. the first verse it mt. be inferred that there is to follow a recapitulation of various addresses given at various times and at various places on the wilderness journey; but vv. 3–5 give the place, the land of Moab, and the time, the fortieth yr. fm. the Exodus, at wh. the succeeding addresses were delivered. And it is to be noted that the expression in v. 5, "began Moses to declare this law," does not mean that he then for the first time gave forth the

Law as a new thing, but rather that he "set himself to expound" it. And in the sequel this is the characteristic of the laws, that they are put forth in a homiletical manner and with a practical enforcement. The thought is present throughout that the aged leader's work is done, and that a new era in the people's hist. is about to begin. But, though the bk. is a unity, in the sense that the situation and tone are the same throughout, and the style unusually uniform, yet the disposition of the matter is not such as we look for in a composition coming fm. one hand at one sitting. One large section in the middle of the bk., embracing chaps. 12.–26., and constituting what may be called the Deuteronomic Code, is so homogeneous that its essential unity may be taken for granted. But it is preceded and followed by chaps. wh. have more or less a detached or fragmentary char. It wd. be precarious and prob. misleading to judge anct. Oriental productions by mod. literary standards. The statements of the bk. itself (31.[9, 22-26]) do not warrant us to say that it professes, in its present form, to come fm. the hand of Moses. Accdgly., in the absence of direct information on the subject, we are left to speculation as to the manner in wh. any addresses and written materials of Moses may have been preserved, handed down, and embodied in the bk. wh. lies before us. On the one hand, it mt. be supposed that the "Code" was the original part of the bk., composed as a compend of the constitution under wh. the nation was to be consolidated and guided, and that the addresses wh. precede and follow, with the historical notes, were subsequently added as a framework or setting to the laws. On the other hand, we mt. suppose the addresses to have been the primary matter—the dying leader, solicitous for the future welfare of his people, insisting on the fundamental principles on wh. their national calling was based—and the laws, perhaps expanded in detail by a later writer, to have been expounded on those principles in their practical refc. to the life on wh. they were about to enter. It wd. seem that the writer of the bk., or the editor through whose hands it has come to us, took the latter view fm. the manner in wh. the person of Moses and the situation of the time are put in the forefront, and the tone that pervades the legal part as expounded by the legislator. This much is plain: that the stress of the bk. is laid, not so much on the inculcation of this or that law, or of the law genly., as on the enforcement of the duty of fidelity to the Covenant of God, and warning agst. the contamination of heathen worship.

The date and mode of composition of the bk. of Deut. have been among the most keenly debated questions of criticism. Canon Driver states the question (*Intern. Crit. Com.*, p. xii) as follows: "As a work of the Mosaic age, Deut., I must own, though intelligible, *if it stood perfectly alone*, *i.e.* if the hist. of Isr. had been other than it was, does not seem to me to be intelligible, when viewed in the light shed upon it by other parts of the OT." Others mt. be disposed to express the matter differently and say that, as a work of the Mosaic age, the bk. *is* intelligible, provided that the hist. of Isr. is taken as it is represented by the Biblical historians, and not as reconstructed on the basis of modern theories. Be that as it may, it is a fact that, in the prevailing school of Criticism, the composition of the bk. is relegated to a period far posterior to the Mosaic age; and this is accounted one of the most incontestable, as it is one of the most far-reaching, conclusions of Criticism. It may be well, therefore, in the first place, to look at the bk. as "if it stood perfectly alone," *i.e.* apart fm. any preconceived or pre-established scheme of hist., and thereafter to consider the arguments by wh. its actual date is claimed to be determined.

The situation assumed by the writer of the bk. is plain. The people are encamped in the plains of Moab, ready to go in to possess the land. There is a pause of forty days, and the aged leader, who knows that he is not to cross the Jordan, takes occasion to deliver a series of solemn addresses, in wh. he recounts the leading events of the past wilderness journey, anticipates the vicissitudes of the future, and for the present gives such admonitions, warnings, and encouragements as seem fitting. He dwells particularly on the fact that God had made with them a covenant at Horeb, and insists on the duty wh. it implied. As to the future, he speaks both of the immediate task that lay before them, with its temptations, and also of the possibilities of the more distant time, when they shd. have exchanged their wandering life for that of a settled agricultural people, and when different social and national conditions shd. prevail. With all this in view, he recapitulates and sums up the statutes and ordinances wh., by Divine authority, he had communicated to them, forming a fairly comprehensive code for guidance in the life on wh. they were about to enter. The code is not all-embracing: although sacrifice and ceremony are presumed and prescribed, details of the ritual are omitted, it being taken for granted that the priests are instructed and able to give instructions on such matters (24.[8], 26.[3], &c.). One point, however, in regard to the worship is emphasised. When the people shd. have rest fm. all their enemies round about so that they shd. dwell in safety (12.[10]), the Lord wd. choose a place out of all their tribes to put His name there (12.[5, 11, 18, 21, 26]), and thither they shd. bring their burnt-offerings and sacrifices, and tithes and heave-offerings, and vows and freewill offerings and firstlings (12.[6]). A concession, however, is made (vv. 20–25); when their territory shd. be enlarged, and the place wh. God shd. choose wd.

be too far distant, they wd. be permitted to kill and eat of the herd and the flock, just as they wd. eat of the gazelle and the hart. That more is meant here than ordinary eating of food is implied in the mention of the distant sanctuary; for, had it been ordinary food, it did not matter whether the place were near or far. Moreover, a restriction follows (vv. 26f.) in regard to "holy things" wh. must only be eaten at the central sanctuary. But the immediate and pressing duty was to destroy all the "places" at wh. the heathen inhabitants of Canaan practised their worship, to break down their altars and dash in pieces their pillars, and burn their Asherim with fire, hew down the graven images of their gods and destroy their names out of "that place" (12.[2, 3]). And here it is remarkable that the term *bāmāh*, *bāmōth*, "high place," wh. occurs so frequently in the subsequent hist., is not employed, but only the gen. word "place," *māqōm*, wh. has survived in the mod. *maqām*.

In all this, one wd. say, the writer, whoever he is, keeps faithfully to the assumed situation; and, if he is long posterior to Moses, he has imagined very vividly the circumstances of speaker and hearers, without betraying himself by anachronisms such as mt. have been expected in a late writer. In point of fact, it is not fm. internal features of the bk. itself, but mainly fm. a comparison with other OT. bks. that the main arguments are drawn for the late origin of Deut.; and they form an important part of the wider question of the origin of the PENTATEUCH. First of all, on a comparison of the legislative elements of the Pnt., it is maintained that three different statements of the law as to the place of worship are discoverable. Whereas in the portions known as JE. sacrifice mt. be offered anywhere (Ex. 20.[24]), Deut., as we have seen, restricts it to a central sanctuary, and the legal system of the Priestly Code (PC.) is based on the idea that worship at a central sanctuary is the sole and customary practice. These are assumed to mark three stages in the historical evolution of the law on the subject, from a more free to a more restricted practice.

Turning then to the historical bks. for information as to the actual practice, the critics point out that, in the earlier period of the hist., and even after the Temple was built, sacrifice was offered at various places even by the most pious of the nation; that not till the time of Josiah were the high places abolished and worship concentrated at Jrs.; and that after the exile the restored Temple was the sole place of sacrificial worship. The conclusion is that the Code of Deut. was not in existence till about the time of Josiah, just as the Code of P. was not promulgated till the return fm. the Exile. To explain how the bk. came to be composed in this form at so late a time, it is supposed that some person or persons, grieving over the apostasy of the times, and esp. the existence of the high places, drew up a code or programme of what they believed to be the ideal of the national religion and worship, with the obj. of effecting a reform and providing an authoritative guide for the reformed State. Though not the work of Moses it was conceived in the spt. of the Mosaic legislation, and was such as Moses, had he been alive at the time, mt. have put forth; and, in order to give it authority, it was put into the mouth of Moses, and furnished with a historical and hortatory setting befitting the situation of Moses at the close of his life. The bk. may have been written in the troublous times of the reign of Manasseh (2 K. 21.), and may have been hidden in the Temple; or it may have been composed in the earlier yrs. of Josiah, when the reforming party saw the prospect of their hopes being accomplished. In any case it was the bk. of the Law discovered in the Temple in the 18th yr. of Josiah's reign (2 K. 22.[8]), and intimately connected with the reform.

This act. of the origin of the bk., "if it stood perfectly alone," has strong attractions at the present time, as professing to explain by a regular process of development certain apparent discrepancies in the laws and certain apparent difficulties in the hist. It may be questioned, however, whether it gives a fair estimate of these difficulties, and whether it does not raise other difficulties wh., to some minds, are at least as serious as those wh. it professes to remove. It must not be forgotten that the glaring primary fact in the hist. of Isr. is not the neglect or violation of the law of centralised worship, but the more heinous offence of forsaking their Covenant God and going after other gods. This was the root of the worship at the high places, wh. was condemned by prophets long before the time of Josiah. As to the offering of sacrifices by good men elsewhere than at the central sanctuary, it is to be remembered that the law of JE. did not legalise all places indifferently (Ex. 20.[24]), and presumed worship at a central sanctuary (23.[14-17]); that there is no record of good men frequenting the popular local sanctuaries, and that the code of Deut. itself, as we have seen, made provision for sacrifice at a distance fm. the sanctuary.

But the most serious difficulties are encountered in the act. that is given of the composition of the bk. There is nothing in Deut. itself to betray a late writer, nor is there the least indication that any one in the time of Josiah had a suspicion that the bk. found in the Temple was not anct. and authoritative. And, when it is asserted that the writer set himself to compose a work in the "spirit" of Moses, it is pertinent to ask how he came to know the Mosaic legislation, if nothing hitherto existed beyond the law of JE., composed, as is alleged, long after the time of Moses. Or, if he *did write* in the spirit of the Mosaic legislation, he must have under-

stood the law of JE. to point to, or to be consistent with, worship at a central sanctuary. In fact, before the time of Samuel we find Shiloh regarded as a central sanctuary; it cannot be maintained that the Temple, when once erected, was on a level with the local high places; and Hezekiah, before the time at wh. Deut. is said to have been written, attempted to do what Josiah more effectually accomplished (2 K. 18.[4]). Moreover, this so-called late writer not only writes in the "spirit" of Moses, but introduces details of hist. and law wh., though quite apposite in the time and situation of Moses, have neither point nor application for the time of Josiah, apparently forgetting the primary obj. with wh. he sat down to write the bk. When all is said in favour of the late writer, an uneasy feeling remains that he is either too clever a romancer for the time, or that he is setting down what he knows will mislead his readers; and either supposition is hard to reconcile with the earnest, spiritual tone wh. pervades the bk. It is highly desirable, and surely it is not impossible, to give some act. of the origin of the bk. consistent with belief in the good faith and honesty of the writer. Is it not highly prob. that Moses, who had led his people for forty yrs., shd. have counselled and warned them as his end approached, and is it likely that any words he uttered in such circumstances shd. have been allowed to pass immediately into utter oblivion? We are told that "Isr. served the Lord all the days of Joshua and all the days of the elders that outlived Joshua" (Jo. 24.[31]). Such a period, resembling the Apostolic and post-Apostolic periods of the Christian Church to wh. we owe so much relating to the origins of Christianity, wd. be a time in wh. the words of the lawgiver, as well as "the work of the Lord that He had wrought for Isr.," wd. be preserved by a pious tradition; and, though the times that followed were marked by apostasy and decline, there was not wanting a line of prophetic men who cherished and kept alive the principles of the Mosaic relg. The earliest writing prophets regard themselves as the continuators of the true national relg., and Hosea in so many respects resembles Deut. that Prof. Driver says, "In a special degree the author of Deut. is the spiritual heir of Hosea" (*Deut.* p. xxvii). May it not be the other way, that Hosea, a "prophet like unto" Moses, is only repeating and emphasising the teaching of the great leader? (*cp.* Dt. 18.[5] with Ho. 12.[13]). And, whereas critical writers find it necessary to postulate a Deuteronomic "school" of writers, who not only adopted the tone and style of Deut., but set themselves to revise and retouch older documents in the Deuteronomic "spirit," may it not be the case that these touches in earlier bks. are the echoes of the Deut. of the Mosaic age, and that Moses himself is the father of all the Deuteronomists? Certain it is that Mosaic authorship is claimed for this bk. in a much more explicit manner than for any other book of the Pentateuch.

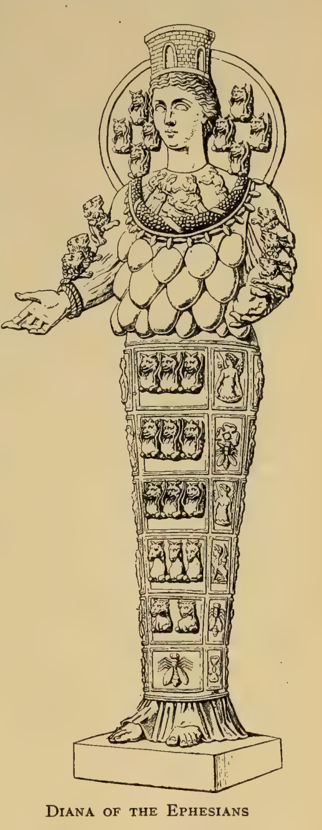
JAMES ROBERTSON.

DEVIL. *See* SATAN.

DEW. During the dry season in Pal., when water is scanty, much of the vegetation owes its life to the dew. The west winds at evening are heavy with moisture fm. the sea, wh. settles in refreshing D. by night, and at sunrise covers plain and mountain-side with white drapery of cloud disappearing with the heat of day. For the country it is impossible to exaggerate the importance of D. (Gn. 27.[28], &c.; 2 S. 1.[21], &c.).

DIADEM. *See* CROWN.

DIAL (2 K. 20.[11]; Is. 38.[8]), "the D. of AHAZ" (AVm. "degrees," RVm. "steps"). A D. is a device to tell the hour of the day by the length or direction of the shadow of some object. Herodotus (ii. 109) credits the Babylonians with this invention. As the civilisation of Asyr. and Bab. was really one, Ahaz may have learned the use of the D. fm. the Asyrs. in his intercourse with Tiglath-pileser. As there have as yet been found no specimens of D. we can only conjecture the appearance of "the D. of Ahaz." The most plausible suggn. is that it consisted of an obelisk set upon a pedestal of steps; after mid-day the lengthening shadow wd. descend more and more "steps." We do not know the space of time indicated by "a step."



DIANA OF THE EPHESIANS

DIAMOND (Heb. *yahălem*, LXX *iaspis*, Vlg. *jaspis*). A precious stone, third in the second row on the high-priest's breastplate (Ex. 28.[18]), supposed to be the "onyx."

DIANA OF THE EPHESIANS. The Romans identd. their goddess of the woods, D., with *Artemis*. Even the Hellenic deity appears to have united several different divinities; the slim, beautiful huntress has but little in common with the polymastic monstrosity worshipped in Ephesus.

The Asiatic goddess was really a deification of all-sustaining Earth; hence the many breasts with wh. she was endowed. The image of D. was declared to have come down fm. heaven (*diopetes*); a statement wh. suggs. an aerolite. This is negatived by the fact that it was made of wood, prob. ebony (Pliny, *NH*. xvi. 40).

The Ephesian temple of D. was regarded as one of the wonders of the world; it was 425 ft. long and 220 broad, and had 127 pillars of the Ionic order. . . . Pausanias informs us that D. more than the other gods was privately worshipped (Paus. IV. 31. 6): this explains the trade in "silver shrines" (Ac. 19.²⁴). He mentions that the worship of the Ephesian D. was common in the Peloponnesus. It is more curious than important that the priests of D. were called "Essenes."

DIBLAH, poss. an error for RIBLAH (Ek. 6.[14]), or it may be ident. with *Dibl* in Upper Galilee, S. of *Tibnīn*.

DIBON. (1) A city in Moab, taken by Sihon (Nu. 21.[26ff.]), captured later by Isr. and assigned to Gad; thence called **D.-Gad** (32.[34], 33.[45]), but reckoned to Reuben (Jo. 13.[17], P.). From the Moabite Stone we learn that D. had passed into Mesha's hands; and in Jr. 48.[18, 22] it appears as a Moabite city. In Is. 15.[9] it is called "Dimon." It is represented by the mod. *Dībān*, a little to the N. of the Arnon, on the Rm. road, with ruins of anct. tower, walls, cistern, &c. (2) A town occupied by the Jews after the exile (Ne. 11.[25]), perhaps = Dimonah, in the S. of Judah (Jo. 15.[22]).

DIDYMUS. *See* THOMAS.

DIKLAH (Heb. *Diqlāh*), s. of Joktan (Gn. 10.[27]). The tribe designated cannot be identd. In Aram. the Tigris is *Diglath*. The territory of the tribe may have been near that river, wh. may have given them their name.

DIMON, DIMONAH. *See* DIBON.

DINAH, dr. of Jacob and Leah, whose seduction by Shechem, s. of Hamor, was so treacherously and terribly avenged by her brs. (Gn. 30.[21], 34.), to the grief and indignation of Jacob (34.[30], 49.[5ff.]). *See* SIMEON, LEVI.

DINNER. *See* FOOD.

DIONYSIUS, a member of the council of Areopagus, converted by Paul (Ac. 17.[34]). Accdg. to Eusebius (*HE*. iii. 4, 10), he became bishop of Athens, where he is said to have suffered under Domitian (Niceph., *HE*. iii. 11). Others say he was beheaded in Paris, at *Montmartre*, "Martyr's Mount," *c*. A.D. 95; hence the claim that he is St. Denys, the patron saint of France. Voluminous writings, dealing with angelology, &c., were published under the name of D. in the fifth cent.

DISCIPLE. In classical Gr. *mathētēs* meant the "pupil" of a philosopher, *i.e. didaskalos*, or teacher. In NT. it is applied to the followers of John the Baptist (Mw. 9.[14], &c.), and to the Pharisees, as Ds. of Moses (Jn. 9.[28]); but in the Gospels esp. to the chosen twelve (Mw. 10.[1], &c.), who were always with Jesus. Elsewhere it occurs only in Ac., and there it denoted a believer in Jesus (16.[1], &c.). Once the fem. form appears, *mathētria*, of Tabitha (9.[36]).

DISEASES AND REMEDIES. Disease meets us very frequently in the Bible, and in many difft. aspects. It occurs among the incidents recorded as biography and hist. are unrolled before us; it is the motive prompting many enactments of sanitary legislation; it is the subj. of warnings and threatenings to the chosen people by their prophets; it is the background of much deep sptl. experience; it is the field where, even by the prophets of the old dispensation, but much more by our Lord and His Apostles, God's power over the forces of nat. is made manifest. The outstanding fact with regard to the attitude of the Scriptl. writers to disease, in hist. no less than in miracle, is the way in wh. they lose sight of secondary causes, and attribute both diseases and their cures directly to God's hand (*e.g.* Ex. 15.[26]; Dt. 28.[27-29], 32.[39]; Ps. 30.[2], 103.[3]). One of the most striking illustrations of this point of view occurs in 2 Ch. 16.[12], where we are told that Asa "in his disease sought not to the Lord but to the physicians": an antithesis wh. suggts. an attitude towards the healing art not unlike that of the "Peculiar People" at the present day.

A directly contrary estimate of the physician and his efforts appears in the Apcr. (Sr. 38.[1-15]), where he is so praised that some have supposed that the writer must himself have been a physician. Here it is fully recognised that the physician and his remedies are special gifts fm. God: "Then give place to the physician, for God hath created him . . . for they shall also pray unto the Lord that He would prosper that wh. they give for ease and remedy to prolong life."

A very difft. view of disease was held by most other anct. nations. The Babs. esp. seem to have had their lives made a burden to them by the many evil spts. whom they believed to be waiting at every turn to do them hurt. We need go no further than the Apcr. (Tobit) for a striking example of superstitious belief in evil spts., and in magical remedies for their discomfiture. The OT. writers, do, indeed, in rare instances attribute disease to evil spts.; but even then the powers of evil are regarded as under God's control (1 S. 16.[14]; Jb. 2.[4, 6, 7]).

Disease is in the OT. very genly. regarded as a direct punishment for sin (*e.g.* Dt. 28.[21f.], &c.; 1 S. 5.; 2 S. 24.; Ps. 107.[17f.]; Jr. 24.[10]). How strongly this view was held in the time of our Lord we learn in Jn. 9.[2], where the disciples assume as a matter of course that sin must be the cause of the blind man's affliction. Christ shows them that God sends disease for other ends than the infliction of punishment.

In Is. 38.[10-20], we have Hezekiah's psalm of thanksgiving "when he had been sick, and was recovered of his sickness." It is natl. that such crises in men's lives shd. stir them to the depths, and that

their gratitude for life restored shd. find expression. In many of the Psalms we meet with such vivid descriptions of physical distress that we cannot but regard them as the record of bodily disease, though they are usly. linked with the expression of mental suffering, either fm. the sense of sin or fm. the malignant enmity of foes (*see* Pss. 6., 22., 38., 39., 102., 116.). The most graphic and detailed record of the Psalmist's disease is given in Ps. 102. (*see below*); and it is in this Psalm also that the contrast is most striking between the depression and misery of sickness and the exaltation and rapture in the contemplation of the Lord, the Healer. Disease and its cure are described in Ps. 107.[17-22] as one of the great experiences of human life; here, however, the Psalmist is not the sufferer but the onlooker.

Of very special interest and importance are the diseases healed by our Lord. At the present day almost all the critics of the NT. are agreed that it is imposs. to separate the teaching of Christ fm. the cures He wrought. Those who do not believe in His supernatural origin or power maintain that the cures were of the same nat. as those met with at the present day, where a strong mental impression on the sufferer is effectual in at once removing the disease. Such cures all occur in what are known as *functional* diseases of the nervous system, that is diseases where no permanent change has occurred in the structure of the parts affected. They constitute a small proportion even of diseases affecting the nervous system; and a very small fraction of the whole number of cases of disease. The whole tenor of the Gospel nars. indicates that Christ did not "select His cases"; an appeal to Him for relief was always responded to; His method was applicable to "all manner of sickness and all manner of disease."

Further, such cases are almost always young, and in the great majority of instances of the female sex. In no single case cured by Christ with regard to wh. any details are given can this view of the disease be regarded as a natl. explanation of the circumstances recorded. Severe idiocy or insanity, a "withered hand," congenital blindness, an "issue of blood" (dysentery) of twelve yrs. duration, are not the diseases that are curable by means of a strong mental impression, so far as mod. experience can guide us. If Christ's power over disease had been no more than this, the record of its exercise wd. surely have included a proportion of cases wh. we cd. recognise as belonging to the class that is curable in this way. If it be admitted that the nars. are founded on real cures, these must have been of such a nat. as quite transcends any mod. experience of the treatment of disease (*see* Dr. Ryle's art., *Hibbert Journ.*, vol. v., Apr. 1907).

Some of the diseases we may consider in groups: 1. Leprosy; 2. Epidemic Diseases; 3. Fevers; 4. Paralysis; 5. Blindness; 6. Demonic Possession. Individual cases of interest wh. do not fall into these groups will be discussed afterwards.

Leprosy.—This subj. is treated in such detail in Lv. 13. and 14. that we mt. hope to be able to recognise with certy. unattainable in the case of other maladies, what the disease is to wh. the descriptions and regulations apply. It is genly. assumed that it is the terrible disease familiar to us under the name of leprosy. In this country, happily, it is no longer to be met with, except in occasional imported cases; but in the Middle Ages it was very prevalent, and we hear much of it still in foreign lands—Norway, Syria, India, China and the Sandwich Islands among others. The hopelessness with wh. it is regarded, the terrible disfigurements and mutilations to wh. it leads, and the dread wh. its victims inspire, have impressed the imagination of the world.

There has been much confusion with regard to its nomenclature. Our name is directly derived fm. the Gr. word *lepra*, wh. occurs in the NT. and is rendered "leprosy" in our VV., and is also consistently used in LXX to represent the Heb. word *tsāra'ath*, trd. "leprosy" in EV. There is no reason to doubt that the Gr. and Heb. terms really corrspded. Now we know that the term *lepra* was used by the Gr. physicians not for what we know as L., but for cert. forms of scaly eruption of the skin, diseases disfiguring, no doubt, but not seriously affecting the general health. The most characteristic of these is now known in English as psoriasis. St. Luke was well acquainted with the Gr. nomenclature, and in all probty. used the term in the same sense as other physicians of the day. It is doubtful whether what we call L. was known to the earlier Gr. physicians: later, when they did become acquainted with it, they genly. designated it *elephantiasis*, never *lepra*, though among them also there was some confusion of names. The earliest known use of the word *lepra* to designate "true leprosy" occurs in a medical work of about the tenth cent. The evidence of nomenclature, therefore, is agst. the disease spoken of in the Bible being that wh. we now call L.

Let us look now at the refcs. to the disease in the Bible. In Lv. 13., 14. no mention is made of any sign or symptom of the disease except its effect on the skin and the hair; no allusion is made to the grave constitutional enfeeblement, the loss of eyesight, and the mutilations to wh. it so often leads. A variety of appearances in the skin and the hair in difft. parts of the body are described, and directions are given wh. are to be regarded as unclean and wh. as clean. Some of these corrspd. with appearances to be met with in L.; some are difficult to reconcile with the features of that disease. In doubtful cases a quarantine of one or two weeks is

enjoined, with re-examination. The course of L. as it is met with at the present day is so extremely slow that this period cd. not be expected to produce any recognisable change in the features of the disease. One extremely curious enactment (Lv. 13.[12f.]) is difficult to explain on any hypothesis, imposs. if the disease were the L. we know, namely, that if a person were *leprous all over*, he was *clean*.

The description in the same chapters of L. of garments (13.[47ff.]) and of bldgs. (14.[33-53]), increases the probty. that the term *tsāra'ath* was applied to a variety of appearances with a superficial resemblance, rather than to the manifestations of one disease. Nothing is known, however, as to the nat. of this L. of inanimate objs.

In the other Biblical refcs. to the disease we have (with one exception) no suggn. that any one dies of it, is disabled by it, is deprived of sight or limb; no one is prevented doing anything he wishes to do, or that any one else is able to do, *except ceremonially* (*e.g.* Naaman, who, though a leper, discharged the onerous duties of a commander-in-chief, 2 K. 5.[1]).

In three passages one chartc. of the disease is prominent, namely, its white appearance, wh. in each of them is compared to snow (Moses, Ex. 4.[6]; Miriam, Nu. 12.[10]; Gehazi, 2 K. 5.[27]). There are cert. forms and stages of true L. in wh. the colour of the affected part is somewhat paler than natural; but the common and prominent change of colour is in the opposite direction, and there is no known form of the disease that cd. be described as "white as snow." This comparison mt. quite well apply to some cases of psoriasis; and also to some other diseases, especially the condition known as *leucoderma*, esp. as they are met with in the darker races. In leucoderma the only discoverable change is the loss of colour in the skin and hair of the part affected.

The one passage wh. points to a more serious view of the malady is Nu. 12.[12], where Aaron's prayer for Miriam ("Let her not be as one dead, of whom the flesh is half consumed when he comes out of his mother's womb") cert. suggs. an ulcerative and destructive form of disease. (With regard to Jb. 30.[17] RVm., *see below*, in discussion of Job's disease.)

We have no independent evidence of the existence of true L. in Pal. in Bible times. The earliest classical writers who refer to it agree in regarding Egp. as the home of the disease, and allusions to it are believed to have been found in early Egpn. papyri. It is thus quite likely that the Isrs. may have known the disease in Egp.; and poss. that they may have carried it with them to Pal. As we have seen, it cannot be clearly recognised in the Biblical records.

The absence of any mention of L. by any of the prophets supports the idea that its importance was largely ceremonial. It is nowhere spoken of in the Bible as a type of sin, in the way so familiar in mod. theological writings. Even the Early Fathers use it much more as a type of heresy than of sin in the ordinary sense: the mod. view seems to have developed during the Middle Ages, when true L. was very prevalent in Europe.

It seems prob., then, that the words trd. "leprosy" (Heb. *tsāra'ath*, Gr. *lepra*) were used, not of what we wd. call one disease, but of a group or family of diseases, of wh. the most striking feature was a skin eruption. True, L. may poss. have been one of them. One at least of these forms of disease was prob. regarded as infectious, and the prevention of its communication to others was the original reason for the regulations in Lv. Such a provision as that in 13.[12f.] makes it imposs. to believe that the regulations were entirely directed agst. infection. A consideration of all the evidence makes it prob. that the importance of the disease was to a large extent due to ceremonial considerations, the meaning of wh. is very obscure to us now (*see* Sir J. Risdon Bennett, *The Diseases of the Bible*).

Epidemic Diseases.—Numerous severe and fatal pestilences are recorded in the Bible: the fifth of the plagues of Egp. (Ex. 9.[1-7]) was a deadly disease, affecting the domestic animals; the last a mysterious death of the firstborn. The sins of the Children of Isr. in the wilderness (Nu. 11.[33], 14.[37], 16.[46]), of the Phil. (1 S. 5.), of David (2 S. 24.[13-16]), of Sennacherib (2 K. 19.[35]), were punished by such visitations. In the prophetic bks. plague and pestilence are frequently foretold as punishments for sin (*e.g.* Dt. 28.[21, 58-62]; Jr. 14.[12], &c.; Ek. 5.[12], &c.; Zc. 14.[12, 15, 18]; Rv. 16.[2f.]). With regard to most of these pestilences no details are given to indicate the nat. of the disease. At difft. times most of the acute epidemic diseases with wh. we are acquainted have been very fatal; bubonic plague, cholera, typhus fever, smallpox, measles, diphtheria, and many others: how many may have been prevalent in Bible times it is imposs. to tell. The nar. in Nu. 11.[33] suggs. a direct causal connection between the quails and the pestilence; the flesh of the birds may have been poisonous because they had been feeding on some deleterious plant; or the insanitary conditions caused by so much decomposing flesh may have lighted some epidemic disease into unwonted virulence.

Bubonic Plague.—There is one of the pestilences, however, wh. we may with some confidence ident. The most fatal and terrible epidemic known to hist. was the "Black Death," wh. in about three yrs. in the 14th cent. of our era killed at least one-fourth of the population of Europe, and shook the framework of society to its foundations. It was a peculiarly virulent form of the bubonic plague, *the* plague *par excellence*, wh. has been responsible for many epidemics in past cents., and in

our own times (since 1894) has reappeared in force in China, India, and elsewhere, and has even revisited our own shores after more than 200 yrs.' absence. It is a disease primarily affecting rats and mice; and in India it was known cents. before our era that its appearance among rats was the prelude to a human epidemic. Quite recently the meaning of this sequence has been explained, for it has been shown that the carrier of the infection is almost always one of the species of fleas that infest the rat. This creature leaves its host, when he dies, for some other animal or for a human being, carries the disease germs in its body, and inoculates its new host with them.

Bubonic plague is the only acute and fatal epidemic wh. is commonly characterised by the presence of tumours; these are always met with except in the most virulent and rapidly fatal cases. In 1 S. 5., 6. we have an act. of an epidemic attended by tumours (5.[6, 9], RV.) specially noted in the milder cases of the disease (5.[12]), and closely associated with mice (6.[4, 5]) or rats; the two are not distinguishable in the anct. tongues. It seems imposs. to avoid the conclusion that this was the same bubonic plague that we know to-day.

This identn. gives a new meaning to the epidemic at Bethshemesh (1 S. 6.[19]). The coverings of the Ark, particularly the "badger-skins" (Nu. 4.[5, 6]), wd. form an admirable retreat for the fleas fm. the dead plague-rats in the Temple which were harbouring the disease. Those who looked into the Ark must have disturbed these coverings, and would attract the fleas, and fall victims to the plague. The spread of the epidemic without human intercourse fm. Ekron to the Israelites is thus easily and naturally explained.

An interesting parallel has been suggd. with regard to the pestilence in Sennacherib's army, wh. made him abandon his expedition (2 K. 19.). Herodotus gives an Egpn. story of the same invasion, in wh. its abandonment is attributed to "mice of the fields, wh. ate up their quivers and their bows and the handles of their shields, so that being without defence of arms great numbers fell." Here, again, we have a fatal disease brought into connection with mice (or rats); it seems at least poss. that this too may have been bubonic plague of a very virulent char.

The Plague of the Fiery Serpents.—A curious suggn. has been made that the serpents fm. wh. the children of Isr. suffered (Nu. 21.[4-9]) were really Guinea-worms. This parasite, a kind of worm, occurs in various tropical countries, and has been known since before the Christian era to be prevalent in the neighbourhood of the Red Sea. It gains entrance to the body in drinking-water, develops to a length ranging up to three feet, and finds its way to the feet or legs, where it penetrates the skin and discharges its young externally. It sometimes causes much pain and inflammation, and if the person suffering fm. it be in a debilitated condition, may even prove fatal. The anct. Gr. name for the parasite, "little dragon" (δρακόντιον), suggs. that it was regarded as a sort of serpent; the epithet fiery may very well refer to the inflammation produced by its presence. This view of the passage, while it appears at first sight far-fetched, is yet a poss. explanation of the events recorded.

Fevers.—The word occurs in the AV. of the OT. only in Dt. 28.[22]; but the feverish state must have been common and familiar. In Ps. 102. the features of it may be clearly recognised; the heat (v. 3), the loss of appetite (v. 4), the dry mouth (v. 9), the pain and distress (vv. 5, 9), the depression (vv. 6, 8), the wasting (v. 11), the weakness (v. 23), all point to some severe febrile illness. Those who have suffered fm. ague in the E., where it is very common, say that the description may well apply to that disease.

In the NT. we have "a great fever" (the Gr. technical term) used of the illness fm. wh. Simon's w.'s mr. suffered when Jesus healed her (Lk. 4.[38]); the nobleman's s. whom He healed (Jn. 4.[46ff.]), also suffered fm. fever (v. 52); and in Ac. 28.[8], RV., we read that Publius' fr. was healed by Paul of "fever and dysentery," again a Gr. technical term.

Paralysis or Palsy.—Loss of power due to disease, temporary or permanent, of some part of the nervous system, is of many forms: it may be rapidly fatal, or it may not tend at all to the shortening of life. The centurion's servant (Mw. 8.[6]; Lk. 7.[2]), who was "grievously tormented," and "ready to die," was prob. suffering fm. an acute and progressive form of palsy; Æneas (Ac. 9.[33]), and prob. the man brought to Christ at Capernaum "borne of four" (Mk. 2.[3]), were chronic but severe cases. The man "whose right hand was withered" (Mw. 12.[10]; Mk. 3.[1]; Lk. 6.[6]) had prob. suffered fm. "infantile paralysis," wh. may leave one or more limbs shrunken and useless without detriment to the genl. health. We have a genl refce. to the healing of sufferers fm. palsy in Mw. 4.[24]; and again in Ac. 8.[7].

In the OT., Mephibosheth, who was "lame on both his feet" as the result of a fall at the age of five, prob. suffered fm. disease of the spine, with deformity and partial paralysis of the lower limbs (2 S. 4.[4], 9.).

Jeroboam (1 K. 13.[4-6]) was struck suddenly with paralysis of the arm, wh. is said to have "dried up," and was healed on the intercession of the prophet. Such a sudden withering of a limb as is suggd. by the nar. does not corrsp. to any known disease. If the expression is merely a fig. one, to emphasise the loss of power, the disease may have been the curious condition known as *catalepsy*, where a limb remains rigid in the position in wh. it happens to be placed, and cannot be moved by the exercise of the will.

Blindness.—Diseases of the eyes are extremely common in the E. at the present day; and fm. the

frequent refcs. to blindness in the OT., and the number restored to sight by our Lord (Mw. 11.[5]; Lk. 7.[21], besides individual cases), we may be sure that they were so also in anct. times. In no case mentioned in the Bible can we be sure what form of disease was the cause of the blindness. The dimness of age referred to in Gn. 27.[1], 48.[10]; 1 S. 3.[2]; Ec. 12.[3], is usly. due to cataract.

Demonic Possession.—The belief in the direct causation of disease of many kinds by evil spts. was deep-rooted among the Jews in our Lord's time, as is clear fm. Rabbinical lit. An examination of the nars. regarding demoniacs in the NT. shows that the term is used in a much more limited sense. The demoniac in the synagogue at Capernaum (Mk. 1.[23-26]; Lk. 4.[33-35]) was excited, aggressive, without self-control; he fell down (Lk.) with a loud cry and violent movements (Mk.). At the present day his malady wd. be described as epileptic insanity—one of the most dangerous and uncontrollable forms of mental disorder. The Gadarene demoniac (Mk. 5.[1-17]; Lk. 8.[26-37]), or demoniacs (Mw. 8.[28-34]), were dead to all social instincts and restraints; restless, noisy, violent, prone to inflict injuries upon themselves, and dangerous to others. Their disease wd. now be called acute mania.

In both these nars. one of the most remarkable features is the way in wh. the demoniacs bear testimony to Christ's mission, and the way in wh. Christ instantly silences that testimony. To this further refc. must be made.

The demoniac boy (Mw. 17.[14-20]; Mk. 9.[14-29]; Lk. 9.[37-43]) had been affected fm. infancy, was dumb, and suffered fm. severe epileptic fits, whose symptoms (the cry, the fall, the foaming mouth, the grinding teeth, the convulsive movements followed by stillness with deep unconsciousness) are faithfully narrated. This boy wd. now be called an epileptic idiot.

In the Acts of the Apostles we read of a "damsel possessed with a spirit of divination" wh. "came out" at the bidding of the Apostle Paul (Ac. 16.[16-18]); she appears to have been harmlessly and mildly demented; and of the man at Ephesus "in whom was the evil spt.," who turned upon and routed the "seven sons of one Sceva, a Jew," when they tried to exorcise the demon in the name of Jesus (Ac. 19.[13-16]), he must have been a dangerous lunatic.

The dr. of the Syro-phœnician woman (Mw. 15.[21-28], &c.), the dumb demoniac (Mw. 9.[32-34], &c.), and the blind and dumb demoniac (Mw. 12.[22-24], &c.), were prob. suffering fm. congenital mental defect, and wd. now be called idiots or imbeciles.

The other refcs. to demoniacs in the Gospels and the Acts furnish no particulars wh. enable us to ident. the form of disease; but we may safely assume that in all it was a disorder severely disturbing the minds of the sufferers. One feature of the cures stands out prominently; other demoniacs, like those of Capernaum and Gadara, bore witness to Christ's Messiahship, and were also at once silenced by Christ (Mk. 1.[34], 3.[11f.]; Lk. 4.[41]). This consistent testimony of the demoniacs to Christ's mission is no less remarkable than His response to it. How differently He receives such a confession fm. His disciples! (Mw. 14.[33], 16.[15-17]; Jn. 1.[49]). The other features of demonic possession, so far as they are recorded, may be explained by various forms of mental disorder with wh. we are familiar to-day. A repeated and distinct proclamation of Christ's office and authority by such witnesses is so surprising, so unlike what we shd. expect of the insane, that it seems to demand some further explanation. May we conclude with Alexander (*Demonic Possession*) that it was a deliberate attempt to frustrate Christ's mission by its premature proclamation, and that it was "due to demonic inspiration"?

Some of the individual cases of disease may be shortly considered.

(1) *Saul.*—The disease wh. afflicted his later yrs. wd. now undoubtedly be called melancholia, or severe mental depression. The outbursts of homicidal impulse (1 S. 18.[10f.], &c.) may poss. indicate an epileptic element in addition to the melancholia. The soothing influence of music and of cheerful companionship was for some time effectual in keeping his disorder in check.

(2) *The Shunammite's Son* (2 K. 4.[18-37]).—The disease of wh. the boy died was prob. either sunstroke or very acute meningitis.

(3) *Jehoram* (2 Ch. 21.[14-19]).—The features of the disease corrsp. to those of a severe chronic dysentery, prob. succeeding an acute epidemic of the disease (v. 14).

(4) *Hezekiah* (2 K. 20.[1-7]; 2 Ch. 32.[24]; Is. 38.).—The only definite indication we have of the nat. of the disease is that given us by the prophet Isaiah when he said: "Let them take a lump of figs and lay it for a plaister upon the boil and he shall recover." The severity of the disease, and its almost fatal issue, show that it cannot have been an ordinary boil. By some it has been supposed to be a case of bubonic plague, and connected with the pestilence wh. routed Sennacherib's army (*vid. supra*). A carbuncle, a disease similar to a boil but much more severe, and not unfrequently fatal, seems to corrsp. better with the facts given to us; it is usually a *single* swelling, as Hezekiah's appears to have been, whereas in plague there are almost always several distinct tumours. The local treatment, by means of a poultice, is not unlike what mt. be used to-day.

(5) *Job.*—Prominence is given to the skin eruption (2.[7], 7.[5], 30.[30]): the use of the "potsherd"

(2.[8]) prob. indicates either intense irritation, or much scaly exudation in connection with it. It greatly changed his appearance, and made him loathsome to look upon (2.[12], 7.[5] RVm., 19.[17] RVm.[2]). There are many indications, however, that it was not merely a skin disease, but affected deeper parts (2.[5], 19.[20], 30.[17]); there was emaciation (16.[8], 17.[7]); sleeplessness (7.[3f.]), and fearful dreams (v. 14); depression and hopelessness (3., &c.). There is an anct. belief that Job's disease was true leprosy; this wd. corrsp. to many of its features. The RVm. of chap. 30.[17], "my bones drop away fm. me," is much more appropriate to leprosy than to any other disease. This is, however, too doubtful a foundation to establish the conclusion, esp. as the Heb. text is here uncertain.

(6) *Nebuchadnezzar* (Dn. 4.) suffered fm. the variety of insanity known as *lycanthropy*, in wh. the sufferer believes himself to be one of the lower animals; for he appears to have imagined himself an ox. His being "driven fm. men" (v. 33) may indicate that he was violent and dangerous.

(7) *Herod Agrippa I.* (Ac. 12.[23]).—The same event is recorded by Josephus, who does not mention worms, but says that Herod was seized by sudden and violent pain in the belly, wh. lasted for five days before he died. The two nars. together make it prob. that intestinal worms led to perforation of the bowel and peritonitis (or inflammation of the coating of the bowels). This is an intensely painful form of disease; but consciousness is usly. retained till very near the end, as fm. Josephus' act. seems to have been the case here.

Remedies.—The refcs. to those who prepared and administered remedies in the OT. are few. We are told of the physicians in Egp. who did the work of embalming bodies (Gn. 50.[2]). Jb. 13.[4] and Jr. 8.[22] both make refc. to the calling of the physician. Asa's employment of physicians has already been referred to. Fm. Ex. 21.[19] we may infer that the healer of injuries received a reward for his work. "The art of the apothecary" is mentioned in Ex. 30.[25, 35], 37.[29]; and one of his products in Ec. 10.[1]; but he was rather a perfumer (as in RV.) than an apothecary as we understand the word. In almost all the passages where ointment is mentioned, it is used as a perfume and a luxury, not as a curative application. The only exception is in Is. 1.[6].

In our Lord's time physicians seem to have been more familiar figs. in society, as we may infer fm. the currency of the proverb, "Physician, heal thyself" (Lk. 4.[23]), and the "many physicians" who had treated the woman with dysentery (Mk. 5.[26]). The only one who is known to us by name is Luke (Col. 4.[14]).

Of drugs or other methods of treatment in use we have very scanty record. The mandrake (Gn. 30.[14-16]), the balm of Gilead (not certainly identd. Jr. 8.[22], 46.[11]), and perhaps the caper-berry (Ec. 12.[5] RV.), are the only individual drugs specified. No doubt the spices wh. are frequently mentioned were used not only as perfumes and condiments, but for medicinal purposes also.

Of external applications we read in Is. 1.[6] (dressing and ointment), 38.[21] (fig poultice); Lk. 10.[34] (dressing, oil and wine). We have also a refc. to the treatment of a broken limb in Ek. 30.[21], where it is clear that the importance of fixing the injured part in order to effect reunion of the broken bone was well known.

Our Lord's miraculous cures were often wrought "with a word" (Mw. 8.[16] RV., 15.[22-28]; Jn. 4.[46-53], &c.), but perhaps more often He laid His hands on the sick (Mk. 6.[5]; Lk. 4.[40], &c.), or otherwise touched them (Mk. 1.[31, 41], &c.), and the popular belief in the virtue of contact was very strong (Mk. 6.[56]). On three occasions we are told that He also used saliva (Mk. 7.[33], 8.[23]; Jn. 9.[6]): in the last instance earth in addition; perhaps it was for this reason that He directed the man to wash in the Pool of Siloam.

In the cures recorded in the Acts of the Apostles there is a similar variety. Contact by laying on of the hands or otherwise is mentioned in some cases, not in others. In chap. 19.[11f.] we read that garments wh. had been touched by Paul were the means by wh. cures were wrought; and fm. chap. 5.[15] we learn that the shadow of Peter was regarded as possessing the same virtue. R. A. Lundie.

DISPERSION. *See* Israel.

DISTAFF. *See* Spinning.

DIVINATION. This may be explained as the pretended art of obtaining a kge. of the secret counsels of the gods, esp. with regard to the future, by means of signs and omens; and also in many cases as the means of counteracting destined evils by the use of spells and charms; and, by similar methods, of bringing evil upon others. Egp. and Bab. were to the anct. world the original sources of all such kge. and practice, and in each of these there was a considerable development, though fm. difft. bases and in difft. lines. In Egp. the start was fm. the idea of the divine unity. Then came the personification of the divine powers in a hierarchy of sptl. beings to wh. man by prop. means mt. approach, and wh. by suitable rites he cd. control. In Chaldea, on the other hand, the beginning was that idea of superstitious naturalism or fetichism wh. peoples all nature with spts. in man's image, and to wh. worship, consisting of enchantments and conjurations, must be paid. In the end, however, little diffc. existed between the methods practised in Egp. and Bab., and in each case the result was the same; the priests got into their hands all the functions of communication with the unseen world, they be-

came **sorcerers**, and as superstition magnified the powers to wh. they made pretensions, they soon attained a despotic pre-eminence over the people, whom they bound in the bonds of superstitious fear. All the ks. of Bab. consulted diviners and awaited omens. The records of Sargon I. tell of these consultations, and at the head of each paragraph in his hist. we find the omen for the day. In Egp. the bks. of **magic** belonged to the king, and were used by the priests of the sacred college, who were called when their assistance was thought needful. Amongst the Hebs. we do not find any trace of an original development. Whatever they possessed or used of magic art they either brought with them as part of the original family inheritance fm. Bab., or borrowed fm. the Egpns. and the Cans., who also were given to all kinds of D. and **necromancy** (Dt. 18.[11]). The power and wealth that such pretensions brought soon attracted those who were desirous of such things, and thus we find that fm. very early times there were societies or guilds of the " initiated," who were known by various names. These are sometimes merely of gen. import, telling only of the kge. or wisdom of those who bear them, at other times they are an index to the pretended sources of sptl. illumination or to the methods of the **soothsayer**.

Among the general class distinctions we find that of *chachamīm* both in Egp. and Bab. (Ex. 7.[11]; Dn. 5.[11]). This word means **wise men**, a name wh. simply designated their superior learning, but with wh. vulgar superstition associated a supernatural power, wh. these men seem to have been ready enough to admit. Of a similar import is the word *yidde'onīm* (Lv. 19.[31], 20.[6]), wh. means the **knowing ones** or **wizards**, and wh. seem to be used to indicate all who by some means or other could reveal the future. The *qōṣemīm* (Dt. 18.[14]) also, though, in the stricter sense, they may have belonged to the class of **astrologers** or **magi**, and although their name is connected with " cutting," either in the sense of " decreeing " fm. their observations, or fm. the practice of cutting their bodies (1 K. 18.[28]), gave general name to the practice of D. as we find in 1 S. 28.[8]. The *chartumīm* mentioned in both Egp. and Chaldea (Ex. 7.[11]; Dn. 1.[20]) were originally the sacred scribes and priests of Egp. Their name has been variously derived fm. the Egpn. for " wonder-workers " or " bearers of sacred spells," and fm. the Semitic for " a pen." They were in the way of getting greater learning than those around them, and were not slow in using it for their own advantage and credit. Jannes and Jambres (2 Tm. 3.[8]) prob. belonged to this class, as each of their names is compounded with the Egpn. for " scribe." As a rule the working of the **charm** or **spell** was understood to depend on the pronouncing of certain formulæ, and to those who acted this part the name of *kashshaphīm* or *mekashshaphīm* was given (Ex. 7.[11]; Dt. 18.[10]). The word is connected with praying and liturgical worship, and doubtless to those who were responsible for this we owe the multitude of hymns and spells that have been dug up in Egp. and Bab. It appears that women were admitted into this guild (Ex. 22.[18]). Every relationship to the mysterious was valuable to the sorcerer, and as serpents were worshipped in a great part of the anct. world, and as ability to control them was an indisputable proof of Divine power, there arose guilds of **enchanters** or *menacheshīm* (2 K. 17.[17], 21.[6]; Ps. 58.[5]), who were able to render them harmless and obedient. This was chiefly done by the power of music, and prob. also by the use of some hereditarily acquired secret. A similar influence was exercised over scorpions. The observation of the heavens was a frequently sought guide, and various sects of **astrologers** interpreted its signs. In Isaiah (47.[13]) we read of " observers of the heavens," " star gazers," and " prognosticators fm. the new moons," and this class included the NT. **magi** (Mw. 2.[1]). They watched the conjunctions and oppositions of the stars, their positions in rising, at the zenith, and when setting, and so cast horoscopes. Bab. esp. was devoted to such, and among the tablets fm. Bab. there is a set of seventy dated B.C. 1600, giving good and bad presages, and the ruling body in the heavens for every day in the yr. Prob. with the astrologers we ought to class the *me'onīm* (2 K. 21.[6]; Mi. 5.[12]), though the name has been variously interpreted. AV. regards them as " observers of times," auspicious for travel, trade, &c. Some derive the word fm. *'ānan*, to cover, and so connect them with " covert or hidden " arts, or, to cloud over; and so make them soothsayers who predicted times fm. observation of the clouds; while others again connect it with the eye, *'ain*, so that they become " fascinators with the eye," or have a connection with the " evil eye " in wh. there was a universal belief in these days (Dt. 15.[9]; Mw. 20.[15]). LXX is inclined to regard them as " observers of words," and that this was also a means of D. we can see in Gn. 24.[14]; 1 S. 14.[9-10]; 1 K. 20.[33].

Observations of various other kinds were made to obtain guidance in action. In Ezekiel (21.[21]) we have an example of **belomancy**, or D. with arrows.* Jerome explains this as the drawing of an arrow fm. a quiverful, each of wh. had the name of a city written upon it. Not unlike this was **rabdomancy**, or D. by rods (Ho. 4.[12]). It was an appeal to Allat, who was the " lady of the rod," and in practice short pieces of stick with the bark on the one side, and bare on the other, were used. They were thrown in the same way as dice, and the turning up

* See illustration ASNAPPER, where the king holds the divining arrow in his hand.

of the white side was considered a good omen. In much the same manner the Arab to-day writes upon sticks " God bids," and " God forbids," and draws. We have also *D. by cups* (Gn. 44.[5]), a system still in use amongst the Arabs. The " initiated," by means of the radiation of the light on the water in the cup, is enabled to see in it, and to describe the actual scene regarding wh. kge. is sought. In sacrifices too the *liver* was examined (Ek. 21.[21]; Heb.), and success or failure determined accdg. to its healthy or unhealthy condition. The **consultation of oracles** (2 K. 1.[2]; Is. 41.[21-24], 44.[7]) and *teraphīm* (1 S. 15.[23]; Ek. 21.[21]; Zc. 10.[2]) may have been carried through in any or all of these ways. **Dreams** also were sought (1 S. 28.[6]), and their interpretation was a subject of systematic study (Dt. 13.[2-3]; Jg. 7.[13]).

Very much akin to the consultation of the spts. of nature or of minor deities, but still very different, was the conjuring of the spts. of the dead or **necromancy**, commonly designated the " having of familiar spts." The Heb. word, *'obh*, originally meant a skin bottle (Jb. 32.[19]), wh. cd. be inflated by the wind. It was transferred to such magicians as were supposed to be controlled by some " sptl. afflatus " (Lv. 20.[6]), and thence to the spts. themselves, whose presence was the supposed cause of inspiration. In OT. we are told that they " chirped and muttered " (Is. 8.[19]), and in NT. they are named " spts. of Python " (Ac. 16.[16]), fm. wh. we understand that they spoke with a deep or suppressed voice, and so we may infer that a good deal of their power depended on ventriloquism. The " Witch of Endor " is named " the mistress of a spt. by wh. the dead are conjured " (1 S. 28.[7]), and her case is the only one in OT. in wh. we see anything of the art in operation.

The NT. shows us that this superstition still existed among the Jewish people in the time of Christ (Lk. 11.[19]); and elsewhere in the Rm. world, in view of the prevailing scepticism toward the Greco-Roman pantheon, it was natural that light shd. be sought where it professed to shine. **Simon Magus** (Ac. 8.[9-11]) was thus enabled to carry on a lucrative trade; so was **Elymas the sorcerer** (Ac. 13.[6-8]), and other Jews (Ac. 19.[13]). To the extent of the practice we have ample testimony in the statement of the value of the bks. of D. belonging to one community (Ac. 19.[19]).

The amount of reality behind the pretensions of the **magician** has been variously estimated. The synagogue and the early Church regarded such powers as real and attributed them to infernal or satanic agency, and advocates of this view have in modern times brought forward as proof of it the confessions of converted Esquimaux and Indians, who declared that they had acted under the control of a supernatural power with wh. they lost contact on conversion. A contrary view is that it is altogether trickery and fraud on the one hand, and superstition and excessive credulity on the other. To us it seems, however, that while in the main issue—revelation fm. the unseen world—all is fraud and imposture, the sorcerer did use and manifest powers with wh. the people were unacquainted. We have mentioned **ventriloquism**, and we receive confirmation of its use fm. stories of speaking statues, while there was doubtless also a kge. of **mesmerism**, **telepathy**, and allied forces, wh. science is once again revealing, and wh., but for the spread of education, wd. be as incomprehensible now as in former days.

Considering the part played by these agencies in the Semitic world, the manner of their treatment by the Bible is remarkable. Never once are they treated as powers that have in them any reality that is to be feared. In this it stands in striking contrast to all other holy books. The hymns of Bab. and Egp. are all prayers agst. magical powers. The Kor'ān treats charms and incantations as having power to produce evil consequences; while the books of rabbinical Judaism are saturated with this superstition. They teach that hurtful demons may be seen; that life, children, wealth, and wisdom depend on the stars; that change of name may alter one's fate (Gn. 17.[5-6]); that amulets are efficacious agst. scorpions and serpent bites, agst. bleeding at the nose, and a mad dog. Yet in the whole Bible there is not a single prayer for protection agst. the powers of sorcery. So far as life and action are concerned, its teaching is that the results of these things are illusive. When we study the most tangible of all examples —that at Endor—we see this. The witch at the best manifestly depended on skilled acting, and Saul was expected to see nothing with his own eyes. Something unusual, however, did occur—unusual even to the woman—for that the raising of Samuel was something of a kind she had never before accomplished, we can see by her consternation, wh. was even greater than that of Saul (1 S. 28.[12]). Her power came far short of that night's results. But though to the authors of the Bible the pretensions of sorcery are baseless, they unhesitatingly condemn its practices (Ex. 22.[18]; Is. 65.[4]; Ek. 13.[7]; Gal. 5.[20]; Rv. 9.[21]); and prophet and king in Isr. were expected to stamp it out. In Egp. equally hard things were said about it, as *e.g.* that it was "a villainy worthy of death"; but there the offence was agst. Pharaoh and the interests of the privileged class. In Isr. the offence was agst. God. Witchcraft was rebellion (1 S. 15.[23]) as being an appeal to a supposed power alien to God, a false system of ascertaining the Divine counsels, an abandonment of the true oracle wh. was open to faithful Isr. (Jg. 1.[1f.]; 2 S. 2.[1]; Ps. 28.[2]) but closed to the unfaithful (1 S. 28.[6]). It was allied to idolatry, and consequently death was the penalty on all who *professed* the use of sorcery. Such men were not only the most shameless and unscrupulous of impostors and deceivers, but for their own material interests they were antagonistic to all truth, and besides, the crimes that were perpetrated in all lands on account of their teaching and influence justified the extreme penalty.

W. M. CHRISTIE.

DIVORCE. *See* MARRIAGE.

DIZAHAB (Dt. 1.[1]). Burckhardt (*Syria*, 1822) and others have suggested *Mina edh-Dhahab*, between Ras Muhammad and 'Aqaba: but cert. identn. is imposs.

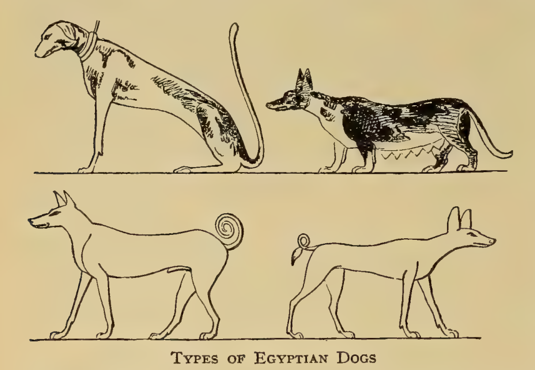
DODANIM (Gn. 10.[4]), s. of Javan. Instead of D. the Sam. and the LXX read *Rodanim* and *Rodioi* respectively; although the change is easy in the square character, it is not so in the Sam., but is easiest of all in the " angular script." wh. preceded it. The reading of the LXX is preferable on diplomatic grounds. The Rhodians, moreover, as great traders, wd. early be known in Pal.

DODO. (1) Fr. of Eleazar, one of David's " mighty men " (2 S. 23.[9]). (2) Fr. of Elhanan, another of David's worthies (2 S. 23.[24]). (3) Fr. of Tola, the judge who succeeded Abimelech (Jg. 10.[1]).

The first of these ought to be read "DODAI"; so LXX and Jos.

DOEG (1 S. 21.[7], 22.[9ff.]), an Edomite, chief of Saul's herdsmen—Grätz reads *haratzīm*, "runners," for *haro'īm*, "herdsmen"—who told Saul of David's kindly entertainment by the priests at Nob; and finally, when the guards shrank fm. the sacrilegious crime, executed Saul's impious order, slaughtering the priests and all connected with them.

DOG. The neighbours of Isr. on the SW. and NE., the Egpns. and Asyrns., made use of the D. in hunting. Josephus (*Ant.* IV. viii. 9) assumes that the D. was employed in Isr. fm. early times, both in hunting and in guarding the sheep. The only notice of this in Scrip. is in Jb. 30.[1]. The gen. attitude of the Jew to the D. was one of contempt (Ex. 22.[31]; Dt. 23.[18]; Ec. 9.[4]). They, however, performed a function of the greatest value, as they do to this day in Eastern cities, devouring refuse



Types of Egyptian Dogs

thrown into the streets, wh., but for their scavenging, mt. breed a pestilence (2 K. 9.[10, 36]). The three breeds of D. in Pal. to-day are the Kurdish, shaped like the collie, but with reddish hair; a larger D. resembling the mastiff; and the street, or pariah D., smaller than either. The howling of these last, in the streets after nightfall, is often dismal in the extreme (Ps. 59.[6, 14]).

Children in the East often make pets of the little dogs, even taking them into the houses of their parents, so that they may well eat of the crumbs falling fm. the table (Mk. 7.[27f.], where the Gr. word is *kunaria*, "little dogs"). Soon, however, they outgrow this kindness, and must resume their life on the streets.

DOR, a city founded by the Phœnicians (Jos. *Vit.* 8; *Contra Ap.* ii. 10), conquered by Joshua (11.[2], 12.[23]), assigned to Manasseh in the territory of Issachar (17.[11], *Ant.* V. i. 22, the W. boundary of Manasseh). The city is distinguished fm. the *nāphōth*, "heights" of D. (Jo. 11.[2], 12.[23]). These were prob. the W. and SW. slopes of Carmel, D. being represented by the ruin *Ṭanṭūrā*, on the adjoining coast. The inhabitants held out agst. Manasseh (17.[11]), but were tributary to Solomon (1 K. 4.[11]). The town played some part in later Jewish hist. (*Ant.* XIII. vii. 1f.; xii. 2; XIV. iv. 4; XIX. vi. 3).

DORCAS is the LXX equivalent of Heb. *Tzĕbī*, Aram. *Tabītha*, "a roe" or "gazelle" (Dt. 12.[15], &c.). It occurs as a personal name (Ac. 9.). D. was evidently a woman of means, who added value to the gifts of her charity by personal labour. Her raising fm. the dead was an illustration of the miraculous power granted to Peter. Her memory and influence are perpetuated in the Christian Church by numerous "Dorcas" societies. Locally her name is commemorated by an institution in Jaffa, called by her Aram. name, the "Tabitha School," for the education and care of poor girls.

DOTHAN (Gn. 37.[17]; 2 K. 6.[13]). About five miles SW. of *Jenīn*, on the side of an anct. highway fm. Esdraelon to the coast, lies the mod. *Tell Dōthān*, a considerable mound with ruins, cisterns, and a spring. The plain and neighbouring slopes furnish excellent pasture. This is prob. the scene of Joseph's sale, and of Elisha's marvellous preservation fm. the Syr.

DOVE. The D. is one of the most plentiful wild birds of Pal. There are several species, all known to the Arb. as *Ḥamām*. *Wādy Ḥamām*, "valley of doves," is a common name, where, in the caves, doves are specially numerous (Jr. 48.[28]). It appears early in Scrip. (Gn. 8.[8]), and is the only bird specified for sacrifice (Lv. 14.[21]). It is used as a term of endearment (SS. 2.[12]); and as a type of harmlessness (Mw. 10.[16]); but also of silliness (Ho. 7.[11]). Its powers of long flight were well known (Ps. 55.[6]; Ho. 11.[11]). Tame doves are taught to fly into the air at a given signal, and after circling there, to alight upon their master's head, shoulder, or hand. This may have suggd. to the Evangelists the beautiful comparison of the descent of the Holy Ghost upon Jesus' head to that of a D. (Jn. 1.[32], &c.).

What was meant by **Doves' dung** it is impossible now to say (2 K. 6.[25]). Prob. it denoted some kind of seed. There is no known instance of lit. Doves' dung being eaten, even in famine.

DOWRY. *See* Marriage.

DRAGON is the Eng. equivalent in AV. of several Heb. words and one Gr. (1) *Tannīm*, fem. *tannōth*, pl. of *tan* (Is. 13.[22], &c.), the name of an animal that howls in waste places. RV. trs. "jackals." More prob. "wolves" are intended. (2) *Tannīm*, in Ek. 29.[3], 32.[2], is perhaps a mistake for *tannīn*, as evidently the Egpn. crocodile is meant. (3) *Tannīn*, pl. *tannīnīm* (Gn. 1.[21], AV. "whales," RV. "sea-monsters"; Is. 27.[1], &c.). While genly. it seems to denote some monster of the deep, it is also used of serpents (Ex. 7.[9], &c.). (4) Gr. *Drakōn*, the monstrosity of Rv. 12.[3], &c., shaped like a serpent (20.[2]), is prob. a development from the serpent of Gn. 3.[1], &c.

DRAGON WELL. *See* En-rogel.

DRAM, a weight, and then a coin, approximately worth £1 (Ez. 2.[69]; Ne. 7.[70ff.], RV. "Daric"). *See* Money.

DREAMS. Accdg. to the view clearly assumed throughout Scrip., that no region or condition of human consciousness is beyond the influence of the Spirit of God, the Hebs. believed that intimations of the Divine will mt. come to men in dreams (Gn. 20.[3], 28.[12]; Mw. 1.[20], &c.). Certain dreamers are indeed condemned, not, however, because of their dreams, but because they are false prophets (Dt. 13.[2ff.]; Jr. 23.[25ff.]). It is consonant with the Scripl. conception of the dignity of man, that greater importance is attached to the conscious operation of the human faculties. It is almost exclusively in the earlier times that Ds. are used as the medium of revelation (Gn. 15.[1], &c.). In NT. they are used only to give direction in circumstances of difficulty or peril (Mw. 2.[13]; Ac. 18.[9], &c.). While the "interpretation of Ds. belongs to God," the bulk of the Ds. recorded in OT. were granted to men beyond the pale of Isr., *e.g.* to Abimelech (Gn. 20.[3]), to Laban (31.[24]), to the chief butler and baker (40.[5]), to Pharaoh (41.[1ff.]), to the Midianites (Jg. 7.[13]), and to Nebuchadnezzar (Dn. 2.[1]); and in NT. to the Magi (Mw. 2.[12]), and to Pilate's w. (27.[19]). The experience recorded of Jacob at Bethel, and of Solomon at Gibeon (Gn. 28.[11ff.], *cp.* Ho. 12.[4]; 1 K. 3.[5ff.]), may indicate an expectation, that to one sleeping in his sanctuary special revelations mt. be made by the deity. While Ds. are recognised as a means for Divine communication with men, we have also a rational suggn. of their cause: "a D. cometh through the multitude of business" (Ec. 5.[3]). To this day much importance is attached to Ds. in the E. Mohammed is reported to have given rules for behaviour after good and bad Ds. He declares that the truest dream is the one you have about daybreak (*Mishkāt*, XXI. c. 4).

DRESS. (1) *Material.*—The first record of the use of clothing tells us it was made of the skins of animals (Gn. 3.[21]), and till the present day such has remained common among the poorer classes. In Syr. we see the *fellaḥīn* with sleeved jackets made of skins, the hair or wool being on the inner side. Weaving was early introduced. The use of tents (Gn. 4.[20]) implies this, and the most convenient material was hair-cloth, of wh. there is also early mention (Ex. 26.[7], 35.[6]). As used by the Arabs to-day it is mostly of black goats' hair, waterproof, and almost indestructible. The sack-cloth of wh. we read so often (Is. 20.[2], &c.) was of this coarse, black material. A finer brown cloth was made of camels' hair, and it seems that the ordinary **mantle** of the prophet—the *addereth*—was of this (2 K. 1.[8]; Zc. 13.[4]; Mw. 3.[4]). Wool was also used fm. early times, and flocks of sheep were kept by the patriarchs for its production (Gn. 38.[12]). It was woven into cloth and made into garments (Lv. 13.[47]; Dt. 22.[11]). Linen and cotton were known in Egp., and were used by the Isrs. fm. the time of the Exodus (1 Ch. 4.[21]; Ex. 28.[4ff.]). Mixtures of flax and wool, *shatnez*, were forbidden (Dt. 22.[11]). The introduction of silk was late (Rv. 18.[12]).

(2) *Colour.*—Egpn. taste, as we know from the monuments, was toward simplicity in colouring, and the garments of that country are mostly white. The Cans., on the contrary, were fond of brilliant colours and gaudy combinations. Long before the Exodus we find Semites, represented on 12th dyn. monuments at Thebes, clad in patchwork of various colours, and amongst them a Syrn. ambassador clad in alternate stripes of blue and red. The Hebs., by the way they speak of purple, scarlet, violet, and blue, show us that, like the Cans., they mostly appreciated what was gorgeous and brilliant. The art of **dyeing** was known to the patriarchs (Gn. 38.[28]), and cloth was woven of coloured (Ex. 35.[25]) and even of gold (Ex. 28.[6]) threads. Embroidery was greatly prized (Jg. 5.[30]), and, as used by persons of rank, was of gold (Ps. 45.[13]). It was a special product of Tyre (Ek. 16.[13]), but neighbouring peoples also knew the art. Purple (Pr. 31.[22]; Lk. 16.[19]) and scarlet (2 S. 1.[24]) were worn by people of wealth, but in the use of these the adjoining peoples seem to have been more lavish than the Isrs. (Ek. 23.[6], 27.[7]; Est. 8.[15]). Gorgeous garments of foreign manufacture were among the imports to Pal. (Jo. 7.[21]; Zp. 1.[8]). The poor had to be content with clothing of more sober appearance. Indigo is used at Magdala to-day, and that town was famous for its dyeworks in our Lord's days. Fm. this and several Talmudic references we shd. judge that the blue and white striped cloth of mod. Galilee was very common in the first cent.

(3) *Articles.*—The clothing of the Hebs. differed very little in form fm. that of the Beduin and *fellaḥīn* of to-day, and can best be understood fm. a study of theirs. The *kŭttōneth* (Gr. *chitōn*) or **coat** was the inner garment, and it corrsps. to the *thaub* of the Arab. It is commonly made of cotton stuff, by folding the length of the material in two, sewing it down the sides, and leaving openings for the head and for attaching the sleeves wh. sometimes reach the knee; though on pictures of Jewish prisoners on Asyr. monuments it has very short sleeves. Sometimes the opening at the neck and the front of the skirt are ornamented with coloured needlework. By a cord or a girdle of leather or linen the *thaub* is bound round the waist. A very fine dress of this kind was the *kŭttōneth passīm*, wh. reached the wrists and the ankles. It was the dress of princesses (2 S. 13.[18ff.]), and was the coat wh. Joseph's brethren envied him; as it meant that to him, as the eldest son of Rachel the beloved wife, had been given the

right and badge of primogeniture. It is doubtful if the tr. "of many colours" is correct. Even if it were, the meaning wd. be the same. It has always been the custom of the sheikh, in virtue of his rank, to wear a garment of many coloured stripes. The *simlāh* (Gr. *himation*) or **cloak** was worn above the *kŭttōneth*, but of its form we have no evidence fm. the OT. In its uses it corrsps. to the Arb. *'abâyeh*. This is made of coarse, almost untearable woollen cloth, often of brown and white stripes. It is made by sewing together two pieces of the material three cubits (27 in.) long and one cubit wide, doubling over each end about 18 in. and sewing along the top. Openings are then made to allow the arms to pass through, and the hems are all overedged, while the neck and front are sometimes ornamented with needlework. The strength and the form made it a useful article for carrying all sorts of things (Ex. 12.[34]; Jg. 8.[25]; 1 S. 21.[9]). It was a protection by day agst. rain and heat, and by night agst. the cold as a bedcover, for wh. reason it was not allowed to be kept as a pledge after sunset (Ex. 22.[26]; Dt. 24.[12ff.]). The most primitive form of **head-dress** known among the Arabs is a single cord to bind the hair. The Syrian ambassador on the Egpn. monument appears thus, so it is not unlikely this was also an early Heb. custom (*cp.* 1 K. 20.[31]). But as it formed no protection, the adoption of the *kaffîyeh* was natl. It is made of a square of cloth folded corner-wise, and, laid on the head over a small felt or knitted skullcap, is bound to the head by the cord or *'agâl*. One of its corners thus protects the neck, while the other two are drawn round under the chin and thrown over the shoulders. On the feet **sandals** were worn. The *na'al* consisted of a sole of wood or leather attached to the foot by thongs or straps—the *sĕrōkh* of Gn. 14.[23]; Is. 5.[27]. Even the very poor possessed them (Am. 2.[6], 8.[6]), and, as a token of respect, they were removed on entering a house or sanctuary (Ex. 3.[5], 12.[11]). These articles form the costume of the nomad to-day, and there is no reason for believing the Isr. dressed otherwise before the conquest of Can.

With settled life, however, changes had to come. The *simlāh* wd. be felt to be a bulky and inconvenient costume for the home, and so among the peasantry its proportions were reduced to the size and form of a **jacket**, reaching almost to the knees, and having sleeves half-way down to the elbows. Among the upper classes the *simlāh* retained its place as the **outdoor cloak**; but they introduced another article of D.—the *mĕ'īl*, **mantle**—wh. was worn over the *kŭttōneth*, and wh. corrsps. to the *Ghumbâz* as now worn in Pal. It is of much finer cloth than the *simlāh* and difft. in shape; resembling a closely fitting dressing-gown. When it is worn, the *thaub* or *kŭttōneth* consists of plain cotton or linen, and is designated the *qamīs*.

The *mĕ'īl* is mentioned in the OT. as worn by ks. (1 S. 24.[4]), prophets (1 S. 28.[14]), chiefs (Jb. 1.[20]), and young men (1 S. 2.[19]). Round the waist above the *mĕ'īl*, the **girdle**, *hagōr*, was now worn. It sometimes consists of a linen or cotton shawl folded up and wound around the body, but oftener it is a strong woven band not unlike a saddle girth and ending with an ornamental fringe or tassel. It allows the upper part of the *mĕ'īl* to be used as a pocket; the writer's outfit is carried between it and the body, and a fold within it forms a very safe purse (*cp.* Mw. 10.[9], *zōnē*). The head-dress also suffered change. The *kaffîyeh* was folded in a long strip and wound round the felt cap forming a *tzanīph* (Is. 3.[23], 62.[3]), Arab. *laffêh*, or turban, and the cord was laid aside. Fm. the Jrs. Tlm. we learn that all turbans were white. Further change does not seem to have taken place in the clothing of the men except in the adorning of these articles, and in the imitating the magnificence of foreigners. In references to the further East, however, we find the names of other garments worn there by Isrs., and they deserve attention. The *ṣarbālīn*, "hosen" (Dn. 3.[21]), are also mentioned by Herodotus (i. 195), and are without doubt the *sirwāl* of mod. Syr. These are loose trousers made of a sack of cloth and having openings at the lower corners for the feet to pass through. They are gathered round the waist by a draw-cord. The *paṭṭīsh*, worn with the *ṣarbālīn*, must have been the short jacket or vest that is worn with the *sirwāl*. The *karbĕlā* is explained by the Asyr. *karballatu*, as a head-dress, hat, or helmet. The *takhrīkh* (Est. 8.[15]) seems to be a general term for the inner garments of fine linen. Other words of general import are met in the OT. wh. have sometimes been mistaken for the names of particular garments. *Beged* seems to be of this nat. It is used equally for gorgeous (1 K. 22.[10]) and for filthy clothing (Is. 64.[6]). It even includes the girdle and the turban (Ex. 28.[4]). *Kĕsūth* is used when covering or protection is mainly thought of (Ex. 22.[26]; Jb. 26.[6], 31.[19]); *lĕbūsh*, wh. is chiefly poetical, is used in prose of the **warrior's cloak** (2 S. 20.[8]) and the priest's vestments (2 K. 10.[22]). *Sadīn*, wh. means linen, seems to have been the same as the *kŭttōneth* (Jg. 14.[12]; Is. 3.[23]), and was prob. just another designation for that garment (*cp.* Mk. 14.[51]). The *simlāh*, though meaning particularly the cloak, is also used occasionally for clothing generally (Gn. 35.[2]; Ex. 3.[22]; Dt. 10.[18]), as is also its Gr. equivalent *himation*, in the NT. Other NT. articles are the *chlamys*, the military cloak introduced by the Rm. Emperors and worn by the soldiery (Mw. 27.[28]), and the Rm. *pœnula* (Gr. *phailonēs*), a long travelling cloak (2 Tm. 4.[13]), with only one opening for the head, and a hood to protect agst. the weather.

The priests in connection with their official duties wore a particular adaptation of the ordinary

D. It consisted of short drawers (*mikhnāṣayīm*), extending fm. the waist to the upper thighs, and a *kŭttōneth*, reaching to the feet, both of white linen. The girdle (*abnēṭ*) was woven with coloured flowers. The turban (*migbāʿāh*) was goblet-shaped. The High Priest's clothing was much adorned with embroidered work and colours, and he wore, above a gorgeous *mĕʿīl*, the ephod and breastplate. His turban (*mitznepheth*) was difft. in form fm. that of the common priests. Heb. women wore the *kŭttōneth*, the *simlāh*, and the *tzaniph* (SS. 5.[3]; Ru. 3.[3]; Is. 3.[23]), just as the men did, but there was some diff., and one was forbidden to wear the garments of the other sex (Dt. 22.[5]). When the *mĕʿīl* was introduced the same diffc. may have existed as we find to-day. That of the men is open down the front, but the woman's *ghumbāz* is sewed fm. the breast downward. The distinguishing feature, however, of the woman's D. was the veil. In the days of the ks. the Heb. woman was greatly given to luxury in D., and many new names of articles of adornment are met with. The contents of a lady's wardrobe may be seen in Is. 3.[18-24]. Much disputation has taken place over the various articles of D. and jewellery, but on the whole RV. may be trusted.

Stores of clothing were a characteristic of wealth (Jb. 27.[16]; Mw. 6.[19]; Js. 5.[2]), and the presentation of robes was a way of showing honour (Gn. 45.[22]; 2 K. 5.[5]). The giving of the best robe meant special distinction (Lk. 15.[22]). When given in token of office, investiture was also implied (Gn. 41.[42]; Is. 22.[21]; Est. 8.[15]), and the taking of them away meant dismissal (2 M. 4.[38]).

The *simlāh* was natly. thrown off (Mk. 10.[50]; Jn. 13.[4]; Ac. 7.[58]) or left in the house close by (Mw. 24.[18]), when active work was to be done. For the purposes of running the *mĕʿīl* was girded, *i.e.* the ends were drawn up and within the girdle (1 K. 18.[46]; 2 K. 4.[29], 9.[1]). Grief and indignation were shown by rending the garments (Jb. 1.[20]; Mw. 26.[65]), renunciation by shaking them (Ne. 5.[13]; Ac. 18.[6]), loyalty and joyful submission by spreading them out before another (2 K. 9.[13]), and reverent awe and sorrow by wrapping them round the head (2 S. 15.[30]; 1 K. 19.[13]). One dressed in the *kŭttōneth* alone was said to be naked (Is. 20.[2]).

We can now understand the division of our Lord's clothing among the quaternion of soldiers at the cross. The five parts, four of wh. the soldiers took without dispute, were the sandals, the head-D., the *kŭttōneth*, the *mĕʿīl*, and the *simlāh*. There still remains a doubt over wh. part the lots were cast. John names it *chitōn*, but although that was originally the *kŭttōneth*, it seems to us that when the word came back to Pal. in Greek it meant another garment wh., judging fm. its contrast with the *himation* (Mw. 5.[40]), we shd. infer to be the *mĕʿīl*.

W. M. Christie.

DRINK. *See* Food.

DRINK, STRONG. *See* Drunkenness.

DROMEDARY, a light, swift, riding camel (Heb. *bēker*, *rekesh*, 1 K. 4.[28]; Jr. 2.[23], &c.), bearing the same relation to the carrying camel as the riding horse to the dray horse.

DROPSY. *See* Diseases.

DROSS, the impurities extracted in the process of refining metals, esp. silver (Is. 1.[25]; Pr. 25.[4]). It is used figly. for the wicked and degraded (Ps. 119.[119]; Ek. 22.[19], &c.).

DROUGHT represents various Heb. words, all referring to the effects produced by heat in the absence of rain. All vegetation in Pal. is dependent on the rainfall. When it is exceptionally late or scanty, the crops are light; when it fails, the earth is baked hard in the fierce heat, and famine stares the husbandman in the face. In the late summer all but the more important streams are dried up, and then the traveller may often know what is meant by "the D. of summer" (Ps. 32.[4]).

DRUNKENNESS is the condition resulting fm. excessive indulgence in **Strong Drink**. Of the words used in OT. the most important is *shākar*, "to be drunken," fm. wh. we have the noun *shēkār*, "strong," *i.e.* "intoxicating liquor." The NT. word is *methuō*, "to be softened" or "soaked with drink." For the various kinds of drink, *see* Food. We need not specify the mental and physical effects of D. noted in Scrip. These are the same everywhere. We only observe that while these were fully understood, and their debasing influence appreciated, so that D. is condemned in the most emphatic manner (Is. 28.[1]; 1 Cor. 6.[10], &c.), there is no general prohibition of the use of intoxicants. On the other hand their moderate and medicinal use seems to be commended (Ps. 104.[15]; 1 Tm. 3.[8], 5.[23]). Abstinence, however, was imposed upon the priest in view of his service in the sanctuary (Lv. 10.[9]), and upon the Nazirite during the period of his vow (Nu. 6.[3], &c.); fm. wh. it may be inferred that higher efficiency of mind and body was thus secured. It must be remembered also, that in anct. times, not many cd. afford to drink intoxicants. The cheap processes by wh. alcoholic liquors are now produced, bringing them within reach of the poorest, have introduced a new phase of the problem. The personal practice of the Christian must be determined in accdce. with the principle stated by Paul (1 Cor. 8.[13]). *See* Wine.

DRUSILLA, third and youngest dr. of Agrippa I. She married, A.D. 53, Aziz, k. of Emesa, who consented to be circumcised, Epiphanes, s. of Autiachus, k. of Commagene, to whom she had been betrothed, having resigned her rather than submit to this rite. Felix, attracted by her great beauty, employed one Simon—poss. Magus—a professed magician, who persuaded her to leave Aziz; whereupon she was married to Felix, to whom she bore a s. When she accompanied Felix to the court where Paul was on trial, she was only 18. Nothing further is known of her hist. (*Ant.* XIX. ix. 1; XX. vii. 2; Ac. 24.[24]).

DULCIMER (Dn. 3.[5, 10, 15]), tr. of Heb. [*kthīb*] *sumponiya*, v. 10 *siponiya*; Psh. *tziphoniya*; RV. "bagpipe."

It seems as if this were a loan word fm. the Greek; certainly there is a Gr. word almost identical with this wh. means "concert," "harmony." Its place in the text is doubtful; it is omitted fm. the list in v. 7, in the *kthb* in v. 10 its place is taken by *siponia*, another word altogether; it only appears once in Thd. If it is in the text the form of the word has to be considered. The word *tziphoniya* in the Psh. cd. not have been derived fm. *sumponiya*; it is more akin *siponiya*; though even in regard to the latter, it wd. more naturally be derived fm. *tziphoniya* than *vice versa*. There is a Gr. word *siphonia* wh., however, has no musical meaning. If it means anything it is "a little fire-engine." When the Gr. word *sumphonia* occurs in the NT., as it does in Lk. 15.[25], Psh. does not render *tziphoniya*, but *zemōra*, "singing," showing that the Gr. *sumphonia* was not regarded as meaning the same as the Aramaic word wh. is so like it. It cd. be no objection to the first consonant, for σύμβολα is transferred (Ws. 2.[9]). Further, the Gr. word dces not mean "a musical instrument," but a concert of singers (Polyb. xxvi. 10.; Plato, *Sym.* 187). It appears to be a case of verbal assimilation.

DUMAH. (1) A city in the mountain of Judah (Jo. 15.[52]), prob. = *Dōmeh*, a considerable ruin, with rock tombs, cisterns, &c., about 13 miles SE. of Beit Jibrin. (2) A s. of Ishmael (Gn. 25.[14]; 1 Ch. 1.[30]), prob. representing a locality in Arabia. The most likely identn. is with *Dammat el-Jandal*, now known as *el-Jauf* (*see* Doughty, *Arabia Deserta*, by index). Some have thought that the oracle, Is. 21.[11], refers to this D. Poss. Idumea (LXX) may be intended.

DUNG. In the absence of wood, the D. of camels and other animals is often used as fuel. Cows' D. mingled with straw, and plastered on the rough walls to dry for fuel, is a common sight in the E. For regulations as to cleanliness, *see* Dt. 23.[10ff.]; Ex. 29.[14]; Lv. 4.[11f.]; Nu. 19.[5]. For the use of D. as expressing contempt, *see* 2 K. 9.[37]; Jr. 9.[22]; Zp. 1.[17]; Ml. 2.[3]; Php. 3.[8], &c.

DUNGEON. *See* Prison.

DUNG GATE. *See* Jerusalem.

DURA, the plain, or district, near Bab., where Nebuchadnezzar set up the golden image (Dn. 3.[1]). The name is poss. related to the Bab. *dūra*, "a wall." The most prob. site appears to be that suggd. by Oppert (*Expéd. en Mesop.* i. 238), to the SE. of Bab., where, near a mound called "Dúair," he found the base of a great statue.

DUST is a very common cause of discomfort in Pal. The limestone rock is easily worn, and in the drought and heat of summer the fine D. is very searching; esp. does it fret the feet of the traveller. This makes washing peculiarly refreshing. For the Jews, the D. of heathen countries was unclean. Figly. anything that stuck to one was called D.; *e.g.* "the dust of an evil tongue" (*LTJ.* i. 644). To shake the D. off feet or garments indicates entire separation.

DWARF (Heb. *daq.*, "thin," "shrunk," "withered"). The term indicated some physical defect, on account of wh. a priest mt. not "approach to offer the bread of his God" (Lv. 21.[20]). Many renderings have been suggd., "blear-eyed" (Vlg.), "short-sighted," "freckled" (LXX, *ephēlos*), &c. The lit. meaning, "withered," mt. suit as well as any.

DYEING. Although the process of D. is never mentioned in Scrip., yet the result is referred to (Ex. 25.[5]; Is. 63.[1]; Ek. 23.[15]). It was practised in Egp. and prob. in Asyr. In Classical antiquity Phœnicia was regarded as the centre of this industry. This is confirmed by huge mounds of fragments of the shells of the *murex* beside Tyre and Sidon; but although there are frequent refcs. to the cities of Phœnicia in Scrip., there is no notice of D. in connection with them. *See* Colours, Dress, Handicrafts.

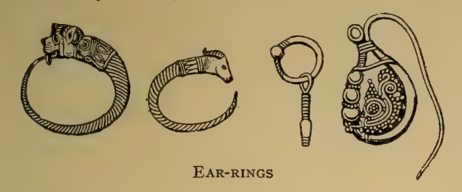
E

EAGLE (Heb. *nesher*, Gr. *aetos*). Like the Arb. *nisr*, the Heb. term denotes several birds of prey. Prob. the griffon vulture is most frequently intended. It has no true feathers on head and neck; hence the phrase, "enlarge thy baldness as the E." (Mi. 1.[16]). This bird abounds in Pal., making its nest in the lofty cliffs that overhang the valleys (Jr. 49.[16]). It is noted for the telescopic range of its eyesight (Jb. 39.[29]). It spies the fallen animal from immense distances, and its flight seems to be watched by many other birds that follow to feast upon the carrion (Mw. 24.[28]). It attracted the eye of the prophet as it soared in graceful circles far into the sunny sky (Is. 40.[31]). Its speed on the wing is often referred to (Dt. 28.[49]; Jr. 4.[13], &c.), and in Ek. 17. it is the symbol of power. There is an allusion in Ps. 103.[5] to the ancient belief that, by some means, the eagle was able to renew its youth. In the Middle Ages it was believed that every ten yrs. the E. beat its way upward high into the sun, whence, plunging into the sea, its old feathers were shed, and, new plumage appearing, it rejoiced again in the strength of youth. There is, of course, no ground for this superstition.

There are also found in Pal. the Lammergeier (ossifrage), the greater spotted eagle, the tawny eagle, the golden eagle, the imperial eagle, and the short-toed eagle. This last feeds entirely on reptiles, lizards, snakes, &c., and migrates in the season when snakes hibernate.

EAR, the organ of hearing, associated in Heb., as in many langs., with the idea of obedience. To "incline the E." is to give attention, "to hearken" is often = to obey. The tip of the priest's E. was touched with blood at his consecration (Lv. 8.[23f.]), also that of the cleansed leper (14.[14], &c.). An awl put through a slave's E. into the door-post signified for him perpetual servitude (Ex. 21.[6]). **Ear-rings** have always been a favourite female ornament in the East (Gn. 24.[22], AV.; Ex. 32.[2], &c.). They

form part of every young bride's outfit, and are frequently valued as amulets. They are seldom now worn by men (Jg. 8.[24]).


Ear-rings

EARNEST (2 Cor. 1.[22], 5.[5]; Eph. 1.[14]), Gr. *arrabōn*, mod. Arb. *ra'bōn*. This is some part of the price, or wage for service, agreed upon, given when the bargain is made, as a pledge of mutual obligation to fulfil the terms. What the Christian enjoys here of God's goodness is a foretaste, or E., of his inheritance.

EARTH stands in EV. for several Heb. and Gr. words. (1) *'Adāmāh*, the soil worked by the husbandman (Gn. 2.[5]), used also for land or country (Gn. 47.[19]; Is. 19.[17]; Zc. 2.[12]), and for the whole earth (Gn. 12.[3], 28.[14]). (2) *'Eretz*, earth as opposed to heaven (Gn. 1.[1]), as opposed to the sea (1.[20]). This is the usual word for country (19.[28], &c.), but it occurs also for the whole earth (Gn. 18.[18], &c.). (3) In 1 S. 2.[8], &c., *tēbēl* is a synonym for *'eretz*. Like *'eretz* (Gn. 1.[28], &c.) it may denote the whole inhabited earth, and so is prop. equivalent to the Gr. *oikoumenē* (Mw. 24.[14], &c.; *cp.* Lk. 21.[26]). This meaning also attaches to Gr. *gē* (Mw. 5.[5]; Rm. 9.[17], &c.). It is used as equivalent to *adāmāh* (Mw. 13.[5], &c.), and to *'eretz* (Mw. 24.[35], &c.).

EARTHQUAKE. Although in recent geologic times there have been no active volcanoes in Pal., earthquakes often occur, and are sometimes of great severity. On the 1st of Jan. 1837, the city of Safed in Galilee was reduced to a heap of ruins by an E. That only the more remarkable earthquakes are recorded, two only being mentioned in the historical bks. (1 S. 14.[15]; 1 K. 19.[11]), may be due to the very frequency of the phenomenon. The giving of the law on Sinai was accompanied by an E. (Ex. 19.[18]). Korah and his company perished by means of an E., when the ground opened and swallowed them up (Nu. 16.[31f.]; *Ant.* IV. iii. 3). The E. in the reign of Uzziah must have been terrible (Am. 1.[1]; Zc. 14.[5]). Josephus tells of an E. in the reign of Herod wh. wrought great and widespread destruction (*Ant.* XV. v. 2). Matthew reports an E. at the time of the Crucifixion in Jrs. (27.[51]). An E. signalised the deliverance of Paul and Silas fm. bonds in the jail at Philippi. The E. is prominent among the causes of calamity spoken of in the latter days (Mw. 24.[7], &c.), and fm. the terror it inspires it natly. plays a large part in the visions of the Apocalypse (Rv. 6.[12], &c.).

EAST, CHILDREN OF THE (Jg. 6.[3], &c.), denotes genly. the peoples dwelling to the E. of Pal., esp. the nomads in the Syr. desert and Arabia.

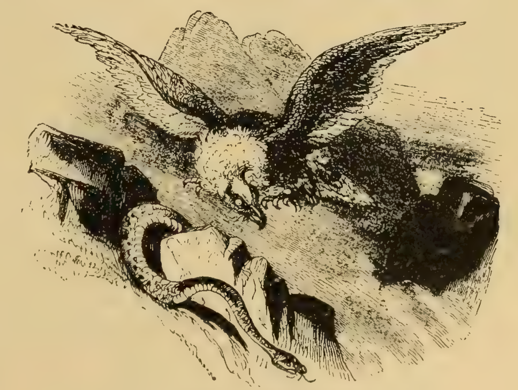
EAST SEA, EASTERN SEA. *See* Seas.

EASTER (Ac. 12.[4], AV.) = Passover.

EBAL. (1) (1 Ch. 1.[22]), or Obal (Gn. 10.[28]), s. of Joktan, prob. representing some S. Arabian people or district. (2) (Gn. 36.[23]; 1 Ch. 1.[40]), s. of Shobal.

EBAL. The twin summits in central Pal., seen on all sides fm. afar, Mts. Ebal and Gerizim, rise N. and S. of the deep, narrow vale wh., running E. and W., cuts Mt. Ephraim in two. In the bottom of the vale lies the city of Nāblūs, the anct. Shechem. The slopes of E. on the N. rise through fruitful gardens, shady orchards, and olives to steep, rocky terraces, sprinkled with thorny scrub, over wh. the ascent is painful, to the wide back of the mountain. The highest point is to the W., 3077 ft. above the sea, 1402 ft. above Nāblūs, more than 200 ft. higher than Gerizim. On the summit are the ruins of an anct. fortress, with mighty walls. To the E. is a ruin called *Khirbet kanīseh*, "church ruin." A Moslem Wely near the top is reputed to cover the skull of John the Baptist. The view ranges fm. Hermon and the S. buttresses of Mt. Lebanon in the N., to Jrs. and the Dead Sea in the S., with Bashan, Gilead, and Moab on the E., and the long line of the seashore to Carmel in the W.

E. appears in the dramatic picture of Jo. 8.[33ff.], when Moses' instructions (Dt. 27.[11ff.]) were carried out. The ark, with priests and Levites, was in the midst, the tribes being divided between the slopes of E. and Gerizim, responding respectively, when the law was read, to the "blessing" and the "cursing." In Dt. 27. the response seems to be required only to the cursing. On the mountain Joshua set up an altar of unhewn stones, on wh. he offered sacrifice (Dt. 27.[6]; Jo. 8.[30]). Upon the stones of this altar (Jo. 8.[32]), or upon "great stones"


Eagle. (*See* p. 148)

set up for the purpose and plastered over (Dt. 27.[2]), he wrote a copy of the law. The mountain was thus associated, in the minds of the people, with this

revelation of the will of God; and its giant form, dominating all the land, wd. perpetually remind them of their covenant relation to Him.

The formation of the Vale of Shechem, at the watershed, with a slight recess in either mountain, makes quite poss. the scene depicted in Jo. 8.[33ff.]

EBED-MELECH, "servant of the k.," an Ethiopian eunuch who secured Jeremiah's release fm. the dungeon of Malchiah (Jr. 38.[6f.], 39.[16]).

EBENEZER, "stone of help." (1) The scene of Isr.'s defeat by the Phil. (1 S. 4.[1]), over agst. Aphek, also unidentd. (*cp.* Jo. 12.[18], LXX). (2) A stone erected by Samuel to commemorate Isr.'s victory over the Phil., somewhere between Mizpah and Yeshana (1 S. 7.[12], LXX, Syr.), the latter being prob. = *'Ain Sinia*, N. of Bethel.

EBER, s. of Salah, gt.-grandson of Shem, fm. whom the Hebs. are named (Gn. 10.[21], &c.). *See also* 1 Ch. 5.[13], 8.[12, 22]; Ne. 12.[20].



GERIZIM EBAL

EBONY (Ek. 27.[15]), brought fm. Dedan on the Persian Gulf to Tyre, is the familiar E. of commerce. The tree grows mainly in tropical India and Ceylon.

EBRON, a town in Asher (Jo. 19.[28], AV. wrongly, Hebron). Poss. we shd. read "Ebdon," wh. stands for E. (Jo. 21.[30]; 1 Ch. 6.[74]). It is prob. = *'Abdeh* on the N. of the plain of Acre, 3 miles E. of *ez-Zīb*.

ECCLESIASTES (Heb. *qōheleth*, Gr. *ekklēsiastēs*), the fourth of the five *Megillōth* in the ordinary Heb. Bible. The Gr. title, fm. wh. the Eng. is derived, means "a member of assembly": the Heb. has occasioned more discussion as it only appears in this bk.; it seems to mean the "herald" who summons an assembly. On the whole, Luther's trn., followed by EV., is fairly satisfactory; the purpose of the bk. is hortatory, and the form of the word implies an assembly: the tr. *der Prediger*, "the Preacher," combines the two ideas.

(1) **Scope and Contents.**—The literary form is that adopted by Browning in "The Ring and the Book"; a monologue wh. conceals a real dialogue. In matter it is the nar. of a series of speculations and sptl. experiments on the "Highest Good." It is proved that if the individual makes it his aim to attain merely and solely his own personal happiness, whatever the sphere be in wh. he makes his attempt, the result is "Vanity of vanities, all is vanity." The epilogue is the necessary conclusion "of the whole matter." "Fear God and keep His commandments, for this is the whole duty of man"—not pleasure but duty is man to make his purpose of life. While this is the scope of the bk., there is no strict logical sequence; such a thing was not to be expected then or there. A general division may, however, be hazarded. There is first a prologue wh. assigns a reason for undertaking the investigation (1.[1-11]). Second, an act. of the first investigation; can wisdom, or pleasure, or both combined, be the Supreme Good? The result is: "Vanity of vanities" (1.[12]–2.[26]). In the third the preacher extends his view; what, after all, can a person effect? There is a fixed cycle of events; generations come and pass; all labour is really resultless; hence it is all "Vanity and vexation of spt." (3.[1]–4.[16]). Before he begins his fourth section the preacher seems to hear some one sugg. that vows and prayers judiciously used will secure much. He does not deny the benefit, but implies that the worshipper has to be so perpetually on his guard lest his worship be the sacrifice of fools, that this will benefit him little. He proceeds to consider knowledge as poss. the "Supreme Good." Its limitations, however, show that it cannot be what is sought for. Men benefit by wisdom but forget him who manifested it; it has little influence (9.[14-18]); any failure makes it appear valueless (10.[1]). Throughout there is, as the chorus of a Gr. tragedy, the sugg. that after all comfort is best; the total neglect of all speculative difficulties, united with a cynical recognition of the valuelessness of it all: "Rejoice, O young man, in thy youth . . . for childhood and youth are vanity." The solemn epilogue emphasises this last by a highly wrought description of old age and

death; then sums up the whole in the declaration that to revere God and obey Him is the supreme end of man. The attitude of the writer is not one of dogmatic doubt, wh. is only an explanation of disbelief; but reverent doubt, rising fm. a ground of profound belief.

(2) **Language.**—The Heb. of E. is unlike that of any other portion of the OT. No other bk. has so large a proportion of words, phrases, and senses of words peculiar to itself. In its vocabulary, and many of its constructions, it is related to the *Mishna.* We need only remark on the preference for the short relative, the rare use of the *vav conversive*, and the avoidance of the sign of the acc. At the same time it must be observed that most of the linguistic peculiarities have analogues in classic Heb.

(3) **Date and Authorship.**—No one without violence to facts can maintain the Solomonic authorship. The author assumes the name of Solomon as Browning speaks as "Abt Vogler" or "Fra Lippo Lippi." Many of the autobiographical notes are only dramatically so; the background is not at all that of the time of Solomon; there are oppressions of the poor by the rich, wh., if Solomon had known of, he wd. have remedied. He claims to have more wealth "above all that were in Jrs. before him." But David, his fr., was his only predecessor in Jrs.; this makes the word "all" absurd. Without pressing the lateness of the language, the style is unlike that of "Proverbs" or the "Song of Songs." At the same time it is difficult to fix its date; some, as Graetz, followed by Robertson Smith, declared it was written during the reign of the Herodians. Agst. this is the fact that it is quoted repeatedly in Sr., wh. cannot be dated later than B.C. 130. Save that it is post-Solomonic, the earlier limit cannot be fixed so definitely. There seem to be refcs. to definite external events, but these cannot be identd. with cert. While the contrast (4.[13, 14]) between "a poor and wise child," and "an old and foolish king," suggts. some historic event, it may be a cynical refce. to the joy with wh. Eastern subjects anticipated a new reign, and poured contempt on that wh. was nearing its termination. It is difficult to regard the incident in 9.[14, 15] as other than actual: the title "Great King" wd. seem to indicate either an Assyrian or a Persian monarch. The state of matters referred to in 10.[16, 17] is somewhat obscured by the current tr.; the "king" of v. 16 is not a "child," but "a servant," as may be seen by the contrast in v. 17, "a king—the son of nobles." The servant k. suggs. a satrap, under whom the native nobility, excluded fm. affairs, wd. be liable to give themselves over to luxury; when, on the other hand, the suzerain selected one of the nobles and made him subject k., the nobles wd. be admitted by him into judgeships, &c., and so wd. not be left to find in gluttony the only refuge fm. *ennui* open to them. As is well known, the hist. of Judea and of SW. Asia for the last cent. of the Persian rule is an absolute blank. It is not to be wondered at that we cannot ident. events. If we may assume with the Canon of Jos. (*contra. Ap.* 18) that only prophetic writings dating before the death of Artaxerxes Longimanus were received as authoritative by the Jews, then it must be placed in the early part of the Persian domination. The claim to Solomonic authorship wd. confuse the issue. As the latest additions to Nehemiah appear to have been made at the time of Alexander the Great, we may assume the Jewish Canon (SCRIPTURES) to have been formed then: prob. we may assign the composition of E. to some time during the later Persian period. Of the author nothing is known except what may be deduced fm. internal evidence. He prob. was a scribe, a leading member of the Jewish community, resident in the territory of a k., subject to the Persians. The frequent refce. to ks. and to the conduct of men in regard to them (8.[2, 4], 10.[20]), implies that the circle of the writer was in touch with royalty. Yet the refce. to a "Great King" (9.[14]), and the fragment of autobiography we have in that connection, imply that it was a much lowlier k. that he had to do with.

(4) **Canonicity.**—It formed part of the Alexandrian Canon when the Younger Siracides went to Egp. In the time of Jos. it was in the Canon of Judea.

The Talmudic stories about the Council at Jabne are without historic value.

(5) **Versions.**—The LXX is slavishly close to the Heb., so much so that את, the sign of the acc., is trd. συν, but construed with acc., not with dat., as in Gr. gram. The Psh. is much freer. The Tg. is very diffuse, but supplies the Jewish interpretation wh. is always interesting. The Vlg. is fairly accurate.

(6) **Commentaries.**—A full list up to 1860 in Ginsburg, *Coheleth.* Since then Wright, Bullock, Zockler.

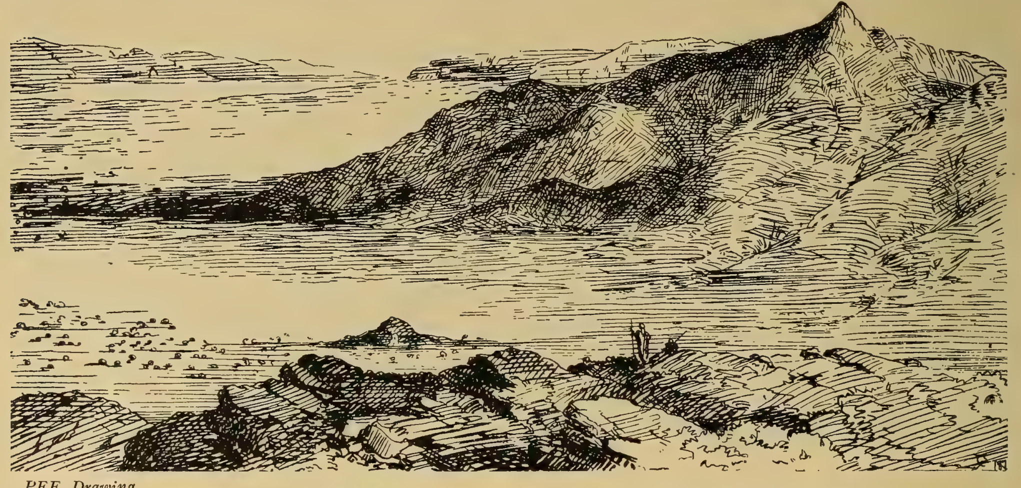
ED, "witness," the name apparently given to the altar erected by Reuben, Gad, and the half tribe of Manasseh on returning to the E. of Jordan after the conquest of Canaan (Jo. 22.[34]). *See* GAD, REUBEN.

EDEN, the land in wh. was the garden where God placed ADAM when He had created him (Gn. 2.[8]). Many idents. have been suggd., but the presence of the Euphrates and the Hiddekel (Tigris) limits the area within wh. it must be sought. The Asyr. inscrs. fixed E. in Babylonia. Delitzsch (*Wo lag das Paradies?*) regards the Gihon and Pison as the Arakhtu and Pallukat of the inscrs.; as yet there does not seem to be any genly. admitted equivalents of these. There is another E. conquered by the predecessor of Sennacherib (2 K. 19.[12]). E. traded with Tyre (Ek. 27.[23]). It appears to have been in the neighbourhood of Damascus.

EDOM, EDOMITES. (1) **Name and Origin.**

—The term Edom has been variously derived (*a*) fm. the root meaning red, supposed to apply to the red colour of the sandstone cliffs of Mt. Seir; (*b*) fm. the word *adam*, "man" or "mankind"; (*c*) fm. the name of the god contained in the term Obed-edom; (*d*) fm. the town Udumu, or Adumu, or Dumah. There seem to have been several towns of that name, and Dumah in Mt. Seir (*cp.* Is. 21.[11]) may have given its name to the tribe who lived there.

The Edomites, or collectively Edom, or the "sons of Edom" (Ps. 137.[7]), are represented as the descts. of Esau, the brother of Jacob, and the story of the two brothers is undoubtedly coloured by the relations between the two peoples (*cp.* art. Esau). The wild Bedouin tribe of Edom, living by plunder in the mountain fastness of Mt. Seir, is hated by the peaceful agricultural people of Isr., while their common reverence for the same patriarchal heroes and their kindred lang. point to a similar origin. Edom seems to have taken possession of Mt. Seir prior to the occupation of Canaan by Isr. (*cp.* Nu. 20.[14-21]). The original inhabitants, the Horites, were destroyed (Dt. 2.[22]) or assimilated by the conquering nation (*cp.* Gn. 36.).



PEF. Drawing
Traditional Site of Altar of Ed (Qarn Sartabeh), looking South: Dead Sea in distance. (*See* p. 151)

(2) **Country and Government.**—The boundaries of the land of E. do not appear to have ever been very clearly defined, and varied at different times in the hist. of the tribe. Mt. Seir remained the home of the people, but their sphere of influence extended at various times E. and W. The towns Dumah, Bozrah, Teman, and the important seaport Elath, on the Ælanitic Gulf, are mentioned as belonging to E. The people were governed by dukes (*alluphim*), a form of government no doubt taken over fm. the original Horites (Gn. 36.[29, 40-43]; Ex. 15.[15]), though at a later date we find a k. in E. (Nu. 20.[14]).

(3) **History.**—The relations of E. to Isr. were marked by deadly hate and bitter jealousy (*cp.* Am. 1.[11]), dating in all probty. fm. David's subjection of the country (2 S. 8.[14]; 1 Ch. 18.[11-13]), although Isr. was prohibited fm. smiting E. in the wilderness journey, and the Edomite was allowed to enter the congregation of the Lord in the third generation (Dt. 23.[7, 8]). Fm. the conquest of David, E. remained a vassal kdm. till the days of Jehoram (2 K. 3.[8ff.]), but was again subdued by Amaziah (2 K. 14.[7]). At a later date we find Edomites united with Moab, Judah, Egp., and Philistia agst. Sargon, B.C. 711, and agst. Sennacherib, 701. On the destruction of Jrs. the Edomites joined in the plunder and took possession of several Jewish towns (La. 4.[21f.]; Ek. 35.[3-15]). At a later date, during the Maccabæan revolt, E. (now known as Idumea) harassed the Jews, who under John Hyrcanus reduced the nation, compelling them to accept circumcision and the Jewish faith. Fm. this time onward Idumea became a Jewish province, and the Idumean Herod became k. of Judea (*cp.* art. Herodian Family). Regarding the relg. of E. little is known besides the names of their gods Kosah, Kaus, Hadad, Edom; although it is not unlikely that circumcision was practised before Hyrcanus. W. F. Boyd.

EDREI. (1) A city of Bashan, near Ashtaroth (Jo. 12.[4], 13.[12]), the scene of Og's overthrow (Nu. 21.[33ff.]; Dt. 3.[1ff.]), assigned to Machir, s. of Manasseh (Jo. 13.[31]). It is the W. limit of Bashan, as agst. Salecah on the E. (Dt. 3.[10]). The mod. *Der'ah*, *c.* 13 miles SE. of *Tell 'Ashterah*, and nearly due W. of the great fortress of Salkhad, seems to meet all requirements. It is remarkable for what is practically an underground city, as yet imperfectly explored (Schumacher, *Across the Jordan*, 121ff.). It lies on the S. lip of *Wādy ez-Zeidy*. There are many remains of anct. bldgs., a large reservoir, and

an aqueduct. (2) An unidentd. town between Kedesh and En-hazor (Jo. 19.[37]).

EGLON. (1) K. of Moab, who oppressed Isr. and was slain by EHUD. (2) A royal city of the



MODERN EGYPTIAN VILLAGE, ON BANK OF THE NILE

Can. (Jo. 10.[3]) near Lachish and Hebron (10.[34]), in the Shephelah (15.[39]), taken by Joshua and assigned to Judah. It is prob. = *Khirbet ʻAjlān, c.* 10 miles W. of Beit Jibrin.

EGYPT (Heb. *Mitzraim*), fm. Gr. Ἄιγυπτος, itself derived fm. *Ḥâ-ku-Ptaḥ*, "House of the double of Ptah" (*Ḥikupta* in the Tel el-Amarna tablets), was the sacred name of Memphis. The Heb. name means the two "Matzors," *i.e.* Upper and Lower Egp.; Matzor, "the wall of fortification," being the name applied to Lower or Northern Egp. (2 K. 19.[24]; Is. 19.[6], 37.[25]) fm. the line of forts wh. protected it on the Asiatic side and gave a name to the desert of Shur, the "wall" (Gn. 25.[18]). Upper Egp. was properly Pa-to-ris, "the land of the South," Pathros in Heb. (Is. 11.[11], whence the Pathrusim of Gn. 10.[14]). In the OT. Egp. is also called poetically "the land of Ham," and Rahab (Ps. 87.[4]). In the native texts it is often named Kemi, fm. its "black" soil, the desert being Desher, "the red" land. The country is the gift of the Nile, the Delta in the N. being formed fm. the silt brought down by the river, and Upper Egp. consisting of the Nile-banks and of such portions of the desert beyond as can be irrigated by canals. In the OT. the Nile is Yĕor, fm. the Egpn. Atur, later Aur (Coptic Ior), the arms of the Nile in the Delta being known as the *Yĕorê Mâtzor*, or "Rivers of Matzor" (2 K. 19.[24]). They were formerly seven in number, the two chief of wh. were the Canopic on the W. and the Pelusiac on the E.; the last is now dry. In Egpn. the Nile was usly. termed Ḥâpi. The permanent body of water in the river is provided by the White Nile wh. flows fm. Lake Albert Nyanza, the inundation being derived fm. the three Abyssinian rivers—the Blue Nile, Atbara, and Sobat, and depending on the rains in Abyssinia. In Egp. the inundation usly. begins in June or July, and is at its height in September. The fertility of the soil mainly depends upon it, tho' the actual existence of Egp. is due to the White Nile, wh. provides a continuous supply of water for what (fm. March to June) wd. otherwise be a waterless land. Fm. Khartûm to the sea, a distance of 1800 miles, the Nile receives no tributary, and after the drying up of the Abyssinian rivers in the early spring the amount of water in it varies with the rainfall in Central Africa wh. provides water for the White Nile.

Geologically the Delta is of recent formation—a bay of the sea wh. once extended to the present Cairo: southward the rocks consist of nummulitic limestone until, a little to the N. of Silsilis, the older sandstone crops up. At the First Cataract the original granite floor makes its appearance; the primitive metamorphic rocks similarly rise to the surface in the higher parts of the eastern desert. The Nile valley was originally a fault or crevasse intersected by a number of shallow lakes; thro' this the river gradually cut its way, deepening its channel and filling the bay at its mouth with silt.

Thanks to this silt, the fertility of the Egpn. soil is enormous. But as nothing will grow without water, constant irrigation is necessary, and every inch of irrigated land is too valuable to be left uncultivated. Consequently there are few trees in Egp., except palms and acacias, wh. are grown for the sake of profit, and no wild flowers except those of the desert. But cereals and vegetables of all kinds, and most fruits, grow there more luxuriantly than else-



NILE BOATS: CAIRO IN THE DISTANCE

where (*see* Nu. 11.[5]). Since the beginning of its dynastic hist. Egp. has been a land of agriculturists and gardeners, and the *shadûf*, or machine for irrigation, goes back to an early date. After the

Persian conquest it was supplemented by the water-wheel, and in the 19th cent. by the pumping-engine. The fisheries of Egp. have always been productive, tho' the scaleless fish have a muddy taste wh. is displeasing to European palates.

The **characteristic flora** of anct. Egp.—the papyrus and blue lotus—have both disappeared. When, with the invention of linen paper, the use of papyrus for writing purposes was given up by the Arab conquerors of Egp., its artificial cultivation ceased, and to find it growing naturally we must now go to the Sudân. It is the " flag " or " reed "



THE SHADŪF

of the AV., and river-boats were made of its rind (Ex. 2.[3]; Is. 18.[2]). Like the flora, the **characteristic fauna** of anct. Egp. is also extinct—the crocodile or " dragon " (Ek. 29.[3]), wh. has retired southward before the steamers, the hippopotamus (*see* BEHEMOTH), and the sacred ibis. With the exception of the hyæna there have been no other dangerous wild beasts in Egp. since the beginning of the historical epoch, and the presence there of the giraffe, elephant, and ostrich likewise belongs to the prehistoric age. The horse was not introduced before the Hyksos period, and the camel before the Roman age. The domestic cat comes in with the Middle Empire. Snakes and scorpions still abound.

The earliest division of the country was into nomes or districts (Egpn. *ḥesepu*), each with its special deity or obj. of worship, and its central town. Out of the separate nomes gradually emerged the two kdms. of Upper and Lower Egp., the capital of the kdm. of Upper Egp. being at Hieraconpolis, opposite El-Kab. But the division into nomes persisted to the last. The number and boundaries of them varied, however, at different times ; in the Mosaic age the number was 37, subsequently we hear of 42, 20 in Lower, and 22 in Upper Egp., while Ptolemy makes them 47.

History.—In the prehistoric age Egp. was inhabited by a race, sometimes supposed to be related to the Libyans, wh. was unacquainted with the use of metal or the art of writing, and was still in the pastoral stage. It lived in the desert, the Delta and banks of the Nile being morasses covered with jungle, the haunt of wild beasts and venomous serpents. It buried its dead, and had attained a considerable proficiency in the manufacture of flint implements and hard stone vases, while its pottery (wh. survived in Nubia down to a late date) indicates a strong artistic sense. Invaders fm. Asia, who prob. came fm. Babylonia thro' Southern Arabia, entered the Nile valley in the neighbourhood of Edfu, bringing with them a kge. of copper and writing, and speaking a lang. of the Semitic type. With the help of their metal weapons they conquered the natives of the country, and slowly moved northward under leaders who regarded themselves as the representatives of the hawk-god Horus. Cities were built wh. became the centres of the nomes, the land was drained, the inundation of the Nile regulated, and canals dug. The engineering science wh. directed the work seems to have been derived fm. Babylonia, the conquered natives being employed upon it and transformed into agriculturists. Eventually the different states into wh. the country was divided coalesced into the two kdms. of the N. and S. These were finally united under Menes, the k. of This (now Girga), This having succeeded Hieraconpolis as the capital of Upper Egp. Menes, the founder of the 1st dyn. of the united kdm., diverted the Nile, a little to the S. of the apex of the Delta and the priestly city of On or Heliopolis, into a new channel, and on the embankment gained fm. the river built a new capital, Memphis (Mennefer, " the good place "), at the point where the borders of Upper and Lower Egp. had met. The date of Menes is uncertain, Egpn. chronology before the rise of the 18th dyn. being still a subj. of dispute. The latest chronological scheme is that of Prof. Flinders Petrie, wh. wd. make it B.C. 5510, in substantial agreement with the date assigned to it by Prof. Wiedemann (B.C. 5650). The French Egyptologists give it as B.C. 5000, while the Berlin School wd. reduce it to B.C. 3400 on the strength of a supposed calendrical date in a 12th dyn. papyrus, wh., however, has turned out not to bear the interpretation put upon it (*see* A. H. Gardiner, *Zeitschr. für Ægyptische Sprache*, xliii. p. 136 *). Moreover, the

* Papyri examined by Mr. Gardiner show that, at least from the 18th dynasty onwards, the names of the months for calendrical purposes were a month behindhand, the name of Epiphi, for instance, being applied not to the real Epiphi but to the following month.

chronological reduction wd. not allow time for the number of ks. belonging to the 13th and 14th dyns., whose names we know, or for the three dyns. of Hyksos Pharaohs. Unfortunately our two authorities for



Sphinx and Great Pyramid

Egpn. chronology are incomplete or otherwise insufficient—the Turin papyrus, compiled in the time of Ramses II., wh. contained a list of the Egpn. ks. with the length of their reigns, but wh. has come down to us in fragments, and Manetho, who wrote a lost hist. of Egp. in Gr. (B.C. 270), and whose ciphers are reported differently by his Christian copyists, Julius Africanus and Eusebius. We now know, however, that an accurate register of yrs., imitated fm. Babylonia, was kept fm. the earliest days of the united monarchy. A portion of it, compiled in the time of the 5th dyn., is engraved on a monument now in the Museum of Palermo. The Babylonian system was adopted of naming the yrs. fm. the important events wh. characterised them ; to this was added a statement of the height of the Nile in each yr. The date of the accession and death of each Pharaoh was of course carefully noted.

The tomb of Menes has been found at Negada, some twenty miles N. of Thebes ; those of his successors at Abydos. The dynastic civilisation of Egp. was already far advanced ; the system of writing was complete, and a cursive hand was already in use. Exquisitely cut vases of obsidian indicate trade with Melos. The ks. of the 2nd dyn. continued to bury at Abydos ; those of the 3rd built vast structures of brick with arched staircases, and finally introduced the stone pyramid. The great pyramid at Medûm was the sepulchre of the last k. of the dyn. ; those of Giza belong to Khufu (Cheops), and his two successors, Khafra (Chephren) and Men-ka-Ra (Mycerinus), of the 4th dyn. Under the 3rd and 4th dyns. art reached a high perfection. The realistic statuary carved out of the hardest of stones has never been surpassed, and the huge blocks of stone that were transported fm. one end of Egp. to the other show that mechanics were in by no means a backward condition. Indeed, Prof. Petrie has discovered that the granite blocks of the great pyramid at Giza were cut with tubular drills filled with the points of some hard stone. The 5th and 6th dyns. carried on the traditions of the 4th. A wooden fig. of a well-to-do farmer ("Sheikh el-Beled"), now at Cairo, is one of the most striking and realistic statues in existence, while a statue of Pepi of the 6th dyn., more than life-size and made of hammered copper, is a remarkable example of modelling and portraiture. Scribes and books were already numerous, tho' the oldest bk. that has been preserved is an ethical treatise written in the age of the 3rd dynasty.

The first six dyns. constituted the Old Empire. They were followed by a period of civil war and decay. Egp. revived again under the 11th and 12th dyns., wh., with the 13th and 14th, constitute the Middle Empire. The princes of the 11th dyn. were of Theban origin, and after carrying on war for several generations with the Herakleopolite Pharaohs of the 10th dyn., finally succeeded in making themselves masters of the whole country. Memphis was supplanted by the new capital, Thebes, wh. had grown up around the sanctuary of Amon at Karnak, and Egp. entered upon one of the most



Sheikh el-Beled

glorious periods in its hist. Nubia was conquered, art patronised, and architecture received a new impulse. The pyramid made way for the rock-cut tomb, the temple of brick for the temple of stone.

The architectural work of Montuhotep, the virtual founder of Thebes, was never surpassed. But the Middle Empire was also the feudal period of Egp.; the princes of Thebes had been themselves members of a territorial aristocracy, and their success meant the triumph of the aristocratic over the autocratic principle in the state. The result of feudalism, when there was no longer a strong ruler to check it, was seen in the short reigns and decaying power of the ks. of the 14th dyn. When Egp. was invaded by the Hyksos or "Shepherd" hordes fm. Canaan, the reigning Pharaoh was in no condition to oppose him. The whole country was overrun by the barbarians, who sacked, burnt the temples, and entrenched themselves in a great camp, with ramparts of earth, N. of Memphis. The foreigners, however, soon yielded to the culture of Egp.; the Hyksos leader became a Pharaoh, whose seat was at Memphis, and who was followed by three successive dyns. of Hyksos ks. during a period of more than 500 yrs. The Hyksos court became outwardly Egpn.; the foreign Pharaohs even adopted Egpn. names and patronised Egpn. lit. and science. An Egpn. mathematical work that has come down to us was composed for one of them. The Egpns., however, never forgot that they were foreigners; the country had to be garrisoned with Asiatic troops and was regarded as an appanage of Canaan, the southern part of wh. was also under the control of the Hyksos k. An attack on Egpn. relg. eventually led the prince of Thebes to revolt, and after five generations of warfare the Asiatic stranger was at length expelled by Ahmes I., the founder of the 18th dyn., and therewith of the New Empire. Under Ahmes and his successors the war was carried into Asia, and an empire founded wh. extended to the Euphrates and Cilicia in the N., while the Sudân was conquered in the S. The reign of Thothmes III. (B.C. 1503–1449, according to Mahler) was one long series of victories, and tribute was sent to him fm. Asyr. as well as fm. the islands of the Gr. seas.



Obelisks at Karnak

The New Empire was distinguished by a new art and a new political system. Feudalism was replaced by a bureaucracy wh. looked to the k. for its wealth and honours. Henceforward there were only three powers in the kdm., the Pharaoh, the priests, and the soldiery, for a standing army also had come into existence. With the influx of wealth pauperism made its appearance, and workmen's strikes were organised at the capital, Thebes. But the 18th dyn. went down in disaster. Asia captured the Pharaoh and his court; marriages were contracted with Asiatic princesses, and Asiatics were raised to the high offices of state. Eventually Amon-hotep IV., under the influence of his mr., Teie, endeavoured to introduce a religious revolution. The Pharaoh sought to replace the old relg. of Egp. by a monotheistic pantheism, and persecuted the followers of the faith of wh. he was the religious head. He changed his own name to Khu-n-Aten, "the splendour of the solar disk"—the visible symbol of his new creed—and expunged the name of the god Amon fm. the monuments of his predecessors. But the priesthood of Thebes proved too strong for the k. He retired northward with his followers, and built a new capital at Tel el-Amarna, on the eastern bank of the Nile, midway between Assiut and Minia, where he drew up the articles of the new faith and expounded the dogmas of its creed. Along with the new relg. a new art was introduced wh. aimed at excessive realism, and workmen fm. the Ægean were employed on the ornamentation of a palace wh. was made gorgeous with frescoes, mosaics, statuary, and gilded bronze.

Khu-n-Aten died in the midst of civil and religious war. His mummy was torn to shreds, his capital and palace destroyed, and his religion proscribed. The Asiatics were driven into exile or reduced to serfdom, and after a few short reigns the 19th dyn. was founded in the person of Ramses I., who represented the national reaction agst. the Asiatic stranger and the foreign creed. Two yrs. later he was succeeded by his son Seti I., who reconquered Pal., wh. had been lost in the recent troubles. Seti was followed by Ramses II., whose long reign of 67 yrs. was chiefly marked by his passion for bldg. Among the cities he founded were Raamses and Pithom (Pa-Tum, now Tel el-Maskhuta), wh. were constructed by Israelitish labour. The earlier part of his reign was spent in a struggle

with the Hittites for the possession of Pal.; eventually, in his 21st yr., a treaty was concluded fixing the boundaries between the two powers, and guaranteeing amnesty to all political offenders who had found refuge in the dominions of the two contracting parties. Ramses II. was followed by his s., Meneptah, the Pharaoh of the Exodus, wh. seems to have taken place in his 5th yr., when Egp. was invaded by Libyans fm. the W. and sea-pirates fm. Asia Minor and the Gr. islands, since the land of Goshen is described shortly afterwards as having been deserted by its inhabitants. Egp. never recovered fm. the shock of the invasion, and when Meneptah died a few yrs. later, his s., Seti II., found that the empire in Asia was gone. The 20th dyn. followed, the second k. of wh., Ramses III., was the last of the conquering Pharaohs. He succeeded in beating back an invasion of Egp. by the Northern tribes, wh. was even more formidable than that in Meneptah's reign, and the temple of Medînet Habu at Thebes commemorates his victories by land and sea. But the struggle between the k. and the priesthood wh. had been going on since the time of Khu-n-Aten, had now ended in favour of the priests: henceforward Egp. was virtually governed by the high-priests of Thebes, the Pharaohs being either mere shadows of sovereignty or finding a refuge in the Delta. The 22nd dyn., founded by Shishak I., the general of the Libyan mercenaries, formed, however, a partial exception; but it, too, decayed, and Egp. was overrun by negro chieftains fm. the Sudân. One of these, Sabako, established the 25th dyn., wh. offered a vigorous but unsuccessful resistance to the Assyrians. Taharka, the third k. of the dyn., was driven back to the Sudân; Thebes, after more than one revolt, was levelled by the Assyrians to the ground (B.C. 662), and the whole country divided into 20 satrapies under Assyrian rule.



Mummy of Ramses II.

The revolt of Babylonia fm. Asyr. gave Psammetichus, s. of Necho, the satrap of Sais, an opportunity of shaking off the foreign yoke; and with the help of Ionian and Carian mercenaries sent to him by Gyges of Lydia, he succeeded in making himself independent k. of Egp. and founding the 26th dyn., B.C. 660. Egp. now entered upon the St. Luke's summer of its hist., and an antiquarian revival was accompanied by a revival of art. Wealth poured in fm. the Gr. settlements in the N., and order was kept by Gr. mercenaries. Psammetichus was followed by his s. Necho (B.C. 610), who reopened the canal between the Nile and the Red Sea, and sent Phœnician sailors to circumnavigate Africa. The fall of Nineveh tempted the Pharaoh to re-establish the Egpn. empire in Asia; Josiah was overthrown and slain at Megiddo, and Syr. once more obeyed Egpn. rule as far as the Euphrates. But Necho was himself overthrown by Nebuchadnezzar in a battle at Carchemish (B.C. 605), and his Asiatic possessions lost. Ten yrs. later he died (B.C. 594). His s., Psammetichus II., reconquered Nubia, but died in B.C. 589, when he was succeeded by Apries (Hophra), who seems to have been his br. After failing to relieve Zedekiah, whom he had tempted to revolt fm. Nebuchadnezzar, Apries, with the help of his Gr. mercenaries, succeeded in capturing Sidon and the other Phœnician cities, but in an expedition agst. Cyrene his army was utterly overthrown. The fugitive remnants of it demanded the deposition of the k., whose preference for his Gr. body-guard they resented; the general Amasis, sent to pacify them, joined the rebels; the Gr. mercenaries were over-



Prone Statue of Ramses II.

whelmed by numbers in a battle at Momemphis, and Apries fell into the hands of his enemies and soon afterwards was put to death. Amasis (Ahmes II.) now seized the crown (B.C. 569), and covered Egp. with his bldgs. Taught by the experience of his predecessor, he disbanded the native army and relied entirely on his Gr. soldiers. Gr. commerce was encouraged, the Pharaoh married a Gr. w. and sent presents to the Gr. temples. He died B.C. 525, at the very moment when Cambyses was marching agst. him, and his young s., Psammetichus III., was powerless to resist the invader. The Gr. troops were decimated in a decisive battle at Pelusium, Memphis was taken by storm and Psammetichus put to death. Cambyses now proceeded to despatch invading forces into Ethiopia and agst. the Oasis of Ammon, and aroused the hatred of the Egpns. by slaying the sacred bull, Apis, and profaning the temples. But the warm climate of Egp. tempted him to remain too long away fm. his capital. The Magian conspiracy was allowed to come to a head, and he died while on the march to oppose it. Darius endeavoured to conciliate his Egpn. subjs., but the revolt of Khabbash, after the Persian defeat at Marathon, shows that his efforts were in vain. On the death of Xerxes the Egpns. again revolted under the Lybian Inaros, with the help of the Athenians (B.C. 464), and more successfully under Amyrtæus of Sais, who constituted the 28th dyn. (B.C. 415). He was followed by Nepherites of Mendes, the founder of the 29th dyn., under whose four successors Egp. continued to be independent. The last of the Mendesians was murdered by his soldiery, who placed Nectanebo I. of Sebennytus on the throne. Under the three Pharaohs of the 30th (Sebennyte) dyn. Egp. witnessed a revival of power and art, but in B.C. 349 the last of them, Nectanebo II., was forced to fly to Ethiopia, and Egp. compelled to submit to the army of Artaxerxes Ochus. The Persian empire, however, soon made way for that of Alexander; Alexandria was founded, and Egp. fell eventually to the share of Ptolemy Lagus and his successors.

Religion.—Egpn. relg. varied at different periods, and little attempt was made to harmonise the later conceptions with those wh. had been derived fm. an earlier period. Each nome had originally its presiding deity or deities; these were in most cases fetiches, or more often sacred animals, in wh. we must see the objects of worship of the primitive African population. The dynastic Egpns. brought with them the idea of anthropomorphism; the gods were conceived as men, and conversely the men as gods, the Pharaoh himself becoming divine. The hist. of Egpn. relg. is pervaded by the attempt to reconcile the two conceptions of divinity, fm. the day when the "dynastic" leader was identd. with the hawk-god who was a sort of totem of his tribe, down to the time when the sacred animals were explained as mere symbols of the omnipresent godhead, and art united their heads to the body of a man.

Various schools of theology grew up in the country, and the combination of their often contradictory doctrines, with little or no attempt to harmonise them, constitutes one of the chief difficulties of Egpn. relg. At Hermopolis the supreme deity was Thoth, the Moon-god and patron of learning, who had created the world by his word, or rather voice; at Heliopolis the inferior deities were resolved into forms of the Sun-god in his threefold manifestation as rising, mid-day, and setting sun. But the theology wh. eventually became the official and orthodox creed of Egp. was that of Abydos (derived, perhaps, originally fm. the Delta), with its god Osiris, "the Good Being." Osiris had revealed himself in human form and been the benefactor of man; in return he had been put to death; but his worshippers believed that he had risen fm. the dead, as they too wd. do thro' faith in him, and that those who had followed his example on earth wd. dwell with him hereafter in the Paradise of the Blest—the fields of Aalu. Alone among pagan relgs. the Osirian creed taught that salvation cd. be secured only thro' obedience to an exceedingly high moral code, and the examination of the soul before the tribunal of Osiris after death was searching in the extreme. Osiris formed part of a trinity, the other members of wh. were the goddess Isis and his s. Horus—"the avenger" of his father, with whom also he was one. Horus at an early date had been identd. with Ra, the Sun-god of Heliopolis, and in his title of "Redeemer" the early Christians of Egp. saw a reflection of Christ. The "Book of the Dead," the origin of wh. goes back to the age of the 1st dyn., was the ritual of the Osirian creed. But the creed was not accepted throughout Egp. before the time of the 18th dyn., when the practice of embalming first became universal. Under the earlier dyns. the other world was conceived of as a dark and dreary region underground, and in place of the winged *ba* or "soul," the Egpn. believed in a *ka* or "double," dependent on the food and drink offered in the tomb, and condemned to a shadowy existence in the sunless land of the dead. At the end of the 18th dyn. Amon-hotep IV. endeavoured to establish a new faith wh. was a pantheistic monotheism. The manifold deities of Egp. had already been resolved into forms of "the one God"; to this one God Amon-hotep gave individual shape, and saw his visible symbol in the solar disc. For the first time it was declared that all mankind, Egpn. and barbarian alike, were children of "the one God," and that the beasts and birds and plants—including the sacred animals of Egp.—had their origin in him. For the first time also there was persecution for

religion's sake, and an attempt was made by the Pharaoh to extirpate the worship of Amon and the old official relg. of his country. Under his direction the articles of the new faith were drawn up and embodied in a creed, and the Pharaoh himself delivered sermons upon them. But the religious revolution failed; and the 18th dyn. went down in disaster. Under the 19th dyn. the solar theology of Heliopolis became fashionable at court; the gods were all identd. with the Sun-god, whose bark carried each night thro' the heavens the select few to whom the mysteries of the solar theology were known. Salvation was thus made to depend upon knowledge, and the Osirian creed, with its doctrine of righteousness, was replaced by a system of Gnosticism. Meanwhile the uneducated masses continued to worship the sacred animals in whom the educated saw only symbols and forms of the divine. Magic, however, played a large part in the religious life and belief of both classes of society; the "Book of the Dead" itself is full of it. In the later days of Egp. the magical element absorbed everything else, and the charm and amulet took the place once occupied by the performance of good deeds and the avoidance of sin. Dreams had always occupied an important place in Egpn. belief; it was believed that the future was revealed in them, and books to interpret them were numerous.

Social Condition.—Under the Old Empire Egp. was a land of agriculturists. Much of the land was owned by the farmers who worked it; many of them were wealthy, and they could rise to high offices of state. With the Middle Empire feudalism was introduced; property passed into the hands of the great proprietors, who also formed an exclusive aristocracy, and had bodies of armed retainers in their service. Then came the Hyksos conquest, out of wh. Egp. emerged with a bureaucracy appointed by the k. in place of the feudal aristocracy, and the individual possession of the land was at an end. Henceforward the k. and the priesthood, apart fm. the military allotments, were the sole legal owners of the land; and public granaries (*laritu*) had been built into wh. all the corn grown in Egp. was stored and then sold by the government. The hist. of this change in the political and economical condition of the country, wh. has not yet been recovered fm. the monuments, is given in Gn. 46.[20-26]. All kinds of cereals were cultivated: in the 11th dyn. tombs at Der el-Bâḥarî have been found oats, wheat, barley, durra, as well as beans, millet, flax, and olives. Along with them was a basket of the lichen *Pamelia furfuracea*, wh. was used for leavening bread, and must have been imported fm. Greece. Vines were grown in Upper Egp. fm. a very early period; the names of the vineyards of some of the ks. of the 1st dyn. are now known to us; and wine was made fm. the grapes. The houses of the rich had flower-gardens attached to them, and flowers were used as a decoration at dinner. Geese, ducks, oxen and sheep were fattened on the farms, and tho' swine were regarded as unclean they were known at least as early as the time of the 4th dyn. The Egpn. was fond of fish, and large quantities of the scaleless fish of the Nile were consumed. Ropes and baskets were made fm. palm-fibre; Moses' cradle, however, was of papyrus rind. Land was divided into small plots, and as the changes in the Nile frequently altered the form of these, it was necessary for cadastral purposes that the plots shd. be measured every yr. Hence arose the science of trigonometry and surveying.

Literature.—The art of writing was introduced by the dynastic Egpns., the script being pictorial. But before the accession of Menes the pictorial hieroglyphs had come to be used syllabically to express the mere sounds of words as well as the words themselves, and an alphabet had been further evolved fm. them. It was not long before a cursive hand was formed out of the hieroglyphs, and employed in writing upon parchment and papyrus. In the age of the 22nd dyn. this cursive hand, or "hieratic," became still more conventional, and passed into what is called "demotic," wh. was finally superseded by the Gr. alphabet when Egp. became Christian. The addition of four demotic characters to the Gr. letters made the alphabet "Coptic." Egpn. Lit. is as old as the introduction of the "hieratic" script; the earliest fragment of it that has come down to us is a moral treatise by Qaqemna of the time of the 3rd dyn. Another early bk. is a work on ethical philosophy by Ptah-hotep, who lived under the later 5th dyn. kings. As time went on, most branches of Lit. came to be represented; among others, the historical novel. One of the most curious bks. that have survived is a satirical act. of a tourist's misadventures in Canaan in the reign of Ramses II. A treatise on mathematics was written for a Hyksos king. Legal matters are the subj. of other papyri. Egpn. law was famed for its combination of justice with humanity; the supreme court consisted of 30 judges, and litigation seems to have been frequent.

Society and Mode of Life.—Women enjoyed as much freedom as men, and the throne cd. be occupied by a queen. Indeed one of the greatest of the Egpn. sovereigns was Queen Hatshepsu of the 18th dyn. They cd. hold and dispose of property, and in the Ptolemaic age a large proportion of the landed estate in the country was in their hands. A demotic papyrus contains a record of a suit brought by a husband agst. his wife to recover the "pin-money" due to him fm. her under the marriage settlement. Monogamy was the rule, except in the case of the ks., who also, as members of the divine solar race, were encouraged to marry their half-sisters, and descent was counted thro' the mother.

Under the Old Empire the army consisted of militia; after the accession of the 18th dyn. it was a standing one, and was mainly composed of foreign mercenaries—Libyans, negroes, Sardinians, &c.—under Egpn. officers. The use of mercenaries went back at least to the age of the 12th dyn.; wooden models of that age have been found representing a squadron of native Egpn. troops, in mod. marching order, armed with metal, and another squadron of Nubians armed with flint-tipped arrows. Engines of war were employed for the capture of cities. The Egpns. were advanced in mechanics, and were



TEMPLE AT PHILÆ

able to move large blocks of stone with great rapidity. They were fond of games, and had invented harps and other musical instruments. Their artistic sense was great; their animal drawings are especially good, and they had a keen appreciation of colour. The common articles of every-day use were artistically made, and chairs and tables with bulls' legs were already manufactured in the age of Menes. Much of their jewellery was of exquisite workmanship, and the 12th dyn. pectorals discovered at Dahshur are so skilfully inlaid with precious stones as to resemble work in enamel. Their religious architecture was distinguished by massive sublimity; the domestic architecture, on the other hand, was graceful, and owed much to bright colouring. The private houses found at Tel el-Amarna, the site of the capital of the "Heretic King," had their walls frescoed with domestic scenes, and were provided with bath-rooms, while in summer they were cooled by fountains, and kept warm in winter by braziers (*Mitteilungen der Deutschen Orient-Gesellschaft*, Sept. 1907, pp. 14–31).

Lit.: G. Maspero, *Histoire ancienne des Peuples de l'Orient classique*, Paris, 1895–9; Eng. tr. *Dawn of Civilisation*, *Struggle of Nations*, *Passing of Empires*, S.P.C.K., 1894–1900; W. M. Flinders Petrie, *A History of Egypt* (6 vols.), Methuen; J. A. Knudtzon, *Die El-Amarna Tafeln*, Leipzig, 1907–8; A. Wiedemann, *Die Religion der alten Ægypter*, Münster, 1890 (English tr. 1897); Sayce, *Religions of Ancient Egypt and Babylonia*, Clarke, 1902; Maspero, *Études de Mythologie et d'Archéologie Égyptiennes*, Paris, 1893–1900; Renouf, *Book of the Dead*, P.S.B.A. xiv., &c.; Gardner Wilkinson, *Manners and Customs of Ancient Egyptians*, ed. Birch, 1878; Erman, *Ægypten und Ægyptisches Leben*, 1885; De Morgan, *Recherches sur les Origines de l'Égypte*, 1896–7; W. Max Müller, *Asien und Europa*, 1893; J. H. Breasted, *Ancient Records of Egypt*, 5 vols., Chicago, 1906–7. A. H. SAYCE.

EGYPTIAN, THE (Ac. 21.[38]), with whom Lysias thought to ident. Paul, was followed by *c.* 30,000 (poss. we shd. correct to 4000) people, who believed him to be a prophet, to the Mt. of Olives, expecting that by miraculous destruction of the walls he wd. take Jrs. They were scattered by Felix, who killed 400 and took 200 prisoners. "The Prophet" made his escape (*Ant.* XX. viii. 6; *BJ.* II. xiii. 5).

EGYPT, RIVER OF. Two Heb. terms are thus trd. in the AV., *nehar Mitzraim* (Gn. 15.[18]), and *Naḥal Mitzraim* (Nu. 34.[5]; Jo. 15.[4, 47]; 1 K. 8.[65]; 2 K. 24.[7]; Is. 27.[12], "stream of Egypt"). In Gn. 15.[18] the phrase ought to mean the Nile; this, however, is excluded by the context, and the choice of the word *nahar*, "river," seems to be due to its opposition to the "great river" Euphrates. The *Naḥal Mitzraim* corrspds. with the mod. *Wādy el-'Arish*, and formed the boundary between Pal. and Egp. In Jo. 13.[3], its place appears to be taken by the Sihor, wh. Brugsch idents. with the Shi-Hor or "Horus Canal," wh. passed Zar, the frontier city of Egp. A. H. SAYCE.

EHUD, a Benjamite, s. of Gera, who went with a company, apparently carrying tribute, to Eglon, the oppressor of Isr. When they had gone a cert. distance homeward—as far as "the quarries," or "carved stones," wh. may have refc. to the stones set up by Joshua (4.[20])—he returned to the k., and on the pretext of having a secret to communicate, secured a private interview. Being left-handed, he took the k. at unawares and stabbed him with a two-edged dagger. Locking the door of the apartment, as no danger was suspected, he escaped, and stirred up his countrymen to strike effectively for freedom (Jg. 3.[11ff.]).

EKRON, the most northerly of the five chief Phil. cities, with its district (Jo. 13.[3], 15.[45]), first assigned to Judah, and later to Dan (Jo. 19.[43]). There was no effective conquest of E. by Isr. Under David, for a time, it may have been tributary (2 S. 8.[1]). Otherwise it is represented as in Phil. hands (1 S. 5., 6.; Am. 1.[8], &c.; also Asyr. inscrs. of the time of Sargon and Sennacherib). It was given to Judas Maccabæus by Alex. Balus (1 M. 10.[89]). It is prob. the mod. *'Aqīr*, 14 miles SE. of Jaffa, a small vill. with few anct. remains.

EL. *See* God.

ELAH, s. and successor of Baasha, k. of Isr. (1 K. 16.[6ff.]), whose drunkenness exposed him to the regicide Zimri, in the house of his steward Arza, at Tirza. His reign was brief (two yrs.), and inglorious. For others of this name, *see* Gn. 36.[41]; 2 K. 15.[30]; 1 Ch. 4.[15], 9.[8].



Photo, PEF. Vale of Elah

ELAH, THE VALLEY OF, "Vale of the terebinth" (1 S. 17.), where David slew Goliath, is prob. ident. with the plain in *Wādy es-Sunt*, at its junction with *Wādy es-Sūr* and *Wādy el-Jindy*, c. ¼ mile broad, through wh. flow two streams. These, uniting, sink into a deep ravine. Saul prob. occupied the slopes of *Wādy el-Jindy* on the E., the Phil. lying on the rising ground beyond.

ELAM (עֵילָם, 'Αιλάμ, 'Ελάμ, *Elymais*). The Heb. name represents the Asyr. Elamtu, "the high-lands," a tr. of the Sumerian Numma. It was given to the mountainous district to the E. of Bab., the chief city of wh. was Susun, or "Shushan the fortress," Susa (now *Shush*). The larger portion of Elam was known as Anzan or Ansan, wh. seems to have derived its name fm. a city Anzan, the site of wh. is still unknown. East of Susa was the plain of Mal-Amir, where important monuments have been discovered. In the Neo-Susian inscrs. of the Persian period Khapirti (or Apirti) takes the place of Anzan and Elamtu, its equivalent in the Persian texts being Uwaja (classical Uxii (Herod. iii. 93), mod. *Khuzistan*).

De Morgan's excavations at Susa and Mussian have revealed there a neolithic age with painted pottery of fine fabric and beautiful forms. Much of it resembles the early geometric pottery of the Ægean, and along with it is found a black ware with incised lines filled with white. The introduction of copper was accompanied by that of the cuneiform system of writing, or rather the pictographs out of wh. the cuneiform or cursive script was evolved. At a later date (B.C. 3750) Susa was conquered by Sargon of Akkad and his s. Naram-Sin, and became the seat of a Babn. satrap. The Babylonian lang. and script were introduced, as well as Babn. law and other elements of culture, and Elam cd. accordingly be described as a s. of Shem (Gn. 10.[22]). About B.C. 2500 the native Elamites revolted; the last k. of the dyn. of Ur was slain in battle with them, and Susa was henceforward the capital of a non-Semitic kdm. The cuneiform script was retained, but the lang. for which it was used (commonly called "Anzanite" and "Neo-Susian") was agglutinative. The Semitic advance, wh. was thus checked in Elam, was next assailed in Bab. itself, and for many cents. the Elamite ks. made frequent endeavours to conquer the Babylonian plain. About B.C. 2100 Kudur-Laghghamar (Chedor-laomer) made himself master of Bab., and the Elamite, Eri-Aku, governed Southern Bab. as his vassal. Khammu-rabi (Amraphel), however, succeeded in defeating the Elamite army, and uniting Bab. under his sceptre.

The great builder at Susa was a later k., Untasgal, who erected temples and statues innumerable. A statue of his w., cast in bronze, is one of the finest portrait-statues that have come down to us. The temples were richly coated with bronze and coloured enamelled tiles, wh. seem to have been an Elamite invention. At a still later date (*c.* B.C. 1100) Sutruk-Nakhkhunte, who styles himself "k. of Anzan and Susa, prince of Khapirti," made Susa a sort of national museum, filling it with the monuments he had carried off fm. Bab., wh. included the famous Code of Khammu-rabi and the stelæ whereon Naram-Sin had recorded his victories. After the rise of the later Asyr. empire Elam assisted Bab. in resisting the Asyr. attack. But tho' the assistance delayed the Asyrn. conquest of Bab. and enabled the Babns. to rebel fm. time to time agst. their Asyr. masters, it was never permanently effective. The Elamites counted descent thro' the mother, so that the nephew of the k. rather than his s. succeeded him, the result being continual civil wars. The country, moreover, was in the hands of feudal chieftains, like mod. Abyssinia, who often refused to unite under the nominal k. Merodach-baladan, however, was successfully protected by Ummannigas of Elam agst. Sargon in B.C. 721, and in B.C. 695 Bab. was captured by Khalludus in the rear of Sennacherib. But a yr. and a half afterwards the

Elamite nominee at Bab. fell into the hands of the Asyrns., and in the following September Khalludus was murdered. Sennacherib thereupon ravaged the western and northern parts of Elam. In B.C. 690 came the battle of Khalulê between Sennacherib and the combined forces of Bab. and the Elamite k., who had under him the troops of Parsuas or Persia. About B.C. 665 internal discord opened Elam to the army of Assur-bani-pal, who placed Umman-igas on the throne as tributary prince. He joined, however, the great revolt agst. Asyr., but his murder by his s., and the civil wars wh. followed, once more left Elam a prey to the Asyrns. Susa and other cities were burnt, the temples and palaces destroyed, and the sacred groves cut down. Thirty-two statues of the ks. were carried to Asyr. along with the images of the Elamite deities. But Asyr. derived little benefit fm. the desolated province, and the drain of men and money involved in its subjugation had much to do with the decay of the Assyrian empire. After the overthrow of the empire, Susa, wh. was restored by Nebuchadnezzar, fell to the share of Bab., while Anzan was occupied by the Persian Teispes, who, like his descendant Cyrus, was a tributary of the Babs. In B.C. 606, Jeremiah (25.[25]) refers to "the ks. of Elam," and the Persian conquest of Anzan is prob. meant in 49.[35-39]. In Is. 21.[2] "Elam" may be a refce. to Cyrus of Anzan. Fm. Acts 2.[9] we may gather that the native lang. continued to be spoken after the Christian era.

Lit.: Loftus, *Chaldæa and Susiana*, Nisbet, 1857; Dieulafoy, *L'Acropole de Suse*, Paris, 1890; Billerbeck, *Susa*, Leipzig, 1893; De Morgan and Scheil, *Mémoires de la Délégation en Perse*, Paris, 1899–1908. A. H. SAYCE.

ELATH, or ELOTH, "a grove," a seaport town on the Red Sea, belonging to Edom, on the route followed by Isr. (Dt. 2.[8]). As the name indicates, it was a place of trees, and is prob. ident. with **El Paran** of Gn. 14.[6]. After David's conquest of Edom (2 S. 8.[14]), it is mentioned along with Ezion-geber as a place of shipbuilding, and the starting-point of merchant fleets (1 K. 9.[26]). Lost by Jehoram (2 K. 8.[20]), it was retaken and restored by Uzziah (14.[22]), and finally taken fm. Ahaz by the Syrs. (16.[6]). E. is identd. with mod. *'Aqaba.*

ELDAD AND MEDAD, two of the seventy elders chosen by Moses (Nu. 11.[16]). While the others obeyed the summons to the Tabernacle, E. and M. remained in the camp and prophesied (v. 26). Joshua's jealous appeal to Moses agst. their conduct elicited that leader's generous response on their behalf. An apocryphal Bk. of E. and M. is quoted by Hermas and in Tg.Jrs.

ELDER (OT.). In all primitive communities of wh. we have any kge. rule was in the hands of the heads of families, or the older men in the state. The word "elder" was not a mere official designation as it is among us, but actually denoted seniority in age. The Rm. *patres*, and Gr. *gerontes*, find their mod. counterpart in the *Sheyūkh*, "elders," of Arabia. The like functionaries were found in anct. Egp. (Gn. 50.[7]), Moab, and Midian (Nu. 22.[7]). In war each E. led the men of his own house; in time of peace they administered justice, each within the sphere marked by definite relationship.

There is nothing to show how a man became acknowledged as an E., wielding authority in the congregation. Prob. the process was not unlike what takes place among the Arabian tribes to-day. One is not chosen for this position by any direct appeal to the people. Authority gradually gathers in the hands of those who, by their wisdom, high character, and deeds, have won the respect and esteem of the community. All intertribal questions are entrusted to their management; and their decisions in matters of dispute submitted to them are, for the most part, loyally accepted.

Fm. among those recognised as elders in Isr. Moses chose seventy to share with him the burden of responsibility in the wilderness (Nu. 11.[16ff.]). *See* SANHEDRIN.

In the cities the elders dispensed justice in the market-place, wh. in Semitic cities was at the principal gate. They decided both criminal and civil causes (Jo. 20.[4]; Ru. 4.[2], &c.). Not only every township, but every tribe (2 S. 19.[11]), had its own elders. The "heads of the tribes" (Dt. 5.[23]) prob. occupied a position superior to that of the E., but no act. is given of their mode of election.

As the line between secular and sacred is not drawn in the East as it is among us, the civil functions of the E. cd. never be strictly distinguished fm. the religious. The management of the SYNAGOGUE, on its institution, naturally fell to the local elders in each place. Christ's rejection by the elders (Lk. 6.[22]) indicates that they were the Pharisees who exercised the right of casting men out of the synagogue on cause shown (Jn. 12.[42]). They are also among the leaders who take counsel to put Jesus to death (Mw. 21.[23], &c.).

ELDER (NT.). *See* BISHOP.

ELEALEH, a town in Reuben (Nu. 32.[37], &c.), near Heshbon = *el-'Al*, a mound with ruins fm. the Byzantine period, *c.* a mile N. of Heshbon. It is referred to as a Moabite town (Is. 15.[4]; Jr. 48.[34]).

ELEAZAR, the third s. of AARON (Ex. 6.[23]), appointed chief over the Levites (Nu. 3.[32]); on his fr.'s death E. was invested with the sacred garments as his successor (Nu. 20.[28]). With MOSES he superintended the second census of the people (Nu. 26.[3f.]), and with JOSHUA he presided at the allocation of CANAAN to the tribes (Jo. 14.[1]). He was buried in Mt. EPHRAIM (Jo. 24.[33]), and was succeeded by PHINEHAS his s.

EL-ELOHE-ISRAEL. JACOB so named the altar he erected on the ground he had bought fm. the sons of HAMOR (Gn. 33.[20]). It is difficult to understand why such a name shd. be given to an *altar*. Dr. Selbie (*HDB.*), following LXX, suggs.

an emendation wh. involves the omission of a single letter (ו), and wd. read "and called on the God of Isr."

ELEPH, a town in Benj. (Jo. 18.[28]), Conder idents. with *Lifta*, W. of Jrs.

ELHANAN. As the text stands in 2 S. 21.[19], E., s. of Jaare-oregim, a Bethlehemite, slays Goliath of Gath; in 1 Ch. 20.[5], E., s. of Jair, slays Lahmi the br. of Goliath. *Oregim*, "weavers," has evidently slipped into the name in 2 S. fm. the following line. "Bethlehemite" and "Lahmi" are also confused. It is held by many that "the br." is introduced in 1 Ch. to harmonise with the nar. in 1 S. 17. E., s. of Dodo, one of David's mighty men (2 S. 23.[24], &c.), is prob. the same man.

ELI, judge (1 S. 4.[18]) and priest (1.[9]) in Shiloh late in the period of the Judges. To his care Samuel was entrusted, and by the latter God communicated His purpose to destroy the house of E., because of the misconduct of his sons, whom he had failed to correct (1 S. 2., 3). This was confirmed by a man of God (2.[27]). On receiving tidings that the ark was captured by the Phil., and his sons slain, E. fell back and brake his neck. The house of E. was finally ejected fm. the priesthood in the person of Abiathar (1 K. 2.[26]).

ELI, ELI, LAMA SABACHTHANI. These words of our Lord upon the cross are Aram., not Heb. Although not committed to writing, it is not impossible that there was an Aram. version of the Psalms, handed down by usage. While poss. our Lord's lang. was usually Greek, in the house at Nazareth it would be Aram. that wd. be spoken. In the time of His extremity our Lord returned to the tongue of His childhood. Some have thought that He repeated the whole of the 22nd Psalm; but of this there is no evidence.

ELIAB. (1) Prince of Zebulun (Nu. 1.[9], &c.). (2) Fr. of Dathan and Abiram (Nu. 16.[1]). (3) David's eldest br. (1 S. 16.[6], &c.). (4) One of David's musicians, a player on the psaltery. (5) A Gadite warrior who joined David in the wilderness (1 Ch. 12.[9]). (6) An ancestor of Samuel (1 Ch. 6.[27]).

ELIAKIM. (1) Successor of Shebna as master of the k.'s household at the time of the invasion of Sennacherib (2 K. 18.[18], &c.). The position was one of great influence, frequently used by the occupant to the advantage of his own friends. E. is the "nail fastened in a sure place" on wh. all his fr.'s house, both great and small, depend (Is. 22.[23], &c.). (2) S. of Josiah = Jehoiakim (2 K. 23.[34]). (3) A priest in Nehemiah's time (Ne. 12.[41]). (4) An ancestor of Jesus Christ (Mw. 1.[13]; Lk. 3.[30]).

ELIAM, fr. of Bathsheba (2 S. 11.[3]), called Ammiel (1 Ch. 3.[5]), prob. identd. with E., s. of Ahithophel (2 S. 23.[34]).

ELIASHIB, a high-priest who assisted in bldg. the wall of Jrs. (Ne. 3.[1]), but who did not share the objection—he wd. prob. have called it prejudice—of Ezra and Nehemiah agst. foreign alliances. He was himself related to Tobiah (13.[4]), Nehemiah's bitter foe, and provided for him a chamber in the temple court, whence he was driven by Nehemiah (13.[7ff.]). E.'s s. married the dr. of Sanballat, and was promptly expelled by Nehemiah (13.[28]). The name E., "God will restore," occurs also in 1 Ch. 3.[24], 24.[12]; Ez. 10.[24], &c.).

ELIEZER. Twelve men of this name are mentioned in Scrip. The more important are (1) Abraham's steward, a native of Damascus (Gn. 15.[2]). (2) The prophet who foretold the wreck of the joint fleet of Jehoshaphat and Ahaziah (2 Ch. 20.[37]).

ELIHU. (1) Grandfr. of ELKANA, fr. of SAMUEL (1 S. 1.[1]). (2) S. of Barachel the Buzite, a supplementary speaker in JOB. It is to be noted that the name is consonantally the same as ELIJAH.

ELIJAH ("Jah is God"). Under the influence of the Phœnician princess JEZEBEL, the cult of the Tyrian Baal had made great progress in Isr. AHAB lent himself to support it, even to the extent of persecuting the worshippers of J". A splendid temple had been built to Baal in Samaria, and a great establishment of prophets of Baal and of the Asherah flourished under the royal favour.

When the prospects of the true faith seemed at their darkest, one of the greatest figures in the prophetic line suddenly appeared—Elijah the Tishbite (1 K. 17.[1]), a native of Thesbon in Mt. Gilead (LXX). Nothing is known of his parentage and early life. Reared among the rough uplands E. of Jordan, he seems to have possessed a powerful physique. He seems to have loved solitary life; and in his musings amid the great silences of mountain and wilderness, in communion with God, his strong soul was girt with power for the dangerous and difficult task of stemming the tide of apostasy in Isr. Clothed with the rough hair-mantle of the prophet, he ignored the refinements of city life; and even in the presence of royalty he affected nothing of the courtesy of the courtier. The message he delivered to Ahab was as startling as his appearance must have been. The guilty conscience of the k. required not statement of the reason for the drought wh. E. announced. The prophet vanished as suddenly as he had appeared.

The "three yrs." become "three yrs. and six months" in Lk. 4.[25]. If the drought began with the close of the spring rains, then, when three yrs. had passed, there wd. still be the six months of summer before the rainy season wd. commence.

E. found a hiding-place by the brook Cherith, "before," *i.e.* "east" of Jordan. This was doubtless some gorge among his own native hills. His kge. of the district wd. guide him to a safe retreat. Here he was miraculously supplied by ravens. Late Jewish tradition has it that the birds carried the

flesh from the altar in Jrs. The brook furnished him with drink.

With the continuance of the drought the brook dried up, and E. was guided by the Spt. of God to the Phœnician seaboard, where at Zarephath he found hospitable shelter with a widow. Her generosity was rewarded by the prophet's action, wh. prevented the meal and oil in her store from becoming exhausted, and by the restoration of her dead son to life (1 K. 17.).

Finally E. was commanded to go and show himself to Ahab, the set time of the drought having been accomplished. The land suffered heavily fm. famine. Ahab and Obadiah his chamberlain were scouring the country in search of water and fodder for the horses and mules. In spite of the corruptions of the court Obadiah had preserved his interest in the religion of J″., a hundred of whose prophets he had concealed and supplied with necessaries, no doubt at his own imminent peril, through the days of persecution. Him E. met and sent with a message to Ahab, appointing a meeting.

The k. attempted to browbeat the prophet, but his reproaches were hurled back with interest. It was no cringing, apologetic fig. that stood before Ahab. It is the k. who quails, and is fain to accept E.'s challenge to put the rival claimants for the homage of Isr. to such a test as shall prove decisively whether Baal or J″. is God.

Then followed the never-to-be-forgotten scene on Mt. Carmel, wh. culminated in the triumphant vindication of J″.'s claims, and the slaughter of the prophets of Baal.

It is sometimes asked where the water so lavishly employed on this occasion cd. have come fm. at the end of such a long period of drought. If the contest took place at *El Maḥraqah*, the traditional "place of burnt sacrifice," the eastern summit of Mt. Carmel, then the water mt. have been discovered in a great rock cistern; or it mt. have been obtained fm. a perennial spring wh. rises lower down on the breast of the slope.

No better token of the return of Jehovah's favour cd. be given than the coming of rain. A most realistic description of E.'s waiting and the gathering of the rain-clouds is preserved (18.[42ff.]). The rich plain between Carmel and Jezreel goes swiftly to mud when the rains fall. Ahab, warned that there was no time to lose, "mounted his chariot at the foot of the hill. And E. was touched as by a supporting hand: and he snatched up his streaming mantle, and twisted it round his loins, and, amidst the rushing storm with wh. the night closed in, he outstripped even the speed of the royal horses, and 'ran before the chariot'—as Bedouins of his native Gilead wd. still run, with inexhaustible strength—to the entrance of Jezreel, distant, though visible, fm. the scene of his triumph."

If the prophet thought the proud spt. of Jezebel wd. be humbled by the disaster at Carmel, he was bitterly disappointed, and fm. her truculent threatenings he fled once more. Taking with him only his "servant," whom tradition idents. with the s. of the widow of Zarephath and the prophet Jonah, he went to Beersheba. Thence, quite alone, he entered the southern desert. In a mood of despair, he lay down with his head under the shade of a flowering broom (*see* Juniper) and prayed for death. Instead of death came words of cheer and divine sustenance, which upheld him during 40 days' roaming in the wilderness, at the end of which time he found himself at "Horeb, the mount of God." Tradition locates the cave in wh. he lodged in a rocky retreat under the summit of *Jebel Mūsa*, "the mount of Moses." Amid these mighty solitudes, shut in by granite rock and precipice, what fitter theatre can be imagined for the tremendous drama to be enacted; wherein was demonstrated the power of gentleness as agst. violence; of grace and mercy as agst. law and justice. The disheartened prophet was taught the lesson often repeated in the hist. of our race; he was encouraged to believe that quieter and gentler methods mt. succeed where the more forceful had seemed to fail; while his despondency was rebuked by the assurance that seeming failure is not always real, for J″. has reserved to Himself 7000 men in Isr. who have not bowed the knee to Baal.

E. was sent forth again with a threefold commission: to anoint Hazael as k. of Syria, Jehu as k. of Isr., and Elisha as the successor to his own office. The last of these he executed (*see* Elisha); the other two seem to have been bequeathed as sacred duties to Elisha, who, fm. the day of his call, became as a s. to E. (2 K. 2.[12]).

The dastardly crime by wh. Naboth was murdered and his patrimony filched brought E. once more, as the herald of doom, into the presence of the wretched Ahab (1 K. 21.[20]). His terrible denunciation of wrath overwhelmed the k., and because he "humbled himself," execution of judgment was stayed during Ahab's lifetime. The stern duty of vengeance fell to an officer who rode behind the k. that day, who, when the time came, made effective use of E.'s words (2 K. 9.[25f.]); *see* Jehu. This cd. not fail to show that the relg. of J″. was not merely a thing affecting ceremonial observances, but was the true and only effective safeguard of the rights and liberties of men.

The attempt of Ahaziah, s. and successor of Ahab, to consult Baal-zebub as to the result of an accident he had suffered, was thwarted by E., who sent word to the k. that he wd. surely die. The prophet is here described as "an hairy man, and girt with a girdle of leather about his loins" (2 K. 1.[7]). He dwelt "in the top of the hill," evidently somewhere between Samaria and Ekron. Two captains and their fifties sent by the k. to capture him were destroyed by fire. At the entreaty of the

third captain sent, by divine direction E. went with him; but no reprieve was granted to the royal culprit.

How long E. lived we cannot tell. A letter sent by him to Jehoram, k. of Judah, was prob. written during a co-regency of Jehoram with his fr. in the closing yrs. of Jehoshaphat's reign (2 Ch. 21.[12]). E. was prob. gone before Jehoram came to the throne.

Aware that his time was drawing near, E. sought to meet the hour of his departure alone, but the faithful Elisha wd. not leave him. They went together fm. Gilgal to Bethel, and fm. Bethel to Jericho; in both places the "sons of the prophets" alluded to the coming separation of the two. Still together they walked eastwards. E. divided the Jordan by a stroke of his mantle, and on the other side Elisha received the reward of his fidelity. He seeks a double portion of the spt. of E.—not double the endowment possessed by E., but as a s. he asks the portion of the first-born (Dt. 21.[17]). The request was granted on condition that he shd. see his master when he was taken away. This looks like a test of Elisha's powers; to see if he possessed the seer's peculiar gift of vision, enabling him to see what others cd. not (*cp.* 2 K. 6.[17]). And as they went on and talked, "behold there appeared a chariot of fire and horses of fire, wh. parted them both asunder; and E. went up by a whirlwind into heaven." Elisha, seeing, exclaimed, "My father, my father, the chariots of Isr. and the horsemen thereof." Did he think his master a defender of Isr. stronger than all the chariots and horsemen of her foes? Lifting the mantle of E. wh. had fallen, he sadly retraced his steps to Jericho, the waters of Jordan responding again to the touch of the prophet's robe. To this day in the Orient the virtue of a holy man is believed in some mysterious way to cling to his garments (*cp.* Ac. 19.[12]).

The manner of his departure well became one who may almost be described as the prophet of fire and whirlwind. Swift, impetuous, fearless, with a passion for the honour of J″., and for the highest welfare of his countrymen, he appeared at a time when all that was best in Isr. was in grave jeopardy. Single-handed, agst. what must have seemed overwhelming odds, with splendid courage he fought successfully the battle for righteousness. Of the influence he exercised we may gather some idea fm. the impression made on the mind and imagination of succeeding generations. It was expected that E. would come to earth again to right all wrongs, and end oppressions (Ml. 4.[5f.]). He was to be the herald of the Messiah (Lk. 1.[17]; Jn. 1.[21], *cp.* Mw. 17.[10ff.]). He was one of the three who communed with Christ on the Mt. of Transfiguration; and those who thought that Jesus on the cross had called for E. wd. apparently not have been surprised had the prophet responded to the appeal (Mw. 27.[47]). He plays a great part to this day in the traditional beliefs of the Jews. He is also confused with El-Khudr, that strange, weird creature of the Moslem fancy, who goes unwearied, an endless pilgrimage round the world, to whom little sanctuaries are erected wherever he appears. When he rests by night in one of these, the light is so strong within that none can enter; but the awed beholders know that the immortal wanderer tarries here a little ere setting out once more on his age-long journeyings.

Of the relation of Elijah, and his successor Elisha, with the communities called **sons of the prophets**, we have no sure information. Living in communities, they were not celibates (2 K. 4.[1]). We hear of no great prophet who grew up among them. Samuel appears to have been the "head" of the community in Ramah. Poss. Elijah and Elisha exercised some oversight over the different establishments.

Lit.: Schürer, *HJP*. II. ii. 156f., iii. 129ff.; Stanley, *Sinai and Palestine*, index; *Hist. of Jewish Ch.*, ii. 241ff. Robertson Smith, *The Prophets of Isr.*[2], 76ff.; Commentaries on Kings.

ELIM, a station in the wilderness (Ex. 15.[27]; Nu. 33.[9]), with 12 wells of fresh water and 70 palms. The most prob. identn. seems to be *Wady Gharandel*, where vegetation is plentiful, with many palms, and wells dug in the sand, where water is generally to be found. A day's journey wd. take the wanderers to the Red Sea. **Elath** has also been suggd., but this involves a different position—not determined—for Mt. Sinai. *See* Exodus.

ELIMELECH, an Ephrathite of Bethlehem, h. of Naomi, the mr.-in-law of Ruth, apparently the head of a clan in Judah (Ru. 1.[2], 2.[1]).

ELIPHAZ. (1) S. of Esau (Gn. 36.[4]). (2) The Temanite, one of the friends of Job.

ELISHA ("God is salvation"), s. of Shaphat, of Abel-meholah (1 K. 19.[16]), brought up to farm work on the rich land of the Jordan valley. Summoned by Elijah fm. the plough, he slaughtered the yoke of oxen, boiled their flesh with the instruments of the oxen, and made a feast for his neighbours. Then he went with Elijah as his companion and minister—he "poured water on the hands of Elijah" (2 K. 3.[11]). E.'s bearing at this critical point proved his fitness for the prophetic office to wh. he was called. He did not lightly sever the ties of kindred and home: but recognising the call of God, he did not flinch fm. the choice; and over the sacrificial meal he bade his friends farewell. At this time he must have been quite a young man, as, after some seven yrs. of preparatory training with Elijah, his own prophetic activity in Isr. extended through more than 50 yrs. He took the place of a s. to the older prophet, and was bound to him in the ties of deep loyalty and affection. He was the sole human witness of Elijah's translation; and fm. that sublime scene he turned to the task that awaited him, with a "double portion" of his master's spt.

The Jordan divided at the touch of the old prophet's mantle in his hand, and thus his confidence was strengthened.

E. was in many respects difft. fm. his great predecessor. He was not a frequenter of deserts: he was easily accessible to those who wished to consult him: he was the friend and counsellor of ks.: and his miracles were for the most part deeds of beneficence. He was prob. a man of independent means; and his lot was cast in happier times, the conflict with Baal being over, and J″. recognised as the God of His people.

We need not here follow in minute detail the familiar act. of E.'s activities. No attempt is made to preserve strict chronological order. "The k. of Isr." cannot always be identd. Jehoram succeeded Ahaziah, and he was followed by Jehu the regicide.



ELISHA'S FOUNTAIN: JERICHO

E. continued to prophesy under two ks. of Jehu's dyn.—Jehoahaz and Joash.

At Jericho E. healed the noxious waters of the spring—prob. that still known as "the Fountain of E." At Bethel the insulting youths were torn by the she-bears fm. the wood. He visited Elijah's haunts on Carmel, and returned to Samaria. He went with JEHORAM, Jehoshaphat, and the k. of Edom agst. Mesha of Moab. The prophetic mood having been induced by the playing of a minstrel, he announced miraculous deliverance for the allies (2 K. 3.). He relieved the necessities of the widow of a prophet by multiplying her store of oil. Passing on his way to and fm. Carmel, he was hospitably entertained by a lady of Shunem—mod. *Sōlam*, at the W. base of Little Hermon—whose dead s. he restored to life. At Gilgal he rendered harmless the poisonous pottage prepared, in a time of dearth, for the sons of the prophets. Miraculous increase was given to the bread and barley brought fm. Baal-shalishah. At E.'s direction NAAMAN bathed in Jordan and was healed of leprosy. Gehazi, the prophet's servant, for falsehood and covetousness, was punished with this loathsome disease. Then we have the story of the iron that he made to swim (6.[1-7]).

The ambuscades and stratagems of the k. of Syr., who made war agst. the k. of Isr.—prob. Jehoram—were uniformly revealed to the latter by E. Discovering who thus thwarted his plans, the Syr. k. surrounded E. in Dothan; and the prophet's trembling servant was reassured by the vision of the celestial armament sent for his master's defence. The Syrs. were blinded and led to Samaria, where E. delivered them fm. the k.'s purpose of cowardly revenge (2 K. 6.[8-23]).

The marauding "bands" of Syr. gave place to the entire Syr. host, who besieged Samaria and reduced it to dire straits, for wh. the k. was disposed to blame E. To the messenger of that murderer's s. E. announced a deliverance wh. must have seemed incredible, but wh. soon came (6.[24]–7.).

E.'s gratitude to his erewhile hostess of Shunem received further illustration (8.[1-6]). There is no notice elsewhere of the seven yrs. of famine here referred to; poss. E. spent them in Damascus. With patriotic grief at the disasters this man wd. inflict upon Isr. E. anointed Hazael as k. of Syr.: a position wh. the latter secured by the murder of his master (8.[7-15]).

E. saw in the rough soldier JEHU a fit instrument to carry out the doom pronounced on Ahab's house, and of the prophet's part, inviting him to the bloody work, there can be little doubt (9.[1ff.]).

E.'s career for the rest of his life is left in obscurity. Jehu's immediate successor did not possess his martial power, and Isr. fell on evil days. But ere his death the prophet saw the dawning of a new day of hope with the advent of the youthful JOASH, to whom, fm. his dying bed, he gave a message of good cheer (13.[14-19]).

The miraculous power of the prophet was not exhausted with his death. A dead man cast into his tomb suddenly revived (13.[20f.]).

Altho' there is no further mention of E. in the OT. scrip., and his name appears but once in the NT. (Lk. 4.[27]), he certainly held a position of great influence in his time. Even the k. of Syr. sends to consult him: and he takes his place in hist. as a divinely inspired prophet, a true patriot, and a kindly man.

For E.'s relation to the **sons of the prophets**, *see* ELIJAH.

ELISHAH, s. of Javan (Gn. 10.[4]); prob. Greece. With this suits Ek. 27.[7], where mention is made of the "isles of E." (JAVAN).

ELIZABETH, w. of Zacharias the priest (Lk. 1.[5]), herself of priestly descent, and related to the Virgin Mary (v. 36), who in her old age became the mr. of the Baptist (vv. 18, 57).

ELKANAH, an Ephraimite (1 S. 1.[1]), or Levite

(1 Ch. 6.[26ff., 33ff.]), h. of Hannah and Peninnah, the former of whom, barren for a time, after prayer at Shiloh became the mr. of Samuel. For others of this name see Ex. 6.[24]; 1 Ch. 6.[25]; 2 Ch. 28.[7], &c.

ELKOSH, birthplace of the prophet NAHUM (Na. 1.[1]). Some wd. place E. in Galilee; others in Judea; others on the Tigris. There is no material for a satisfactory decision.

ELLASAR, the capital of ARIOCH, one of the allies of CHEDARLAOMER (Gn. 14.[1]), ident. with Larsa.

ELM (Ho. 4.[13], AV.), shd. be TEREBINTH.

ELNATHAN, a courtier of Jehoiakim, sent to Egp. to fetch Uriah (Jr. 26.[22]). He was present and remonstrated when the k. burned the roll (36.[12, 25]). He was prob. ident. with E., fr. of Nehushta (2 K. 24.[8]). For others *see* Ez. 8.[16].

ELON. (1) The Hittite fr.-in-law of Esau (Gn. 26.[34]). (2) S. of Zebulun (Gn. 46.[14]; *cp.* Nu. 26.[26]). (3) A Zebulunite judge of Isr. (Jg. 12.[11f.]), buried in Aijalon—prob. **Elon**—of Zebulun. (4) A town in Dan (Jo. 19.[43]), prob. = **Elon Beth Hanan** (1 K. 4.[9]), unidentd.

ELTEKEH, an unidentd. town in Dan (Jo. 19.[44]), given to the Kohathite Levites (21.[23]), prob. near Ekron. It was the scene of the Asyr. victory over the Phil. and Egpns. (Sennacherib's hexagon prism inscr.).

ELTEKON, an unidentd. town in Judah (Jo. 15.[59]), poss. = TEKOA.

ELTOLAD, one of Simeon's towns in Judah (Jo. 15.[30]), prob. = Tolad (1 Ch. 4.[29]), unidentd.

ELUL. *See* YEAR.

ELYMAS, the title of Bar-jesus, who in the presence of Sergius Paulus, governor of Cyprus, withstood Paul and Barnabas (Ac. 13.[6-11]). E. is explained as *Magos*, "Sorcerer." The word seems akin to the Arb. *'alama*, "to know," whence we have *'ālim*, "learned man," or "doctor of the law," pl. *'ulamā'*.

E. seems to have been a representative of that system of interpreting Nature and her mysterious powers which in the anct. world took the place now occupied by mod. science. It claimed to be a religion as well, a claim advanced for science also, by some of its less prudent votaries. Wonders wrought by means revealed only to the initiated, poss. at times by the application of recondite forces, at others by feats of legerdemain, were relied upon to secure adherents. E. doubtless regarded Paul and Barnabas as rivals competing for the favour of the governor, and used his black arts agst. them. Paul replied in kind; and the blindness that fell upon the "sorcerer" was demonstration of a Power behind the apostle, greater than any known to E. The Cypriot, Simon, who assisted Felix in his nefarious designs upon Drusilla (*Ant.* XX. vii. 2), and Simon Magus (Ac. 8.[9ff.]), prob. belonged to the same class.

EMBALMING. Among the Hebs. we hear only of Jacob's body and that of Joseph being embalmed (Gn. 50.[2, 26]). The practice prevailed in Egp. (For full act. *see* Herod ii. 86ff., Bohn's edn.; *WAE.* ii. 382, &c.)

The brain was removed, and all the vessels and organs fm. the cavity of the body, wh. was then washed out with palm wine, and perfumes applied. It was filled with fragrant spices and drugs, myrrh, cassia, &c., and steeped in natron for seventy days—in Jacob's case it appears to have been forty. It was then washed, rubbed with saltpetre, and swathed in strips of linen smeared with gum. Several methods were followed, varying in cost fm. £40 upwards, the object being the preservation of the body fm. decay. The features remained quite recognisable. The body was placed in a wooden case, and set up in the home. It might be enclosed in a stone coffin before being placed in the burial vault. It has thus been poss. to ident. the bodies of many of the great Egpn. monarchs of the past.



WIDOW WEEPING BEFORE HER HUSBAND'S MUMMY

EMBROIDERY. The Heb. words do not mean E. in our sense: *shābatz* is prop. to make cloth of chequer work (Ex. 28.[39]; *cp.* v. 4); *rōqem*, "embroiderer" (EV.), and *ḥōsheb*, "cunning workman," are distinguished in Ex. 35.[35], &c. The work of the *rōqem* was composed of "blue, purple, and scarlet, and fine twisted linen" simply interwoven (Ex. 26.[36], &c.), while that of the *ḥōsheb* was marked by gold thread, and inwrought designs



EMBROIDERY ON ROBE OF ASSYRIAN KING

EMEK-KEZIZ (Jo. 18.[21], RV.), named between Beth-hoglah and Beth-arabah, therefore prob. S. of Jericho: unidentd.

EMERALD (Heb. *nōpek*, Gr. *anthrax*, Vlg. *carbunculus*, Luther *rubin*). It is imposs. to decide wh. stone is intended in Ex. 28.[18], 39.[11], or in Ek.

27.[16], 28.[13]. In Rv. 4.[3] and 21.[19], where E. trs. Gr. *smaragdus*, there is less doubt; though even here prob. the aquamarine as well as our E. is included under the term.

EMERODS. *See* DISEASES.

EMIM, "terrors" (Ges.), a primitive race akin to the ANAKIM, dispossessed by MOAB (Dt. 2.[10]), who occupied the land E. of the Dead Sea in the days of Abraham (Gn. 14.[5]).

EMMANUEL (Mt. 1.[23]). *See* IMMANUEL.

EMMAUS (Lk. 24.[13]), 60 furlongs, or *c.* seven miles fm. Jrs. It cannot have been *Amwās*, 20 miles away. Josephus (*BJ.* VII. vi. 6) mentions E. 60 furlongs fm. Jrs.—accdg. to the best MSS., 30—in wh. Titus settled 800 of his veterans. This may be *Qolōnieh*, 35 furlongs distant, on the Jaffa road. The change of name to "Colony" wd. thus be accounted for; and if we can believe with Dr. Sanday



Photo, PEF. EN-CEDI AND DEAD SEA

(*SSG.* 31) that Luke was mistaken as to the distance, we may place E. here. There are no fewer than six sites whose claims have been supported.

ENAIM (Gn. 38.[14]; Jo. 15.[34], "**Enam**"), a town in the Shephelah, between Adullam and Timnah. It may be *Khirbet Wādy Alin* (Conder), near Beth-shemesh (AV. trs. Gn. 38.[14] "in an open place," RV. "in the gate of E.").

ENCAMPMENT. *See* CAMP.

ENCHANTMENT. *See* DIVINATION.

ENDOR, a town of Manasseh, in the territory of Issachar (Jo. 17.[11]), the home of the witch consulted by Saul (1 S. 28.[7]), past wh. fugitives fm. Sisera's army attempted escape (Ps. 83.[10]). It is the mod. *Endūr*, on the N. slope of *Jebel ed-Duḥy*.

EN-EGLAIM (Ek. 47.[10]), an unidentd. place on the Dead Sea, named with En-gedi. *'Ain el-Feshkah* and *'Ain Ḥajleh* have been suggd. **Eglaim** (Is. 15.[8]) must be sought E. of the Dead Sea.

EN-GANNIM. (1) A town in the Shephelah named between Zanoah and Tappuah (Jo. 15.[34]), prob. = *Umm Jīna*, S. of *Wādy eṣ-Ṣarar*. (2) A Levite town in Issachar (Jo. 19.[21], 21.[29]; 1 Ch. 6.[73] "Anem"), prob. = Ginnea (*Ant.* XX. vi. 1; *BJ.* III. iii. 4), the mod. *Jenīn*, on the S. edge of the plain of Esdraelon, with copious springs, gardens, and orchards.

EN-GEDI (Jo. 15.[62], &c.). The anct. name persists in the mod. *'Ain Jidy*, a spring about the middle of the W. coast of the Dead Sea. It rises on a terrace at the foot of a steep slope, and is surrounded by luxurious vegetation, all the more beautiful because of the bleak desolation of the district. **Hazazon Tamar** was the name by wh. it seems to have been known to Abraham (Gn. 14.[7]; *cp.* 2 Ch. 20.[2]); it may linger still in *Wādy Haṣāṣa* to the N. The ruins nearer the shore represent a place of great antiquity. The wilderness of Judea here lets itself down upon the sea in beetling crags, torn by great gorges, in the limestone sides of wh. caves abound (1 S. 24.[1]).

ENGINE (Heb. *ḥishshābōn*, 2 Ch. 26.[15]). It is mentioned in Chronicles that Uzziah had E. "invented by cunning men to shoot arrows and great stones withal," apparently *balistæ* and *catapulta*. Although no trace of these has been found either on the Asyr. or Egpn. monuments, Pliny (vii. 56) attributes these two engines of war to the Syrians and the Phœnicians respectively.

EN-HADDAH, named with En-gannim (Jo. 19.[21]), a town in Issachar, prob. = the mod. *Kefr Adān*, *c.* three miles W. of *Jenīn*.

EN-HAKKORE, "spring of the crier," or "of the partridge" (Jg. 15.[19]), in "the hollow place that is in Lehi," so called perhaps fm. its resemblance to a jaw-bone. Water flowed fm. the cleft, whence drinking, Samson was refreshed. Conder suggs. *A'yūn Kāra*, near Zorah.

EN-HAZOR, in Naphtali, named with Kedesh, Edrei, and Iron (Jo. 19.[37]), poss. = *Hazīreh*; although the absence of a fountain to corrspd. with "En" is a difficulty.

EN-MISHPAT, "fountain of judgment" (Gn. 14.[7]), a name of KADESH.

ENOCH. (1) S. of Cain; Cain built a city and called it after his son's name (Gn. 4.[17]). (2) S. of Jared and br. of Methuselah; he lived 365 yrs. and was translated.

Book of E.—The Bk. (or rather the Bks.) of E. forms the largest and most important of the remains of Jewish Apocalyptic. It is quoted in Jude, and largely influenced the thought of the times of our Lord and of those immediately succeeding. The title "Son of Man," wh. our Lord assumes as denoting His claim to be the Messiah, has been taken fm. E.

(1) **Contents.**—The Bk. is made up of portions of various dates. There are several pretty clearly marked sections. (*a*) Chaps. 1.–36. are occupied with Angelology; the fall and punishment of the

angels is narrated; the story of their fall is taken fm. Gn. 6.[2]. (*b*) Chaps. 37.–71. form the Bk. of Similitudes; this is largely modelled on Daniel, and is Messianic in its aim. There are three of these similitudes, the last in a fragmentary condition. (*c*) The Bk. of the Course of the Heavens; this gives an act. of physical phenomena as apprehended by the writer (chaps. 72.–82.). (*d*) The Bk. of Visions sketches the hist. of mankind fm. Adam to the wars of the Maccabees, and the figure of what befalls a herd of cattle wh. latterly becomes a flock of sheep (chaps. 83.–92.). (*e*) In the fifth Bk., after recapitulating the summary of the world's hist., the writer proceeds to warn his descendants agst. evil (chaps. 94.–104.). There follow appendices in wh. is narrated the birth of Noah, and the portents that accompanied it; then the conclusion of the Bk. (chaps. 106., 107.). Mainly in the second Bk. there are a number of interpolations fm. a Bk. of Noah.

(2) **Date.**—The most generally received view is that the framework is formed of sections *a*, *c*, and *d*, and that this was written towards the end of the Maccabæan struggle. Next section *b* appeared, wh. some have dated as late as the days of Herod, if not even in Apostolic times. The present writer ventures to hold that section *b* is the nucleus, and that interpolations were made in this fm. the lost "Apocalypse of Noah"; of the same date and authorship are chaps. 91., 92.; these shd. be dated *c*. B.C. 200, and the Noachian fragments a score of yrs. after. Sections *a*, *c*, and *d*, except the last two chaps., were written about B.C. 160. One of the main reasons for assigning to section *b* the position of nucleus is the relative simplicity of the physical speculations in it, as compared with the complexity in the Noachian fragments and the yet greater complexity of those in section *c*. In what we reckon the nucleus there seem to be refces. to events wh. occurred in the reign of Antiochus the Great, as if they had just happened; and it seems most natural to regard the ram with the noticeable horn (chap. 90.[2]) as no other than Judas Maccabæus. The white bull that appears after is the Messiah, with whose appearance the vision really ends.

(3) **Place of Origin.**—There seems no doubt that it originated in Pal. As the various parts proceed fm. one movement this naturally suggs. that it sprang fm. a community. This led the present writer to ascribe the authorship to the Essenes, the visionaries who had their central habitation on the shores of the Dead Sea. Jos. says of them that they were addicted to prophecy and had sacred bks. of their own; features that wd. suit the Apocalyptic bks. generally, and especially the E. bks.

(4) **Language and Text.**—Altho' it had been influential in modifying the thought of Apostolic and post-Apostolic times, and was known in Gr. as late as George Syncellus (*c*. A.D. 800), it utterly disappeared fm. knowledge till, in 1773, Bruce the Abyssinian traveller brought to Europe three copies of an Ethiopic tr.; retaining one himself, he deposited the other two, one in the Royal Library in Paris, and the other in the British Museum. It was almost half a century later that Archbishop Lawrence published his tr. Lord Napier's capture of Magdala was the occasion of a great many more MSS. of the Eth. version being brought within the knowledge of scholars. Later came, in 1887, the recovery in Akhmim of fragments of the Gr. text: these were edited, with a new tr. of the Eth., by Mr. Charles in 1894. The lang. fm. wh. the Eth. has been trd. is Gr., but behind the Gr. there is a Semitic original. It is difficult to say with certainty whether this original was in Heb. or Aram.; the balance on the whole is in favour of Heb. being the lang. in wh. E. was first written.

The Book of the Secrets of Enoch.—In the Latin tr. of Origen (*de Princip.*) there is refce. to a Bk. of E. wh. does not suit our bk.; there has been found in a Slavonic tr. a bk. with wh. it agrees. It is mainly occupied with physical speculations, and appears to have been written in Egp. An edition of it was published in 1896 by Messrs. Charles and Morfill.

Literature.—This is very extensive. Charles's tr. is the best; Schodde's and Lawrence's may be consulted. For discussions of the questions involved, Lucke, *Offen. Johannes*; Ewald, *uber Henokh*; Hilgenfeld, *Mes. Jud.*; Drummond, *Jewish Messiah*; Thomson, *Bks. wh. Influenced our Lord*, &c.

ENOS (Heb. *'enosh*, "man"), s. of SETH and grands. of ADAM (Gn. 4.[26] J., 5.[6] P.).

EN-RIMMON, occupied by the Judahites after the Exile (Ne. 11.[29]). This is cert. the town indicated by "Ain and Rimmon" (Jo. 15.[32], 19.[7]; 1 Ch. 4.[32] "Ain Rimmon"). It is prob. = *Umm er-Rummamīn*, *c*. 16 miles S. of Beit Jibrin.

EN-ROGEL (prob. "fuller's spring"), accdg. to Jo. 15.[7], 18.[16], lay immediately S. of Jrs. It is called **the dragon's spring** (Ne. 2.[13], Heb.). The high place of the stone ZOHELETH was near it (1 K. 1.[9]). It was thus a convenient place for feasts like Adonijah's, and maidservants going there for water cd. give news of things going on in Jrs. (2 S. 17.[17]). It must be ident. with that now called by the Jews *Bīr Eyūb*, "Job's Well." Josephus has a monstrous story about the earthquake in Uzziah's time (Zc. 14.[5]), wh. detached half of the mountain W. of the spring, and made it roll four stadia agst. the mountain to the E. (*Ant.* IX. x. 4). Something like this, on a very small scale, may have happened. The well is now 125 ft. deep. In former times there was, of course, less depth on the surface of alluvial soil, and the well prob. had direct communication with the small stream wh. in the winter

sometimes rises a little lower down the valley. To the SW. of the well, stairs and subterranean passages in the rock were found by Sir Charles Warren, only 70 ft. under the present surface. Perhaps they belonged to the old En-rogel, the water of wh. cd. then be reached by a staircase. One can understand, therefore, why it was spoken of as "a spring," *'ain*: and, with its "living water," it may still be properly called a spring. G. H. DALMAN.

ENROLMENT. In Lk. 2.[1], RV. and AVm., "to be enrolled" is used instead of "to be taxed," to tr. *apographesthai*. It has been discovered that in addition to a general census there were provincial Es. wh. occurred periodically, *e.g.* in Egp. every 14 yrs: Ramsay, *Was Christ born in Bethlehem?* *See* QUIRINIUS.

EN-SHEMESH ("sun spring"), on the border of Judah and Benj., between Adummim and En-rogel (Jo. 15.[7], 18.[17]), prob. *'Ain el-Ḥōḏ*, known as the Apostles' Spring, on the descent to Jericho, just below Bethany. But *see* JERUSALEM.



'AIN EL ḤŌḎ

EN-TAPPUAH ("apple spring"), on the border of Manasseh, E. of Shechem, prob. a spring near *Yasūf* (Conder). *See* TAPPUACH.

EPÆNETUS, a believer saluted (Rm. 16.[5]) as the "firstfruits of Asia," a member of the Rm. Church, wh. seems to have consisted largely of foreigners; or on the supposition that Rm. 16. was really appended to the epistle when it was sent to Ephesus, he wd. be an Ephesian.

EPAPHRAS, a leading Colossian believer, founder of the Church in Colosse (Col. 1.[7]), and probably also of those in Laodicæa and Hierapolis, over wh. he seems to have had charge (Col. 4.[12f.]). He was the bearer of good news to St. Paul during the first imprisonment in Rome (Col. 1.[4, 7f.]), where he also seems to have suffered confinement for the truth (Phm.[23]). St. Paul refers to him by the honourable title of "bond-servant of Jesus Christ," and bears testimony to his char. as "a faithful minister of Christ" (Col. 1.[7], 4.[12]). The name is an abbreviation of Epaphroditus.

EPAPHRODITUS, a member of the Church in Philippi sent to Rm. with gifts for St. Paul (Php. 4.[18]). There, in his devotion to the Apostle, he hazarded his life (Php. 2.[30]), and was sick nigh unto death. How greatly St. Paul esteemed him, and how deep had been his anxiety, may be gathered fm. the fervour of his thanksgiving for the recovery of his "brother and fellow-worker, and fellow-soldier" (Php. 2.[25ff.]). He was the bearer of the epistle to the Philippians.

EPHAH. *See* WEIGHTS AND MEASURES.

EPHES-DAMMIM ("boundary of blood"), between Sochoh and Azekah, where the Phil. were encamped (1 S. 17.[1]). *See* ELAH.

EPHESIANS, THE EPISTLE TO THE. The longest of the Epp. of the first imprisonment.

(1) **Contents.**—It may be divided into two nearly equal portions occupied with thanksgiving and exhortation. (*a*) Thanksgiving: after two vv. of formal exordium the Apostle blesses God for the Gospel as the great unifying principle, by wh. all things were made one in Christ, who is for this exalted above all principality and power. This leads to thanksgiving for believers as "quickened together with Christ," and, changing the metaphor, "built . . . a holy temple in the Lord." In the third chap. the Apostle, on the supposition that his thanksgiving has been well grounded, prays for the believers he is addressing, that they may continue to abound in all grace. (*b*) The hortatory portion begins with urging generally the duty of holy living in order to maintain the unity of the Church wh. is the glory of Christ. Next the believers are warned against special sins; lying, dishonesty, and impurity. Fm. considering sins to be avoided the Apostle directs attention to duties; these he considers under the different domestic relations, wives and husbands, children and parents, servants and masters. Finally he exhorts those to whom he writes "to be strong in the Lord," and for this end to "put on the whole armour of God." He concludes by asking for their prayers, and telling them that Tychicus will inform them of his state. While E. is rich in doctrine it is all subservient to the main objects of thanksgiving and exhortation. Its Christology is esp. prominent. In the Angelology of E. there is a suggestion of a hierarchy, wh. gave rise in later centuries to the works published under the name of Dionysius the Areopagite. There are no greetings of individuals, and no autobiographic notes such as those wh. make the Epp. to the Corinthians so interesting.

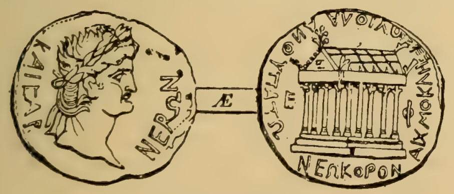
(2) **Authenticity.**—Altho' the vocabulary of E. is different fm. that of Romans, 1 and 2 Cor., and Gal., yet the external evidence is strong and consistent; referred to by Ignatius in the short Gr. recension (Eph. 12), quoted by Polycarp (12), and echoed in Clement of Rome's Epistle to the Corinthians. E. is quoted as Paul's by Irenæus (*adv.*

Hær. v. 2), and Clement of Alexandria (*Strom.* iv. 65; *Pæd*, i. 18). Thereafter testimonies are frequent. Marcion, altho' he called it "to the Laodicæans," ascribed it to Paul. A tradition thus early and unvarying is of great weight.

(3) **Destination and Origin.**—The only voice denying that it was sent to the Church at Ephesus is that of Marcion. Our two oldest MSS., B. and ℵ., omit the words ἐν Ἐφέσῳ; Basil the Great and Jerome appear to have used MSS. wh. had not these words. On the other hand Tertullian and Epiphanius denounce Marcion for calling it, not "to the Ephesians," but "to the Laodicæans." If it were intended for the believers in the Roman province of Asia it wd. naturally be sent first and principally to the Church in the capital city, as at once the largest, most influential, and the one he knew best (*see* EPHESUS).

(4) **Where written.**—There is a practical unanimity in the tradition that E. was written in Rm. As Paul was a prisoner when he wrote E. the choice is limited to his imprisonment in Cæsarea and that in Rm. There is nothing impossible in either hypothesis. But E. seems to have written in the same circumstances as Col., Php., and Phm., therefore indications of time and place wh. apply to one must apply to all. Guided by this, the balance of probability appears to be in favour of Rm. as the place of origin. Fm. this it follows that E. must be dated A.D. 63. It is impossible to fix the order in wh. the Epp. of the first imprisonment were written; E. and Col. and Phm. appear to have been written about the same time.

EPHESUS. Four valleys break westward fm. the main mass of Asia Minor, those of the Caicus, the Hermus, the Cayster, and the Mæander, separated by ridges, like the fingers (Ramsay) of a gigantic hand, wh. reach out to the sea. E. stood in the mouth of the Cayster valley, on a rich plain *c.* three miles fm. the shore, the Cayster being then navigable to the walls. E. was the most important city in the Rm. province of Asia. The great road swept fm. her gates into the eastern uplands; and, as the leading seaport, here the highway of land travel and commerce, joined with those of the sea. Jews early



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settled here, and attained the dignity of citizenship (*Ant.* XIV. x. 11, 19, 25; Ac. 18.[19], 19.[8]). They were protected in the exercise of their religion, and freed fm. military service. The chief glory of E., and a main source of wealth to her people, was the splendid temple of Diana (*see* DIANA), the city boasting the title of "Temple-keeper," or "Temple-warden" (Ac. 19.[35]). It attracted multitudes of



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worshippers, who spent freely of their means; and in the sacred security of the temple itself, was deposited much public and private treasure. Miniatures of the shrine in the precious metals were greatly sought after, as souvenirs or amulets (*see* DEMETRIUS). Secure in the supremacy of their own goddess, the Ephesians seem to have entertained no jealousy of other religious sects, as long as their teaching produced no injurious effects upon their trade and income. They seem to have been peculiarly open to the influence of those who practised the "black arts" (Ac. 19.[11ff.]), cert. magical formulas being known as "Ephesian letters." But while superstitions such as these flourished under the ægis of Diana, the overthrow of the sorcerers wd. cause no anxiety to the temple authorities. The sanctuary was the centre of Asiatic influence, of opposition to enlightenment and progress, as agst. the Greeks, who loved freedom, and sought outlet for their energy and ambition in commercial enterprise.

The strategic value of E. fm. St. Paul's point of view is obvious. By gaining a footing here, he cd. not only attack the rampant heathenism at its very heart: by means of the vast companies of pilgrims, and those whose commercial and other interests brought them to E., he cd. touch practically the whole of the great Asian province. He first visited E. on his second missionary journey, returning fm. Corinth (Ac. 18.[19]). His stay then was short; but he left with the purpose of coming again for a longer period, clearly making it his objective in his third missionary journey. Coming fm. Pisidian Antioch, he settled down to three years' work in E. (Ac. 19.[1, 10], &c.). Apollos and his friends, knowing only the baptism of John (APOLLOS), were more fully instructed, and added to the fellowship of Christians. Then followed a period of great and varied activity, in wh. the foundations of the Ephesian Church were laid. First to the Jews in the synagogue, for three months, he sought to commend the gospel. Finding them obdurate, he secured the lecture hall of the philosopher TYRANNUS, where he met with great success. But privately also, fm. house to house, he prosecuted his mission, until the influence

of his teaching was seen in the public failure of interest in the worship of Diana, manifested in the disinclination to purchase the souvenirs by wh. the craftsmen made their wealth. These then stirred up the crowd agst. Paul and his companions, and rushing to the theatre with vast uproar, things assumed a threatening aspect. Then the "chief officers of Asia" (ASIARCHS), officials of the province, not of the city, having no direct concern with the worship of Diana, befriended Paul; and the wise advice of the secretary of the city, allaying the tumult, averted danger for the time. Then he deemed it expedient to leave the city. On his return fm. Macedonia, going to Jrs., he summoned the elders of E. to meet him at Miletus (Ac. 18., 19., 20.). On Paul's departure Timothy was left in general charge (1 Tm. 1.[3]), prob. with the assistance of John Mark (2 Tm. 4.[9-11]). Later the Apostle John resided in E. The first of the Epp. to the seven churches is addressed to E. (Rv. 1.[11], 2.[1])—the first brilliant on the string of stars. Here, says tradition, were buried John, Timothy, and the Virgin Mary.

The decline of E. was marked by the silting up of the river bed and the harbour with alluvial deposits, wh. she lacked energy to prevent. Cut off thus from the sea, her importance for commerce disappeared, and her glory departed.

The remains of the temple discovered by Mr. Wood in 1870 show the grandeur of the scale on wh. it was constructed. The temple itself measured 343 ft. by 164 ft., and the basement 418 ft. by 239 ft. The theatre, an enormous structure of the usual form, with tiers of stone seats, was capable of holding over 24,000 people.

Lit.: Wood, *Discoveries at Ephesus;* Fergusson, *The Temple of Diana at Ephesus;* Ramsay, *Hist. Geog. of Asia Minor*, by index; *The Letters to the Seven Churches*, 210ff.

EPHOD. The E. was the characteristic garment of the priests (1 S. 22.[18]). The E. of the High Priest was a very elaborate and costly garment. Full and minute directions for its making are given in Ex. 28.[6-12], but fm. the terms employed it is imposs. now to determine its form with certainty. It may have been like a herald's coat—a back and front, united by shoulder-straps, and bound round the body by a girdle (RV. "cunningly woven band"). It was fastened on the shoulders by two brooches of onyx stone, on each of wh. were engraved the names of six of the tribes of Isr. The E. was made "of gold, of blue, and of purple, scarlet, and fine twined linen, the work of the cunning workman." The "robe of the E." (v. 31ff.), over wh. it was worn (29.[5]), was all of blue, with "a hole for the head in the midst thereof." There is no mention of armholes, so prob. it was like the garments described by Doughty (*Arabia Deserta*, i. 375). "Some of these women's smocks are made open sidewise, as it were but a shirt-cloth, through whose midst the head is put, so only hanging fm. the neck." The skirts were ornamented with pomegranates of blue and purple and scarlet, and balls of gold. The breastplate was fastened to the E. by "a lace of blue," through rings of gold attached to each.

The E. worn by the ordinary priests was of simple linen, but prob. similar in shape to the above.

Gideon "set up" (Heb. *yatzēg*) in Ophrah an E. made of gold the present value of wh. wd. be about £3600 (Jg. 8.[26f.]). This, it has been thought, cd. not be an ornamental vestment for a priest: but prob. encased some obj. of idolatrous worship, as the E. did the priest. "All Isr. went a whoring after it." We may, however, suppose it to have been an elaborate piece of golden scale or chain-work, worn by the priest, to whose oracles a factitious value and superstitious reverence attached. The Heb. *yatzēg* means "to establish" (Am. 5.[15]), as well as "to set up." The mention of E. and TERAPHIM as principal objects in a sanctuary (Jg. 17.[5], &c.) points to a distinction between images and E.

At Nob we find that Goliath's sword was placed "behind the E." (1 S. 21.[9]). This prob. refers to the frame or other support on wh. the E. hung when not in use. "The E." there is doubtless that of the High Priest, as distinguished fm. those of the other priests (22.[18]). It was taken by Abiathar when he escaped to David. In it seems to have been the bag containing the sacred lots, URIM and THUMMIM. Wearing the E., the priest was able to give oracular responses (30.[7]). This made the E. so essential a part of the furniture of a shrine.

EPHPHATHA, an Aram. word spoken by our Lord to a deaf and dumb man (Mk. 7.[34]); imp. ithpa'al of *pethah*, "to open." Strictly it ought to be *ethphathah*. The assimilation of the ת to the פ may represent a Galilean pronunciation.

EPHRAIM, 2nd s. of Joseph and Asenath, born in Egp., adopted, along with his br. Manasseh, by Jacob, who preferred the younger to the elder (Gn. 41.[50ff.], 48.[13ff.]). The blessing of Jacob united them in Joseph (49.[22f.]). For the strength of the tribe *see* NUMBERS. A certain prestige attached to E., whence sprang the great leader Joshua (1 Ch. 7.[27]). It never willingly occupied a second place, and was quick to resent a real or fancied slight (Jg. 7.[24], 8.[1], 12.[1ff.]). No objn. was raised to the advancement of Benjamin, a Rachel tribe, by Saul's election to the throne, although the passing of power fm. the hands of the Ephraimite Samuel must have been a wrench to loyalty; but only with a bad grace did E. concede the hegemony to Judah, in the person of David (2 S. 2.[9ff.]). The Ephraimites were ready to stab at Judah by alliance with Absalom (2 S. 15.[13]), and tried to sow discord on the k.'s return (19.[41ff.]). E.'s own ambition, and her envy of Judah, opened an inviting field for the designs of Jeroboam, and when the folly of Rehoboam furnished the occasion, E. was more than ripe for revolt. After the disruption there was no question of E.'s leadership in the northern kdm.; fm. that time "Israel" and "Ephraim" are synonymous terms.

E. and Manasseh appear at first to have occupied

territory in common (Jo. 17.[14ff.]). When the division was made we do not know. In Jo. 16. the boundaries of E. are indicated, but we cannot follow them with certy. The S. corrsps. with the N. border of Benj., running down W'ward fm. Bethel to Beth-horon the lower. It then swept N'ward to the bank of the brook Kanah (*Wâdy Kanah*), along wh. it ran E'ward and turned to the N., skirting the W. edge of the plain of *Mukhneh* (Michmethah) to the neighbourhood of Shechem. It then bent E. and S. past Taanath-shilo (*Ta'ana*) and Janoah (*Yanūn*) to Ataroth, prob. *et Trīme*, on the border of Benj. This included much excellent land, well watered, abounding in corn-fields and vineyards. The prosperous agricultural life in E. is reflected in many prophetic utterances, *e.g.* Is. 28.[1, 4]; Jr. 31.[18]; Ho. 9.[13], 10.[11], &c.

The Forest of E., Heb. *ya'ar E.*, prob. a rocky district with scrub and brushwood = Arb. *wa'r*, where Absalom was overthrown, therefore E. of Jordan, not far fm. Mahanaim, unidentd.

Mount E.—The Heb. *har-E.* must not be trd. with RV. "hill country of E." It is a phrase like the mod. *Jebel Nāblūs*, wh. does not mean "hill country of N.," but that part of the mountain wh. is subj. to Nablūs. So Mt. E. is just that part of the mountain wh. fell to the lot of E.

EPHRAIM. (1) An unidentd. city, near wh. was Baal Hazor—*Tell 'Asūr* (2 S. 13.[23]), prob. = the E. of *OEJ.*, 20 Rm. miles N. of Jrs., near *Sinjil* and *el-Lubbān*. Fm. it the district "Apherima in Samaria" may have been named (1 M. 11.[34]; *Ant.* XIII. iv. 9). (2) The place near the wilderness, whither Jesus withdrew (Jn. 11.[54]). Jerome (*OEJ. s.v.* "Afra") mentions a vill. "Efrem" five Rm. miles E. of Bethel, perhaps the same named by Josephus with Bethel (*BJ.* IV. ix. 9). This prob. corrspds. with mod. *eṭ-Ṭaiyibeh*, an anct. site four miles NE. of *Beitīn*.

EPHRATAH, RV. EPHRATHAH. Taking Ps. 132.[6] with 1 Ch. 2.[50], it wd. appear that E. is the name of a district, not of a city, the extent of wh. may be roughly estimated fm. the three cities within it; Kirjath-jearim, Bethlehem, and Beth Gader. **Ephrath.**—(1) Said to be the anct. name of Bethlehem (Gn. 35.[16]; Ru. 4.[11], &c.); fm. this the above district may have been named. (2) Caleb's second w. (1 Ch. 2.[19]).

EPHRON (2 Ch. 13.[19], AV. "Ephrain"). (1) A town taken by Abijah along with Bethel and Jeshana: prob. = EPHRAIM 2. (2) A mountain on the border of Judah and Benj. between Nephtoah and Kirjath-jearim (Jo. 15.[9]): prob. the ridge W. of Bethlehem. (3) A Hittite fm. whom Abraham bought the land with the cave of Machpelah.

EPICUREAN, a follower of Epicurus; the E. taught that tranquil pleasure was the Supreme Good: that though there were gods they took no care of men. When Paul encountered the E. they had become mere materialists (Ac. 17.[18]). The word survives in the speech of mod. Palestinian Jews in the form of *Epikoris*, a term of opprobrium applied to apostates fm. the ancestral faith.

ERASTUS. (1) Chamberlain (RV. "treasurer") of the city of Corinth (Rm. 16.[23]); *see* CHAMBERLAIN. (2) A friend and travelling companion of Paul and Timothy (Ac. 19.[22]; 2 Tm. 4.[20]).

ERECH, one of the four cities that formed the beginning of Nimrod's kdm. (Gn. 10.[10]). It is the *Uruk* of the inscrs., the Arb. *Warka*, a great and important ruin to the SE. of Bab., on the left bank of the Euphrates. The site measures about six miles in circumference. Extensive excavations have cast light chiefly on the later hist. of the city, but inscrs. prove it to have been made the capital of Bab. *c.* 4000 B.C. (Rogers, *History of Bab. and Asyr.* i. 354f.). Here Ishtar was worshipped. The city is frequently mentioned in the Lit. of Bab. and Asyr.



ESAR HADDON

ESAR-HADDON (*Asshur-aḥ-iddina*, "Asshur has given a brother"), s. and successor of Sennacherib, k. of Asyr. E. was conducting a war in Ararat when his fr. was murdered by his brs. (2 K. 19.[37]; Is. 37.[38]). He met and defeated the parricides with the army of Ararat, where they had taken refuge, near Malatiyeh, and was hailed by the victors as k. of Asyr. He rebuilt the ruined Bab., wh. then ranked with Nineveh as a royal residence. For this restoration Manasseh, k. of Judah, along with other subject monarchs in the W., provided wood and stone; and hither, accdg. to the chronicler (2 Ch. 33.[11]), he was carried captive.

As a ruler E. was prudent and humane, as a soldier he was sagacious and skilful. His enemies in the N. were

decisively subdued. SIDON he took and destroyed, settling in the country colonists fm. Elam and Bab. (Ez. 4.[2]). After a successful campaign to reduce certain tribes in Arabia, he subdued Egp., Taharka the k. taking refuge in Ethiopia. Two years later, while on the way to quell a rebellion in Egp., he was taken ill and died, having reigned thirteen yrs. Under him, with the conquest of Egp., the Asyr. empire attained its greatest power.

ESAU, the elder twin br. of Jacob, with whom rivalry began before their birth (Gn. 25.[22, 26]). His name, "rough," was given fm. his appearance, "all over like an hairy garment." E. grew up strong of frame and fond of the chase. He was his fr.'s favourite, while Jacob, a quiet lad about the tents, was his mr.'s care. To the weary huntsman returning fm. the hills, ready to perish with hunger, the prerogatives of the first-born, including social and religious headship of the family, besides, in this case, the inheritance of the promise, did not seem of great value, and he fell into the snare laid for him by his crafty br., selling, in his extremity, his birthright for a dish of cooked lentils. Fm. the colour of the food he is said to have been called "Edom," red. The name, as applied to the land occupied by his descendants, prob. came fm. the red hue of the prevailing rocks (EDOM). E.'s hope of securing his fr.'s blessing was frustrated by the artifice of Rebekah and Jacob's skill in deception (Gn. 27.). Rebekah, hearing of E.'s anger and purpose of revenge, got Jacob sent to her own kindred, under pretext of seeking a w. (*see* JACOB). E. married, at the age of 40, two Hittite w.'s (Gn. 26.[34]). In the hope of pleasing his parents he married also Mahalath, his cousin (Gn. 28.[9]). During Jacob's absence E. gained a position of wealth and influence in Mt. Seir, henceforth associated with his descendants. Poss. no longer caring for revenge, or mollified by the rich gifts of his br., he welcomed him back with great cordiality, and returned to his adopted home (Gn. 32., 33.[1-16]). The brs. met again at the burial of their fr. (35.[29]). Thereafter they parted amicably, E. taking with him to Mt. Seir the share of his fr.'s property that fell to him (36.[6ff.]). Perhaps "worldly-minded" best expresses the meaning of *bebēlos*, applied to E. (He. 12.[16]). The memory of E. was cordially detested among the later Jews, who thought no crime too black to be laid to his charge. *See* JACOB.

ESCHATOLOGY. In treating of this subj. we must be on our guard agst. the tendency to build conclusions upon single texts, or to ask fm. the N.T. detailed information about the future world. Everything about that world necessary for consolation is to be found in the NT., but nothing that ministers to curiosity. Further, it is not always easy to determine for how much of his teaching an apostle wd. have claimed authority. How far did NT. writers simply use the fig. lang. of their time ? may there not be more than one eschatological scheme in Scrip. ? has the teaching of Jesus on the subj. been modified by His reporters ?—these are some of the more difficult problems confronting the mod. student. In short, there is no department of theology where we are more urgently called to maintain a wise agnosticism as to all unessential details on the one hand, and on the other unflinching assurance as to the central fact.

We shall take three natural divisions : (1) The Return of Christ ; (2) Resurrection and Immortality ; (3) Judgment and its Issues.

(1) **The Return of Christ.**—Our Lord, we may reasonably hold, spoke of His own return in the lang. of His age ; ignoring, however, the national limitations wh. the Jewish mind had bound up with its eschatology, as well as all inquisitive calculations of day and hour. But of the fact that He will come again in glory Jesus was sure ; it is indeed upon its certainty and its suddenness that He chiefly dwells. Again and again He warns the disciples agst. being unprepared. Did He regard the end as very near ? Some features of His teaching, like the parable of the Mustard Seed, representing the kdm. as subj. to the law of growth, make that improbable, and in general it is unlike Jesus to be much concerned with times and seasons. He seems rather desirous of so forearming and forewarning His followers as that they shd. not grow dejected or confused if the Parousia were long delayed. Not exact prediction, but sptl. truth, is His chief aim ; and fm. this point of view the elusive atmosphere wh. surrounds many of His refcs. to the end is quite intelligible. His own return in glory, then, as an event of absolute certainty but incalculable suddenness—this forms the core of the eschatology of Jesus. There is a remarkable kinship of ideas, suggestive of dependence on the part of the apostle, between the eschatology of Jesus and that of St. Paul. Like other Christians, the apostle felt that the exaltation of Christ could not be the last chapter in the story. Some day the growth of the kdm. would be complete, and the Lord wd. come again to vindicate His universal power. But he rarely paints a picture of the Lord's return. When he does, the minor details vary. The one thing needful—that we shall be for ever with the Lord—is insisted on ; everything else is left in obscurity. To begin with, St. Paul expected the Parousia in his own, or at all events his readers' lifetime. Though he wd. not have affirmed it dogmatically, this is clear from 1 Thess. In 2 Cor., however, a presentiment crosses his mind that his life will have ended before Christ comes. And in Php. there is a striking juxtaposition of the two modes of feeling ; while in 1.[23]—"I have a desire to depart and be with Christ, for it is very far better" —both the certainty and the desire of surviving have disappeared. Yet to the last St. Paul held that the end of the world was not far distant. He does not profess, any more than Jesus Himself, to know

the day or hour. And in general we may say that the nearness of the Second Advent is a variable, and, so to speak, a detachable element in his forecast. St. John, on the other hand, dwells not so much on the fact that Christ will come again on the clouds of heaven, as on the experimental certainty given to every believer that He has come already, and is with His people always as an unseen presence. The only other point wh. we need mark is the allusion in Rv. 20.$^{4-8}$ to a millennial kdm.; a period, that is, in wh. Christ will reign in bodily presence upon earth for a thousand yrs. Before this period the writer of the bk. places a resurrection of saints; at its close occur the general resurrection and the Last Judgment. The only general principle wh. casts real light on such a passage is the principle that all numbers of the kind have a symbolic, rather than an arithmetical significance. As the late Prof. Milligan has put it: "The thousand yrs. mentioned in this passage express no period of time. . . . They embody an idea; and that idea, whether applied to the subjugation of Satan or to the triumph of the saints, is the idea of completeness or perfection. Satan is bound for a thousand yrs.; that is, he is completely bound. The saints reign for a thousand yrs.; that is, they are introduced into a state of perfect and glorious victory."

There is that in the Christian mind, incontestably, wh. kindles at once to the promise of Jesus that He will come again. The faith evoked by His Person dares to believe that He will one day strike finally into hist., bringing salvation to its climax. The Church, coping with evil in her anguish, knows that triumph can never be the result of a merely nat. process of evolution. There must be a supernatural interposition on God's part. All the conditions of our being must be transformed, and hist. conducted to its close. Hence the Christian hope of the Second Advent is only, at bottom, one aspect of faith in the exalted Lord, for wh. His return is not an event within the present order, but the end of it. Only so is the goal reached for wh. God made the world; only so is the moral significance of all things revealed unmistakably. *Christus Creator* is also *Christus Consummator*. He must reign, till He have put all enemies under His feet.

(2) **Resurrection and Immortality.**—The doctrine of a resurrection originated with the OT. prophets, first in relation to the nation as a whole, and later to the individual. The idea that individuals wd. rise again first entered into OT. eschatology when religious persecution produced martyrs; as it has been put, "those who died fighting God's battle must not be robbed, when it came, of the joy of victory." In this whole region, the fundamental thought is that of fellowship with God. It constitutes an indissoluble bond, wh. death cannot break. What OT. believers are concerned with is not the mere existence of the spt. beyond death, wh. indeed was never doubted; it was rather life with God and in the light of His face. Hence faith in immortality, when it came to clear consciousness of itself, did so as a corollary or aspect of faith in God.

Here, then, is the bridge leading to NT. doctrine. We see this strikingly in Christ's interview with the Sadducees (Mw. 22.$^{23ff.}$), and in that piercing word with wh. He concludes His answer to their paltry puzzle: "God is not the God of the dead, but of the living." In other words, the man to whom God has once given His fellowship possesses and is possessed by Him for ever. When once we have known Him as being to us all that the name God means, we know that immortality is involved in that. It is on this basis that NT. faith in the resurrection is built. It is, indeed, a pre-supposition of belief in the resurrection of Christ Himself, as is shown by St. Peter's words: "God raised up Jesus, having loosed the pains of death, *because it was not possible that He shd. be holden of it.*" In view of the faithfulness of God it was not possible that one like Jesus shd. be relinquished to the grave, and see corruption.

The teaching of Jesus, as reported in the first three Gospels, appears to presuppose a gen. resurrection. The delineation of the Last Judgment, in Mw. 25., in wh. "all nations" are gathered before the Son of Man, is indeed unintelligible save as implying the resurrection of all. In the Fourth Gospel, however, the resurrection of the believer is treated as a part of the bestowment of eternal life; its necessary pre-condition is his sptl. revival, and Jesus represents Himself as having a personal share in effecting it. "No man," He says, "can come unto Me except the Father draw him, and I will raise him up at the last day." This makes it difficult to explain the resurrection of the unbeliever, since in his case the pre-condition just named is lacking. But the difficulty is really owing to the fact that the prime concern of faith, its deepest interest, has to do with the resurrection *of life*, and, under this impulse, lang. is often used as if there were no other. Scrip. tends, in short, to bind up resurrection with a true relationship to God.

At the centre of St. Paul's eschatology stood the resurrection of Jesus Christ, as its reality broke upon him with tremendous force on the way to Damascus. Ever afterwards the unseen world was interpreted by him in terms of that all-transforming vision. Christ is the first-fruits of them that sleep; not only so, the resurrection body they are to wear will be like His glorious body. The apostle does not seem to have felt the difficulties which have troubled many as to the ident. of the present with the future body. The sptl. organism we receive will be perfectly fitted for the new life and the new environment; but it has nothing to do with the present material body. "That wh. thou sowest, thou sowest not the body

that shall be, but a bare grain" (1 Cor. 15.[37]). Like other Scrip. writers, St. Paul deals with the point solely as it concerns believers. He answers difficulties wh. had been felt by Christians about their own destiny, but he does not theorise at large.

Little is said in the NT. regarding the Intermediate State. No vital religious interest seems to have been attached to the subject. Our Lord's words to the thief on the cross plainly state that after death the penitent wd. be with Him, *i.e.* with God. Further, the NT. use of "sleep" to denote death need not imply that after death there comes a space of unconsciousness, for "a sleeping man does not cease to know himself to be, as dreams sufficiently show us"; but it does imply other ideas, such as repose, continuous existence, and the certainty of waking. Generally, it may be said that apostolic faith overleaps everything between death and resurrection, and hastens on to the goal of reunion with Christ. "Whether we live or die, we are the Lord's." It may be noted further, that in all the Pauline literature there is not a single allusion to the intermediate state of unbelievers. Faith has no interest in expatiating on such a theme.

It is worth noticing that no formal demonstration of immortality is offered by the NT. The tone of the apostles is that of men who by faith *know* that in Christ they are immortal, and feel no need to buttress an intuitive certainty by logic. Christ was to them a test case; in His experience was exhibited, once for all, the principle on wh. God will go in robbing the grave of its power. There is that in God wh. is stronger than death; it evokes a cert. expectation in the Christian mind; and in the end that expectation will be translated into fact. With what seems the infallibility of common-sense, the NT. represents the future life as life in a body. But it is meaningless to say that that body will be ident. with our present body; some far better thing is promised us, and the NT. enunciates an infinitely more inspiring truth when it declares: "He shall change the body of our humiliation, that it may be like unto the body of His glory."

At this point we may refer to the question of Future Probation; probation, that is, between death and judgment. This is the view that no one will perish who has not had a real opportunity of appropriating the redemption wh. is in Christ; all men are to be brought face to face with Christ, in order that they may deliberately accept or reject Him; and if this has not taken place in this life, it will take place in the next. It is probable that those who hold this theory will always do so not so much upon grounds of Scrip.—for its points of attachment with the NT. are few—as because of their gen. view of the Gospel. We are certainly not encouraged by the NT. to say dogmatically that probation in every case is limited to time. We dare not assert that men to whom Christ has never been worthily presented may not take with them into the unseen such tendencies of char. as, uniting with the effect of Christ's immediate presence, and the consequent revelation of the immeasurable evil of sin, may lead to a change of heart. But neither may we assert that it must be so. And it is a fair question whether, if there be probation for any, there must not be probation for absolutely all. In any case, nothing cd. be more unlike the NT. than a way of thinking upon this subject wh. minimises the importance of moral decisions taken in this world. To throw the emphasis upon the possible opportunities of the future life, is to strike a blow at the ethical solemnity and nobleness of the present.

(3) **Judgment and its Issues.**—In the teaching of Jesus there occur several allusions to coming judgment. Indeed, "the sternest and most inexorable lang. wh. the NT. contains on this awful subj. is to be found in our Lord's own lips." In proof of this assertion refce. may be made to the passage in the Sermon on the Mount regarding those who claim to have prophesied in Christ's name (Mw. 7.[21-23]), and the picture of the last tribunal in Mw. 25. In the latter passage the apocalyptic scenery is at a minimum. It is an ethical judgment that is portrayed; the object is the moral conduct of persons; the principles applied by the judge are sptl. It is a more difficult question who are the subjects of judgment. Are they all mankind, or Christians, or the heathen? The third of these possible views has, on the whole, most in its favour. St. Paul's dependence on the tradition of our Lord's words is again clear in his belief that the judge, in the final scene, will be Christ Himself. Similarly, the issues on wh. he dwells are always ethical. All men, including believers, will be judged; the fire shall try every man's work; but also it will be part of Christ's righteous judgment—that is, of His fidelity to His word—to bestow the reward promised for obedient service. Scrip., however, gives no support to the common notion that the reward will be equal in every case. Nothing is clearer fm. Jesus' parables of the Talents and the Pounds than that each will be assigned that place and that portion for wh. capacities developed on earth have fitted him.

In regard to those who are not in Christ, three views of the issues of judgment have been held. (*a*) *Universal Restoration.*—No one can possibly contend that the gen. drift of the NT. is in favour of this theory. The utmost that can be pleaded is that the Christian hope is occasionally stated in terms so ample as to sugg. the ultimate salvation of all men. So, for example, Rm. 11.[32], "God hath shut up all unto disobedience, that He mt. have mercy upon all"; or 1 Cor. 15.[28], "that God may be all in all." But a more precise exegesis shows these verses to be irrelevant to our problem. More support, unquestionably, not of a logical but of a sptl. kind, may be found in some great OT. texts, such as "He retaineth not His anger for ever, because He delighteth in mercy." On the other hand, a verse like 1 Cor. 1.[18], "The preaching of the cross is to them that perish foolishness," cannot be evaded. Hence the dogmatic assertion of universal restoration can only be described as a departure fm. NT. relg. The real difficulties of the theory have nothing to do with God's mercy; they have to do with man's freedom. (*b*) *Conditional Immortality.*—This is the view that man is not immortal by nature, but only receives the gift of immortality through union with Jesus Christ. When it becomes impossible to separate a man fm. his sin, when he and evil are one, nothing remains but that the evil shd. be annihi-

lated. The doctrine of man's nat. immortality, on the other hand, was no part of the original message, and was introduced in the second or third century. The value of this theory lies in its conviction that *life*, accdg. to the only sense in wh. a Christian feels it worth while to use the word, is life *in Christ.* Nor does it necessarily involve the denial of future punishment, but merely of eternal future punishment. What it maintains is that God will not to all eternity tolerate a dead limb in a universe wh. He has redeemed. At some time in the future, He fm. whom life has come will withdraw the gift of life fm. the invincibly wicked. (*c*) *Everlasting Punishment.*—The strength of this theory resides in its firm grasp of the persistence of moral char. And to be fair, it must be remembered that its advocates wd. emphasise the fact that the doom of the impenitent is self-chosen. Nothing that God may do, whether in this life, or, if that be conceivable, in the next, can impair man's liberty to choose; for ever and ever he is free, and master of his fate. Moreover, punishment is to be distinguished fm. torture. In conclusion, it may be said that on NT. ground we have to choose between the last two of the views just described. There is a severance of the good fm. the evil, and it is final. There is an eternal life, and an eternal death as its antithesis; but over the precise nat. of final destruction a veil is drawn. In any case, if we desire to gain and keep the NT. perspective, we shall fix our minds, as we look forward, not on the doom of the lost, but on the glory reserved for those who are Christ's at His coming.

H. R. MACKINTOSH.

ESDRAELON. *See* JEZREEL.

ESHCOL. (1) One of the Amorite chiefs who joined Abraham in pursuit of Chedorlaomer (Gn. 14.[13], &c.). (2) **Vale of E.**, "Vale of grape clusters" (Nu. 13.[23], &c.). The name prob. lingers in *Beit Iskāhel*, *c.* three miles NW. of Hebron. The grapes of this district are still greatly esteemed.

ESHTAOL, a town in the Shephelah, on the border of Judah and Dan (Jo. 15.[33], 19.[41]), near Zorah, between wh. and E. lay Mahaneh-Dan, the home and burying-place of Samson. It is prob. the mod. *Ashūa'*, *c.* 1½ miles E. of Zorah—*Sar'ah.*

ESHTEMOA, a priestly city (Jo. 21.[14]; 1 Ch. 6.[57]), in the mountain of Judah (Jo. 15.[50]) wh. is associated with the Calebites (1 Ch. 4.[19]); favourable to David (1 S. 30.[28]) = *es Semū'a*, a vill. with many ruins fm. Byzantine and Crusading times, nine miles S. of Hebron.

ESTHER, THE BOOK OF. The last of the five *Megillōth*, "Rolls," the others being Ruth, Ecclesiastes, Song of Solomon, and Lamentations. It was read at the Feast of Purim, and is an explanation of the institution of that feast.

(1) **Contents.**—The Persian k. Ahasuerus makes a feast in Susa, during the course of wh. he quarrels with and divorces his queen, Vashti. After some yrs. he desires to put some one in the place of Vashti. A Jewish maiden named Hadassah, who had been brought up by her cousin Mordecai, is, possibly by the connivance of Mordecai, introduced into the seraglio, with the result that she becomes queen. A new name is given to her, and prob. a fictitious parentage devised for her, in order to hide her Jewish origin. Her cousin is able to communicate with her; he makes use of this facility to inform her of a conspiracy agst. Ahasuerus, wh. is thus frustrated. Meantime Haman, the newly appointed vizier, has taken umbrage at Mordecai, and determines on his act. to destroy the whole Jewish nation. Having secured the decree fm. the monarch, he waits but the auspicious day for realising his design; so he has "lots" (*purim*) cast before him; the lot indicates the 13th day of the 12th month. Mordecai informs E. of the disaster impending over her nation. By her influence over her husband she secures the destruction of Haman, the enemy of her people; by gaining them the right of self-defence she delivers her kinsfolk fm. threatened annihilation.

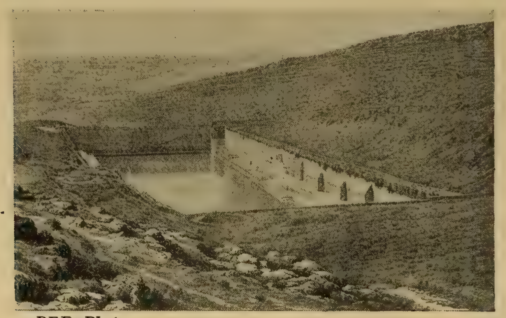
(2) **Language.**—In grammar and vocabulary it is late, very like the style of Nehemiah and Ezra.

(3) **Date.**—Prob. the later yrs. of the Persian rule.

(4) **Historicity.**—If E. were a romance it wd. not detract fm. its inspiration, but it wd. certainly make a diffc. in interpretation. The main arguments agst. the historicity of E. are disagreements with Herodotus; but the accuracy of the "father of history" is not now unquestioned. The identity of Ahasuerus is a crucial question; the choice is restricted to Darius, Xerxes, or Artaxerxes. The first and last are excluded by dates and char. The char. of Xerxes suits, and also very strikingly the dates. In his third yr., when X. makes the feast of chap. 1., he has just returned fm. the reconquest of Egp., and is beginning his preparations for invading Greece. In his seventh, when Esther is introduced into the harem, he has not long returned fm. that disastrous expedition. In several other points there is an accuracy in regard to the habits and constitution of the Persian court wh. is unlike the Jew; at the same time there are symptoms that Jewish megalomania has influenced a later editor. That E. may be Amestris is not so impossible as some maintain. A Gr. historian relating the story of E. fm. Persian sources wd. represent her as rivalling Amestris in cruelty; and, as we have said above, an ancestry cd. easily be provided.

(5) **Canonicity.**—The fact that the name of God does not occur, and that fasting is the only religious exercise mentioned, afforded reason of debate among the Rabbins; it led them to remedy the defect by discovering acrostics of the sacred name.

The Alexandrian Jews inserted passages in wh. the Divine Name is frequent, dreams by wh. God makes known the future, and prayers for help. No book has had more influence on the Jews than the



PEF. Photo
POOLS OF SOLOMON: LOWEST POOL. *See* ETAM.

"Megillah."* At times, to mark escape fm. disaster wh. threatened the nation, a new "Megillah" has been composed, *e.g.* in Egp. in 1524 (*see Jewish Quarterly*, Jan. 1896, pp. 274–288). The theory of Jensen, that E. records the triumph of the Bab. relg. in Elam; that E. and Mordecai are Istar and Marduk, and Haman and Vashti are Elamite deities, has only the accidental resemblance of names in its favour.

ETAM. (1) A town in Judah, fortified by Rehoboam (2 Ch. 11.[6]), named with Bethlehem and Tekoa (*cp.* LXX, Jo. 15.[59]; *Ant.* VIII. vii. 3). The name is found in *'Ain 'Atān*, at the "Pools of Solomon," three great reservoirs in the valley E. of the Hebron road, two miles SW. of Bethlehem, connected with Jrs. by Pilate's aqueduct. The powerful spring in the heart of the hill is identd. with the "sealed fountain" (SS. 4.[12]). (2) A town in Simeon, prob. = *'Aitūn*, NW. of Beersheba. (3) The rock E. (Jg. 15.[8]), in the cleft of wh. Samson dwelt; unidentd.

ETHAM. A station of the Isr. on the edge of the wilderness of Etham, W. of Shur (Ex. 13.[20]; Nu. 33.[6, 8]). The name answers to the Egyptian *ḥetem*, "fortress." E. may have been the fortress at the eastern end of the Egpn. frontier defences, wh. stretched across the isthmus of Suez.

ETHAN. (1) A wise man whom Solomon excelled (1 K. 4.[31]), to whom the title ascribes Ps. 89.; s. of Ezrah = Zerah (1 Ch. 2.[6]). (2) A descendant of Gershon (1 Ch. 6.[42]). (3) A Merarite Levite, who gave his name to a guild of musicians (1 Ch. 6.[44], &c.).

ETHANIM. *See* YEAR.

ETHBAAL, k. of Tyre, *c.* B.C. 885–854, fr. of Jezebel (1 K. 16.[31]), said by Menander to have been a priest of Astarte, who gained the throne by the murder of his predecessor (Jos. *Contra Ap.* i. 18; "Ithobalos").

* "The Megillah" applied specially to the Bk. of Esther.

ETHIOPIA, ETHIOPIANS. (1) **Name and Country**.—The Heb. Cush is trd. in the LXX by the Gr. Æthiopia. The Gr. name is of doubtful origin, some deriving it fm. the Gr. *aithops*, meaning red, but it is doubtful if we have not a native or perhaps an Egpn. name carried over and given a Gr. dress. The land Ethiopia or Cush was situated in the valley of the Nile S. of the first cataract and extending towards the Upper Nile on the W. and the Red Sea and Arabian Gulf on the E. The Gr. term Ethiopia, however, seems to have been vaguely applied to the land S. of Egp., while Cush was restricted to land of the Nile valley. About B.C. 1500 this territory, wh. at a later date came to be called Nubia, was divided into northern and southern provinces, the former called *Wawat*, the latter *Kos*, the Heb. Cush, wh. came to be applied to the whole territory.

(2) **History**.—Ethiopia or Cush during the centuries underwent many political changes, being at one time an independent kdm., and again a dependency of Egp. It was repeatedly invaded by Egpn. ks., and during the earlier dynasties was placed under an Egpn. deputy resident at Naputa. At a later date Ethiopia became an independent kdm. with Meröe as its capital. It was ruled over by ks. who seem to have been little more than the creatures of a priestly aristocracy, while the queen mother exerted an important influence, and several queens of Ethiopia are mentioned. At the time of Isaiah



EUNUCH: ASSYRIAN. (*See* p. 179.)

we find Cush regarded as a first-rate power (*cp.* Is. 7.[18]), and practically identd. with Egp. (Is. 20.[4f.]). In the yr. B.C. 24, Candace, a queen of Ethiopia, invaded Egp., wh. led to the destruction of the

capital by the Rm. general Petronius. The refce. in Acts 8.[27] to the eunuch of Candace shows that the kdm. survived this defeat. In the Christian era the name Nubæ or Nobades was given to the tribes of the Nile, and a Christian Nobadian kdm. existed till late in the Middle Ages.

The people of Cush seem to have been a mixed race, consisting for the most part of negroes, among whom reddish brown, probably Hamitic, tribes were mingled.

W. F. Boyd.

The Ethiopic Canon, as shown by the Bible of the Abyssinian churches, is more extensive than even that of Alexandria. A large number of the pseudepigrapha, the existence of wh. had been known previously only by references in the Fathers, are in it. But all the received bks. are translated fm. the Gr. The Ethiopic VV. are of value chiefly as helping to fix the text of LXX.

ETHNARCH. *See* Governor.

EUNICE, a Jewess (Ac. 16.[1]), mr. of Timothy, dr. of Lois; married a Gr. St. Paul mentions her "unfeigned faith" (2 Tm. 1.[5]).

EUNUCH (Heb. *sarīs*). Eunuchs were usual adjuncts to an Eastern court, and so are frequently depicted on the slabs of Nineveh. E. were not allowed to enter the congregation of the Lord (Dt. 23.[1]). Frequently E. was used of "court official," as of Potiphar (Gn. 39.[1]), who is called *sarīs*. Eunuchs often wielded great influence in high places (Rawlinson, *Anct. Mon.* iv. 175). In the anct. world they were renowned for their fidelity (Herod viii. 105; Xenophon, *Cyr.* vii. 5, 60[ff.]). They were common in Pal. at the time of Christ (*Ant.* XVI. viii. 1; Mw. 19.[12]).

EUODIAS, a female member of the Church of Philippi, at variance with Syntyche (Php. 4.[2]), prob. owing to different views in matters of relg.

EUPHRATES (Heb. *phrat*, in Sumerian *pura*, "the water," hence Bab. *purat*, and Old Persian *Uphrat*), the principal river of SW. Asia. In OT. usually "the river," as in Ex. 23.[31]; Dt. 11.[24]; 1 K. 4.[24]. The E. rises in Armenia; after flowing SW. it finds its way through the Taurus, and turns to the SE. After a course of 500 miles it is joined by the Tigris at Kurna, and, as *Shaṭṭ-el-'Arab*, falls into the Persian Gulf. It is one of the four rivers of Paradise (Gn. 2.[14]). One famous ford in anct. times was at Carchemish—mod. *Jerabis*. For irrigation the water of the E. was conducted in canals all over the Babylonian plains. In former times the two rivers entered the Persian Gulf apart; but the gathering silt has pushed back the seashore and drawn them into one channel.



Crossing the Euphrates

EUROCLYDON. The exact form of the name has been much canvassed; that now generally adopted—*cp. WH.* and RV.—is Euraquilo, wh. prob. means ENE. Judging by the course taken by the drifting ship, this is the direction whence the tempestuous (lit. "typhonic") wind must have blown (Ac. 27.[14]). This is quite in harmony with mod. experience in the Levant.

EUTYCHUS, a youth of Troas, who, overcome by sleep during a long speech by Paul, fell fm. a window seat in an upper room, and, being taken up dead, was restored to life by the apostle (Ac. 20.[7ff.]).

EVANGELIST, lit. " proclaimer of good news." In the list (Eph. 4.[11]) of those whom God has given to perform special functions in the Church, the E. comes after the Apostle and Prophet, and before the Pastor and Teacher. In the case of Philip, who is called " the E." (Ac. 21.[8]), we have one who was set apart for other work (Ac. 7.[3f.]), who afterwards went fm. place to place, spreading the " good news " of the coming of the Messiah (Ac. 8.[5], &c.), finally settling at Cæsarea, where prob. he still carried on the same work. The higher functions did not exclude that of the E., since both Apostles and Prophets were also bringers of the good news. But the Apostles were possessed of special authority, and the E. cd. not, like them, bestow the Holy Ghost (8.[14ff.]), nor did he enjoy the special inspiration of the Prophet. He simply communicated the good news to those who had not heard it. He was not a Pastor with oversight of a particular flock, nor a Teacher whose business it was to instruct the saints. Timothy, in addition to the charge entrusted to him, cd. also do the work of an E. (1 Tm. 4.[5]).

The name is not found as the title of a distinct official in sub-apostolic times. As the life, works, death, and resurrection of Jesus Christ, embodied in the four Gospels, came to mean "the Evangel" *par excellence*, the name E. was applied to the writers, and this use has been common since the time of Œcumenius and Chrysostom.

EVE (Heb. *ḥawwāh*, " life "), w. of ADAM, fm. whose side she was taken ; deceived by the serpent, she led Adam into transgression.

EVIL-MERODACH (Bab. Amil-Marduk), s. and successor of NEBUCHADNEZZAR. In the yr. of his accession he released Jehoiachin, k. of Judah, and assigned him a portion fm. the k.'s table (2 K. 25.[27]). After a reign of two yrs. E. was assassinated by NERGAL-SHAREZER, his br.-in-law.

EXCELLENT. *Kratistos* is a title of respect used four times (Lk. 1.[3] ; Ac. 23.[26], 24.[3], 26.[25]). In the first two cases AV. trs. " most excellent," in the others " most noble " ; RV. uniformly " most excellent." In the last three instances it is cert. used as an official title, in addressing the Rm. governors, Felix and Festus. The presumption is that, although it cannot be proved, Theophilus was a man of high rank.

EXODUS, BOOK OF. This name was given to the bk. by the Gr. translators with refce. to the outstanding event it records, the " Departure " of the children of Isr. fm. Egp. In the Heb. canon it is simply denoted by the opening words, " These are the names," or more briefly, " Names," and Jewish writers, when they wish to indicate more precisely its contents, call it " Damages," fm. the legalistic aspect of the latter part of the bk. Although in a manner complete in itself, it is closely related to Genesis and to the succeeding bks. of the Pentateuch of wh. it forms a constituent part. The Bk. of Genesis exhibits the gradual elimination and expansion of a chosen family, wh., as the bk. closes, goes down to Egp. E. shows how this people grew into a nation, and was prepared to enter upon an independent national life. The bk. divides itself natly. into two parts : the first, chaps. 1.–15.[21], tracing the growth and preparation of the people, and their deliverance fm. Egyptian bondage ; and the second, chaps. 15.[22]–40., the consolidation of the people with a civil constitution and regulated worship. In the first part we are told how the Isrs. were oppressed in Egp., and how they multiplied in spite of the measures taken to reduce them. We have the birth and upbringing of Moses, his flight, and his call to be the leader of his people ; the prolonged struggle for liberty, marked by the plagues, and culminating in the death of the first-born of the Egyptians and the institution of the Passover; the hasty departure and the march to the Red Sea ; the destruction of the Egyptian host and the Israelites' triumphal song of deliverance. In the second part are related various incidents on the march to Sinai, where in awful majesty God gives the Law, and the Covenant is ratified as the basis of the nation's constitution. Directions are given for the making of the Tabernacle and the consecration of the priests, followed by the episode of the golden calf, and the renewal of the broken Tables. The construction and erection of the Tabernacle are described, on wh. the cloud of glory descends to symbolise the Divine presence, and to guide the people on their future journeys. There are thus two literary elements in the bk., narrative and legislative ; but these are not kept absolutely distinct, for there runs a thread of nar. through the legislative portion, and the institution and regulations of the Passover, for example, come in the middle of the nar. of the deliverance. Moreover, though there is a general progression in the nar., things are not always related in their strict historical order. Thus, in 12.[17], in the institution of the Passover, before the Exodus had taken place, we read : " for in this selfsame day have I brought your hosts out of the land of Egp." ; and in 16.[34], before there is any mention of the Tabernacle and the Ark of Testimony, it is said that Aaron laid up a pot of manna before the Testimony to be kept. The following verse adds that " the children of Isr. did eat manna forty yrs., until they came to a land inhabited." These are clear indications that the bk., in its present form, is later than the events wh. it records ; and it is the task of criticism to determine, if poss., the time and manner of its composition. Now, seeing that E. forms a constituent part of the Pnt., and exhibits literary features found in other parts of that composite work, mod. critics recognise in it the various " sources " and " redactions " through wh., by a gradual process, the whole PENTATEUCH came into its final form. Thus the older historical sources J. and E., wh. in many places

are so closely blended as to be separately indistinguishable, are found in the nar. parts of the bk., while the portions wh. describe the Tabernacle are all assigned to the late priestly writer, P. Besides these, however, there are recognised the additions of redactors before or at the time of the fusion of J. and E., and also additions by a Deuteronomic reviser after JE. had been combined and before the final addition of P. These conclusions are arrived at by critical processes wh. the ordinary reader finds himself not very able to follow, and at not a few points of wh. he will be disposed to make objection. For example, seeing that Moses is so prominent in the bk., and by universal consent was the chief instrument in giving the nation a civil and religious constitution, and that it is distinctly stated that he wrote certain things (17.[14], 24.[4], 34.[27]), it is hard to believe, as is asserted, that we cannot be sure that any part of the present bk. came fm. his hand. It is one thing to say that in its final form it is not his work, but quite another thing to say that nothing wh. he said or wrote is preserved in it. And when critics say that the Law, though not expressed in the words of Moses, is conceived in his *spirit*, one is disposed to ask how the people who showed themselves so incapable of apprehending the spt. at all shd. have achieved this without preserving any authentic record of his spoken or written words. There is also a difficulty in accounting for the so-called Deuteronomic additions (DEUTERONOMY). As to the Tabernacle, it is, no doubt, a remarkable thing that we hear so little of it after the wilderness journey, and strange that so gorgeous an erection shd. pass entirely into oblivion. But surely it wd. be no less incredible that a writer so late as the Exile shd. give so minute a description of a thing wh. never existed —a thing of wh. one must believe he had to construct a model before he cd. give such a concrete description of its parts. The question naturally arises, how far these critical speculations affect the validity of the bk. as a historical record. Some critics, indeed, go so far as to deny the sojourn of the tribes of Isr. in Egp., and reduce Moses to a very shadowy or legendary fig. The more moderate critics, however, assign to Moses a paramount place as a leader and organiser, and the founder of the Law, although not the author of the legislative codes of the Pnt. They also accept as historical facts the sojourn of some tribes, at least, in Egp., their successful issue fm. that country, their wandering in the desert, and their final occupation of Canaan. Some may be disposed to think that the evidence on wh. they accept these facts wd. be sufficient to establish more. Less than that, at all events, cd. scarcely be asserted in the face of the concurrent testimony in the main of the different sources, and the subsequent hist. That hist. finds a great part of its confirmation and explanation fm. this bk. It shows how the Isr., though dwelling in Egp., were not worshippers of the gods of the country, and, though bondmen, had not lost their sense of unity nor the recollection of the faith of their fathers. The bk. clearly teaches that the God who took Isr. into covenant as a nation first showed Himself Lord of nature and mightier than the gods of Egp., a different view fm. that wh. represents Him as simply the god of a single tribe or confederacy of tribes. The bk. also shows the beginning of what the whole subsequent hist. exhibits at length. Moses was the first in the long line of prophets on whom was laid the hard task of reminding a disobedient and gainsaying people of their high calling in God's purpose, and holding up before them a standard of holiness to wh. they were unwilling or unable to rise. JAMES ROBERTSON.

EXODUS, THE. The date of the Exodus of the Isr. fm. Egp. was fixed by Prof. Naville's discovery of the site of Pithom in 1883. Pithom, Egyptian Pa-Tum, " House of Tum " (now *Te lel-Maskhuta*), proved to have been built by Ramses II., third k. of the 19th dyn. (B.C. 1348–1281, Mahler; 1300–1234, Petrie). Since the Isr. had built it, together with Raamses (Ex. 1.[11]), for the Pharaoh of the Oppression, the latter must have been Ramses II., and the Pharaoh of the Exodus (Ex. 2.[23]) will therefore have been his son and successor Meneptah II. The city of Raamses, wh. Petrie idents. with *Tel er-Rotâba* (*Hyksos and Isr. Cities*, 1906), was also built by Ramses II., as we learn fm. a papyrus. The 19th dyn. represented the national reaction agst. the Asiatic tendencies of the later Pharaohs of the 18th dyn. They had married Asiatic princesses, and finally Amon-hotep IV. (Khu-n-Aten) had filled his court with foreigners fm. Canaan, had persecuted the orthodox worshippers of Amon, and had endeavoured to force an Asiatic form of faith upon his people. But the attempt had failed ; the national party had triumphed, and the new creed and its adherents had been stamped out. The offices of state were again held by natives, and Egyptian armies recovered the lost province of Canaan. The foreigner was expelled fm. Egp. or reduced to public servitude. This was the case with the Isr., whose position in Goshen (*Wâdy Tumilât*) on the north-eastern border of Egp. made them dangerous in the event of an invasion fm. Asia. Thro' Goshen the enemy cd. penetrate without difficulty into the Delta. The free Bedouin, accdgly., who herded their cattle in Goshen, were made the Pharaoh's serfs, and employed upon the constructions of a k. whose master-passion was bldg., and who, during his long reign of 67 yrs., covered Egp. with cities, temples, and palaces. Even so the serfs multiplied, and further measures were taken to diminish their numbers by destroying the male children. One of these was saved by a dr. of the k., who adopted the boy and gave him the name of Messu (Mosheh), " son," a

common Egyptian name at that period, wh. was borne in the reign of Meneptah by a governor of Ethiopia. Moses, on growing up, killed an Egyptian overseer whom he saw oppressing one of his race, and was accdgly. forced to fly beyond the frontiers of Egp. to Midian, where he married the dr. of the High Priest. While here Ramses II. died, and he



MENEPTAH

received commands fm. J″. to return to Egp. and deliver the Isr. fm. their bondage. The priest Aaron, who was a skilled orator, was associated with him in his mission, and the Pharaoh, who seems to have been at Zoan (Tanis), was requested to allow his serfs to go three days' journey into the desert and there sacrifice to their God. Meneptah refused the request, the daily task of his Israelite brickmakers was increased, and they were bidden to find for themselves the chopped straw (*tibn*) wh. was mixed with the clay of the bricks. Again Moses and Aaron appealed to the Pharaoh, and Aaron enforced the appeal by changing his rod into a serpent, a feat, however, wh. was imitated by the Egyptian "magicians." Then followed the ten plagues (*see* PLAGUES), and at last, when the k.'s own first-born had died in the night along with the first-born of his subjects, the Isr. tribes were dismissed in haste. They fled in the night, after first despoiling their late task-masters, accompanied by their flocks and herds and "a mixed multitude." Hardly were they gone than Meneptah regretted their dismissal; his late serfs were making for the home of the ancestral enemies of Egp., and it wd. be easy to overtake them before they had passed the Shur or "Wall" of fortifications wh. protected Egp. on its Asiatic side, and, after destroying the more independent and dangerous among them, to reduce the rest to their former servitude. A squadron of 600 chariots was therefore sent after them, followed by a body of foot-soldiers. The Isr. had avoided the northern road along the coast fm. Egp. to Pal., as that wd. have led them to Gaza, wh. was still an Egyptian garrison, and they accdgly. took the road towards the mod. Kantara, hoping to be able to slip past the southern end of the Shur. The town of Raamses or Rameses had been their gathering-place; hence they marched to Succoth, Egyptian Thukot, the civil name of Pithom and the district in wh. it stood. Their next stage was Etham, called the Khetem or "Fortress" of Thukot in a 19th dyn. papyrus wh. describes how two runaway slaves had slipped past "the Wall" fm. this point "N. of the Migdol of Meneptah." This is prob. the Migdol or "Tower" of Ex. 14.[1], between wh. and "the sea" the Isr. encamped opposite the Canaanite shrine of Baal-zephon, and before Pi-hahiroth, wh. Naville wd. ident. with the Egyptian Pi-qeḥeret (written Pi-qereḥet), a temple on the east side of Pithom. The Isr., however, were not able to escape notice like the two slaves; the Khetem blocked their way to the desert; southward was another desert, and to the E. was the Gulf of Suez, wh. appears at that time to have extended as far N. as Ismailîya. But a strong E. wind blew all night; the shallow waters of "the sea" were driven before it, and before morning the fugitives had safely crossed the dried-up bed, like Alexander's army when marching round the foot of Mount Climax in Pamphylia (Strab. xiv. 3, 9; Arr. i. 27; Plut. *Alex.* 17). The 600 Egyptian chariots had by this time reached the spot and attempted to follow the Isr., but the wind had fallen, and before they cd. reach the opposite shore the waters returned and swallowed them up. Meneptah was behind with the rest of his army, and lived to a good old age. His mummy, wh. is now in the Cairo Museum, is that of a somewhat corpulent man of over 60 yrs. who had been a sufferer fm. his teeth most of his life. The Isr. now felt them-

selves safe beyond pursuit, and took "the way of the wilderness of the Yâm Sûph" or Gulf of Aqaba (Nu. 21.[4]; 1 K. 9.[26]). For three days they had to march along an unknown road without finding water, and the water that they then found was bitter.

It is obvious that they cd. not have been as numerous as is represented, 600,000 adult men (Ex. 12.[37]) implying a population of about 2,000,000. Prof. Petrie has ingeniously suggd. (*Researches in Sinai*, pp. 209–17, London, 1906) that in the census-lists of the Pnt. the word אלף was originally that wh. signifies "clan," "family," not "thousand." This would reduce the numbers to possible proportions, the two census-lists giving totals of 5550 and 5730, wh. is the limit of the population the Sinaitic district can at present support. Goshen wd. not contain a pastoral population of more than 20,000; the Arabian desert or the oasis of Kadesh-barnea wd. support even less.

The Date of the Exodus can be approximately fixed. A letter addressed to Meneptah, now in the British Museum, tells us that in the fourth yr. of his reign the Pharaoh's lands in Goshen were deserted, and consequently some Edomite Bedouin were allowed to feed their cattle there. Three yrs. previously Lower Egp. had been invaded by the Libyans, while Achæans, Lycians, and other northern pirates landed on the coasts of the Delta. The invaders seem to have found allies in the land of Goshen; at all events Meneptah describes Heliopolis as the city he was called upon to defend, and the "tents" of the enemy as being pitched on the banks of the canal wh. passed Heliopolis and watered a district that "was not cultivated, but left as pasture for cattle for the sake of the foreigners, and so abandoned since the time of (his) ancestors." The Exodus wd. have taken place under cover of the invasion. A poem in honour of Meneptah after his repulse of the invaders was found by Petrie at Thebes in 1896. In this the writer says: "Wasted is the land of the Libyans; the land of the Hittites is tranquillised; plundered is the land of Canaan with every evil; carried away is the land of Ashkelon; overpowered is the land of Gezer; the land of Innuam is as a thing of nought. The Israelites (*I-s-r-a-lu*) are desolated and have no seed, the land of Khar (Southern Palestine) is become like the widows of Egp." Here the Isr. alone are described as without land of their own; they must therefore have already left Goshen and not as yet acquired fresh territory for themselves. That "seed" here means "offspring," as usually in the Egyptian texts, is shown by the additional statement that the kinsfolk of the Isr. had become husbandless. The male seed of Isr., in fact, had been cut off (Ex. 1.[16]). Prof. Petrie has also found (in 1906 at Tel el-Rotâba) the broken tombstone of User-maat-Ra-nekhtu, "chief archer, keeper of the foreigners of Syria in Succoth (Thukot), keeper of the Residency in Succoth" (*Hyksos and Israelite Cities*, p. 71). As this official lived in the reign of Ramses II., "the foreigners of Syria" wd. have been the Isr.

Lit.: E. Naville, *Store-city of Pithom and Route of the Exodus*, Trübner, 1885; *Goshen*, Trübner, 1887; Sayce, *Early History of the Hebrews*, Rivington, 1897; Gamurrini, *Peregrinatio Sylviæ*, Rome, 1887.

A. H. SAYCE.

EZEKIEL. Ezekiel is by no means so interesting a personality as Isaiah or Jeremiah, nor does the Bk. of E. possess anything like so living an interest for the average individual man of the 20th cent. as do the prophecies of Jeremiah, or the great composite work now known as the Bk. of Isaiah.

E. was a priest, and all his interests and sympathies were priestly and ritualistic. Nevertheless E., as an individual, played a most important part in the religious hist. of his nation; and his bk. was one of the most epoch-making in the OT. Canon. It was fm. this priest and fm. this bk. that Judaism got the impulse wh. continued to dominate its development till Christ came.

Fortunately, there neither is nor can be any question as to the authenticity or date of the bk. The text, no doubt, is often very corrupt, and there are occasionally some duplettes such as to make it difficult to say wh. shd. be preferred, or whether, in view of the tendency to repetition so common in men of a priestly cast of mind, both may not be equally genuine (*cp.* 2.[3-7] and 3.[4-11]).

The bk. itself falls naturally into two equal parts —chaps. 1.–24., the destruction of Isr. as a secular nation; and chaps. 25.–48., the reconstruction of Isr. as a priestly organisation, with a hierarchical constitution.

The destruction of Jrs. is for E., just as for Jeremiah, the keystone of his earlier prophecies. Naturally enough, such ideas as that Jrs., the Holy City, and the Temple, the dwelling-place of J″., shd. be totally destroyed and continue to lie desolate and desecrated, and that J″.'s own peculiar people shd. be driven into exile and be left by Him to live, in shattered fragments, helpless and seemingly uncared for, among the heathen hordes that made up the huge empire of the Babylonian conqueror, wd. appear to most Isrs. to be ideas radically irreligious. But to E. the revelation had come so clearly as to be a rooted conviction that such utter ruin and national death must somehow eventuate in a new life. The breach with the past was complete. Yet the destruction must be but the Divine preparation for a new upbuilding of a regenerated community.

Still, what cd. the new community be wh. J″. was intending to create? The wild and frenzied thoughts wh. each successive national catastrophe aroused among the people of Isr. were voiced by the

false prophets, who maintained even to the last that J″. cd. not desert His people, that J″.'s covenant must and wd. stand, and that therefore Isr. must triumph over all her foes. " Peace, peace is around thee, O Jrs.," said these false prophets (*cp*. chap. 13.). But despair echoed back the wailing cry, " J″. has no eyes for His people now." It was in circumstances such as these that E., a priest of the family of Zadok, was commissioned to prophesy what the final issue even of national extinction wd. be, and that at a time when those who remained true to J″. cd. do nothing but " sigh and cry " (9.[4]).

When Jrs. was captured in 597, E. was carried off to Bab. along with Jeconiah and the flower of the nation's manhood. When he thus lost home and country, E. cannot have been quite a youth. He was already too well acquainted with Pal. and the neighbouring lands, as is proved by what he wrote in Bab., not to have reached man's estate ere he became an exile. His description of the market-place of Tyre as the Emporium of the World, and all her mercantile glory (chaps. 26.–28.), is so vivid and so detailed that one may almost with certainty conclude that he must have been an eye-witness of the scenes enacted there, the splendour and variety of wh. he describes so picturesquely. He seems likewise to have been familiar with not a few of the cities of Egp. (*cp*. 30.[13-18]), and all this kge. of men and countries he must have acquired in the days of his freedom. In Bab. he dwelt beside the river Chebar, one of the tributary canals of the Euphrates ; and there, in the fifth yr. of k. Jehoiachin's captivity, E. was called to be a prophet, through the word of J″. coming expressly upon him. This happened, therefore, just when Zedekiah was about to rebel agst. Bab. During the next four yrs. the prophecies of E. are very numerous, and he continued to prophesy till the day Nebuchadnezzar began the siege of Jrs. As events were now fulfilling his earlier prophecies to the letter, he then ceased to prophesy, and for a long while thereafter the prophet continued mute. What need for a prophet to speak agst. his own people at a time when J″. Himself was fulfilling what His prophet had already spoken agst. them ?

During the time immediately before and after the destruction of Jrs., however, E. published a few prophecies agst. the neighbouring peoples wh. were being also drawn into the mighty maelstrom of Bab.'s imperial policy. When fugitives arrived at Chebar, and brought the news of Jrs.'s fall, in the 12th yr. (we shd. prob. read the 11th yr.) after its first capture, E. again became a prolific writer. Up till then he had always declared the fall of Jrs. to be inevitable. This he explained to be a necessary judgment upon the nation for its rebellious conduct towards J″. Now, on the contrary, he foretold the restoration of the people and the rebuilding of the Temple. The prophet survived the downfall of the Holy City many a long yr. The last great picture wh. he lived to sketch of the national sanctuary is described as belonging to the 25th yr. of " our " Captivity (40.[1]), and a short prophecy as to Nebuchadnezzar's victory over Egp. is two yrs. later, being dated on New Year's Day of the 27th yr.

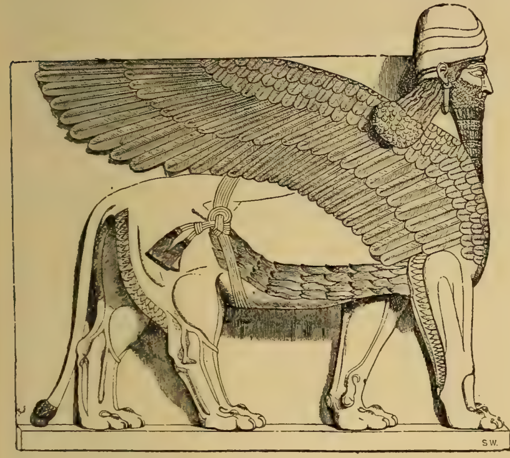
E., living as he did in a foreign land, was denied any directly effective action with respect to the fate of his people. No doubt he had a Jewish audience of a kind, as he lived in a Jewish colony, and his fellow-countrymen wd. gratefully appreciate the privilege of having a prophet dwelling among them. Whenever an emergency arose they seem to have willingly asked his advice. Nevertheless that was a very different position fm. what Jeremiah occupied. The latter cd. proclaim J″.'s message to the people in the Temple, or go to the king in person and tell it him face to face. E. was not empowered, like Jeremiah, " to raise up nations and cast them down." But he was commissioned to act as God's messenger to individuals, to act as pastor to the little Jewish community on the Chebar, to exhort the pious and warn the ungodly ; and that the responsibilities involved in the faithful discharge of such duties must have lain heavy on the prophet we may legitimately infer fm. the words wh. he himself records as coming fm. the mouth of J″. : " If the wicked die unwarned, his blood will I require at the watchman's hand " (33.[6]). E. therefore cd. not but be conscious that he himself was such a watchman, and that at his hands the blood of the unwarned wd. be required.

The peculiar nature of E.'s style must be explained by his environment. He is fond of symbolical representations, the interpretation of wh. the reader is left to find out for himself. Moreover, in his loneliness as exile, E.'s own sptl. life was a continual pondering on the mysterious purposes and ways of J″. This induced him to adopt somewhat artistic and even artificial forms of expressions. His prophecies were, fm. the very first, written, not spoken addresses, and these bear the marks of his Babylonian surroundings—*e.g.* the symbolical figures so characteristic of the religions of the Euphrates valley. When E. quits the allegorical and pictorial, he speaks the simple lang. of daily life ; he is not a master of poetic diction such as Isaiah had at his command, but writes plain, unadorned prose, so that his meaning can be easily grasped.

Each of the two equal divisions of the bk. falls into two very unequal sections. The first section of the first half contains but three chaps., wh. describe the manner of E.'s call and the char. of his mission. The second section consists of 21 chaps., and describes under a great variety of figures the destruction of Jrs. and the causes thereof. The first section of the second half consists of eight chaps., and is made up of oracles agst. heathen nations (25.–32.) ; and the

last and most interesting section consists of 16 chaps. mainly descriptive of Isr.'s restoration and its ideal Temple.

In chap. 34. E. affirms that J″. will make " a covenant of peace " with Isr. and set one shepherd over them, even " David, my servant." In chap. 35. we have the antithesis to Isr.'s restoration depicted in Edom's desolation. In " the dry bones " wh. came together, bone to his bone, the prophet gives his most memorable picture of his people's restoration (chap. 37.). In the following chap. E. expressly refers to the prophecies of his predecessors (38.[17]), and declares that even after the breaking of Bab.'s yoke a new war-storm will blow fm. the N., but these invading hordes of Gog shall but serve to enhance, by their signal defeat in the valley of Hamon-Gog, the glory of Isr.'s God (39.). Finally, in the last nine chaps. (40.–48.), we are told how E. was taken in vision to Canaan and shown the ideal Temple with all its measurements and services, and the ideal distribution of the tribes of Isr. in their own land.



WINGED BULL, OR CHERUB

What diffc., however, wd. the existence of a Temple make, however magnificent, if it were not to be preserved for ever inviolable ? For the new Temple, therefore, there must be a new Law. The door through wh. the glory of J″. had been seen to enter must remain for ever shut agst. any one who wd. bring pollution upon the Sanctuary. No alien is to be admitted, nor are any Levites to exercise priestly duties there, because they have defiled themselves with idols and must therefore " bear their iniquity." None save the sons of Zadok shall officiate as priests before J″. All around the Temple a part of the land is declared to be holy ground, so that on it the priests and the Levites may live together. To the king also is assigned a definite territory, that he may oppress no man. Then, most wonderful of all, a spring of water streams forth fm. the Temple and pours itself in full flow into the Dead Sea, making even its salt waters sweet ; and by the bank of that river, on this side and on that side, shall grow every tree for meat, and it shall bring forth new fruit every month, and the fruit thereof shall be for meat and the leaf thereof for healing (47.[1-12]). The whole land is divided into twelve portions, one portion for each tribe, and then Jrs. is given its new name, Jehovah Shammah, " J″. is come thither."

The last section of E. shows us how the Exile necessitated the formulation of a new Law. E. stands midway between the early prophets and the men who created the new Jrs. of Ezra and Nehemiah. Being himself a prophet as well as a priest, E. did not merely reiterate the old laws, the inefficiency of wh. had now been unmistakably proved by the destruction of Temple and nation. Consequently, just as his new Temple, while closely resembling Solomon's, is nevertheless in many important respects on a new plan, so his new Law or Torah, while essentially based on, and in harmony with, the old, differs fm. the old in many respects, because E. has been forced by the logic of facts to recognise that the actual condition of the people has made the continuance of the old Law no longer possible. These new ordinances of E. are in part adapted to the conditions then existing in Isr., but, in part, they transcend the limits of nature. The new Temple itself is much after the pattern of Solomon's ; but the lofty mountain in the very middle of the land, and the river, the life-giving waters of wh. issued fm. under the E. threshold of the Temple, are objects wh. the natural Canaan never possessed. Just as we are not to imagine, fm. the first chap., that E. guarantees that we shall see wonderful four-headed beasts beside God, so we are not to infer that a new Temple, built exactly accdg. to the measurements he gives, will one day stand upon a newly-raised mountain in Pal. But as his vision of the four-headed creatures upbearing J″.'s throne is certainly meant to indicate that the glory of the living God will manifest itself to us in wondrous ways far beyond our present powers of apprehension, so his description of the Temple is assuredly intended to sugg. to the reader how ineffably rich in holy majesty and grandeur will be the manifestation of God's presence on earth itself as well as in heaven.

E.'s relation to Jeremiah is very noteworthy. He shows himself well acquainted with Jeremiah's writings, and it is quite possible that E. had in his possession the bk. wh. Jeremiah wrote in Jehoiachin's reign. The parables of the two sisters, Samaria and Jerusalem (Ek. 23.), of the wicked shepherds whom God smites (34.), and the explanation given of the proverb, " The fathers have eaten sour grapes, and the children's teeth are set on

edge" (18.[2]), are all founded on passages fm. Jeremiah (*cp.* Jr. 3.[6-12], 23.[1-4], 31.[29]). Nevertheless the individual outlook of these two prophets is altogether different.

Jeremiah's whole aim is so to influence the people that they may, by the tender mercies of their God, live in righteousness and peace. For E., the Temple is to be Isr.'s most precious possession, and his aim is to enable the restored community of Isr. to worship J″. in such strict accordance with priestly ordinances as to retain the Divine favour for evermore.

Jeremiah's teaching culminates in the declaration that God will make a new covenant with His people, when the Ark shall no more be thought of, and neither priest nor prophet be required, because every man shall know the Lord, having the law engraven on the fleshy tablets of the heart.

E.'s teaching culminates in the idea that J″. will build a new Temple and have His people dwelling all around it, a people of consecrated priests. One need not say that there is any contradiction here; but there is certainly a very great difference of conception. In Jeremiah, the prophet far outweighs the priest. In E., the priest far outweighs the prophet.

The former is the forerunner of the Low Church Evangelical, or the Nonconformist, in whose eyes forms of service are as nothing. The latter is the High Church priest, fm. whose thoughts ritual is never for a moment absent. J. A. Paterson

EZION-GEBER, a station of the Isr. near to Elath (Nu. 33.[35]; Dt. 2.[8]), where maritime expeditions of Solomon and Jehoshaphat were fitted out (1 K. 9.[26], 22.[48], &c.; *Ant.* VIII. vi. 4). It was therefore a seaport at the head of the Gulf of *'Aqaba.* The name may linger in *'Ain el-Ghudyān*, some miles fm. the present beach. It is prob., however, that in anct. times the sea reached as far inland as the spring.

EZRA AND NEHEMIAH. The yr. B.C. 538, the starting-point of the Bk. of Ez., is one of the most momentous yrs. in the history of the world. When Cyrus, in this yr., captured Bab. and thus put an end for ever to the Bab. Empire, the Aryan race, of wh. Cyrus was representative, asserted its superiority over the Semitic, and all Western Asia lay for the first time prostrate at the feet of an Aryan conqueror. The tide of Persian conquest now flowed fast and far, and was not stemmed till, at Marathon, the European branch of this Indo-European race proved more than a match for the Asiatic branch thereof; and a cent. and a half later the armies of Alexander the Great completed the proof wh. Marathon began. The Seleucidæ soon occupied the throne of Syr.; and in Egp. the Ptolemies displaced the Pharaohs.

Cyrus was as great in statecraft as in war. Hence by his edict permitting the exiled Jews to return to Jrs. and rebuild the Temple of J″. Cyrus achieved a double object. He removed fm. among the population of Bab. an alien element, and he took the likeliest means of securing the lasting gratitude of men and women who had suffered cruelly fm. the Bab. policy of deportation, by settling in Pal. those in whose loyalty he and his successors mt. safely rely. A direct though of course unintended result of this policy on the part of Cyrus was to prepare in Pal. the proper soil in wh. to plant the Christian relg. when in the fulness of time the Messiah shd. come.

While the Bk. of Ez. thus begins with Cyrus, the Bk. of Ne. takes us, at least incidentally, as far as the time of Alexander the Great, for in Ne. 12.[11, 22] Alexander's contemporary, the High Priest Jaddua, is mentioned by name. Jaddua held the office of High Priest fm. B.C. 351–331, and is expressly declared to be three generations later than Eliashib, the High Priest contemporary with N. It is clear, therefore, that though the two bks. are now described respectively as the Bk. of Ez. and the Bk. of Ne., these titles cannot possibly mean that the first was written by E. and the second by N. As a matter of fact, they are not two bks., but one; and contents and style prove that they have been compiled by the same hand as the two Bks. of Ch. not earlier than B.C. 320, and prob. considerably later. It is a very curious fact that 2 Ch. ends with part of the paragraph with wh. the Bk. of Ez. begins; and it is nothing short of extraordinary that the Heb. Bible, of wh. 2 Ch. is the last bk., shd. close abruptly with the middle sentence of a verse wh. is found in its complete form in Ez. 1.[3]. This is a fact of wh., on the traditional theory, it is impossible to give a satisfactory explanation. Moreover, the order of the bks. in the Heb. Bible, viz., Ez., Ne., and 2 Ch., is contrary to chronology. The Bks. of Ez. and Ne. were evidently given these titles in consequence of a tradition having grown up that E. wrote the one and N. wrote the other. This tradition is without foundation, as the facts mentioned above are quite sufficient to prove. Nevertheless the Bk. of Ez. does contain, in the long and important passage written in the 1st pers., authentic extracts fm. E.'s own memoirs; and in like manner the parts of Ne. in the 1st pers. are selections fm. N.'s memoirs; and it is a remarkable fact that the style of N., the cupbearer and the man of action, is more graphic and effective than the style of E., the man of letters, the professional scribe learned in the Law. The passage in Ez. in 1st pers. occurs in the middle of the bk. (chaps. 7.[27]–9.[15]). Ne., on the contrary, begins with one such long passage and ends with three short ones, whereas the middle part of it is written in the 3rd pers. (1st pers. passages in Ne. 1.[1]–7.[5], 12.[27-32, 37-40], 13.[4-31].) There are also two passages in Ez. written in Aramaic, one in each section, viz., Ez. 4.[8]–6.[18] and 7.[12-26]. These

Aram. passages include more than mere official documents, and their style and thought prove that the compiler cd. write as easily in Aram. as in Heb., and treated his Aram. authorities with exactly the same freedom as his Heb. sources. Thus 4.[24] (Aram.) clearly refers back to 4.[5] (Heb.), and the Aram. in 6.[1-18] is marked by the same chartcs. of style as the compiler's Heb.; *cp.* 6.[9] with 1.[2] and 3.[4].

That Ez. and Ne. were originally one bk. is made absolutely cert. by the fact that there is no Massoretic note at the end of Ez. such as the Massoretes invariably put at the end of every bk. wh. they regarded as a complete whole, and that in the Massoretic note at the close of Ne. it is stated that the middle verse of the bk. is Ne. 3.[32]. One can hardly be surprised that both bks. shd. have long been given the name of Ez., when one considers the enduring influence exercised by E.'s life-work over the whole subsequent hist. of his fellow-countrymen. The Old and the New Testaments are the canonical records of a relg. wh. has passed through three clearly marked stages.

The first stage of this religious development may be briefly designated the Religion of Isr. as founded by Moses; the second, Judaism as founded by E.; and the third, Christianity as founded by Jesus of Nazareth. On the Mt. of Transfiguration, no doubt, it was Moses and Elias, not Moses and E., who were privileged to speak with our Lord of the decease He shd. accomplish at Jrs.; but this only proves that Christianity was to be definitely sptl., and was to retain down all the ages of its progress the prophetic element so powerfully present in the teaching both of Moses and of Elijah, but altogether wanting in the intermediate stage of Judaism ushered in by E. the Scribe in the yr. B.C. 444.

Yet does it not look like a contradiction of this to say that the chief work of E. was to make the Pentateuchal laws binding upon the Jewish community, for is not the other name of the Pnt. the Law of Moses? How, then, can the distinction between the work of E. and the work of Moses be so great as is implied in what has just been said? Herein consists the revolution in thought as to the growth and development of OT. relg. wh. has been gradually effected during the last cent. by the researches of Biblical scholars and by the application, to the bks. of the OT., of the historical method of inquiry. The official promulgation of the Law on the 1st day of the 7th month in the yr. B.C. 444 is fully described in Ne. 8.

Till that day no bk. had ever had the power wh. this bk., the Law of God (Ne. 8.[8]), was henceforth to exercise over all Jews until Christ came to destroy the letter thereof, but at the same time to vivify and enlarge the spt. Since, therefore, the climax of E.'s life-work is recorded in the Bk. of Ne., it is clear that the two bks. cannot be treated separately.

The Bk. of Ez. falls most naturally into two sections, (1) Ez. 1.–6.; (2) 7.–10.; and the Bk. of Ne. into three, chaps. 1.–7.[73a], 7.[73b]–10., 11.–13.; the two together thus forming a sort of miniature Pnt., so to speak, just as the Psalter itself is divided into five bks. on the same analogy. These bks. are not continuous hist. but rather a selection of the most important historical incidents connected with the origin of Judaism.

In the first section we are told of the return of the first and largest body of exiles fm. Bab. immediately after the proclamation of the Edict of Cyrus in 538, and of the Dedication of the Altar of Burnt-offering in 537, and the laying of the foundations of the Temple in May 536; then we read of the Samaritan opposition and the consequent delay of all bldg. till 520, when Darius Hystaspis, on being appealed to, searched for the Edict of Cyrus, and on finding it in Achmetha (Ecbatana) gave orders that the bldg. of the Temple shd. proceed. Naturally in this first section E. is never so much as named.

The second section (chaps. 7.–10.) records how E., "a ready scribe in the Law of Moses" and high in favour at the court of Artaxerxes Longimanus, was given permission, in B.C. 458, to lead a second body of Jewish exiles back to Jrs., and was also authorised to institute there whatever religious reforms he mt. consider necessary. Thus between chaps. 6. and 7. there lies an interval of no less than 58 yrs. wh. is passed over in absolute silence, the connecting phrase in 7.[1] being nothing more than the ordinary commonplace "now *after* these things." This silence is conclusive proof that the editor cd. not have been E. himself, for it is inconceivable that E. cd. have passed over all the events in the 60 yrs. immediately preceding his first visit to Jrs. with such a trite remark. Before a writer can pass so lightly over an interval of 60 yrs., he must himself live at least several generations later. Practically all we know of E. and his life-work is contained in the last four chaps. of Ez. and the eighth chap. of Ne. His journey fm. Bab. to Jrs. occupied exactly four months. He started fm. Bab. on the first day of the first month of B.C. 458, and on the first day of the fifth month he arrived at Jrs.; and after resting three days he proceeded to discharge his duties as Imperial Commissioner and religious benefactor.

Then came the princes of the Jews and voluntarily confessed that the laws agst. intermarriage with foreigners had fallen into such desuetude that some of the chief offenders were princes and rulers, and even priests and Levites. The effect of this confession on E. was such that it must be given in his own words. "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied . . . and I sat astonied until the evening oblation" (9.[3, 4]). The people promised to obey E.,

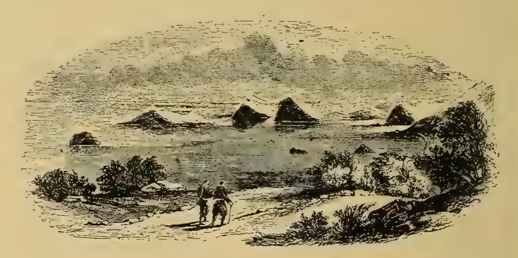
who formed a committee to investigate the matter of mixed marriages, with the result that no fewer than 113 Jews, some of them priests, were convicted of having married foreign wives. They all promised to put away these wives, even though they had borne them children, and with this statement the Bk. of Ez. ends abruptly. We hear no more of E. himself or of the result of his reforms till 13 yrs. have passed. Then he is once more at Jrs. in the retinue of Ne., the favourite cupbearer of Artaxerxes, and also the Tirshatha or Governor. Many suppose that E. himself had been Governor till superseded by N., but as there is not the slightest proof that E. was ever at Jrs. in the interval, it is much more natural to suppose that, after effecting the marriage reforms on wh. so much stress is laid in the two last chaps. of Ez., he had returned to his former high position at the court of Artaxerxes. Had E. been all the while at Jrs. it is impossible to believe that the illegal unions so emphatically condemned and severely punished cd. have again become so general as N. on his arrival found them to be. Indeed E. is never mentioned again till after N. had succeeded in rebuilding the walls of Jrs. in the almost incredibly brief space of 52 days (Ne. 6.[15]). But the spur of necessity and the example of fearless enthusiasm such as N. had exhibited can work miracles. It is therefore prob. that N., finding both relg. and morals among the Jews at so low an ebb, may have summoned E. to help him in the practical reforms wh. he had determined to make. However that may be, it is cert. that the greatest day in E.'s life is that described in Ne. 8., when, fm. a pulpit of wood specially erected for the purpose, E. read to the assembled Jews the Law-bk., wh. has, ever since, exerted over the nation for wh. it was written a greater influence than any other national Law-bk. ever published.

Twelve yrs. after this memorable occasion N. paid a second visit to Jrs. and found that his own reforms had been almost as transient in their effect as E.'s. N. therefore showed no mercy to the backsliders, however highly placed or powerful. For example, the High Priest's grandson had married the dr. of Sanballat, the Horonite, "therefore," says N., "I chased him fm. me," a decisive act that had consequences wh. still endure. This son-in-law of Sanballat, named Manasseh, accdg. to Josephus, fled to Samaria, taking with him a copy of the Pnt. Being of priestly descent, he was elected priest by the Samaritans, and set up a temple on Mt. Gerizim as a rival to that on Mt. Zion. Though the Bk. of Ne. seems to end abruptly, yet, in reality, nothing cd. well be more appropriate and inspiring than the last glimpse we are thus privileged to get of the dauntless, energetic N. We see him, as it were, with outspread hands uttering this brief, characteristic prayer, "Remember me, O my God, for good." And has not God hearkened to His faithful servant's prayer, and fulfilled it far beyond his utmost expectation? For wherever the Bible is read, N.'s name is known and honoured by every pious worshipper of N.'s God.

J. A. Paterson.

F

FACE. It is by the face that a man is usually recognised, and so the F. comes to be associated in thought with the personality. From old time the F. has been regarded as reflecting the character; while the play and change of features convey a swift expression of thought and emotion. In Heb. *'aph*, "the nose," as the most prominent feature, and *'ayin*, "eye," as the most expressive, are used by metonymy for "face" (Gn. 3.[19], &c.; Nu. 14.[14], &c.); the usual word is *pānīm* (pl.; the sing. *pāneh* is never used). It means lit. the part turned towards one, the front, or surface; hence face, person, or presence. It appears in such phrases as "from the presence of the Lord" (Gn. 3.[8], lit. "from the face"), "before the Lord" (Gn. 10.[9], lit. "in the face of"), "from my sight" (Gn. 23.[3], lit. "from before my face"), "in the forefront" (Ex. 26.[9], lit. "over against the face"). A peculiar use is "table of shewbread" (Nu. 4.[7], lit. "table of the face"). The NT. word is *prosōpon*. It also stands for "person" (Mw. 22.[16], &c.), "presence" (Ac. 3.[13], &c.), "appearance" (2 Cor. 5.[12], &c.), or "fashion" (Js. 1.[11]). *Opsis* occurs only once (Jn. 11.[44]), and *stoma*, "mouth," only in the phrase "face to face" (2 J.[12]; 3 J.[14]).



Fair Havens

Many of the biblical idioms are ident. with our own, *e.g.* face of the earth, of the waters, of the sky, &c. To seek one's face is to desire his favour; to turn the face to one is like our own "to countenance." To veil the face is a sign of modesty (Gn. 24.[65]); to cover it, of reverence (Ex. 3.[6], &c.) or of mourning (2 S. 19.[4]); to disfigure it, of fasting

(Mw. 6.[16]). To see the king's face is to be admitted to his presence (Est. 1.[14]). To appear before God's face is to be present in the Sanctuary (Ps. 42.[2]). In 1 K. 20.[38] read with RV. "with his head-band over his eyes," instead of AV. "with ashes upon his face."

FAIR HAVENS, *kaloi limenes* (Ac. 27.[8]), is the mod. *Limeonas Kalous*, a bay affording indifferent shelter for shipping, on the S. coast of Crete, *c.* five miles E. of Cape Matala, the most southerly point of the island. *See* PAUL.



FALLOW-DEER

FALLOW-DEER (Heb. and Arb. *yaḥmūr*), more correctly "ROEBUCK." The F. is practically unknown in Pal.

FAMILIAR SPIRIT. The Heb. *'ōb* is lit. "necromancer," one who professes by magical songs and incantations to summon the spirits of the dead, who are supposed to answer questions as to things hidden from mortals. EV. renders *'ōb* "one with a familiar spirit" (Lv. 19.[31], &c.).

FAMILY. For the wider relationships covered by the term in Scrip. *see* KIN, KINSHIP. This article deals mainly with the family as understood among ourselves, consisting of the parents, children, and dependents of one household.

In the earliest scriptural picture of family life one man is united with one woman, who with their offspring constitute the F. This appears to have been in harmony with the Creator's purpose (*see* MARRIAGE). But soon polygamy appears (Gn. 4.[19]), and subsequent hist. presents many illustrations of the evils, family discords, and miseries wh. this practice introduced. The strong Oriental desire for a large posterity led to a further slackening of the conjugal ties, and women to whom the rank of wife was not conceded bore children to their master (*see* CONCUBINE).

It is certain that the Matriarchate once prevailed among the Semites (*see* Robertson Smith's *Kinship and Marriage in Early Arabia* [2]). Relationship was determined by descent fm. a common mother. A man's heir was not his s., but his uterine br.; failing whom, his uterine sr. The w. did not enter her husband's family, but was visited by her husband in her fr.'s house, the children belonging to the mr.'s F. Some think it prob. that this system prevailed in early Isr., pointing to apparent traces of it in cert. passages. A man must leave fr. and mr. and cleave to his w. (Gn. 2.[24]). Light is cast on the conduct of Judah and Reuben; accdg. to this anct. view there was no affinity between the s. and the mr.-in-law. We can also understand the marriage of half-br. with half-sr. (Gn. 20.[12]; 2 S.13.[13]), since only descent fm. the same mr. constituted prop. affinity, making such marriages illegal. Joseph alone is reckoned the "brother" of Benjamin (Gn. 42.[38], &c.). Eliezer treats with Rebekah's br. Laban, and her mr., not with her fr. Bethuel (Gn. 24.). Gideon reckons his brs. as sons of his mr. (Jg. 8.[19]). There may also be some trace of this anct. system in the hist. of Samson, whose w. remains in her fr.'s house (Jg. 15.[1]).

There is, however, no reason to suppose that in anct. times the prevailing custom in Isr. was different fm. that of later days. The fr. was undisputed head of the F., the w. or wives, children and dependents living under his protection and control. Large powers were vested in him. The w. was legally under his authority. But resourceful women (*e.g.* Sarah and Rebekah) cd. devise means for getting their own way, while wise prudence and tactfulness secured for the w. honour and influence (Pr. 31.[10ff.]). Her position was greatly strengthened if she were the mr. of many sons. Over the children in anct. times the fr.'s authority was absolute, extending even to the power of life and death (Gn. 22.; Jg. 11.[34], &c.). The marriage of a dr. brought her within the pale of another F., but over the sons the fr.'s authority continued unimpaired till his death. To this day, in Arabia, the fr. does not hesitate to slay his child, if by so doing he may erase a stain fm. the family honour. Even in Pal., despite the restraint of Turkish law, the present writer knew a case in wh., for this reason, a fr. took his dr.'s life.

This power was to some extent modified by the Law. Only on cert. conditions mt. a man sell his dr. as a bond-woman (Ex. 21.[7f.]). The son who struck, cursed, or insulted his parents, was liable to the capital penalty (Ex. 21.[15, 17]; Lv. 20.[9]; Dt. 27.[16]). The parents also were enjoined to report a "stubborn and rebellious son," "a riotous liver and a drunkard," to the elders, who, on the charge being proved, condemned him to death by stoning (Dt. 21.[18-21]).

The birth of a son has fm. old time been an occa-

sion of joy in an Oriental F. The son perpetuates the fr.'s name, and adds to the people's military strength. The man who has his " quiver full of them . . . shall not be ashamed when they speak with their enemies in the gate " (Ps. 127.[5]). No doubt also the desire so strong in the heart of the mod. Arab, to be kindly remembered in the religious thought of his children, may have had something to do with it. " There is a sacrifice for the dead wh. I have seen continued to the third generation. I have seen a sheykh come with devout remembrance to slaughter his sacrifice, and to pray at the heap where his fr. or his fr.'s fr. lies buried ; and I have seen such to kiss his hand in passing any time by the place where the sire is sleeping, and breathe out, with almost womanly tenderness, words of blessing and prayer ; and this is surely comfort in one's dying, that he will be so long time so kindly had in his children's mind " (Doughty, *Arabia Deserta*, i. 240f.). The family joy is shared by friends and neighbours, who assemble to invoke blessings on the child, and to drink *maghleh*, a hot spiced drink prepared for the occasion. The son as he grows is the apple of the fr.'s eye, and his whims are indulged usually far beyond what is reasonable.

The advent of a girl, on the other hand, is seldom welcome. The feeling was like that of the mod. Arabs. " The woman is not born to manage the sword, but her hand is for the silly distaff; she neither strengthens the ashīra [clan] nor is aught to the increase and bldg. of her fr.'s household, but an unprofitable mouth is added to the hungry eaters of a slender substance, and yrs. long must he wear a busy head for the keeping of a maiden ; the end of all is an uncertain bride-money (therewith he buys for her again some household stuff, and it is her dower), when she will go forth as a stranger to another house " (Doughty, *op. cit.* i. 239f.). There is, however, nothing recorded in Isr. corrspg. to the horrible old Arabian custom of exposing female infants. If a man had only daughters his name mt. perish, and his family possessions pass to another, unless special provision were made to prevent this (Nu. 27.[1ff.]). When a woman became the mr. of sons she received some compensation for earlier slights in the love and honour of her children, through whom she often exercised great influence. This is seen, *e.g.*, in the respect paid to the queen mr. in Isr.

For the most part the mrs. suckled their own children (Is. 49.[15])—*see* Nurse—and during tender yrs. they were under the care of the mr. and her women. When boyhood was reached the sons passed into the fr.'s charge (2 K. 10.[1, 8]), and by him were instructed in the relg. and hist. of their people, and had the principles of patriotism instilled (Ex. 13.[8]; Dt. 4.[9ff.])—*see* School. The fr. wd. also see that his sons attained proficiency in the work falling to them—tending the flocks and herds, tilling the soil, cultivating the vineyard and the orchard, or following the paternal Handicraft.

Respect and obedience to parents are enjoined and enforced in many passages of Scrip., and it is laid upon parents, not only to rebuke and exhort offending children, but also to inflict corporal punishment (Ex. 20.[12]; Lv. 19.[3]; Pr. 1.[8f.], 10.[17], 17.[10], 29.[17], &c.).

A cert. sacredness attached to the **firstborn** son. He is mentioned with the firstlings (Ex. 13.[2, 13]). In sparing the Heb. firstborn when those of Egp. were slain, God had established a special claim to their service. But the Levites were chosen and set apart in place of the firstborn of all the families of Isr., on condition that redemption money for these were paid into the sanctuary (Nu. 3.[11ff., 44, 46], &c.). By **birthright** the position of the firstborn in the F. was one of dignity and honour ; and on his fr.'s death he inherited a double portion as compared with what fell to the younger brothers. It is true that, for what seemed to him good reasons, the fr. might put this past the eldest son (*see* Heir).

The *gēr*, " stranger," during his sojourn was counted with the household. The old laws of hospitality made his comfort and safety the care of every member of the F. He mt. become partaker in Isr.'s religious privileges, and eat the Passover with the F., if he were circumcised (Ex. 12.[48], 20.[10], &c.).

Domestic slaves formed an integral part of the F., subject to the authority of the head, and enjoying his protection. One who conformed to the relg. of his master mt. even become his heir (Gn. 24.[12], 15.[3]). The slave mt. marry his master's dr. (1 Ch. 2.[34f.]). It was not unusual for the female slave to become the concubine of her master.

The F. appears originally to have been a social unity, held together by religious ties. There is evidence, *e.g.* in the ritual of the Passover, that the head of the F. was the priest, regulating the relations of the members of his household with the Deity (Ex. 12., 13.[8ff.]). His esp. was the right of sacrifice. This is also supported by the transference of the name " father " to the priests (Jg. 17.[10], 18.[19]). In historic times we find that clans and tribes had their separate sacrificial feasts, to wh. great importance was attached (1 S. 20.[29]). These at least suggest an older family ritual as their source. Further, the slave became a member of the F. by taking part in its worship. Thus Eliezer, as we have seen, prayed to his master's God (Gn. 24.[12]). Fm. anct. times foreign slaves have been received into the religious society of the F. by the rite of Circumcision (Benzinger, *HA*. 136f.).

FAMINE. In Bible lands, fm. very early times, Fs. have occurred at intervals. Some were quite partial, like that in Gn. 12.[10], where Egp. is unaffected ; or those of Gn. 26.[1]; 2 K. 8.[1], where Philistia remains untouched, while the higher lands

suffer; or that of Ru. 1.[1], wh. blighted Judea, but spared Moab. At times all the neighbouring countries were afflicted together (Gn. 41.[27], &c.).

The most frequent causes of F. were, in Pal., want of rain at the proper season, and in Egp., failure of the Nile overflow. The fertility of Egp. depends entirely upon the rise of the river. A high Nile is the assurance of a plentiful harvest; a low Nile the herald of want. There are records of occasions when, for several successive yrs., the waters have failed to rise, and the agonies to wh. the people were reduced make gruesome reading. The seven yrs., A.D. 1064–1071, afford a terrible illustration. Dead bodies, both human and animal, were consumed with eagerness, and at last no one cd. regard his life as safe.

In Pal. the main springs and streams are too low for any extent of irrigation; the great bulk of the country is watered only by rain, on wh. also the springs are ultimately dependent. If the rains, due in Oct., are long delayed, crops are scanty. If they come not at all, starvation stares the people in the face. The goodwill of Him who controlled the rain was, therefore, of supreme importance. The calamities consequent on its withholding were traced directly to His displeasure (2 S. 21.[1]; Ps. 105.[16], &c.).

F. was also brought about by the devastations of war, and in cities by sieges (2 K. 6.[25]). Some of the most terrible things in hist. are recorded by Josephus in his act. of the sufferings in Jrs. during the siege of Titus (*BJ.* V. vi.).

A common accompaniment of F., adding to its horror, is pestilence (Mw. 24.[7] AV., &c.).

FAN. *See* AGRICULTURE.

FARTHING. *See* MONEY.

FASTING. Abstinence fm. food and drink for long periods appears in Scrip. as a means of expressing grief, designed to excite the compassion of God, with a view to the removal of actual, and the avoidance of threatened calamities, national or personal (Jg. 20.[26]; 2 S. 1.[12], &c.). Cert. days of sorrowful memory in Isr. were set apart for F. (*see* FASTS), and special occasions were frequent on wh. this exercise was thought becoming. Associated thus with appeal to the Deity, F. came to be regarded as lending special effectiveness to prayer. The man who fasted and prayed ranked as a benefactor; his unwashen, grief-stricken face secured for him the respect and gratitude of his fellows. This tended to outwardness, and led inevitably to the prevailing hypocrisy wh. Jesus so sternly condemned (Mw. 6.[16ff.]).

Of F. as a moral and sptl. discipline there is no sure trace in Scrip.; but such a passage as Dn. 9.[3] may mean that it was used as a help towards the right devotional frame. Jesus possibly, and His followers certainly, as religious Hebs., observed the practices of their people in this as in other respects (Ac. 13.[2], 27.[9]; 2 Cor. 6.[6], &c.). But Scrip. affords no sanction for the ascetic practices found in the churches of later times.

The word "fasting" is no part of the genuine text in Mw. 17.[21]; Mk. 9.[29]; 1 Cor. 7.[5].

FASTS. In the Mosaic Law the DAY OF ATONEMENT alone is marked out as an annual F. (Lv. 16.[29], &c.). On that day the Children of Isr. shd. "afflict their souls." It fell on the tenth day of the seventh month. The people observed cert. Fasts during the Exile, one in the fifth and one in the seventh month (Zc. 7.[5]); to wh. are added in chap. 8.[19] one in the fourth and one in the tenth month. In each of these months there was a day of sorrowful memory for the Jews, wh. may have been the day set apart for humiliation and fasting. On the ninth day of the fourth month of Zedekiah's eleventh yr. Jrs. was taken (Jr. 39.[2], 52.[6f.]). On the tenth day of the fifth month Jrs. was destroyed (Jr. 52.[12ff.]). In the seventh month—day not named—Gedaliah was murdered at Mizpeh, and disaster and dispersion followed for the Jews (Jr. 41.[1ff.]). On the tenth day of the tenth month of Zedekiah's ninth yr. the siege of Jrs. began (Jr. 52.[4]).

The F. of the Day of Atonement prescribed in Lv. 16. is not again referred to in the canonical bks. of the OT., but there is a description of the ritual in Sr. 50.[5ff.] It appears as "the feast" in Ac. 27.[9].

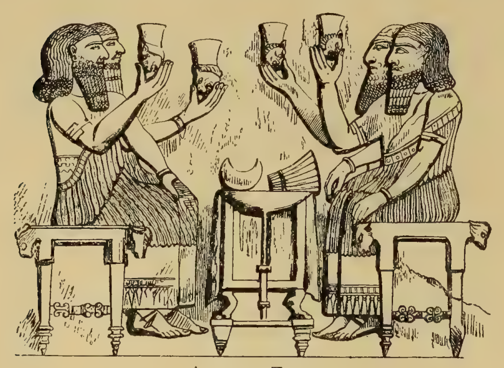
Appointed fasts became more frequent in later Judaism. Certain branches of the Christian Church have also set times for FASTING. Neither, however, have anything corrspg. to the annual month of fasting, *Ramaḍān*, wh. must be observed by all faithful Moslems.

FATHOM. *See* WEIGHTS AND MEASURES.

FEAR. In AV. of the OT. fear sometimes means "terror" or "dread," but for the most part it denotes "reverence." Where it represents the Heb. *māgōr*, as in Jr. 6.[25], it always means "dread." The most common Heb. term is *yirāh*, wh. is used in both senses, but most frequently means "reverence," as in Gn. 20.[11], "Surely the F. of God is not in this place"; and Pr. 1.[7], "The F. of the Lord is the beginning of knowledge." But in Dt. 2.[25] it means "dread." Heb. *paḥad* most generally means "dread," as in Job 4.[14], "F. came upon me and trembling"; and Ps. 31.[11], "I was a F. to my acquaintance." Even in relation to God *paḥad* means "dread" rather than "reverence": "The F. of God was on all the kingdoms of the countries" (2 Ch. 20.[29]). But occasionally it means "reverence": "There is no F. of God before his eyes" (Ps. 36.[1]). God is even described as the F. (*paḥad*) of Isaac (Gn. 31.[42]). In NT. the Gr. *phobos* has most frequently the ordinary meaning "dread" (Mw. 14.[26], 28.[4]; Lk. 8.[37]; Jn. 7.[13]). Sometimes the OT. significance is transferred (2 Cor. 7.[1]; Eph.

5.[21]). John contrasts the OT. attitude with that of the New. " There is no F. in love, but perfect love casteth out F., because F. hath torment. He that feareth is not made perfect in love " (1 Jn. 4.[18]).

FEAST. Fm. of old it has been customary to mark an occasion of joy by calling friends to eat and drink together. This practice the Hebs. shared with other peoples (Gn. 21.[8]; 2 S. 3.[20]; Est. 2.[18]; Lk. 5.[29], &c.). Prob. all feasts, cert. those where an animal was slain for food, partook of a religious char. (*see* HOSPITALITY). The word *mishteh*, when trd. BANQUET in EV., prob. refers to cases when drinking predominated. In other cases more of food is suggested. *Leḥem* (Dn. 5.[1]) is lit. " bread." *Deipnon* of Mw. 23.[6], &c., is lit. " supper " (*see* MEALS). *Dochē* (Lk. 20.[46], 14.[13]) is a " reception " or " entertainment." They furnished opportunities for en-



ASSYRIAN FEAST

counters of wit (Jg. 14.[10ff.]), for enjoyment of music (Is. 5.[12]), and were often scenes of gross excess (1 S. 25.[36]; Jr. 51.[39], &c.).

FEASTS. It will be convenient in this place to give a general sketch of the Sacred Seasons of Isr., reserving a fuller treatment of the more important feasts for separate articles.

To the Hebrews the moon was the " measurer " of time (*see* YEAR). It passed through its phases in 28 days—the Lunar Month. This was divided into four groups of seven days by the sacred number, seven; and the week of seven days became the basis of all calculations as to times and seasons. Each seventh day, completing the week, was marked as holy. No work might be done; the shewbread was changed; and the daily sacrifices were doubled (*see* SABBATH).

The New Moon was the occasion of a festival, as the beginning of a month. It was to be a day of gladness, with blowing of trumpets over burnt-offerings and peace-offerings, "for a memorial before your God " (Nu. 10.[10]). It was a day of rest fm. ordinary work (Am. 8.[5]). There are many references to the observance of this festival in Scrip. (1 S. 20.[5]; Ez. 3.[5]; Ps. 81.[3]; Ek. 45.[17], &c.). Sabbaths and New Moons are frequently named together, as being both lunar festivals and rest days. The first day of the seventh month, the beginning of the New Year, was signalised as a " solemn rest . . . a memorial of blowing of trumpets, a holy convocation," when special burnt-offerings were made (Lv. 23.[24f.]).

The appearance of the New Moon, to wh. so much importance attached, was determined by actual observation. Watchers on the hills near Jrs., on seeing it, ran to inform the Sanhedrin, who announced the fact; and by means of beacons on the hilltops the news was flashed to distant places. The Samaritans are credited with the malicious lighting of these fires, so misleading the Jewish communities they were designed to benefit.

The seventh day of the week and the seventh month of the yr. were thus marked as sacred, and the seventh yr. was appointed to be a Sabbath for the land—the Sabbatic Year. The soil was to have rest. The Hebrews were neither to plough, sow, nor reap. What grew of itself was to be left for the poor and for the beasts. The orchards and vineyards were to be untended. There shd. be neither harvest nor vintage. The fruit mt. be used for food only (Ex. 23.[10f.]; Lv. 25.[1-7, 20ff.]). To brother Israelites debts were forgiven (Dt. 15.[1ff.]). Heb. slaves, unless they wished to remain with their masters, were set free (Ex. 21.[2ff.]). The neglect of this law was threatened with disaster, and in the succeeding desolation, while the land lay waste, it shd. enjoy compensation for the Sabbaths of wh. it had been defrauded (Lv. 26.[34f.]; *cp.* 2 Ch. 36.[21]). At the F. of TABERNACLES, at the beginning of the seventh yr., the law was to be read " before all Isr. in their hearing " (Dt. 31.[10]; *cp.* Ne. 8.[13-18]). Evidence of its observance in later times is found in Alexander's grant to the Jews of immunity fm. tribute in the seventh yr. (*Ant.* XI. viii. 5). The like exemption was granted by Julius Cæsar (*ib.* XIV. x. 6).

The end of the seventh septennium was marked by the Year of Jubilee—the fiftieth yr. (Lv. 25.[8ff.]). The seventh Sabbatic yr. was followed by the great yr. of deliverance, itself also a Sabbatic yr. It was proclaimed throughout the land by sound of trumpet, on the Day of Atonement, the tenth day of the seventh month. All captives were set free, and all property sold since the last Jubilee reverted to the original owner or his heirs. (For the exception of houses in walled cities, and cities of the Levites, *see* Lv. 25.[29ff.]) *See* YEAR OF JUBILEE.

There were three great annual Feasts when all male Israelites were required to appear before the Lord their God at the place wh. He shd. choose, viz., the F. of Unleavened Bread, the F. of Harvest (or F. of Weeks, Dt. 16.[16]), and the F. of Tabernacles (Ex. 23.[14ff.]). The first fell at the beginning of harvest, the second at its close, and the third marked the completion of the vintage. They therefore followed

the seasons of the solar yr. These Feasts involved pilgrimage to a sacred place. The name, *ḥaggīm*, is paralleled by the Arb. *ḥajj*, and is clearly distinguished fm. *mōʿădīm*, "sacred seasons."

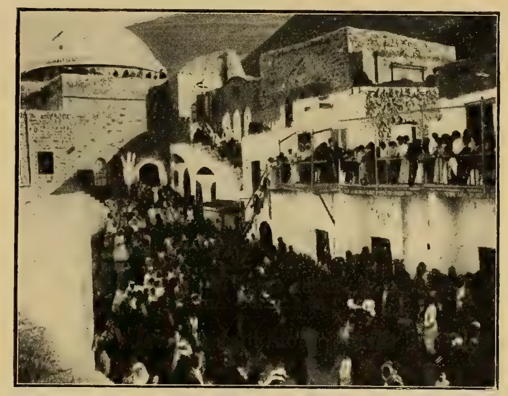
Only in late times is there evidence that these Feasts were regularly observed. It is true that times of national peace, good government, and order wd. be most favourable to their observance. But there were periods in the hist. when these conditions prevailed; and we must not too readily conclude fm. silence regarding them, that they were neglected. It is almost in an aside that we hear of Elkanah going up once a yr. to Shiloh (1 S. 1.[3]).

The PASSOVER commemorated the deliverance fm. Egp., when God passed over the houses of Isr. but the first-born of the Egyptians perished (Ex. 12.). It fell on the 14th day of the first month, and the F. of Unleavened Bread began on the 15th, lasting for seven days (Lv. 23.[5ff.]; Nu. 28.[16ff.]; *cp. Ant.* III. x. 5). The Passover clearly partook of a sacrificial char. (Ex. 12.[27], &c.), and was distinct in origin fm. the F. of Unleavened Bread; yet it was perhaps natural that the two falling so closely together shd. in the end be identified, so we find the Passover described as the first day of the F. of Unleavened Bread (Mk. 14.[12]). This F. is said to commemorate the haste with wh. Isr. left Egp. when there was no time to bake with leaven (Dt. 16.[3]). It is also clearly associated with the beginning of harvest (Dt. 16.[8f.]; Lv. 23.[6ff.]). On the first and last days of the F. was "an holy convocation," when all servile work was forbidden (Lv. 23.[7f.]). On the second day a sheaf of the first-fruits was presented as a wave-offering; and as a burnt-offering a male lamb of the first yr., with its appropriate meal and drink offerings (Lv. 23.[10-14]). During the F., in addition to the "continual burnt-offerings" (Nu. 28.[23]), there was a daily burnt-offering of two young bullocks, one ram, seven he lambs of the first yr., with their respective meal and drink offerings, and one he goat for a sin offering (Nu. 29.[2ff.]).

The F. of Harvest (Ex. 23.[16]), or of Weeks (Ex. 34.[22]), or of PENTECOST (Ac. 2.[1], &c.), was held fifty days after the F. of Unleavened Bread (Lv. 23.[15ff.]). It lasted but one day, and marked the end of the harvest. It was a day of holy convocation (Lv. 23.[21]). As the wave-offering of a sheaf was made at the beginning, so at the close of harvest the wave-offering consisted of two loaves of leavened bread, baked with fine flour, as first-fruits (Lv. 23.[17]). Other offerings are specified (Lv. 23.[18ff.]; Dt. 16.[10]). The observance of this F. is not recorded in the OT. It was popular in NT. times (Ac. 2.[1], 20.[16]; 1 Cor. 16.[8]; *cp. BJ.* II. iii. 1).

The F. of TABERNACLES, or of Ingathering (Ex. 23.[16]), began on the 15th day of the 7th month, and lasted to the 21st. On the 22nd was a day of holy convocation—"the great day of the F." (Jn. 7.[37]). It commemorated the people's dwelling in booths in the wilderness (Lv. 23.[42f.]). It was a festival of great joy, signalising the complete ingathering of the earth's annual produce. (For the sacrifices and offerings prescribed, *see* Nu. 29.[12ff.]) During the F. the people left their houses and occupied booths covered with the foliage of trees. This practice was in abeyance fm. the days of Joshua until its revival by Ezra (Ne. 8.[14]). But evidence is not wanting that the F. itself was observed (1 K. 8.[2]; 2 Ch. 5.[3], 7.[8]; *cp.* Zc. 14.[16ff.]). Jeroboam seems to have appointed this F. in his kdm. on the 15th day of the eighth month, prob. to suit a later harvest in the N. (1 K. 12.[32]).

Feasts of later institution and less importance were PURIM and the DEDICATION. Purim, or "Mordecai's Day" (2 M. 15.[36]), commemorated the deliverance of the Jews fm. the schemes of Haman,



MODERN FEAST: JEWS AT SYNAGOGUE OF RABBI MEIR, TIBERIAS

and the downfall of that arch-foe (Est. 9.[20-32]). The name means "lots," referring in mockery to the means by wh. Haman thought he had discovered a lucky day for his great enterprise (Est. 3.[7]). The F. was held on the 14th and 15th days of the twelfth month, and may be the F. alluded to in Jn. 5.[1]. It is naturally a very joyful F., and it is celebrated to this day by the Jews with hilarious good cheer.

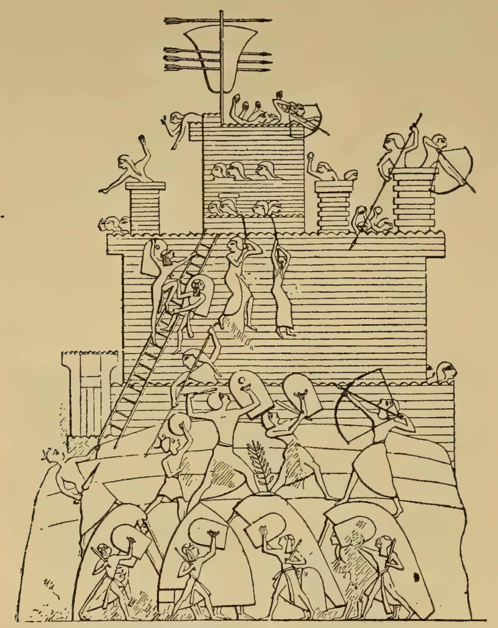
The F. of the Dedication dated fm. the cleansing and reconsecration of the Temple by Judas Maccabæus after its desecration by Antiochus Epiphanes. It lasted for eight days, beginning on the 25th day of the ninth month. This also was a joyful F., the palm branches carried by the worshippers symbolising the jubilation of their minds. All signs of mourning, whether public or private, had to be suppressed during the F. It is referred to in Jn. 10.[22] (*cp. Ant.* XII. vii. 7).

Josephus (*BJ.* II. xvii. 6) speaks of the festival of wood-carrying (*cp.* Ne. 10.[34], 13.[51]). Other festivals of small moment are mentioned in 1 E. 9.[50ff.]; 1 M. 7.[49], 13.[50ff.]

For interesting accounts of the various festivals

see Edersheim, *The Temple, its Ministry and Services*.

The Jews in mod. Pal. are accustomed to go on pilgrimage at certain seasons to the shrines of famous



ASSAULT ON FENCED CITY: EGYPTIAN. TESTUDO AND SCALING-LADDER

rabbis, and there to hold high festival. One of the most popular of these "feasts" is held at the Synagogue of ben-Yochai at *Meirōn*, over against *Ṣafed*. Quite an illumination is often made at night by the burning of precious shawls and silks which have been steeped in oil. They are burned on pillars *c*. 4 ft. high, with saucer-like hollows on the top. This is done to the accompaniment of singing and dancing. Similar scenes are enacted at the Synagogue of Rabbi Meir.

FELIX, Procurator of Judea fm. A.D. 52 to 60. He was br. of Pallas the favourite of CLAUDIUS, therefore Gr. by birth. Fm. the representations of Tacitus and Jos., lust, greed, and cruelty were the characteristics of his rule. Thro' the arts of Simon Magus he wiled away DRUSILLA fm. her husband. Tacitus (*Hist*. v. 9) calls Drusilla granddr. of Antony and Cleopatra. By CLAUDIUS LYSIAS Paul is sent to his tribunal. Altho' Paul was vehemently accused, F., "having more perfect knowledge" of Christianity, did not condemn him, but postponed decision in the hope of being bribed. F. knew the Christian sect was numerous, and therefore mt. be successfully "squeezed." As the bribe was not forthcoming, he "left Paul bound." Tacitus' summary of his rule is: "With lust and cruelty he exercised the power of a k. in the spt. of a slave." As the death of Claudius had deprived his br. Pallas of influence F. on his recall to Rm. disappears fm. hist.

FENCE. Where it applies to cities or strongholds, "fenced" = "fortified." In 2 S. 23.[7] "fenced" = "armed," lit. "full," *mālē*; in Is. 5.[2] = "digged"; in Jb. 10.[11] = "intertwined." *Gādēr* (Nu. 22.[24]; Ps. 62.[3]) is a wall or HEDGE.

FENCED CITIES (Heb. *'arē mibtzār*, RV. "fortified cities," Nu. 32.[17], &c.). While unwalled collections of dwellings were "villages," those surrounded by a wall were "cities." The ramparts of cities were originally of earth, the gates were prob. defended by stone towers (as in Gezer and Lachish, *PEFQ*.). In the historic period, as seen by the Egp. and Asyr. monuments, the fortifications were of stone. There were genly. towers at intervals, sometimes rampart within rampart.



ASSYRIAN CASTLE (Numrud Obelisk)

FERRET (Heb. *'ănāqāh*, RV. "gecko," LXX μυγαλῆ, "shrew-mouse," Lv. 11.[30]). As the ferret is unknown in Pal., the RV. is prob. right. The Gecko is a pretty lizard wh. utters a sharp cry, whence its name.



FETTERS: ASSYRIAN

FETTER. (1) *Kebel*, an iron chain (Ps. 105.[18], 149.[8]). (2) *Zēq*, used only in pl., *ziqqīm*, fm. *zānaq*, "to bind," a synonym for *kebel* (Ps. 149.[8]; Is. 45.[14],

"chains," &c.). (3) *Nĕḥōsheth*, a chain of copper, or perhaps bronze (Jg. 16.[21]; 2 S. 3.[34], &c.). The fettered prisoner in the E. has a chain attached to his waist, with strong rings at the ends, wh. are fastened round his ankles. The NT. *pedē* was prob. used in the same way.



FETTER: EGYPTIAN

FESTUS (PORCIUS), successor of FELIX as procurator of Judea (Ac. 24.[27], &c.). Paul was examined before him, and it was fm. F.'s proposal that he shd. be tried at Jrs. that Paul appealed to Cæsar. The character of F., as it appears in Ac. and Jos., is on the whole good; F. represents the higher type of Rm. official. He died in the yr. following his appointment, and was succeeded by Albinus.

FEVER. *See* DISEASES.

FIELD. The most common Heb. word is *sādeh*, Aram. *bar* (Dn. 2.[38], &c.), wh. is quite general, denoting now a definitely marked bit of land (Gn. 23.[9], &c.), and again the open country (25.[29], &c.). In NT. *agros* (Mw. 13.[24], &c.) is the cultivated land near town or vill. *Chōra* (Jn. 4.[35]; Js. 5.[4]) may be the open country, while *chōrion* (Ac. 1.[18], &c.) is a definitely limited piece of land—"a little space."

FIG, FIG TREE. The F. T. is a common feature in the Pal. landscape (Dt. 8.[8]; Nu. 13.[23]; Ne. 13.[15]; Mw. 7.[16], &c.). Several varieties were cutivated, and the fruit, fresh and dried (1 S. 25.[18]), is an important element in the native diet. It must of course be distinguished fm. that of the SYCAMORE. A man sits under his vine and F. T. in time of rest and peace (Mi. 4.[4], &c.). The failure or destruction of the F. betokens wide disaster (Jr. 8.[13]; Ho. 2.[12], &c.). Its budding is among the first signs of spring (SS. 2.[13]; Lk. 21.[29f.]). The young fruit forms; then comes a rush of leaves. The earliest fruit is ripe about the beginning of June (Ho. 9.[10]; Is. 28.[4], &c.). Fs. were used as a plaster in cert. troubles (2 K. 20.[7], &c.).

The lesson of the withered F. T. (Mw. 21.[19], &c.) is obvious. Jesus may have thought it poss. that a few winter Fs. mt. still cling to the twigs. But whether or not, the new fruit shd. have been set, before the leaves expanded. *He found no fruit at all.* The leafy, barren F. T. symbolises the fair profession, whose pretensions are hollow.

FIR. *Berōsh* is prob. = cypress (*sempervirens*). It grows plentifully in the Lebanon and Anti-Lebanon (1 K. 5.[8]; 2 Ch. 2.[8]; Is. 37.[24]). For bldg. purposes it is more highly valued than cedar, being specially prized for its strength, colouring, and aromatic qualities. Its straight stem, with irregular horizontal branches, reaches a goodly height (Ho. 14.[8]), and it is serviceable for all the purposes associated with the F. in Scrip.: for flooring, doors, ceiling, and rafters (1 K. 6.[5, 34]; 2 Ch. 3.[5]; SS. 1.[17]). It is also used in bldg. ships (Ek. 27.[5]). In 2 S. 6.[5] a slight alteration of the text brings it into harmony with 1 Ch. 13.[8], wh. is certly. correct. We shd. therefore read "with all their might, with songs, &c.," instead of "with all manner of instruments made of F. wood," &c.

FIRE. For the various uses of F. a good concordance is a sufficient guide. For its connection with offerings, *see* SACRIFICE. It is frequently associated with the presence of God (Ex. 3.[2]; Dt. 4.[36]; Ps. 105.[39], &c.). The descent of F. marked an acceptable offering (Jg. 6.[21]; 1 Ch. 21.[26], &c.). "F. fm. before the Lord," "the F. of God" (Lv. 10.[2]; Jb. 1.[16]), is lightning. F. appears in Scrip. as serving all the purposes common among ourselves—cooking, warming the house, refining metal; as a purifying agent, and as a destroyer of obnoxious things. For the material of F. *see* FUEL.

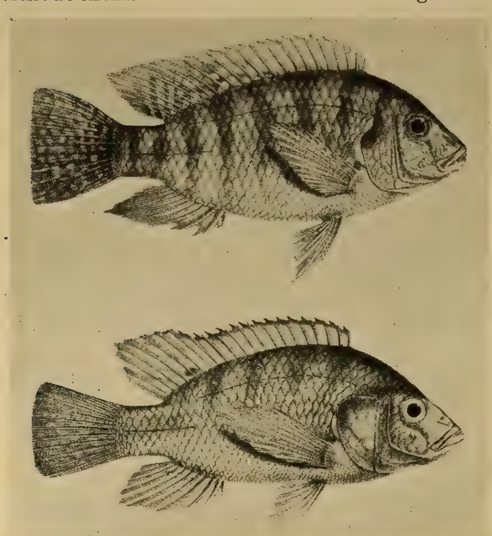
FIRKIN (Gr. *metrêtês*, prob. = Heb. *bath*), used of the watering-pots at Cana. *See* WEIGHTS AND MEASURES.

FIRMAMENT. *See* CREATION.

FIRSTBORN. *See* FAMILY.

FIRST-FRUITS. Canaan was J″.'s land, Isr. were J″.'s possession, His slaves; in token of this the Isr. presented before God the first and best of the produce of his threshing-floor, wine-fat, and oil-press, the firstlings of his flocks and herds, and redeemed his own first-born. There were two Heb. names given to F., *rē' shîth* and *bikkūrīm;* the distinction, somewhat indefinite, between them was that while the first was to some extent the result of human labour, the second was the direct product of nature. Besides the gen. claim to F. (Ex. 22.[29]) there were three seasons on wh. they were offered: (*a*) On the day after the Passover a sheaf of barley was waved before the altar (Lv. 23.[11]); after this the harvest mt. be begun. (*b*) At Pentecost two loaves of leavened bread made fm. the new flour were waved before the altar (Lv. 23.[15-17]). (*c*) The Feast of Ingathering in Tishri (Sept.), when the F. of the Vintage mt. be offered (Lv. 23.[39]). There were besides a cake of the first dough (Nu. 15.[19-21]) and a basket of the F. of the land. These were individual offerings (Dt. 26.[2-11]). The consecration of the first-born (Ex. 13.[12-15]) was of the same nat. Most of these offerings, either by enactment or by custom, were presented in the Temple and given to the Priests. In the northern kdm. the prophet had the place of the priest; F. are brought to ELISHA (2 K. 4.[42]). Besides the annual offerings of F. there was the consecration of the fourth yr.'s fruit of a tree; the first three yrs. were regarded as "uncircumcised."

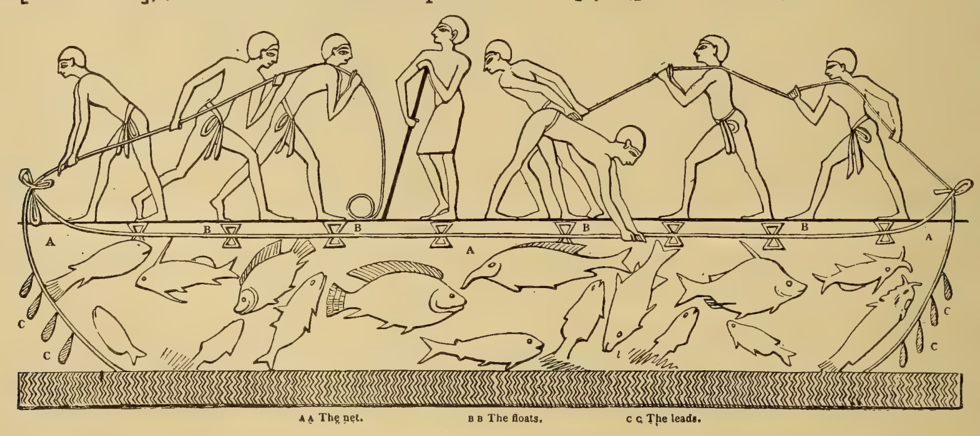
FISH. There is no specific name for any kind of "fish" either in OT. or NT.; the only distinction is clean and unclean, having fins and scales or being without them. It seems to have been recognised in



PEF. Drawing
FISHES FOUND IN THE WATERS OF THE JORDAN VALLEY
The first is a deep-water fish found only in the Sea of Galilee. The second is found in the Sea of Galilee and Lake Ḥûleh. Both are called *musht* by the fishermen.

addition that the fish of "the great sea" were difft. fm. those of the lakes and rivers of Pal. and Asyr. (Ek. 47.[10]). In the Sea of Galilee the fish often go in shoals, small but of great density (*PEFQ*. Jan. 1908 [Masterman]); *see* FISHING. The most palatable fish in the Sea of Galilee is the *musht*. Another (*Clarias macracanthus*), wh. haunts the mud bottoms, mt. easily be mistaken for a serpent (Mw. 7.[10]; Lk. 11.[11]).

FISH-GATE. *See* JERUSALEM.



FISHING WITH DRAG-NET

FISHING. Nothing is said of this pursuit in anct. times in the streams and lakes of Pal. Fm. the meagre directions regarding fish (Lv. 11.[9ff.]) we may infer that they were not a common article of diet. The "companions" (Jb. 41.[6]) are Phœnician fisher-partners, who supplied Isrs. with their fish (Ne. 13.[16]). The fishermen of Is. 19.[8] are Egpn., and the articles of the fisher's outfit mentioned in OT. are Egpn. or Phœnician: the drag-net with lead sinkers on the lower edge (Is. 19.[8]; Hb. 1.[16]); the casting-net (Ek. 26.[5]; Hb. 1.[16]); the line and hook (*ḥakkāh*, *ṣīr tzinnah*, Jb. 41.[1]; Is. 19.[8]; Am. 4.[2]; Hb. 1.[15]); the harpoon (Jb. 41.[7] "fish spear"). In NT. there



PEF. Drawing
A CARP WHICH ABOUNDS IN THE SEA OF GALILEE, AND IN THE AFFLUENTS OF THE JORDAN FROM THE EAST

is ample reference to F. in the Sea of Galilee. Such names as Bethsaida, "Fisher home," and Tarichæa, "place of fish salting," attest the prosperity of the calling (*cp*. Mw. 4.[18ff.]; Mk. 1.[16]; Lk. 5.[2]; Jn. 21.[3-7]). The anct. methods, boats, hooks and nets, may be seen in use on the Sea of Galilee to-day. Favourite F. places are at *'Ain el-Fulīyeh*, N. of Tiberias, *et-Ṭābgha*, and the neck of the Jordan, where it enters the sea. A tax is levied by the Government on fish taken in Gennesaret, and a rent is paid to the Sultan for the fishing in the Waters of Merom.

FISH POOLS (SS. 7.[4]) is an error. Read with RV. simply "pools." The phrase "all that make sluices and ponds for fish" (Is. 19.[10]) shd. read "all they that work for hire shall be grieved in soul."

FITCHES. The word *kussemeth* occurs thrice (Ex. 9.[32], AV. "rye," RV. "spelt"; Is. 28.[25], AV. "rye," RV. "spelt"; Ek. 4.[9], AV. "fitches," RV. and AVm. "spelt"). It corrsps. to the Arb. *kir-*

senneh. *Qetzah* (Is. 28.[25, 27]) is the plant called "black cummin" (*Nigella sativa*), with pale blue or white flowers, the seeds of wh. are often used for a flavouring in bread.



Fishing in the Sea of Galilee: Paying Out the Net

FLAG. (1) *'Āḥū* (Jb. 8.[11]) is parallel to *gōme*, "rush." In Gn. 41.[2, 18], it is trd. "meadow," RV. "reed grass." It is a gen. term wh. may cover various forms of luxuriant herbage. (2) *Sūph* (Ex. 2.[3-5]; Is. 19.[6]), the sedge in the river, and (Jh. 2.[5]) weeds in the sea. *Yam Sūph* is the usual name of the Red Sea.

FLAGON. In the AV. F., in four of the five cases in wh. it occurs, trs. *ashīshāh*, wh. really means "raisin-cakes," the rendering in RV. In the fifth case F. trs. *nēbel* (Is. 22.[24]), in wh. the RV. agrees: *nēbel* means usly. a musical instrument of the lyre species.

FLAX. This is the plant *pishtah*, the stalks of wh. were steeped in water to rot away the pulp, dried (Jo. 2.[6]), hackled, and the fibres, *pishtīm*, spun into thread, of wh. various kinds of Linen were woven. A few fibres twisted together formed a wick (Is. 42.[3]; *cp*. Mw. 12.[20]). It has long been cultivated in the E. (Ex. 9.[31], &c.).

FLEA, an insect pest of the E. twice used by David as the symbol of the contemptible (1 S. 24.[14], 26.[20]). The common F. is plentiful in Pal., esp. in the hotter districts; but the annoyance it causes breeds disgust rather than contempt.



Fishing in the Sea of Galilee: Drawing the Net Ashore

FLESH (Heb. *bāsār*, Gr. *sarx*). In Heb. the term sometimes denotes the soft part of the frame, as contrasted with the hard, the bone: *e.g.* "your bone and your flesh" (Jg. 9.[2]); so with the specialised parts, *e.g.* "all his flesh with his head, &c." (Lv. 4.[11]); again, it stands for the whole body, *e.g.* "yet in my F. shall I see God" (Jb. 19.[26]). It may denote animated nature as a whole, esp. when preceded by the word "all," *e.g.* "all F. died that moved upon the earth" (Gn. 7.[21]). In this connection, however, it is more gen. used for "humanity," *e.g.* "All F. had corrupted its way" (Gn. 6.[12]), "shall all F. come to worship" (Is. 66.[23]). In such passages as Gn. 6.[3], "for that he also is F.," and Is. 31.[3], "their horses are F. and not spirit," it symbolises weakness. There is no suggestion that the body as such is evil. Our physical nature represents moral weakness rather than actual wickedness; a liability to yield to temptation, and so to "corrupting their way." The phrase wh. appears in English as "nigh of kin" (Lv. 25.[49], &c.) is in Heb. literally "remainder of his F." The most common LXX tr. of *bāsār* is *sarx*, except where F. is referred to as food, and then it is usually *kreas*, wh. corresponds to the NT. usage (Rm. 14.[21]; 1 Cor. 8.[13]). *Sarx* occurs in NT. in nearly the same senses as *bāsār* in



Mending the Nets on the Shore at Tiberias. (*See* p. 196.)

OT. (Lk. 24.[39]; 1 Cor. 15.[39]; Mw. 16.[17]; Rm. 8.[3]). It is to be observed, however, that, especially in the writings of St. Paul, F. is regarded as that part of human nature in wh. sin resides: "in me, that is in my F., dwelleth no good thing" (Rm. 7.[18]); "the carnal mind (the mind of the flesh) is enmity agst. God" (8.[7]). This does not refer merely to sins of sensuality, as in Gal. 5.[19]. Hatred, variance, emulations, wrath, &c., are works of the F., as well as "adultery, fornication, uncleanness." *See* Soul and Spirit.

FLIES. (1) The house fly (Heb. *zĕbūb*, Ec. 10.[1]; Is. 7.[18]). (2) The Heb. *'ārōb* is used only of the "fly" of the Egpn. plague (Ex. 8.[21]; Ps. 78.[45], 105.[31]); it is not cert. whether a peculiar kind of fly is referred to, or whether it is flying insects of all kinds. The cockroach has been suggd.

FLINT (Heb. *ḥallāmīsh*). Altho' AV. and RV. so tr., the correctness of the rendering may be doubted, as in every instance (Dt. 8.[15], 32.[13]; Jb. 28.[9]; Ps. 114.[8]; Is. 50.[7]) a massive rock is implied, a form in wh. F. is rarely found.

FLOOD (Heb. *mabbūl*, Gr. *kataklusmos*). The act. of the Noachian F. is found in Gn. 6.[1]–8.[22]. Critically the act. is divided between J. and P. All flesh have corrupted their way before J″., and He determines to destroy all life fm. the face of the ground. Noah alone finds favour with J″. (J.). Noah is commanded to build an ARK (*tēbāh*); the length is to be 300 cubits, the breadth 50, and the depth 30. Into it he is to gather pairs of all creatures that lived upon the land with all manner of "food that is eaten"; because God is about to bring a F. of waters upon the earth (P.). Into the Ark, so constructed, Noah is commanded to enter with his w., his sons, and his sons' wives, and pairs of all living creatures. There is a variation introduced; clean beasts and birds are to be brought by sevens (Gn. 7.[2]; *cp*. 6.[19], J.). When Noah had entered into the Ark "the fountains of the great deep were broken up and the windows of heaven were opened." For 40 days and 40 nights it rained, and the earth was submerged, while the Ark floated: for 150 days the waters prevailed upon the earth; the mountains were overtopped by 15 cubits. Then God remembered Noah, and for another 150 days the waters receded and the Ark grounded among the peaks of ARARAT; at the expiry of 40 days thereafter Noah sends out a raven and a dove; the raven remains outside, but the dove returns to the Ark. After another week he sends out the dove again: it returns, but with a leaf of olive in its beak. At the end of seven days more he sends the dove out a third time, and now it does not return. At length, at the end of a yr. and ten days, God told Noah to leave the Ark, and the living creatures with him. After Noah had descended fm. the Ark he offered sacrifices to J″., whereupon, smelling the sweet savour, J″. promised no more to destroy the earth with a F. The Ark had grounded, as above, on Mt. Ararat.

That the nar. is composite is argued (*a*) fm. the frequent repetitions: but these are to be found in all nars. of primitive peoples, a simple device to secure unity; (*b*) fm. alleged discrepancies, most of wh. are capable of reasonable explanation.

It is assumed by some authorities, *e.g.* Zimmern, that the Heb. nar. has been "borrowed" fm. the Bab., accdg. to wh. cert. of the great gods determine to bring a F. upon the earth to destroy mankind and all pertaining to them. Ea, however, has a favour for Par-na-pishtim, and warns him to forsake all his possessions and save his life by building an Ark. We have an elaborate act. of its construction: its length is 600 cubits (Smith), its height and depth 120; a mast (accdg. to another rendering, "a rudder") is provided. Disobeying the command to forsake all his possessions, he takes into the Ark his flocks and herds, his slaves male and female, his silver and gold. The rain begins to fall, accompanied by thunder and tempest, and in seven days the mountains are covered. On the seventh day Par-na-pishtim looks out and sees the desolation; presumably after an interval he sends out a dove wh. returns to him; then a swallow wh. also returns; last of all he sends a raven wh. does not return. Thereafter Par-na-pishtim leaves the Ark and offers a sacrifice round wh. the gods cluster like flies. In the council of the gods wh. follows it is determined that not again shall the earth be destroyed by a F.

The points of resemblance between the two acts. are numerous and obvious. In both there is a divine determination to destroy mankind; in both there is one individual who finds favour, and by divine sugg. builds an Ark into wh. he brings his family; in both the inhabitant of the Ark tests the state of the earth by sending out birds; in both a dove and a raven are sent; in both cases the abandonment of the Ark is consecrated by a sacrifice wh. proves acceptable to Deity, and is followed by a promise that the earth shd. never again be destroyed by a F.

Although the resemblances are undeniable, the diffcs. are many and striking. Polytheism is prominent in the Bab. act. even to ludicrousness, over agst. the restrained monotheism of the Heb. nar. The Bab. Ark is much larger than that of Noah; about 20 times its cubic content. While Noah takes into the Ark only his w., his sons, and his sons' wives, Par-na-pishtim takes not only his immediate family but his flocks and slaves; nay, over and above, craftsmen, and silver and gold, and seed of all kinds. While both send out birds as scouts, Noah sends only two birds; he sends the dove and the raven together at first; when the latter did not return he sent the dove twice, at intervals of a week. Par-na-pishtim again sends out a dove wh. returns, a swallow wh. returns also, and a raven wh. does not return. These two acts. appear to be too discrepant for either to be borrowed fm. the other directly.

There remains the question, Wh. is the more primitive? The presence and prominence of an elaborate polytheism is a sign of the relative recency of the Bab. nar. It also has a greater length and possesses a greater multiplicity of features, wh. is a further evidence of recency; the tendency always is to add features to every traditional nar. (comp. the earliest form of "The Battle of Otterburn" with the latest of "Chevy Chace"). Some of the features added, suggd. by the habits of a quasi-maritime people, wd. be useless, or even harmful in the circumstances supposed: *e.g.* Par-na-pishtim provides a mast: a mast wd. be easily provided that wd. be effective on the small raft-like boats used on the Euphrates, but wd. not be procurable of a size to suit his enormous Ark; and if procured wd. be in the highest degree dangerous to such a cranky craft. It moreover served no purpose, as the obj. was simply to keep afloat. The other trn. of the term, "rudder," is liable to the same objections, save that

of danger; it too is a feature added fm. custom in defiance of the purpose of the Ark.

We mt. refer to the obvious fact that the Bab. form of the legend implies a complicated state of society, in wh. there are slaves, cattle, artisans, gold and silver; whereas nothing of the kind is to be found in the Heb. nar. Moreover all these additions are, like the "mast" and the "rudder," derived fm. custom, but contradict the state of matters supposed. How cd. the distinction of ranks implied in the mention of "slaves" and "artisans" be maintained in the desolated world? What purpose wd. the silver and gold serve when of necessity all idea of property wd. be in abeyance? The other alternative is that the Heb. starting with Bab. legend arrived at the Biblical by the omission of those features wh. contradicted the implied purpose of the Ark, or the circumstances resulting fm. the F. This wd. imply a power of philosophical analysis, unexampled in a people otherwise so undeveloped as the Hebs. If a prophet by inspiration did attain this point of philosophic insight, he wd. only with difficulty persuade his countrymen to abandon the more elaborate story with wh. they had been accustomed, and traces of his struggles wd. be left on the nar. This difficulty is only increased if we regard the Biblical nar. as the result of the combination of two similar nars. wh. differed on unimportant features. The balance of probability is in favour of the Heb. form being the more primitive.

The fact that the tradition of a universal deluge is very widespread renders it at least prob. that at some remote period such a catastrophe did occur. Some of the phenomena of the "Glacial Period" show that it was much more sudden in its onslaught and much shorter in its duration than we have commonly been wont to suppose. If fm. any reason, either fm. battery by a huge cloud of aerolites, or fm. an enormous and widespread eruption fm. within, the earth's northern cap of palæocrystic ice were broken up, a vast tidal wave wd. be generated that wd. cover the whole of the northern hemisphere with ice. Such an occurrence wd. be designated by those that survived it as the "breaking up of the fountains of the great deep." It seems impossible to approximate to the date at wh. this event may have occurred.

FLOUR. *See* FOOD.



A STRETCH OF FLOWERS, WITH MOUNT OF BEATITUDES

FLOWERS come with the spring in Pal. with wonderful profusion and beauty; plain and hill-side are glorious with marvellously blended colours. Coming swiftly, they also swiftly fade, and so they are an apt emblem of what is lovely but frail and transient (Mw. 6.[28ff.]; Ps. 103.[15], &c.). A single afternoon of burning E. wind will often lay in the dust all the splendours of the mountain-side.

FLUTE (Aram. *mashrôqîtha'*, Dn. 3.[5,7,10,15]), a musical instrument akin to our F. or flageolet.

FODDER. The word *bĕlîl* is trd. "F." (Jb. 6.[5]), "corn" (Jb. 24.[6], RV. "provender," AVm. "mingled corn"), and "provender" (Is. 30.[24]). F. consists of grain of various kinds, with wh. the cattle are fed (*cp.* Jg. 19.[21]).

FOLD (Heb. *gedērāh*, usly. pl., Nu. 32.[16]), a place walled in, into wh. a flock of sheep may be led at night to guard them fm. wild beasts or robbers. AV. also trs. HEDGES, RV. FENCES (Jr. 49.[3].) In NT. (Jn. 10.[16]) the word used is *aulē*, also rendered "palace" (Mw. 26.[58]). In Jn. 10.[16b], "F." is a mistranslation; RV. more correctly trs. "flock."

FOOD. Accdg. to the nars. of Gn. man lived at first entirely on vegetable food (1.[29], 2.[16]); and it is not till after the flood that animal food is expressly mentioned (9.[3]). The keeping of sheep (4.[2]) and the offering of animal sacrifices (v. 4), however, almost necessarily imply the use of their flesh as food: the permission to Noah must therefore be regarded rather as a confirmation of an antecedent practice than the institution of a new one. The Biblical record thus corrsps. with what we gather fm. other sources with regard to man's early hist.: his nearest relations among the lower animals are vegetable feeders; but the earliest remains known to archæology reveal him as a hunter and fisher.

A strictly vegetarian diet appears again in Dn. 1.[8-16]; no doubt the objection of the Jews to the "k.'s meat" was that they cd. not eat flesh food, killed and prepared as it was for a heathen monarch's court, without ceremonial defilement. It is none the less striking to meet with this warm commendation of a vegetarian diet in the anct. records.

The diet of the Jews appears to have consisted mainly of vegetable food (grains, pulses, fruits, &c.), with milk and its products. Flesh was used mainly by the rich, and on festal occasions.

The grains used were chiefly *wheat* and *barley*. The former was more esteemed (2 K. 7.[1]; Rv. 6.[6]; Ps. 81.[16]); the latter was accordingly the food of the poorer classes, and was used, as are oats in northern countries, to feed the beasts of burden (1 K. 4.[28]). The barley came to maturity before the wheat (Ex. 9.[31ff.]; Ru. 1.[22], 2.[23]), and the barley harvest was used as a date in the yr. (2 S. 21.[9]), like the wheat harvest (Ex. 34.[22]).

The other grains mentioned are *spelt* and *millet*. The former, a coarse corn resembling wheat, appears as fitches (Ek. 4.[9], AV.), and rye (Ex. 9.[32]; Is. 28.[25]). The latter is only mentioned in Ek. 4.[9].

The grain was sometimes eaten raw (Mw. 12.[1]), often roasted, for speed and convenience: this is the "parched corn" frequently mentioned (*e.g.* Ru. 2.[14]; 1 S. 17.[17], 25.[18]); but usually made into bread or cakes.

The grain was sometimes pounded in a mortar (Nu. 11.[8]; Pr. 27.[22]), but usually ground in a hand-mill (Mw. 24.[41]) by the women of the household, by slaves (Ex. 11.[5]), or by captives (Jg. 16.[21]).

The flour or **meal** was made into unleavened bread or cakes when a hurried meal had to be pre-

pared (Jg. 6.[19]; 1 S. 28.[24]); this is one of the particulars, therefore, by wh. the Passover supper recalls the Israelites' hasty departure fm. Egp. The bread in ordinary use was leavened. Bread was the main food of the people, the "staff of life," even more than with us: the word is often employed to express all that is used as food (*e.g.* Gn. 18.[5-8], 43.[31-34]), and "bread and water" mean all that is needed to sustain life (Dt. 23.[4]; Is. 33.[16]). The word is, of course, often used figly., esp. in the NT.

Of **the pulses,** *beans* are mentioned in 2 S. 17.[28] and Ek. 4.[9] with *lentils.* The latter appear as a crop in 2 S. 23.[11], and as the main constituent of Jacob's "mess of pottage" in Gn. 25.[34]. The *pulse* of Dn. 1.[12, 16] prob. includes more than we genly. mean by the term; it seems to stand for vegetable food in gen.

The fruits most often mentioned and most prized are *grapes* and *figs.* Both were very commonly cultivated (1 K. 4.[25]). At the present day the vine is less common in Pal. as compared with other fruit-trees than in anct. times, because of the Mohammedan prohibition of the use of wine. Both grapes and figs were dried, and in this condition formed a portable and convenient food (1 S. 25.[18]; 1 Ch. 12.[40]). The juice of grapes was boiled down into a thick syrup; this and a similar syrup prepared fm. dates were used as we use sugar, and formed one of the staple exports of Pal. It is these syrups that are meant in several passages where our VV. have "honey" (*e.g.* Gn. 43.[11]; Ek. 27.[17]).

One of the most important crops of Pal. in anct. times, and still at the present day, is the *olive.* It is eaten as a relish with other food, but its most important function is to furnish the oil wh. is indispensable to the people for cooking, for giving light at night, and for other purposes. The very frequent refces. in the OT. to the tree and its cultivation indicate its importance: oil is mentioned as another of the products exported fm. Pal. (1 K. 5.[11]; Ek. 27.[17]). *See* Olive Tree.

Dates must have been largely used; the (date) palm is often referred to, and in Jl. 1.[12] among the fruit-trees. It is singular that the fruit is nowhere mentioned (except 2 Ch. 31.[5], AVm., an alternative not retained in RV.).

Pomegranates are several times mentioned; they were one of the fruits brought by the spies fm. the Promised Land (Nu. 13.[23]). They suggd. the ornamentation of the border of the High Priest's robe; the handsome flowers of the tree are bell-shaped, and are prob. represented by the bells (Ex. 28.[34]).

There has been much controversy regarding the *apple* of the Bible: it has been regarded by some as the quince, by others as the citron; but the apple does grow in Pal.; its Arabic name is closely akin to the Heb. word, and it seems poss. that it may be the fruit referred to (Pr. 25.[11]; SS. 2.[5]). *See* Apple.

Almonds and (pistachio) *nuts* are mentioned together in Gn. 43.[11]; both are much grown in Pal., little in Egp. The "*garden of nuts*" (SS. 6.[11]) was a walnut orchard.

The *sycamore* is a large tree common in Pal.; into it Zacchæus climbed to see Jesus pass (Lk. 19.[4]). The fruit, wh. grows in clusters fm. the trunk and larger branches, is a small and insipid fig. It is still plucked and eaten only by the poor (Am. 7.[14]).

"The cucumbers, and the melons, and the leeks, and the onions, and the garlick" of Nu. 11.[5] are prob. the same plants we know under these names. 2 K. 4.[39] shows that some form of wild gourd must have been eaten, for wh. on this occasion a poisonous plant was mistaken. The tree called *mulberry* in our versions was prob. not what we know under that name; perhaps not a fruit-tree at all.

In Jb. 30.[4] mallows are spoken of as a food of the poor in time of famine; this plant cannot be cert. identd. The juniper roots in the same verse were prob. used as fuel for cooking. The "husks wh. the swine did eat" (Lk. 15.[16]) were the fleshy pods of the carob or locust-tree, still used in some countries to feed swine. They were *not* the locusts St. John the Baptist ate (Mw. 3.[4]).

The bitter herbs of the Passover feast (Ex. 12.[8]) were such plants as are now used in salads; their exact nature is uncertain.

The condiments used with food, "mint, anise, and cummin" (Mw. 23.[23]), included also spices brought fm. the E.

Manna.—The food of the Children of Isr. in the wilderness (Ex. 16., &c.) has been identd. by various authors with one or other of several sweet exudations fm. trees and shrubs growing in Arabia and the neighbouring countries, wh. are collected and used for food by the inhabitants. None of them occurs in anything like sufficient quantity to sustain the present population, much less to answer the requirements of the Scrip. nar.; and there is no proof that any of them contains the constituents required to support life for a prolonged period. Nothing but a miraculous provision can explain the record.

Animal Foods.—Among quadrupeds, the clean animals, those permitted as food, were strictly limited to such as are cloven-footed and chew the cud (Lv. 11.[3f.]), that is to what we now know as *ruminants; cattle, sheep, goats,* and the wild animals allied to them (Dt. 14.[4f.]). The camel, however, wh. is now classed with the ruminants, was unclean. The domestic swine is a notoriously filthy feeder, and its flesh, when imperfectly cooked, is very often responsible for the transmission of parasitic diseases to man: some modern states have been at much pains to try to prevent these diseases by methods far less direct and effective than that of Moses. The reason for the prohibition of such clean feeders as the hare and the coney is not so clear.

The flesh of the calf seems to have been the most esteemed, and was used by the wealthy to do honour to guests (Gn. 18.[7]; Lk. 15.[23]). A kid was similarly employed by those in poorer circumstances (Jg. 6.[19], 13.[15]; Lk. 15.[29]).

There is a long list of unclean **birds** (including bats) both in Lv. 11. and Dt. 14.; but the clean birds are not specified. The forbidden birds, so far as they can be identd., are all, except the ostrich and some species of bat, forms wh. live on animal food. Those eaten seem to have been all vegetable feeders. We have mention of *turtle-doves* and *pigeons* (Lv. 1.[14], &c.), wh. are abundant in Pal.; of *quails* (Nu. 11.[31]); of *partridges* as hunted, and therefore considered eatable (1 S. 26.[20]); of "*fatted fowl*" (1 K. 4.[23]), poss. ducks and geese; and in the NT. of *domestic poultry* (Mw. 23.[37]; Mk. 13.[35]). The last are believed to have been introduced fm. India through Bab.; they may be the "fowls" prepared for Nehemiah (5.[18]). Eggs were also eaten; the eggs of wild birds in earlier times (*see* Dt. 22.[6]); prob. hens' eggs in our Lord's day (Lk. 11.[12]). There is no law on the point, but prob. only the eggs of clean birds were used.

Of **fish**, those that have fins and scales are allowed: no particular kind of fish is anywhere named in the Bible; but their capture and their cultivation were well known (SS. 7.[4]; Is. 19.[8, 10]). The active and important fishery in the Sea of Galilee in our Lord's time is familiar fm. many refcs. in the NT.

The only other animals permitted are the *locust* and some allied insects (Lv. 11.[22]); the only mention of their use is in the case of John the Baptist (Mw. 3.[4]).

Milk and its products formed a very important part of the diet: consider, *e.g.*, the frequent description of Pal. as "a land flowing with milk and honey." Not only cows' milk (1 S. 6.[7]; 2 S. 17.[29]), but that of camels (Gn. 32.[15]), sheep (Dt. 32.[14]; 1 Cor. 9.[7]), and goats (Pr. 27.[27]) was used. The last seems, fm. the refc. given, to have been considered the best.

Besides fresh milk, sour or *fermented milk* was drunk: it is much used by many Eastern nations, and under the names of *Koumiss* and *Kephir* is becoming familiar in this country as a nutritious and very easily digestible form of nourishment. It is to be understood in most of the passages where our trs. speak of "**butter**"; *see* esp. Jg. 4.[19], 5.[25]. Fermented milk wd. be a most suitable and refreshing drink for a tired and thirsty man: butter is not kept in a bottle nor used as a drink in the E. any more than with us. Butter *is* meant in Pr. 30.[33]; it is made in a skin bottle, and the process is much more analogous than our churning to "wringing the nose." **Cheese** is referred to by Job (10.[10]); and is mentioned among provisions for military expeditions (1 S. 17.[18]; 2 S. 17.[29]).

Honey in and fm. the honeycomb was abundant, and was used as we use sugar (for the fruit syrup, also called honey in our versions, *see above*). *Cp.* Dt. 32.[13]; SS. 5.[1]; Mw. 3.[4]; Lk. 24.[42]; and esp. the incidents related of Samson (Jg. 14.) and Jonathan (1 S. 14.).

The **salt** used in the E. was, and still is, mixed with a large quantity of insoluble impurities; when it has been affected by damp it does not dissolve away entirely, but "loses its savour," and the residue is utterly useless (Mw. 5.[13]). It seems to have had the same significance as it now has among the Arabs. Those who have eaten salt together are bound to befriend and help each other to the utmost of their power for ever afterwards (Nu. 18.[19]; 2 Ch. 13.[5]; Ez. 4.[14]).

There are some remarkable prohibitions with regard to food, besides those referring to unclean



BUTTER-MAKING

animals. The chief of these is the prohibition of blood. It is found in Gn. 9.[4], is several times repeated in Lv. and Dt., and recurs in the NT. (Ac. 15.[20], &c.; *see also* 1 S. 14.[32-34]; Ek. 33.[25]). The reasons given are that "the blood is the life," and that "it is the blood that maketh atonement by reason of the life" (Lv. 17.[10-14], RV.; Dt. 12.[23]).

Fat is also forbidden (Lv. 3.[17], 7.[23-27]). The prohibition is expressed only with regard to sacrificial animals, and is thus much less absolute than that regarding blood (*cp.* vv. 23 and 26). It is a remarkable provision; for a diet including meat and excluding fat is found with us not a very wholesome one. The large place of milk and of olive oil in the dietary of the East prob. made up the deficiency.

There is also a prohibition wh. has given rise to much discussion: "Thou shalt not seethe a kid in his mother's milk." It occurs thrice, and with much emphasis (Ex. 23.[19], 34.[26]; Dt. 14.[21]). It has been construed by the mod. Jews to forbid the use of meat and milk at the same meal. A kid stewed in milk is a favourite dish with the Arabs to this day;

it may originally have been connected with heathen sacrifices or magical rites. It is difficult otherwise to understand the emphatic banning of this special dish.

Cooking.—Boiling seems to have been the common method of cooking (Gn. 25.[29]; 1 S. 2.[13]; 2 K. 4.[38]); but meat was often roasted (Ex. 12.[8]; Pr. 12.[27]; Is. 44.[16]), and in many passages where cooking is mentioned, there is nothing to indicate the process used. We have glimpses of elaborate kitchen arrangements in the anct. royal courts (Gn. 40.[2, 16, 17]; 1 S. 8.[13]), but much of the cooking recorded is that of sacrifices (Ex. 29.[31]; 2 Ch. 35.[13f.]). The baking of bread and cakes is often mentioned; in Jeremiah's day the bakers were numerous enough in Jrs. to occupy a street (37.[21]), hence named Baker Street (?).

The regular **meals** were in general two, one about the middle of the day (Gn. 43.[16, 25]; Ru. 2.[14]; Ac. 10.[9, 10]), and one in the evening (Lk. 17.[7f.], 24.[29f.]), after the day's work was done. Eating in the morning seems to have been regarded as a vicious habit (Ec. 10.[16]; *cp.* Ac. 2.[15]). Hospitality demanded that a meal shd. be prepared for guests at any time (*e.g.* Gn. 18.[1-8], 19.[1-3]; Jg. 13.[15]). Entertainments were given at either of the principal meals (Lk. 14.[12]), but chiefly at the evening meal (Mk. 6.[21]; Lk. 14.[16, 24]). Most of the feasts mentioned in the OT. were religious festivals; but birthdays (Gn. 40.[20]; Mw. 14.[6]), weddings (Jg. 14.[10]; Mw. 22.[2f.]), the making of treaties (Gen. 26.[30f.]), and many other occasions were celebrated by feasts. These sometimes lasted a week (Jg. 14.[12]; Est. 1.[10]), as did the great relgs. festivals (Lv. 23.[6, 34]).

Where the attitude assumed at meals is specified, it is usly. "*sitting* at meat": at least in more primitive conditions and among the humbler classes the seat was the ground, as it is now. The only mention of any other seat (kings' thrones excepted) is in 2 K. 4.[10], where a stool is provided for the prophet Elisha. In later times, and among the wealthy, a reclining posture was adopted (Est. 7.[8]; Am. 6.[4]; Jn. 13.[25]). In our Lord's time this position was usual, and "sitting" in our version of the NT. sometimes stands for Greek words wh. clearly mean reclining.

The food was prob. often set upon the ground; but we read of tables very frequently, fm. that of Adonibezek (Jg. 1.[7]) onwards (*e.g.* 2 S. 9.[7]; 1 K. 13.[20]; Ps. 23.[5], 128.[3]; Lk. 16.[21]).

The use of knives and forks at meals was unknown; the meat as well as the bread was taken in the fingers. Hence a necessity for the washing of hands of wh. we know nothing fm. our experience in this country; but the custom was made a burden by the elaboration of the Jewish ritual in our Lord's time (Mk. 7.[3, 4]). The food was genly. taken fm. a dish common to all that were eating together, and often dipped in a sauce or relish (Ru. 2.[14]; Jn. 13.[26]). Sometimes, however, a special dish was sent to an honoured guest (Gn. 43.[34]; 1 S. 9.[23f.]).

Water was the common beverage, but wine was often drunk. R. A. Lundie.

FOOL (Heb. (1) *'ĕwīl*, (2) *kĕsīl*, (3) *nābāl*), FOLLY, FOOLISHNESS (Heb. *'iwweleth*, *kesel*, *nĕbālāh*). The characteristic of all these is the implied presence of the element of moral evil. Altho' the distinctions are not decisive, yet (1) seems most associated with "impiety" (Ps. 107.[17]), and (3) with sexual immorality (2 S. 13.[12]). Poss. this connotation explains Mw. 5.[22].

FOOT. Orientals leave their shoes at the door of the sanctuary (Ex. 3.[5]) lest any defilement adhering to them shd. be carried within. For the same reason the Moslem steps out of his shoes on to his prayer carpet. On entering a private house also the outer shoes are put off, poss. fm. some primitive thought of the sanctity of the dwelling. Washing a guest's feet is a kindly act of great refreshment to one who has suffered fm. the heat and the chafing of the sand (Lk. 7.[38, 44], &c.). **Footmen** were infantry, as distinguished fm. horsemen and charioteers (Nu. 11.[21]; 2 S. 8.[4]; 1 Ch. 19.[18]). To be **trodden under foot** was to be utterly subdued (Is. 14.[25], &c.).

FOOTSTOOL. The literal F. appears only twice in Scrip., in 2 Ch. 9.[18] ("a F. of gold," Heb.



King makes his Enemies his Footstool

kebesh) and Js. 2.[3] ("here under my F."). The Gr. word is *hupopodion*. The F. is used to indicate absolute subjection: "Until I make thine enemies thy F." (Ps. 110.[1]); a passage quoted five times in NT. An instance of the practice here referred to is found in Jo. 10.[24]. The earth also is described as God's F. (Is. 66.[1]; quoted Ac. 7.[49]).

FORD. *See* Jordan.

FOREHEAD. On the F., as the most prominent part of the person, symbols are worn (Ex. 28.[38], &c.), and marks are placed (Rv. 7.[3], 9.[4], &c.). On the F. the Jews bind a phylactery in prayer. The unveiled F. of the harlot proclaims immodesty (Jr. 3.[3]). Hardness of F. means obstinacy (Ek. 3.[8]). In Ek. 16.[12] read with RV. "a ring upon thy nose."

FOREIGNER, also STRANGER, SOJOURNER (Heb. *gēr*, *zūr*, *nokrī*). In primitive times, when nationality was regarded as derived fm. kinship actual or putative, cert. religious privileges and ritual duties were associated with it. The reception of a F. into the kin or nation was proclaimed by his participation in the family sacrifice



FOUNTAIN UNDER MOUNT LEBANON

or ritual of religious worship. In these respects Isr. does not seem to have been nearly as strict as were the Hellenic races. When Isr. came up out of Egp. "a mixed multitude" (Ex. 12.[38]) were allowed to join them: all through their pre-captivity hist. Kenites, Kenazites, Jerahmeelites, &c., races that seem of Arabian or Edomite origin, act along with Isr. Not till the time of Ezra is the exclusion of the F. made absolute (Ne. 13.[3]). The Pauline use of the terms is founded, not on the Heb., but on the Hellenic use.

FORESKIN. *See* CIRCUMCISION.

FOREST. The refcs. to woods and Fs. in Scrip. warrant the inference that large tracts of W. Pal., now bare, were clothed with trees in anct. times. These have disappeared fm. the higher and more open spaces, and such as remain are gathered largely in the valleys. On the E. of Jordan, esp. in the land of Gilead, there are still fine Fs. mainly of oak and terebinth, while in Mt. Lebanon considerable wooded tracts and traces of the Fs. of antiquity are found. The growth of trees to replace those that are cut down is hindered by the industry of charcoal burners, and by the goats, wh. destroy unhindered the fresh young shoots. As late as the middle of last cent. the slopes of Tabor boasted a covering of great oaks, poss. a remnant of the **Wood of Ephraim** (Jo. 17.[15]). To-day only a few giants over the mountain break the monotony of the brushwood. The most common word for F. is *ya'ar*. It may, however, like Arb. *wa'r*, signify a stony region (Is. 21.[13]), or a district covered with wild undergrowth, as opposed to the cultivated land (Is. 32.[15], &c.). *Pardēṣ* (Ne. 2.[8]) is prop. an enclosed park.

FORNICATION. *See* CRIMES AND PENALTIES.

FORTRESS. *See* FENCED CITIES.

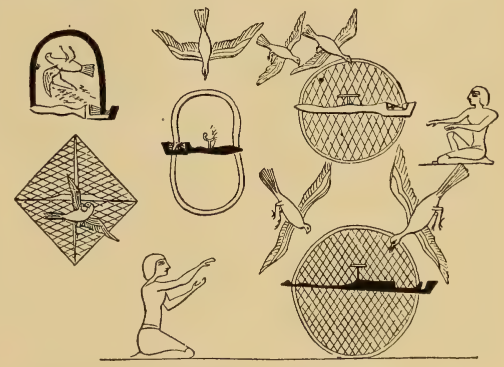
FORTUNATUS, a Corinthian Christian who, with Stephanas and Achaicus, visited St. Paul (1 Cor. 16.[17]). If, as some think, he was a son of Stephanas, he would then be a young man, and may be ident. with the F. mentioned by Clement (*Ad. Cor.* 65.[1]).

FOUNTAIN. The name *'ain*, "eye," given to the F. by the Arabs (Heb. *'ayin*), betokens the estimation in wh. the water springs are held. They are centres of life, beauty, and fruitfulness, in a land with scanty water supplies. Access to the springs is a condition of prosperity (Jo. 15.[9]): it is the condition of existence to the flockmaster and his charges. The water of the F., "living water" (Jn. 4.[10], &c.), as contrasted with that collected in cistern or well, has always been highly prized for drinking and domestic purposes. Notable Fs. in W. Pal. are, that at the "Pools of Solomon," in the heart of the hill, poss. = "the sealed F." (SS. 4.[12]); *'Ain es-Sulṭān* or Elisha's F. at Jericho; *'Ain Jalūd*, poss. = the well of Harod, at Jezreel; the strong spring at *eṭ-Ṭābgha* (*Heptapegon*), on the N. shore of the Sea of Galilee; and the great Fs. at the roots of Hermon, *Tell el-Qādy*, *Bāniās*, and *Ḥasbeiyah*, whence rise the waters of Jordan. Copious hot springs are found at Tiberias, and in the Yarmuk valley, wh. are visited by multitudes in search of healing and health. The hot springs of Calirrhoē, in *Wādy Zerqā Ma'īn*, were visited by Herod the Gt. before his death. *See further* WATER.

FOUNTAIN GATE. *See* JERUSALEM.

FOWL. *See* BIRDS.

FOWLER (Ps. 124.[7]; Ho. 9.[8]), one who catches birds by means of snares; a method common now in the East.



FOWLERS AT WORK

FOX (Heb. *shu'āl*). In OT. there is no distinction between the F. and the jackal; in some cases Fs. are meant, *e.g.* Ne. 4.[3]; in others, where we have the pl., it is the jackal that is intended. In Jg. 15.[4] it is clearly the jackal; there wd. be comparatively little difficulty in trapping a pack of them; the flame wd. make them flee frantically (Tristram,

Fauna and Flora ; Wood, *Bible Animals*). In NT. the Gr. ἀλώπηξ is the F. (Lk. 13.[32]). Both F. and jackal are great enemies of the vine-growers (SS. 2.[15]), working no little havoc in the vineyards.



MODERN PALESTINIAN FOX

FRANKINCENSE (*lĕbōnah*), an ingredient in the sacred incense (Ex. 30.[34], &c.). It corrsps. to the Arb. *lubān*, the fragrant gum of the *Boswellia Serrata*, a tree plentiful in Central and S. India. It was brought into Pal. by the Arabian merchants (Is. 60.[6], RV. ; Jr. 6.[20], RV.), and was among the gifts offered by the wise men (Mw. 2.[11]).

FRIEND in EV. stands for *'ohēb* (fm. *'āhab*, " to love "), in wh., as in its Gr. equivalent, *philos* (Mw. 11.[19]), the element of affection is prominent (2 S. 19.[6] ; 2 Ch. 20.[7], &c.) ; *mērē'a* (Gn. 26.[26], &c.), *rē'a* (Gn. 38.[12] ; Ex. 33.[11]), and *rē'eh* (2 S. 15.[37] ; 1 K. 4.[5]), fm. *rā'āh*, " to tend," " to delight in," where companionship and neighbourly intercourse are mainly suggd. The classical Heb. instance of friendship is that between David and Jonathan, wh., in beauty and pathos, is unsurpassed by any in profane Lit. Friendship passed fm. fathers to children (Pr. 27.[10]), like the guest-friendship of other peoples (*see* HOSPITALITY). Friends may be more faithful than even one's own blood relations (Pr. 18.[24]), but reproof is a matter requiring delicate and tactful handling (27.[6]). Proportioned to the intimacy of the friendship will be the pain caused by the faithlessness or cruelty of those whom we have trusted (Jb. 6.[14, 27] ; Ps. 41.[9]). Into the intimacy of friendship God is pleased to receive His servants (2 Ch. 20.[7] ; Js. 2.[23], &c.), and Jesus calls His chosen ones His friends (Jn. 15.[13]). One of the most beautiful things said of Jesus, uttered by His enemies, describes Him as the "friend of publicans and sinners" (Mw. 11.[19], &c.). **The King's F.** was prob. an official title of the k.'s chief counsellor (1 K. 4.[5]). For **Bridegroom's F.**, *see* MARRIAGE.

FRINGES. The objects thus designated wd. be better named *tassels*. They are described under two different names, *tzītzith* (Nu. 15.[38f.]) and *gedhilīm* (Dt. 22.[12]). The former designation really means flower, and was applied to the tassels because they were looked upon as being related to the garment just as the flower is to the plant. The latter name has refc. to the manner of construction, and is derived fm. a root signifying " to twist." It does not necessarily mean enlargement, as has been supposed, but that thought may, by a play on the words, be introduced. The command for their use evidently arose out of the case of Sabbath-breaking recorded in Nu. 15.[32-36], wh. rabbinical tradition says occurred in the wilderness of Sinai, and it was intended to be a constant warning of the punishment that wd. follow broken laws. Fm. its being linked with " all the commandments of the Lord," the Jews regard the law of *tzītzith* as of peculiar sanctity, and they unite it, therefore, numerically with the 613 precepts gathered by the scribes fm. the Pnt., making up this number in the case of the tassels fm. the numerical value of the name, together with *eight* for the cords and *five* for the knots contained in each. Rabbinical Judaism has many regulations as to their construction and attachment. They were required to be of wool, attached by a cord of blue through two holes in the garment, and to be at least of one finger length. All the rules were evidently intended to prevent their being lost or cut short. They are attached to the four corners of the prayer-cloth (*talith*), and by the more orthodox they are also worn continuously on an under garment. Among those excommunicated fm. heaven is the Jew " who has no *tzītzith* on his garment " (*Pesachim*, 113[b]). The prayer, " Hear, O Israel," is forbidden without them, and so the prayer of thanksgiving for them precedes it, and during its repetition there is a demonstrative kissing of the corners of the *talith*. As a part of the fulfilling of all righteousness these tassels were worn by our Lord Himself, and it was one of these, with its reputed sanctity, that the woman with the issue of blood ventured to touch (Mw. 9.[20]). In connection with their ostentation in things religious, the Pharisees made them large and conspicuous (Mw. 23.[5]). Continually before the eyes during the times of prayer, dressing, and undressing, they were an ever-present memorial and warning, and they are calculated to show us that material reminders of religious obligations are not excluded fm. Scrip. WM. M. CHRISTIE.

FROG (Heb. *tzĕphardē'a* [Ex. 8.[2-14]], Gr. *batrachus* [Rv. 16.[13]]). The edible frog is common in Pal. and Egp. The frog haunts the marshes and spots where water is to be found : hence the Oriental saying that the voice of the frog is music to the ear of the thirsty man.

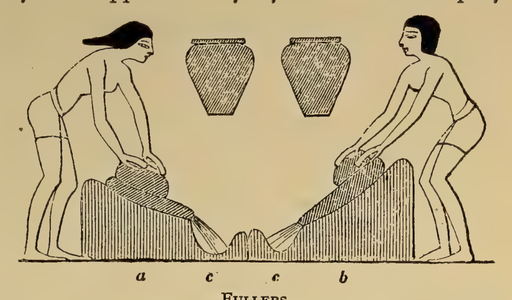
FRONTLETS. *See* PHYLACTERIES.

FROST. The Heb. word *ḥănāmāl*, so trd. in Ps. 78.[47], is of uncertain meaning. Altho' LXX and Vlg. render it as " frost," this can hardly be correct, as frost is unknown in Egypt. Gesenius suggests " ants," comparing it with Arb. *namal*. *Qeraḥ* is lit. " ice," so called because of its smoothness (from *qāraḥ*, " to make smooth "). In Gn. 31.[40] it stands for cold. RV. substitutes " ice " in Jb. 37.[10], but retains " frost " in Jr. 36.[30].

FRUIT. The most usual word in Heb. is *perī*, Gr. *karpos*. F. is an important part of food in Pal. The grape and fig abounded in anct. times. In the proverbial picture of happy rural contentment, each man sits under his own vine and fig tree (1 K. 4.[25], &c.). The olive also has been plentiful fm. old time, esp. in Galilee. Apples, pomegranates, mulberries, dates, &c., still flourish along with the citron, quince, lemon, orange, &c. Only in the fifth yr. was the F. of a young tree regarded as eatable (Lv. 19.[25]). To this day, even in the bitterest war, care is taken, as far as poss., to preserve the F. trees (Dt. 20.[19f.]). In later times the F. was taxed (1 M. 10.[30]). F. is used fig. for reward (Is. 3.[10]), conduct (Mw. 7.[16], &c.), the result of the Holy Spirit's work (Eph. 5.[9]), &c.

FUEL (Heb. *'oklāh, ma'aceleth*, "food" [of fire], Ek. 15.[4]; Is. 9.[5]). In Pal. to-day four kinds of F. are used: *ḥaṭab*, "branches of trees"; *qarāmī*, "roots or stumps of trees"; *faḥam*, "charcoal"; and dried dung-cakes. These wd. in all probability be in ordinary use in Bible times. **Coal** in Scrip. always means "charcoal."

FULLER, FULLER'S FIELD. In OT. the word is part. Qal. (2 K. 18.[17]; Is. 7.[3], &c.) or Piel (Ml. 3.[2]) of *khābas*, lit. "to wash clothes by trampling"; NT. *gnapheus* (Mk. 9.[3]). The fulling of new, and the washing of old clothes, was pursued in anct. times in Egp. (*WAE*. ii. 106) and other countries. Cert. alkaline substances served as soap. The clothes were trampled, or pounded with pieces of wood, in large tubs with water, and then stretched in the sun. The unpleasant odour, and the quantity of water employed, led to the work being done outside the city. For **F.'s Well** *see* En-Rogel. The **F.'s Field**, where Rabshakeh delivered the message of Sennacherib, was prob. on the N., whence only the city mt. be approached by any considerable company.



Fullers

a b, inclined tables; *c c*, water running off into the trough below.

FURLONG. *See* Weights and Measures.

FURNACE. There are four words so rendered in EV. (1) *'Attūn* (Aram.), into wh. the Heb. youths were cast (Dn. 3.[6], &c.). This was prob. a large smelting F. The youths seem to have been cast in fm. the top, while the k. must have looked in fm. below. (2) *Kibshān* may have been a lime-kiln (Ex. 9.[8], &c.). (3) *Kūr*, a smelting furnace, used in refining metals (Dt. 4.[20], &c.). (4) *'Alīl*, a crucible. (5) *Tannūr*, prob. a baker's oven (Lv. 2.[4]; Ho. 7.[4]).

FURROW. *See* Agriculture.

G

GAAL was leader of the revolutionary party in Shechem, consisting of natives and idolatrous Isrs., who rose agst. Abimelech, intending to overthrow the house of Gideon, and re-establish pagan rule. Abimelech, recalled by his officer Zebul, stamped out the rebellion, and banished G. and his brethren (Jg. 9.[26f.]).

GAASH. A mountain in the territory of Ephraim on the N. side of wh. lay Timnath Serah, where Joshua was buried (Jo. 24.[30]; Jg. 2.[9]). The brooks or valleys (*naḥalē*) of Gaash, whence came Hiddai (2 S. 23.[30]) or Hurai (1 Ch. 11.[32]), one of David's heroes, are prob. to be sought in the same neighbourhood.

GABBATHA, the place where Pilate's judgment-seat was erected when he pronounced final sentence on Christ, called "the Pavement, but in Heb. Gabbatha" (Jn. 19.[13]; another rdg. "Gabatha"). The Aram. (not Heb.) word, however, does not mean "pavement," but either "bald forehead" (Aram. *gabbaḥtā*) or "hill" (*gaba'tā*). Perhaps even "back" or "bulwark" (Aram. *gabbā*; *cp.* Jb. 13.[12]) mt. be possible, although the fem. form, *gabbethā*, is unknown. "Pavement" in the Gosp. is not a tr. but a description of the locality. It was a paved place, or square. Its position depends on that assigned to Pilate's prætorium (*see* Jerusalem). The sentence had to be pronounced in the open air. A platform was erected on wh. the judge took his seat. The Gr. *bēma* (RV. "judgment-seat," Mw. 27.[19]; Jn. 19.[13]) means the platform, not the chair of the judge. G. H. Dalman.

GABRIEL ("Hero of God"), one of the two Archangels named in Scrip. His function is that of a revealer of Divine will: to Daniel (Dn. 8.[16]), to Zacharias (Lk. 1.[19]), to Mary (Lk. 1.[26]). In the Enoch bks., chaps. 9., 40., 70., G. is one of four angels of the "Presence." *See* Angels.

GAD, a deity, prob. of Bab. origin = Gr. *Tuchē*, identd. with the planet Jupiter, the Gt. Fortuna of the Arabs. That he was reverenced by the anct. Syrs. is sufficiently attested by Gn. 30.[1] (RV. "Fortunate": we shd. prob. read "Fortune is come"), and such place-names as Baal-gad and Migdol-gad. Among the later Isrs. it is evidenced by the clan name Azgad, "Gad is strong" (Ez. 2.[12];

Ne. 7.[17]), and by the practice of the Bab. Jews, who prepared a table to Gad, *i.e.* served him with offerings known as *lectisternia* (*cp.* Jr. 7.[18], 51.[44]), in wh. tables were spread as for a banquet to the gods.

GAD ("Fortune"), seventh s. of Jacob, born of Zilpah (Gn. 30.[11]). In Gn. 49.[19] there is a play in Heb. upon the name, as if it meant "marauding band"; *Gad gĕdūd yĕgūdennu, wăhū yagūd ʻāqēb*, lit. "Gad, a troop shall troop upon him, but he shall troop upon their heel" (Driver, *ad loc.*). This is in allusion to the brave and warlike character of the tribe. Plundering bands wd. come upon him to their destruction (*cp.* Dt. 33.[20]). Almost nothing is recorded of his personal hist. Seven sons were born to him before leaving Can. (Gn. 46.[16]; *cp.* Nu. 26.[15ff.]). For the strength of the tribe *see* NUMBERS. In the desert march G. was placed in the camp of Reuben, on the S. of the Tabernacle (Nu. 2.[14]). The prince of G. was Eliasaph, s. of Deuel (Nu. 1.[14]) or Reuel (2.[14]). G. was represented among the spies by Geuel, s. of Machi (13.[15]).

When Isr. had taken the fine pasture land E. of Jordan, G. and Reuben, still flock-masters as their fathers had been, besought Moses to give it to them. Their request was granted on condition that, leaving their children and non-combatants there, they shd. themselves cross Jordan and assist their brethren to conquer W. Pal. (Nu. 32.). This accomplished, they returned to the E., rearing the great altar in the Jordan Valley, wh. shd. witness to the unity of the tribes, despite the natl. barrier between them (Jo. 22.).

The whole land E. of Jordan was occupied by these two tribes and the half tribe of Manasseh, at the conquest or subsequently; Reuben being in the S., and Manasseh in the N. Nu. 32.[34ff.] (JE.) makes Arnon the S. border of G.; but vv. 16ff. assign cities in the district N. of Arnon to Reuben. Jo. 13.[25] (P.) clearly makes *Wādy Ḥesbān* the S. border. In the former passage the Jabbok may be the N. boundary; in the latter G. reaches to the Sea of Chinnereth. The difficulty of determining the boundaries is greatly increased by the fact that, so far, comparatively few places E. of Jordan have been identd. with any certy. It is prob. too that, exposed as they were to attacks fm., and liable to be involved in strife with, surrounding peoples, the boundaries of the tribes frequently changed (1 Ch. 5.[18f.]). We may take it that the bulk of GILEAD passed into the hands of G. In some cases G. is practically = Gilead (Jg. 5.[17]). Ramoth in Gilead, the City of Refuge, was in G. (Jo. 20.[8]). This city, with Mahanaim, Heshbon, and Jazer, were given to the Merarite Levites (1 Ch. 6.[80ff.]).

A fine type of manhood seems to have been developed on these uplands, strong, fearless, warlike (1 Ch. 12.[14ff.]). Among the heroes of the tribe we shd. prob. reckon JEPHTHAH (Jg. 11.[34]; *cp.* Jo. 13.[26]) and ELIJAH THE TISHBITE. To G. the Isrs. fled for refuge fm. the Phil. (1 S. 13.[7]); and here Elijah found shelter fm. Jezebel (1 K. 17.[3,5]; *see* CHERITH). In G. the partisans of the house of Saul made their abortive rally (2 S. 2.[8]). To G. David retreated in the rebellion of Absalom (17.[27]). Fm. 1 K. 12.[25] we gather that G. joined Jeroboam. Moab appears thereafter to have recovered some of her anct. possessions in this territory, wh. were taken again by Omri, and once more recovered by Mesha (*Moabite Stone*).

This district was the main theatre of the prolonged and bitter struggle with the Syrs., Ramoth in Gilead figuring prominently in the war; and its inhabitants were among the first to be carried into captivity by Asyr. (2 K. 15.[29]; 1 Ch. 5.[26]).

GAD, the prophet (1 S. 22.[5]), a follower of David, his seer and counsellor (2 S. 24.[11], &c.), who also wrote a hist. of David's reign (1 Ch. 29.[29]).

GAD, RIVER OF (2 S. 24.[5] AV., lit. "torrent valley towards G."). This is certy. the Arnon (*cp.* Jo. 13.[9, 16], &c.).

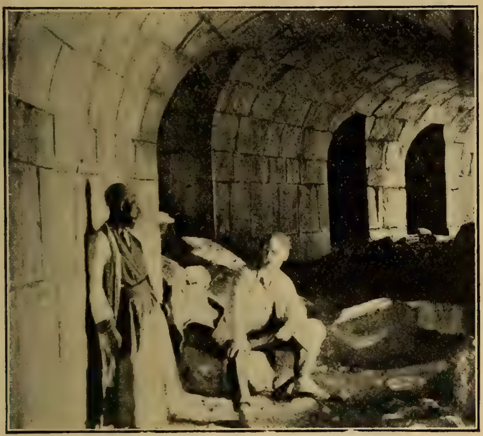


GADARA: RUINS OF THEATRE

GADARA, the city of the **Gadarenes** (Mk. 5.[1]; Lk. 8.[26, 37]) = mod. *M'Qeis* or *Umm Qeis*. It stands on a height above *Wādy Yarmuk*, S. of the hot springs, *c.* 6 miles SE. of the Sea of Galilee. The ruins are of great extent, and include two theatres, and a Basilika wh. occupied the site of an anct. temple. A paved road connected the city with *Ḍerʻah*, and a great aqueduct has been traced to the pool of *el-Khab*, *c.* 20 miles N. of *Ḍerʻah*. To the E. are many rock tombs, some used as corn stores, others as dwellings, closed by stone doors with ornamental carving. To these the name of *Jedur* (Gadara) still clings. The view on all sides is magnificent, including the rising slopes of Jaulān to Hermon, and beyond the blue waters of the sea in their deep bed, the breezy uplands of Galilee.

G. is first mentioned as restored by Pompey and set free (*Ant.* XIV. iv. 4; *BJ.* I. vii. 7). This im-

plies an earlier Jewish rule. But the G. taken by Alex. Jannæus, and called by Josephus (*BJ.* IV. vii. 3) the capital of Peræa, is prob. = *Jedūr*, near *es-Salṭ* (Guthe, *KB. s.v.*; Buhl, *GAP.* 255). To G. belonged a wide district bordering on the Sea of Galilee. The owners of the swine (Mk. 5.[11], &c.) may have been correctly called Gadarenes, as occupying a subordinate town in the territory of G. It was a member of the Decapolis. In B.C. 30 it was given to Herod the Gt. by Augustus, and at his death it resumed its status as a free city under the Empire.



GADARA: VAULTS UNDER SEATS OF THEATRE

GAI, RV. for "valley," AV. (1 S. 17.[52]). We shd. prob. read with LXX "Gath."

GAIUS. Four men so named are mentioned in NT. Nothing further is known of them (Ac. 19.[29], 20.[4]; 1 Cor. 1.[14]; Rm. 16.[23]; 3 J.[1]).

GALATIA. In the third cent. B.C. warrior tribes, who had migrated eastwards fm. Gaul, entered Asia Minor and made themselves masters of a large part of the country. They lived a nomadic life, roaming over the land with their flocks and herds, plundering and laying waste. When not engaged in warlike expeditions on their own behalf they enlisted as mercenaries in the service of Asiatic princes. Some 40 yrs. after their arrival in Asia Minor their power received an effectual check at the hands of Attalos I., King of Pergamos, and fm. that time onwards they were confined to a tract of country in the heart of Asia Minor, some 200 miles long fm. E. to W., and 100 miles wide fm. N. to S. This territory, wh. was inhabited by a Phrygian population, was henceforth called *Galatia*. In this country the Gauls lived as a dominant military aristocracy among the far more numerous native Phrygians, whom they prob. employed as serfs to till the land. The chief cities of the country were Ancyra (in the centre), Tavium (in the east), and Germa and Pessinus (in the west), the population of wh., even in later days, was only to a very slight extent Gaulish in origin, the majority being Greek-speaking Phrygians engaged in trade.

The territory of the Gauls passed under the power of the kdm. of Pontus about the end of the second cent. B.C., but at the close (B.C. 71) of the Mithridatic wars, in wh. the Gauls fought on the side of Rm. agst. Mithridates, King of Pontus, Galatia received its independence under three rulers, the most powerful of whom (Deiotarus) was eventually recognised as King of Galatia. On the death of the Galatian king, Amyntas, in B.C. 25, the kdm. of Galatia passed into the hands of Rm., when a new province—the province of Galatia—was formed, comprising among other districts not only Galatia proper in the north, but parts of Phrygia, Pisidia, and Lycaonia to the south.

It is important to have this sketch of the fortunes of Galatia in mind in order to determine the difficult question as to the destination of the Epistle to the Galatians. After the formation of the province *Galatia* had a double significance, according as it was used in the narrow local sense to denote the territory of the Gaulish tribes (Galatia proper or North Galatia), or in the wider Roman-official sense as the name of the complex of territories united under one provincial governor (Province of Galatia). Similarly the name *Galatians* mt. be applied either to the inhabitants of North Galatia or to the inhabitants of any other part of the province. From this difference of meaning has arisen the difficulty of deciding the locality of the churches to wh. the Epistle to the Galatians was sent. What may be called the traditional view is that St. Paul wrote his epistle to churches in Galatia proper, wh. were founded during the second missionary journey, on a visit to the country shortly referred to in Ac. 16.[6]: "They went through Phrygia and Galatic territory." This view, wh. is known as *the North Galatian theory*, is still held by the majority of scholars, although in recent years an increasing number have given their adherence to the view that "the churches of Galatia" are to be sought in the southern part of the province, in Pisidian Antioch, Iconium, Lystra, and Derbe, wh. St. Paul evangelised on his first missionary journey (Ac. 13., 14.). This is known as *the South Galatian theory*. In the absence of unanimity on the matter it will be desirable to give shortly the chief reasons wh. weigh with those who take opposing views.

To take the South Galatian theory first: (1) It has been alleged and widely accepted that the habitual practice of St. Paul was to use the Roman-official nomenclature in describing the districts in wh. he had planted churches. That is to say, he wrote of the churches founded by him under the name of the *province* in wh. they were situated. Thus we read of "the churches of *Asia*" (1 Cor. 16.[19]), "the first fruits of *Achaia*" (1 Cor. 16.[15]), "the brethren

wh. are in all *Macedonia*" (1 Th. 4.[10]). This exclusive use of the provincial names by St. Paul (if true) does not in itself prove that the churches addressed in the epistle were the churches of South Galatia, for the name of the province wd. of course be appropriate to churches in North Galatia as well, but it makes it indubitably clear that St. Paul might have called the Christians in Antioch, Iconium, Lystra, and Derbe "Galatians," and might have addressed their churches as "the churches of Galatia." This being so, (2) it seems on the face of it more prob. that the epistle was written to the churches of South Galatia, of whose planting we have a full account in Ac. 13., 14., than to churches in Galatia proper of wh. Acts makes no mention. Further, (3) it cannot but strike one as very strange that, if the epistle was addressed to Christians in Galatia proper, St. Paul shd. have made not the slightest reference in any of his letters to the important churches in South Galatia. (4) As finally clinching the matter, it is contended that St. Paul was never in North Galatia at all, and that the passage in Ac. 16.[6], wh. has usually been understood as mentioning a visit to that district, speaks only of a journey through "the Phrygian and Galatic region," wh., rightly interpreted, means the district in wh. Pisidian Antioch and Iconium were situated—the territory wh. was "geographically Phrygia, but politically Galatia."

These grounds, to wh. others not so plausible might be added, constitute a strong case in favour of finding the destination of St. Paul's epistle in South Galatia, and if the last-mentioned contention cd. be substantiated there wd. be, of course, an end to the debate. There are, however, weighty reasons wh. tell in favour of the traditional view that the epistle was written to churches in Galatia proper. (1) It is not altogether certain that St. Paul *always* uses the Roman-official provincial names. (2) In Ac. 16.[4] we read of St. Paul's visitation of the South Galatian churches, and 16.[5] evidently concludes the account of this stage of the journey ("so the churches were strengthened . . .") and prepares for a further stage. On the most natural reading of the passage the churches visited must be all the four churches in South Galatia (Derbe, Lystra, Iconium, Antioch). Accordingly, when we read in Ac. 16.[6] that "they went through the region of Phrygia and Galatia" (or rather "Phrygia and Galatic territory") we conclude that this describes the new stage of the journey on wh. St. Paul and his companions entered, and refers to districts other than those already traversed. This being so, it is natural to interpret "Galatic territory" as indicating Galatia proper. (The expression "Galatic territory" wd. be chosen deliberately by Luke instead of "Galatia" because of the ambiguity of the latter name.) (3) This conclusion is confirmed by the natural interpretation of Ac. 16.[6],* that it was *because* he was "forbidden by the Holy Ghost to preach the word in Asia" that St. Paul went through Phrygia and Galatic territory. With his work in South Galatia completed, the apostle purposed breaking new ground by evangelising in the province of Asia; but as this course was forbidden him, he changed his plans and "passed through Phrygia and Galatic territory." This cannot surely mean that he retraced his steps and journeyed through South Galatia. Most naturally it may be taken to mean that he continued his journey in a new direction, wh. led him to Galatia proper. And finally, (4) the statement wh. St. Paul makes in Gal. 4.[13], that it was on account of an illness that he first preached the Gospel among the Galatians, is difficult to harmonise with the account given in Ac. 13., 14. of the planting of churches in South Galatia. On the other hand, St. Paul's illness may be alluded to in Ac. 16.[6], in the refusal given by the Holy Spirit to allow him to preach in Asia.

On the whole, the evidence must be pronounced indecisive, although the balance of probabilities leans towards the traditional view that the Galatia of St. Paul's epistle is the territory of Galatia proper, first visited by the apostle on his second missionary journey. In the western part of that district we may suppose that St. Paul, during his convalescence, founded a few churches close to one another, prob. in Pessinus and its neighbourhood, where Greek was spoken. A long journey wh. wd. have embraced Ancyra and Tavium is not to be thought of. That Luke in Ac. 16.[6] makes only the barest mention of the visit to North Galatia, and gives no account of the planting of churches where St. Paul was received with such enthusiasm (Gal. 4.[14]), is certainly strange; it may be surmised, however, that the brief notice is due to the fact that the historian's thoughts were at this stage concentrated on the West and on the extension of Christianity fm. Asia to Europe.

A. F. Findlay.

GALATIANS, THE EPISTLE TO THE. (1) **Authenticity.**—That the Epistle to the Galatians was written by the apostle Paul is recognised by all but a small handful of scholars who on the most arbitrary grounds deny that we have any letters of St. Paul at all. The genuineness of the epistle is placed beyond challenge by its own char. The thought throughout is suffused by so deep an emotion, and the authority of the apostle is a matter of such vital concern, that it is impossible to regard the idea that another than St. Paul is the author as anything else than an extravagance of criticism.

(2) **The Readers of the Epistle.**—The epistle was addressed to a group of churches—the churches

* Supporters of the South Galatian theory for the most part maintain that in the Greek of Ac. 16.[6], "the sequence of the verbs is also the sequence of time," and translate, "they went through . . . they were forbidden . . ."—a strained if not impossible interpretation.

of Galatia—evidently so closely connected that they cd. be regarded for all practical purposes as one religious community. Where these churches were situated has already been discussed in the foregoing article (GALATIA), and although the question cannot be looked upon as finally settled, the greater body of expert opinion is in favour of the view that the persons to whom the letter was sent were the members of churches in North Galatia. The destination of the epistle is, however, of comparatively small moment. All that need be said further in this connection is that the persons addressed were for the most part Gentile Christians (4.^{8}), with possibly a slight admixture of Christians who formerly had been Jews. On the North Galatian view there is no reason for believing that the churches were composed to any appreciable extent of those of Gaulish descent; the fickleness of the Galatians so frequently adduced as an indication of the Celtic temperament, was more characteristic of the native Phrygian population wh. inhabited the territory of Galatia.

(3) **The Occasion of the Epistle.**—In the Galatian churches, wh. had received the Gospel fm. St. Paul with enthusiasm, and had continued in it for a time with great steadfastness (5.^{7}), emissaries of the Judaistic party in the Church had set to work, with the result that the Galatian Christians were being carried away fm. their spiritual faith, and were returning to "the weak and beggarly elements" of a ceremonial religion (5.^{3}). The leader of the false teachers was evidently a man of outstanding authority and personal distinction, and under his direction the agitation agst. the Pauline Gospel had been carried on with such power and persuasiveness that the apostasy of his converts seemed to the apostle to be the action of men under a spell (3.^{1}). The burden of the teaching of St. Paul's Judaistic opponents was that the fulfilment of the Mosaic law was necessary for salvation. The Gospel wh. they preached they declared to be the true Gospel, completing what St. Paul had begun. The righteousness wh. was of faith was good enough for a beginning, but the promise of a perfect salvation was only to those who attained the complete righteousness by a strict observance of the requirements of the Mosaic law, in particular of circumcision (5.$^{2ff.}$), and Jewish festivals and seasons (4.^{10}). It is prob. that in itself this insistence on rites and outward observances made a strong appeal to the sympathies of the Galatian Christians who had been nurtured in a ceremonial religion; and the Judaistic teachers pressed home their advantage by denying that St. Paul had any real authority. He was in the strict sense, so they declared, no apostle at all; whatever authority he possessed he had received fm. the original apostles who were the authoritative teachers of the Church. And this, they affirmed, St. Paul had himself recognised when at the Council of Jrs. he had submitted his teaching to the apostles for their approval (2.^{2}). Along with the denial of St. Paul's authority went a bitter personal attack on the apostle. Base motives were ascribed to him; in his work he was swayed by self-interest and a desire to stand well in the eyes of men (1.^{10}), and even in important matters he was charged with inconsistency on the ground that he enjoined circumcision when it suited him (5.^{11}).

It is poss. that the Judaising opponents of the apostle had been active before his second visit to Galatia (Ac. 18.^{23}). But if that was so, at that visit any impression wh. they had made was apparently destroyed. The subsequent rapid falling away of his converts came upon St. Paul as a complete and painful surprise (1.^{6}). It was on hearing of this that the apostle wrote the letter. The stern tone in wh. he addressed his converts, breaking at one point into affectionate appeal and remonstrance (4.$^{12ff.}$), and the hot indignation wh. he poured on the heads of his opponents, reveal how serious a view St. Paul took of the situation.

(4) **The Purpose and Contents of the Epistle.**—It was in fact a crisis of the gravest magnitude, in wh. the existence of Christianity as a spiritual religion was at stake. St. Paul threw the whole strength of his nature into the task of counteracting the influence wh. not only imperilled his own work but wd., if unchecked, have bound the faith of the new-born Christian Church in the fetters of Judaism. It was important, considering the nature of the attack to wh. he had been exposed, to establish his authority as a preacher of the Gospel, and to this St. Paul first addressed himself. After a brief address and greeting (1.$^{1-5}$), and a reference to the position of matters in terms of indignant expostulation (1.$^{6-10}$), St. Paul proceeded to demonstrate by a survey of historical facts that he had not received his Gospel and apostolic authority fm. the original apostles. This *first* main section of the epistle extends fm. 1.^{11}–2.^{21}. It recounts the story of his conversion and his three yrs. sojourn in Arabia, followed by a flying visit to Jrs., and makes clear that in this preliminary period, before he entered on his work, he was not dependent on others for his conception of the Gospel (1.$^{13-20}$). Then after a missionary activity of 14 yrs., in wh. he had a place in the Church as an authoritative teacher, he had an opportunity afforded him of laying his Gospel before his brethren in Jrs., and the "pillars" of the Church, far fm. differing fm. him in any essential matter, acknowledged his right to be the apostle to the Gentiles (1.^{21}–2.^{10}). And, most convincing proof of all that he did not hold his apostolic authority by the will of men, he had withstood Peter to the face and rebuked him for his inconsistent conduct (2.$^{11-21}$). With the third chapter begins the *second* main section of the epistle, in

which St. Paul deals argumentatively with the questions at issue, and proves that the freedom of the Christian Gospel is inconsistent with the obligation to observe the Mosaic law (3.[1]–5.[12]). He first reminds his converts that they had received the Spirit not by the works of the law but by faith (3.[1-5]), and adduces the case of Abraham to prove that the promises of salvation are attached to faith (3.[5-18]). The law in its nature was temporary and preparatory, suited for a state of pupilage and designed as a means for leading men to Christ; but with Christ's coming, the law having served its end, men were through Christ delivered fm. the bondage of the law and introduced into the freedom of sons and heirs of God (3.[19]–4.[7]). That the Galatians who had known God shd. seek the service of the law was to return to a bondage similar to that in wh. they lived when they were heathen (4.[8-11]). At this point the argument is interrupted by a passage in wh. mingle entreaty and affectionate concern—an appeal to the Galatians for their old loyalty's sake to renounce their new allegiance (4.[12-20]), after wh. the apostle proceeds to show by a reference to the hist. of Ishmael and Isaac—allegorically interpreted—that the freedom of Christ is absolutely incompatible with a legalistic manner of life, and that they who wd. be justified by the law have fallen away fm. grace (4.[21]–5.[6]). The section closes with words wh. are intended to impress upon the Galatians the peril of their position, and with a passionate outburst against those who had seduced them (5.[7-12]). The *final* main section of the epistle is devoted to the practical aim of making clear that the freedom of Christ leaves no place for moral laxity—a charge wh., no doubt, was advanced by St. Paul's opponents—but imposes moral obligations of the highest kind (5.[13]–6.[10]). The epistle concludes with a short postscript written by the apostle's own hand, whose effect must have been like "a thunderstorm clearing the air," in wh. St. Paul gives a last earnest word of warning, a warm confession of his faith in Christ crucified, and an abrupt and sharp demand that he who was so unmistakably Christ's servant should no longer be interfered with. A short benediction brings the letter to a close.

(5) **The Date of the Epistle.**—On the view, considered to be the more probable one, that the churches addressed were the churches in North Galatia, the date of the epistle can be determined with approximate accuracy. As a notice in the epistle implies ("Ye know that because of an infirmity of the flesh I preached the gospel unto you the *former* time": 4.[13]), St. Paul had paid two visits to the Galatians before the writing of the epistle, and the reference to their sudden apostasy makes it certain that the second visit was quite recent when the letter was written. As we learn fm. Ac. 18.[23], St. Paul's second visit to the Galatians took place on the third missionary journey immediately before his sojourn in Ephesus, and we are accordingly led to the conclusion that the epistle was written early in the period of the Ephesian residence, about the yr. 55. In all probability it was written before the two epistles to Corinth and the epistle to Rome, wh. belong to the same period. On the South Galatian theory the date must be placed somewhat earlier, during the apostle's residence at Corinth (Ac. 18.[1-17]), or when he was at Antioch (Ac. 18.[22]) before the commencement of the third missionary journey.

(6) **The Significance of the Epistle.**—If, as is likely, 1 Corinthians was written after the Epistle to the Galatians, we gather fm. the reference in 1 Cor. 16.[1] that the Christians in Galatia had been won back to St. Paul and his Gospel. The Epistle to the Romans bears witness to the same effect. For while it deals with the same issue as the Epistle to the Galatians, the exposition is calm and measured—a very strong contrast to the passionate tone of Galatians and its sharp dialectic. The battle for Christian freedom had, in fact, been fought out to a victorious conclusion on Galatian soil. Thenceforth the issue, wherever it was raised, was never doubtful. The epistle is, however, something more than a writing dealing with a controversy of a bygone day; it is for all time the charter of Christian freedom "not only fm. the Mosaic law but fm. every yoke that is imposed upon the religious life as an external condition of salvation without reference to any inner necessity of the soul." The Epistle to the Galatians furnished Luther with his weapons in the battle for freedom at the Reformation. A. F. FINDLAY.

GALBANUM, an ingredient in the sacred incense (Ex. 30.[34]; *cp.* Sr. 24.[21]), Arb. *qinnah.* It is a gum derived fm. an umbelliferous plant, not cert. identd. Alone, the odour is unpleasant; in anct. times it was used to keep away snakes and gnats.

GALEED, fm. Heb. *gal*, "a heap of stones," and *'ēd*, "a witness" (Gn. 31.[47]). Here prob. is suggested a derivation of the name GILEAD. The association of inanimate objs. with events, as witnesses, was not uncommon in the anct. world.

GALILEE, Heb. *gālīl* or *gālīlāh*, lit. "circuit" or "district," applied originally to a tract in Mt. Naphtali (Jo. 20.[7], 21.[32]), but came to cover a wider region, Cabul, in Asher, being among the cities "in G." given by Solomon to Hiram (1 K. 9.[11]). The victory of Joshua (11.), and later that of Barak (Jg. 4.), assured the supremacy of Isr.; and cert. towns within the district—Abel Beth Maacha and Dan (2 S. 20.[18], LXX)—were noted as the homes of pure Israelitish religious customs: yet the old inhabitants, Amorites and Hivites who had come S. fm. the heights of Lebanon, continued, at least to

the time of Solomon, to hold many of the towns (*supra*). This may act. for the full name "**G. of the Nations**" (Is. 9.[1]).

G. lay to the N. and W. of the Sea of G., bounded on the S. by the plain of *el-Baṭṭauf*. The N. boundary is uncert. Benhadad I. of Syr. overran the country (1 K. 15.[20]). It suffered in the strife between Hazael and Benhadad his s., and Jehoahaz and Jeroboam II. (2 K. 10.[23], 13.[22], 14.[25ff.]). With the transportation of its people by Tiglath-pileser III., the captivity of the N. kdm. began (2 K. 15.[29]). That this opened the way for a larger infusion of heathen blood is not open to doubt; but there was still a proportion of Isrs. in the population (2 Ch. 30.[10f.]).

After the Exile, and the defection of Samaria, G. appears as the most northerly of the three provinces of W. Pal. Its S. border runs along the S. edge of the plain of Esdraelon, and its N. boundary is the tremendous gorge of the Litāny, wh. shears it off fm. the mass of Lebanon. Lower G. stretched fm. Esdraelon to the plain of *er-Rāmeh*. The steep wall of the N. mountains formed a natl. boundary beyond wh. lay Upper G. The Jordan and the Sea of G. were the E. boundaries, but we cannot now determine the limits on the W. (*BJ.* II. xx. 6; III. iii. 1ff.). Guthe, Sanday, and others wrongly assume that G. included Gamala. *See* BETHSAIDA.

The purely Jewish population of G. in post-Exilic times continued small, and in B.C. 165 Simon the Maccabee, with 3000 men, rescued them fm. their threatening neighbours, and conducted the entire community to Judea (1 M. 5.[14ff.]). They appear soon to have returned in considerable numbers (*Ant.* XIII. xii. 4, 5). The methods of Hyrcanus and Aristobulus doubtless secured large accessions to Judaism fm. the mixed peoples of G. (*ib.* ix. 1; xi. 3), and in Rm. times the population was mainly Jewish. This mingling of races sufficiently acts. for the distinction in dialect (Mk. 14.[70], &c.) and the freedom fm. Pharisaic tyranny wh. brought upon the province the contempt of the Judeans (Jn. 1.[46], 7.[52]). But among the peasant farmers who tilled the rich valleys and tended the orchards and olive groves of G., a fine spt. of patriotism and high courage was developed. They formed the main strength of the Jewish armies in the bitter struggles for independence wh. marked the evening of the nation's life.

Herod the Gt., then a youth of 25, was military governor of G. in B.C. 47. Later it became part of his kdm. On his death, B.C. 4, it was given to Antipas, who ruled in G. all the days of Jesus. He was banished *c.* A.D. 40, and G. was added to the dominions of Agrippa I. After his death, A.D. 44 (Ac. 12.[21ff.]), an interval of Rm. rule followed, and then part of G. was given to Agrippa II., who held his position through all the stormy period to A.D. 100, fighting agst. his own countrymen. In A.D. 66 the two Gs. and Gamala, the strongest city in the N., were entrusted to the command of Josephus, in the patriotic interest; but in spite of the heroic resistance offered, the overwhelming strength of Rm. under Vespasian soon brought the struggle to an end.

In the early Rm. period Sepphoris (*Diocæsarea*) was the chief city of G., but this distinction passed to the new city, TIBERIAS, built by Antipas on the lake shore; and here the Sanhedrin, after a brief sojourn in various Galilean towns, found its final home. Here the *Mishna* was reduced to writing, and the Jrs. Talmud was compiled.

G. comprises rich and varied scenery, mountain, valley and plain, with much that is picturesque and beautiful. The Sea, "the eye of G.," the "sapphire in a setting of emerald," lends a peculiar charm to its surroundings, reflecting in its calm depths the white-robed form of Gt. Hermon. Her children have ever been among the most industrious and enterprising in Pal., and her produce, esp. her oil, has long been famous. Although the numbers given by Josephus may be exaggerated (*c.* 3,000,000), there is no doubt that G. supported a very large population. In this land nearly the whole life of Jesus was spent; and it is worthy of note that eleven of His chosen twelve were Galileans. *See* ASHER, JEZREEL, NAPHTALI, and ZEBULUN.

GALILEE, MOUNTAIN IN, where the disciples met Jesus by appointment after His resurrection and heard fm. His lips the missionaries' marching orders (Mw. 28.[16]). Certainty is impossible here, but *Jebel Qan'ān*, a bold height E. of Safed, overlooking Gennesaret, and the scenes of the Galilean ministry, with its spacious view of the land, in its length and breadth, wd. be a fit place for that memorable interview, and its far-reaching commission.

GALILEE, SEA OF (Mw. 4.[18], &c.), called Sea of Chinnereth (Nu. 34.[11], &c.), Lake of Gennesaret (Lk. 5.[1]) or of Tiberias (Jn. 6.[1], 21.[1]). The sea lies in the bottom of the Jordan Valley, *c.* 680 ft. below the level of the Mediterranean. It is *c.* 13 miles long. Fm. *el-Mejdel* to the mouth of *Wādy Semakh* it is over 7½ miles broad, narrowing towards the S. The water is clear and sweet. The natives prize it as light and pleasant, but they will not drink fm. the Jordan. Fish of many kinds abound, and may be seen at times, esp. near the warm springs, in vast shoals. The hills to E. and W. rise to a height of *c.* 2000 ft. To the N. lies the great mass of Mt. Naphtali. A strip of plain runs round the edge of the sea. On the E. it narrows N. of *Wādy Fīq*, where the mountains drop precipitously on the beach: then it widens into the marshy plain of *el-Bateiḥa*, through wh. the Jordan enters the sea. At *'Ain et-Tīneh* the cliff projects into the water.

Thence the plain of GENNESARET sweeps round S.W. to *el-Mejdel*, where lofty crags rise steeply fm. the shore. At Tiberias, again, there is a small crescent-shaped plain. Limestone is the prevailing formation, overlaid with lava; and the hot springs at Tiberias, *'Ain el-Fuliyeh* and *et-Ṭābgha*, are reminders of the volcanic character of the region. The surrounding soil is extraordinarily fertile. The heat, pouring down into the valley, and reflected fm. the opposing steeps, is often terrible, esp. in E. wind—the dry sirocco. But a soft air stirs fm. the sea, esp. at evening; and the whole atmosphere is frequently changed and freshened by the storms that break down with amazing fury fm. the uplands, through the deep valleys (Mk. 4.[37]; Jn. 6.[18]).



TIBERIAS ON SEA OF GALILEE

In the time of Jesus the sea was the centre of a great and prosperous population. The remains of their splendid cities lie on slope and height around, and the land once well cultivated is now the grazing ground of the nomads. Fishing was then a flourishing industry, and the export of cured fish seems to have been profitable (Strabo, XVI. ii. 45). Over 20 boats' crews are engaged in fishing to-day, using still the anct. gear.

Much of our Lord's ministry is inseparably linked with the blue waters of G., whence He called the chief members of His disciple band. John, in his boyhood and young manhood, was familiar with this beautiful lake. Often he had seen it smooth as polished glass in the grey dawn, reflecting in its clear depths every wrinkle of its guardian hills, and the flush of oleander on the shore. He had seen it kindled almost to unearthly splendours by the bright shafts of the morning over the dark brows of Bashan. Is it fanciful to suppose that this furnished the material for his "sea of glass mingled with fire"? (Rv. 15.[2]). If fm. the middle of the sea one has seen the shining glory of Hermon, thrusting his crystal battlements high into the royal blue of the N. sky, he can hardly doubt whence came the suggestion for "the great white throne" (Rv. 20.[11]).

The lake has also laid its spell upon minds untouched by these associations: witness the local Jewish belief, that for any one drowned in its waters, a special place is reserved in Paradise, very near to the throne: and the expectation that when Messiah comes He will rise fm. the lake.

GALL. (1) *Mĕrērāh*, or *mĕrōrāh*, "bitterness" (Dt. 32.[32]), used of the "bile" or "gall," because of its bitterness (Jb. 16.[13], 20.[25]). The ancts. thought that serpents' poison was the G. (Jb. 20.[14]). (2) *Rōsh*, "head," a plant bearing a bitter head (Dt. 29.[18], &c.; Ho. 10.[4], EV. "hemlock"); most prob. the poppy is intended. The G., *cholē*, mingled with vinegar for our Lord (Mw. 27.[34]), is ident. with the "myrrh" of Mk. 15.[23]. It was usual to give the victim wine mixed with frankincense to drink, before crucifixion; the effect being



SEA OF GALILEE LOOKING TO NW. FROM THE OPEN SEA

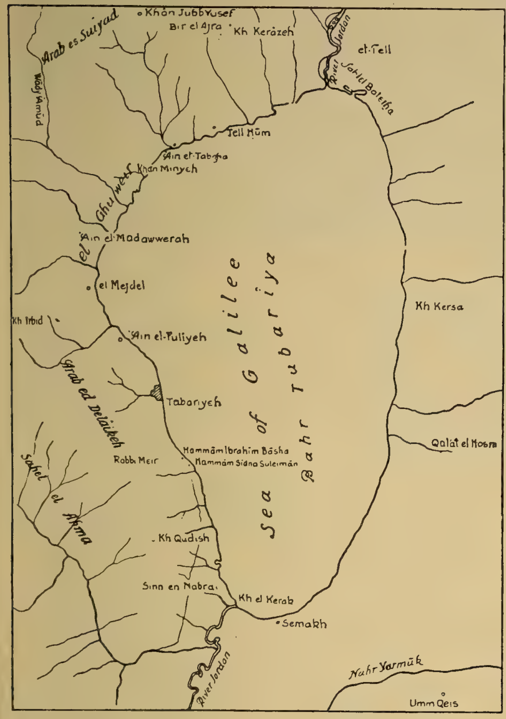
to deaden the pain. "Myrrh" is fm. the same root as *mĕrōrāh*, and also means "bitterness."

GALLERIES, the tr. of two Heb. words. (1) *'Attīq* (Ek. 41.[16], 42.[5], LXX στοά, περίστυλον), prob. a colonnade. (2) *Rahaṭ* (SS. 7.[5]); RV. renders "tresses," a preferable tr. The dark locks of the "prince's dr." captivated the k.

GALLEY. *See* SHIP.

GALLIM (1 S. 25.[44]; Is. 10.[30]), a town in Benj., apparently N. of Jrs.: unident.

GALLIO, "Deputy (proconsul) of Achæa" (Ac. 18.[12]) at the time of Paul's residence in CORINTH. He was br. of Seneca the Philosopher, who extols his disposition. When Paul was brought before his judgment-seat by the Jews, he dismissed the case contemptuously. When the populace, taking their cue fm. the governor, beat Sosthenes the Jew, G. did not interfere; this attitude of G. helped the establishment of the Church in Corinth. After his br. had (A.D. 65) been compelled to commit suicide G. was spared a little while, but soon also perished.



PEF. Map
SEA OF GALILEE AND ITS SURROUNDINGS

GALLOWS. *See* CRIMES AND PENALTIES.

GAMALIEL. (1) S. of Pedahzur, prince of Manasseh (Nu. 1.[10], &c.). (2) A Jewish Rabbi of distinguished eminence in the first days of the apostles. He appears to have been grandson of the famous Hillel. He is generally referred to in Jewish Lit. as "Gamaliel the Elder," and is thus distinguished fm. his own grandson, Gamaliel II., whose name does not appear in Scrip. The impression made by G. on his age, confirmed by what is recorded of him, was that of a man deeply learned in the law, singularly open-minded, tolerant, and just. His interference on behalf of the apostles (Ac. 5.[27ff.]) quite accords with his char. He was the Jewish instructor of St. Paul (Ac. 22.[3]). The Mishna records that "when he died the honour [outward respect] of the Torah ceased, and purity and piety became extinct" (*Soṭah*, xv. 18; quoted in *Jw. En. s.v.*). The favour shown to the apostles no doubt accounts for the belief at a later time that G. was secretly a Christian (Clem. *Recog.* i. 65). There is no reason to question his loyalty to the Jewish faith.

GAMES. In the OT. references to games are almost entirely awanting. This does not, however, warrant us in drawing far-reaching conclusions regarding the serious habits of the people. It should be borne in mind that among the Hebrews religious ceremonies were frequently so joyful and sensuous in their nature as to satisfy the instinctive desire for mirth and recreative pleasures. That the children of the Hebrew people had their games as children have in other lands might have been assumed even in the absence of any allusion, but there is an explicit reference in Zechariah's picture of the restored Jerusalem: "The streets of the city shall be full of boys and girls playing in the streets thereof" (Zc. 8.[5]). The instinct of imitation plays a large part in the diversions of children, and that this was the case in Palestine is borne out by the words of Jesus (Mw. 11.[16, 17]; Lk. 7.[31, 32]), where the Jews are compared to petulant children who refuse to join their playmates at their games of weddings and funerals. It is interesting to note that the words both of Zechariah and Jesus speak of the streets and open market-place as the scene of the children's games. A trustworthy reference to the amusements of children in the villages of Palestine is to be found in the Apocryphal Gospel of Thomas, where we read that the Jewish children diverted themselves by modelling in wet clay and by making dams to keep back streams of running water (chap. 2.). It has also been ingeniously suggested that the horseplay indulged in towards Jesus (Lk. 22.[64]) was a sort of "Blind Man's Buff," probably played by children, in which one was blindfolded and, when touched or slapped, was asked to guess who struck him. Dancing was an amusement engaged in both by the young (Jb. 21.[11]) and by grown-up people, although in the case of the latter it was indulged in most commonly in connection with religious ceremonies (*cp.* Ex. 15.[20f.]; Jg. 21.[19ff.]; 2 S. 6.[14]).

Unlike the Greeks, the Hebrews did not to any great extent cultivate manly sports and exercises. It is a fair inference, however, from several passages that these were not altogether unknown. In Jg. 20.[16] we read that the tribe of Benjamin was famous for its expert slingers in war, and the reference in that passage, as well as considerations of a general kind, entitle us to believe that the practice of the sling was indulged in by way of sport. The same may be said of archery. The use of the bow was of course primarily for military purposes, but shooting

at a mark must have been a customary recreation (*cp.* 1 S. 20.[20]; L. 3.[12]). Beyond these exercises, however, which had their origin in military training, there is no reference to manly sports in the OT. Gymnastic training and athletic exercises (among which throwing the *discus* is specially mentioned) were first introduced among the Jews in B.C. 174 by Jason, a Grecising High Priest, but his action was most repugnant to the stricter spirits among the people (2 M. 4.[7-17]).

THE STADIUM

Lighter diversions, not strictly to be regarded as games, were music and singing, story-telling, and the giving of riddles.

In the NT., beyond the reference to the amusements of children mentioned above, the passages relating to games contain metaphorical allusions to the well-known Greco-Roman athletic contests. There is one reference to the *venationes* or contests in which trained men (*bestiarii, venatores*) fought with wild beasts (1 Cor. 15.[32]), and although the passage has been understood by some competent scholars as indicating that St. Paul was exposed in the arena to the attack of wild animals, it is generally regarded as a figurative allusion to the mob-violence through which, at Ephesus, the apostle was in danger of his life. The account given in Acts 19. of the apostle's experience at Ephesus makes reference to the *Asiarchs* ("certain of the chief of Asia," v. 31), the High Priests of the imperial cult or Roman state-religion, who had to maintain the dignity of their office by providing at their own expense gladiatorial and other games. With the exception of one or two allusions to *boxing* (1 Cor. 9.[26], "so fight I, not as one that beateth the air"; 2 Tm. 4.[7]), the NT. references to Greek games are exclusively confined to the *foot-race*, the most important of all the athletic contests. Allusions of a general kind are to be found in Acts 13.[25], 20.[24]; 2 Th. 3.[1] ("that the word *may run*"); Gal. 2.[2], 5.[7]; Php. 2.[16]; 2 Tm. 4.[7]. More extended references are contained in 1 Cor. 9.[24-27]; Php. 3.[12-14]; He. 12.[1, 2]; and in these we see reflected all the details and circumstances of a Greek foot-race. There are allusions to (1) the *training* necessary for the contest (1 Cor. 9.[25, 27]); (2) the *stadion* or race-course (1 Cor. 9.[24], "they which run in a race-course"); (3) the *summons* given by a herald to the competitors (1 Cor. 9.[27], "when I have preached to others," *i.e.* called others to the contest); (4) the *stripping* for the race in which the runners ran naked (He. 12.[1], "laying aside every encumbrance and the sin that hampers us"); (5) the *concentration* of the runner (1 Cor. 9.[24], "so run that ye may obtain"; 1 Cor. 9.[26], "I therefore so run, not as uncertainly"; Php. 3.[13, 14]; He. 12.[2], "looking (away from everything else) unto Jesus"); (6) the need of *endurance* or staying power (He. 12.[1], "run with patience"); (7) the *joy* of victory (Ac. 20.[24]); (8) the *prize* awarded to the winner (1 Cor. 9.[25], where the enduring reward of the Christian life is contrasted with the perishableness of the wreath of olive or pine given to the victor in the foot-race; Php. 3.[14]; 2 Tm. 2.[5], 4.[8]); (9) the *spectators* who sat round the stadion on seats rising tier upon tier (He. 12.[1]; 1 Cor. 4.[9]); and (10) the *judge*, whose chief characteristic should be fairness (2 Tm. 4.[1]), who disqualified dishonourable competitors (1 Cor. 9.[27], "lest I myself should be a castaway," *i.e.* disqualified for not observing the rules), and who was stationed in the full sight of the runners at the *goal* to award the prize (He. 12.[2]; Php. 3.[14]).

The widespread interest in games, which amounted to a passion in Greco-Roman times, explains the frequency with which St. Paul makes use of the image of the foot-race to impress on his converts the self-discipline and the wholeheartedness which were necessary for living the Christian life. The metaphor was one calculated to make a popular and forcible appeal, and it is noteworthy that the most sustained application of it is found in one of the letters to the Church at Corinth, in the vicinity of which were held every two years the famous Isthmian Games. A. F. FINDLAY.



ASSYRIAN GARDEN AND FISH POND

GAMMADIM (Ek. 27.[11]). LXX gives *phulakes*, "guards," but the name of a people, or inhabitants of some place, se s to be intended. Guthe suggs. *Qāmid el-Lauz* in the *Baqa'* (*KB. s.v.*).

GARDEN stands for Heb. *gan*, *gannah*, "enclo-

sure," and *pardēs*, a word of Persian origin, and used in mod. Armenian for "pleasure ground" or "garden." The terms are somewhat elastic, like the Arb. *jannah* and *bustān*, wh. cover vegetable Gs. as well as orchards, &c. The G. was usually fenced around to protect it fm. marauders, animal and human (SS. 4.[12]). Water is the wizard that works wonders in Pal. Wherever it is found the G. prospers, by the bank of the stream (Nu. 24.[6]), near the perennial spring (SS. 4.[15]), or hard by the cistern or great reservoir, whence the water, captured in the rainy season, is led in runlets to the roots of tree and plant. Without water the G. perishes (Is. 1.[30]). The G. is planted, of course, with a view to utility (Jr. 29.[5]), and a great variety of fruit is grown in the orchards of Pal.: flowers also, of wh. Orientals are very fond, and vegetables; while grain is sometimes sown in the spaces between the trees.



Garden in Modern Palestine

Gs. in old times were favourite resorts of idolaters (Is. 65.[3]; Ba. 16.[70]). The Oriental loves to stroll in the G. (SS. 6.[2]; Est. 7.[7], &c.). One who has escaped fm. the flats, *e.g.* of the plain of Acre, with its fierce heat and dusty ways, into the shade of the great G., *el-Bahjeh*, with its cool water and delicious fruit, can understand why the Moslem Paradise is dreamed of as *el-Jannah*, "the G." *par excellence*. *See* Eden, Paradise. The natives often sleep under the fruit-trees. The Gs. on Olivet attracted Jesus and His disciples. He was wont to go thither with the dying day (Mk. 11.[19], RV.; Lk. 21.[37]), and there the traitor found Him (Jn. 18.[1, 26]). In a tomb made in a G., accdg. to anct. practice (2 K. 21.[18], &c.), His body was laid to rest (Jn. 19.[41]).

GAREB. (1) One of David's heroes, "the Ithrite," *i.e.* prob. native of Jattir (2 S. 23.[38]; 1 Ch. 11.[40]). (2) A hill, unident., prob. W. of Jrs. (Jr. 31.[39]).

GARLICK, a condiment very popular in Egp. (Nu. 11.[5]; *cp.* Herod. ii. 125). It is used all over the E. The Arabs put it into the buttermilk wh. they drink, believing it to possess excellent tonic qualities.

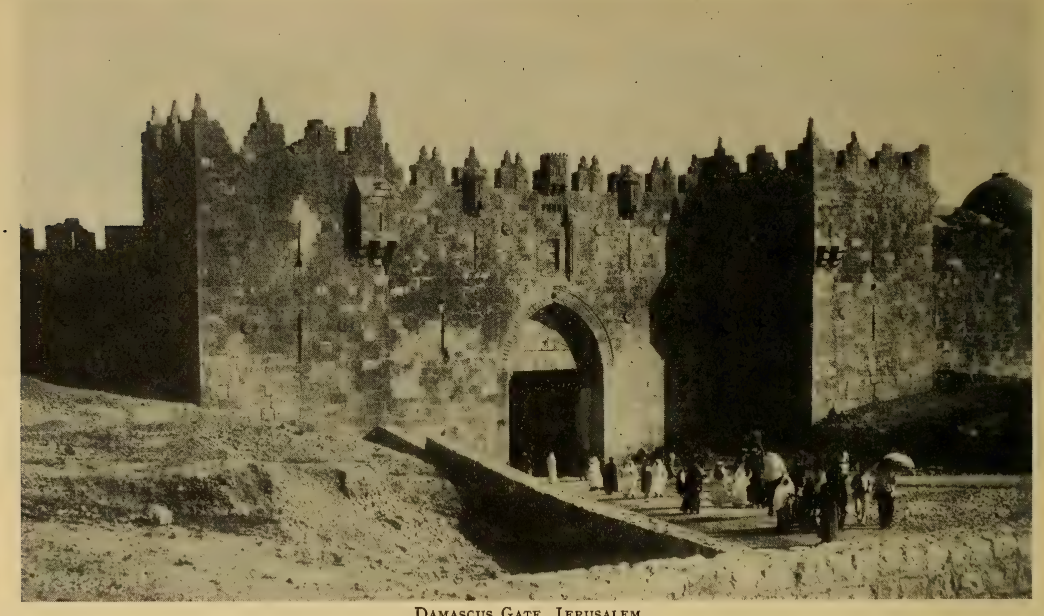
GARNER. Grain is not stored in the E. until it is threshed and winnowed. The *apothēke* (Mw. 3.[12]; Lk. 3.[17] "garner"; Mw. 6.[26], 13.[30]; Lk. 12.[18, 24] "**Barn**") in Rm. times was prob. a bldg. of some kind. But the immemorial usage of the E. has been to conceal the grain in carefully prepared pits or caves, wh., being perfectly dry, will preserve it for yrs. It thus escaped, as far as poss., the attentions of the tax-gatherer as well as of the robber—not always easily distinguished in the E. (Jr. 41.[8]).



Raising Wheat from a Cistern-like Garner

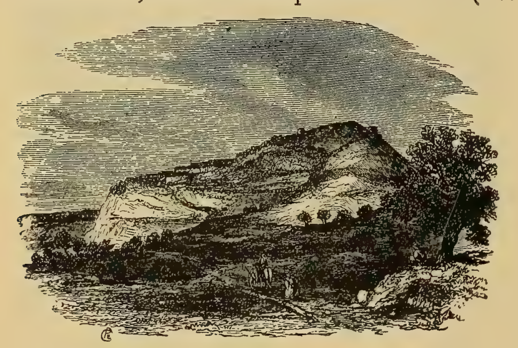
GATE (Heb. *sha'ar*), the entrance to walled towns. For purposes of protection the gates were sometimes placed in the basement of a tower, or were specially fortified by flanking towers. They closed with two leaves (*dalěthōth*, Jg. 16.[3]). Watchmen were set in the towers over the G.; sometimes there was a chamber over the G. (2 S. 18.[33]). Anciently in the open space in front of the G. was the market, where the people fm. the country brought wares for sale. As there was frequently an

outer and an inner G. the space between was utilised for the meeting of the elders of the town as judges (Gn. 23.[10]; Ru. 4.[1]).



Damascus Gate, Jerusalem

GATH, a royal city of the Phil., not taken by Isr. (Jo. 13.[3]). It was the scene of many desperate encounters, and remained a thorn in the side of Isr. down to the close of the monarchy (2 S. 21.[20]; 1 K. 2.[39]; 2 Ch. 26.[6], &c.). It was the home of Goliath, wh. makes the reported visit of David (1 S. 21.[10ff.]) appear madness indeed. The Ark was taken fm. Ashdod to G., and thence despatched to Ekron (1 S. 5.[8]). Fm. the battle in the Vale of Elah, the Phil. fled to G. (17.[52]). It was taken by David (1 Ch. 18.[1]) and fortified by Rehoboam (2 Ch. 11.[8]). It fell also to Hazael, k. of Syr. (2 K. 12.[17]), but it was still in Phil. hands when Uzziah " brake down the wall " (2 Ch. 26.[6]). Thereafter it disappears fm. hist. The last refce. to it is Mi. 1.[10]. The site is now uncert. Fm. 1 S. 17.[52] we gather that it was near *Wādy es-Sunṭ*. *OEJ*. places it five Rm. miles on the way fm. Eleutheropolis (Beit Jibrīn) to Diospolis (Lydda). In his com. on Mi. 1.[10] Jerome places it on the way fm. Eleutheropolis to Gaza. " Gaza " is clearly wrong: if it stands for Gazara, then the same site is indicated as in *OEJ*. This points definitely to the important vill. and ruin, *Dhīkrīn*. *Tell es-Ṣāfī*, the usually accepted site, lies four miles further N. It is the Crusaders' " Blanchegarde," a position of great strength, S. of *Wādy es-Sunṭ*.



PEF. Drawing

Tell eṣ-Ṣāfī (Gath?)

GATH-HEPHER (" Winepress of the pit "), the home of Jonah, lay on the boundary of Zebulun (Jo. 19.[13]; 2 K. 14.[25]). Jerome (*Com. on Jonah*) places it on the Tiberias road, two miles fm. Sepphoris (*Seffūrieh*). With this corrsps. *el-Meshhed*, a vill. with ruins, and a tomb associated with Jonah, on a hill N. of the road, *c.* ½ mile fm. *Kefr Kennah*.

GATH-RIMMON. (1) An unident. city in Dan (Jo. 19.[45], 21.[24]), reckoned to Ephraim (1 Ch. 6.[69]). (2) A Kohathite city in Manasseh (Jo. 21.[25], LXX, *β*, Ἰεβαθά; *α*, βαιθσά, 1 Ch. 6.[69] " Bileam "), unident.

GAZA, still called by its anct. name, *Ghuzzeh*, lies on a hill three miles fm. the sea, *c.* 40 miles S. of Jaffa. The population is variously estimated at 16,000 (Baedeker) to 35,000 (Guthe). The main industries are the culture of silk, weaving, and pottery. Numerous wells supply abundance of fresh water. Luxuriant gardens and great stretches

of olive and palm brighten the landscape. Standing on the highway to Egp., the first place of call on the N'ward journey, the western terminus of the roads



PEF. Drawing

BAS-RELIEF ON PIER OF GREAT MOSQUE, GAZA

fm. Sinai and Arabia, it is to-day what it has always been, a famous market and meeting-place of merchantmen and tribesmen fm. the neighbouring deserts. The ruins above ground are fm. Crusading times. In the sanctuary *Abu el-'Azm*, "Father of Strength," there is prob. an allusion to Samson.

G. marked the S. boundary of the Can. (Gn. 10.[19]), of Joshua's conquest (10.[41]), and of Solomon's dominion (1 K. 4.[24]). Judah, to whom it was allotted, failed to take G. (Jg. 1.[18], LXX, 15.[47], 3.[3]). It figures prominently in the story of Samson (Jg. 16.). In the strife between Asyr. and Egp. G. suffered much, fm. its capture by Tiglath-pileser III. (B.C. 734) to its overthrow by Pharaoh, prob. Necho (B.C. 610–594, Jr. 47.[1]). It fell in succession to Bab. (B.C. 605), the Persians, Alex. the Gt. (*Ant.* XI. viii. 3). Taken by Antiochus III., under whom it became a thoroughly Gr. city, it was besieged by Jonathan the Maccabee (1 M. 11.[61f.]; *Ant.* XIII. v. 5) and destroyed by Jannæus (*ib.* xiii. 3). It was declared free by Pompey, B.C. 62, and rebuilt, prob. on a site nearer the sea, by Gabinius (*ib.* XIV. iv. 4, v. 3); and the new city enjoyed great prosperity. It was given, B.C. 30, to Herod the Gt., and at his death was added to the province of Syr. (*ib.* XV. vii. 3; XVII. xi. 4). It is mentioned (Ac. 8.[26]) as "desert": this prob. refers to the old city. It was destroyed, A.D. 66, by rebellious Jews (*BJ.* II. xviii. 1). That it was little harmed by this "destruction" is shown by many evidences of its continued prosperity. It was captured by Abu Bekr's general, *'Amr ibn el-'Ās*, A.D. 634. It was taken but not fortified by the Crusaders, and reverted to the Moslems after the battle of *Ḥaṭṭīn*, A.D. 1170.

Lit.: *see* Schürer, *HJC.* II. i. 68ff.; G. A. Smith, *HGHL.*[1] 182ff.

GAZELLE. RV. for ROE, ROEBUCK, wh. see.

GEBA, "a hill." (1) A Levite city on the NE. boundary of Benj. (Jo. 18.[24], &c.), marking the N. frontier of the kdm. of Judah (2 K. 23.[8]). G. in 2 S. 5.[25] = "Gibeon" in 1 Ch. 14.[16]. G. stood over agst. Michmash (mod. *Mukhmās*), S. of the gorge *Wādy Suweinīt*, and is prob. ident. with *Jeba'*, less than a mile fm. the valley, the passage of wh. it commands. Fortified by Asa (1 K. 15.[22]), it is mentioned by Isaiah (10.[28ff.]). It was reoccupied after the Exile (Ne. 11.[31]; Ez. 2.[26]). The proximity of Gibeah led to occasional confusion of the names (Jg. 20.[10, 25]; 1 S. 13.[2, 16]). (2) A fortress between Samaria and Scythopolis (Jth. 3.[10]), poss. = *Jeba'a*, 3½ miles N. of *Sebastiyeh*.

GEBAL. (1) A district S. of the Dead Sea (Ps. 83.[7]), prob. = "Gebalene," with wh. *OEJ.* idents. Seir. The mod. *Jebāl* extends S. fm. *Zerqā Ma'īn* to *Wādy er-Rmeyl*, *el-Wāleh*, and its continuation *Seyl Heydān* (Musil, *Arabia Petræa*, i. 1). (2) An anct. Phœnician city on a low hill near the shore, *c.* four miles N. of the mouth of *Nahr Ibrahīm* = mod. *Jebeil* (Ek. 27.[9]). It was noted in antiquity as the seat of Adonis worship. Its inhabitants were



NORTH-WEST GATEWAY, TIBERIAS: RUINS OF WATCH-TOWER ON TOP. *See* GATE

called **Giblites** (Jo. 13.[5], RV. "Gebalites"; so 1 K. 5.[18], RV.).

GEBIM ("cisterns"), a place named between Anathoth and Nob (Is. 10.[31]), prob. on the hill S. of *'Anāta*, NW. of Jrs.

GEDALIAH, s. of AHIKAM, grands. of SHAPHAN;

he protected JEREMIAH, and after the capture of Jrs. he was made governor over Judah (Jr. 39.[14], 40.[7]). His rule appears to have been wise, but after two months ISHMAEL, s. of Nethaniah, "of the seed royal," came with ten men and treacherously slew him (Jr. 41.[2]).

GEDERAH, a city of Judah, in the Shephelah (Jo. 15.[36]), prob. = *Khirbet Jadîreh*, three miles SW. of Gezer. To this prob. corrsps. G. of 1 Ch. 4.[23], RV. **Gederathite**, an inhabitant of G. (1 Ch. 12.[4]).

GEDEROTH, an unident. town in the Shephelah (Jo. 15.[41]; 2 Ch. 28.[18]). Conder suggs. *Katrah*, near Yebna.

GEDEROTHAIM, as it stands in MT., is the 15th, where only 14 cities are intended. LXX seems to tr. "cattle shelters."

GEDOR. (1) A town in the uplands of Judah (Jo. 15.[58]; 1 Ch. 12.[7]), prob. ident. with *Khirbet Jedûr*, *c.* seven miles N. of Hebron. (2) Where the sons of Simeon sought pasture (1 Ch. 4.[39]). We shd. prob. read "Gerar." (3) An ancestor of Saul (1 Ch. 8.[31], 9.[37]). *See also* 1 Ch. 4.[4, 18].

GE-HARASHIM (1 Ch. 4.[14], RV.; "Valley of Charashim," AV.; Ne. 11.[35], "Valley of Craftsmen," EV.). There is poss. a reminiscence of the name in *Khirbet Hirsha*, E. of Lydda.

GEHAZI, the servant (*na'ar*, "lad") of Elisha (2 K. 4.[12], &c.). A man of insight, he advised Elisha of the Shunamite's great desire (v. 14). He was sent with his master's staff to lay on the dead boy (v. 31). His covetousness overcame both honesty and truthfulness, and brought disaster upon him (*ib.* 5.[20ff.]). He appears in a better light in his conversation with the k. (8.[4ff.]).

GEHENNA, RVm. *See* HELL.

GELILOTH, a place on the S. border of Benj. over agst. the Ascent of Adummim (Jo. 18.[17]), called "the gilgal" in 15.[7] (Heb.): not ident. The Heb. word is elsewhere used in the sense of "district" (Jo. 13.[2], 22.[10], &c.).

GENEALOGY (Heb. *yāḥas*). Although mention of G. is post-Exilic, yet there must have been Gs. before the Exile in order that they mt. be available after it. When Ezra introduced more exclusive ideas as to the privileges of Israelite descent, natly. Gs. became more important; especial attention appears to have been given to the Priestly and Royal tables of descent; the case of the "children of Barzillai" (Ne. 7.[64]) is in point. To understand the value to be attached to the anct. Gs. we must remember the ideas prevalent. Even now a slave, it mt. be a Nubian, purchased into a tribe in youth wd. be regarded as descended fm. the tribal ancestor. Hence the Israelite tribes are not to be looked upon as descended fm. Jacob. Prob. the great mass were the offspring of his slaves or of those possessed by his sons. Only the princes of the tribes cd. really regard the name-father of the tribe as their ancestor. The influence of Levirate marriage and adoption have to be considered; accdg. to these a man mt. figure in two if not three Gs. Post-Exilic Gs. seem to have been accurately kept (Jos. *con. Ap.* I. 7). In regard to the Gs. in Gn. they have difft. historic value; the links in the Gs. of the sons of Jacob may be taken as approximately correct. In the case of the earlier lists only the more outstanding names wd. be recorded. Gn. 10. is a record of what was believed as to ethnological affinities; modified to some extent by geography. As to the yet earlier table we are scarcely in a position to come to a final conclusion. We cannot tell the antiquity of writing, nor when clay tablets were first used for writing on. The accurate keeping of the Gs. rendered such interpolations as that in Ne. 12.[11] readily possible. Fm. CHRONICLES we learn that interspersed with the steps in the Gs. there were notes historical and other, wh. in some cases have occasioned mistakes, *e.g.* 1 Ch. 25.[4], in wh. a verse of a Ps. is split into proper names; these blunders imply documents wh. have been misread. No traces seem to have been found as yet either in Egp. or Asyr. of a system of registration of births.

Genealogy of our Lord.—The diffces. between the G. of our Lord as given in Mw. 1. and that in Lk. 3. meet the most casual reader. The diffce. of order is the least important, tho' that wh. is first to be observed—from David downward the steps differ except at two points. While Mw.'s G. is carried through Solomon and Lk.'s through Nathan, at the date of the return from the Captivity there are two names of father and son identical in both Gs., Salathiel and Zorobabel, and Joseph is represented as the son of Jacob in Mw. 1.[16], and of Heli in Lk. 3.[23]. Various theories have been advanced to harmonise them. The most plausible, on the whole, is that while Mw. gives the legal G. through Joseph, Lk. gives that of Mary, wh. is the true natural G. of Jesus. As Mary was one of a family of daughters, she wd. have to marry within her own kin; therefore in all probability she was, like her husband, of David's descent. Salathiel and Zorobabel in Mw. and Lk. must be taken as different individuals; and Joseph, while son of Jacob, was son-in-law of Heli. In reading the law at the Passover, if there be no son of the house, the eldest son-in-law takes the place.

Another theory is that both give, as they ostensibly do, the genealogy of Joseph, and differences are explained by adoptions, occurring at two distinct steps. If the prophecy (Jr. 22.[30]) that Jechoniah was to be childless is to be taken literally, Shealtiel (Salathiel) was his *adopted* son. Again, natural descent from Zerubbabel (Zorobabel) terminated in Jacob, son of Matthan, who adopted his kinsman Joseph, son of Heli.

Matthew, then, gives the legal, while Luke gives the natural, descent of Joseph.

The main difficulty of this method of harmonising the two genealogies is that it seems to imply that our Lord need not have been of Davidic descent. But as Mary had no brothers, she would be obliged to marry into her father's family. Therefore, independently of the genealogies, it is evident that our Lord would be of Davidic descent.

GENERATION (Heb. *dôr*, "a cycle"), a somewhat indefinite period of time; etymologically it has no connection with steps of descent, altho' usage appears to assume this meaning (*see* Dt. 23.[3, 8]). At times G. means a century (Gn. 15.[13], *cp.* [16]). G. also means those that were contemporaries, *e.g.* Ex. 1.[6]. This meaning may explain how G. came to mean a century; fm. the birth of the oldest of the contemporaries of a great man to the death of the youngest wd. be approximately a hundred years. In NT. G. (Gr. *gennēma*) means "offspring" (Mw. 3.[7] and parallels), "G. of vipers." Occasionally G. means a "class," *e.g.* Ps. 14.[5], "G. of the Righteous" (*cp.* Pr. 30.[11f.]).

GENESIS (Heb. *bĕrēshīth*, fm. the opening word), the first bk. in the Pentateuch (the Torah). **Contents.**—(1) Creation of the world and man; man placed in EDEN (CREATION), chaps. 1. and 2. (2) The fall; Cain and Abel; genealogies of the lines of Cain and Seth, chaps. 3.–5. (3) The FLOOD; the blessing of NOAH; the division of the races of mankind; the building of BABEL; genealogy fm. Seth to ABRAHAM, chaps. 6.–11. (4) Hist. of Abraham to the Marriage of ISAAC, chaps. 12.–24. (5) Isaac, to the departure of JACOB to Padan-Aram, chaps. 25.–27. (6) Hist. of Jacob to the death of Isaac; with genealogies of ESAU, chaps. 28.–36. (7) The hist. of JOSEPH, chaps. 37.–50. G. is thus an Introduction leading up to the legislative portions of the Pentateuch. The hist. becomes more and more detailed till the descent into Egp. Four-fifths of the bk. are occupied with the hist. of the Patriarchs; more than the half dealing with the details of the hist. of Jacob and his family. G. is thus primarily founded, as was the hist. of Rome, on the hist. of a family.

Sources.—While Myth (Parable) and Legend (Tradition) have had a share in supplying the materials of G., we must not forget that writing was practised by regular scribes long before the call of Abraham, so that records of events may quite possibly have been preserved by being stamped on clay tablets. The act. of Creation must be due either to Imagination or Revelation: unless we are prepared to deny the possibility of the latter we must regard it as psychologically the more probable. We have seen in studying CREATION and the FLOOD that the Heb. form of these stories is the more primitive, and that all races, in the earliest form of their respective religions, were monotheistic. Whichever the source, poetry must have been the vehicle; therefore the Truth was symbolic, not literal.

It shd. be noted that in the act. of Creation, the scene is portrayed as it mt. be supposed to present itself to a human eye. If that is taken as granted most of the objections (*i.e.* the appearance of the stars after the plants) are rendered pointless.

In Legend there is present a certain colouring, like that introduced into microscopic anatomical sections, to give distinctness to the parts.

The objections urged that some of the events are imposs. are often due to failure to realise the actual state of matters in primitive times. For example, when Gunkel declares the defeat of Chedorlaomer and his confederates by Abraham and his 318 servants to be imposs., he forgets, first, that the army of Chedorlaomer and those with him was prob. not more than 10,000 men; next, that in addition to the servants of Abraham there were the men of his Hittite allies, Aner, Eshcol, and Mamre; each of whom wd. have a following nearly as large as that of Abraham: he forgets the effect of surprise on a half-disciplined army.

Structure.—Gunkel notes a clearly marked distinction between the legends wh. regard mankind as a whole, and those wh. apply only to the Abrahamic race, *i.e.* Gn. 1.[1]–11.[32], as compared with the chaps. following. The common Critical position, wh. this somewhat oversets, is that there was a Judean document characterised by a preference for "Jehovah" (JHWH) as the name of God: this, it is alleged, was composed about B.C. 850, that is to say, while Jehoshaphat was k.; this is called J. According to some, about the same time there was compiled in the Northern, Ephraimite kdm. another document, whose writer preferred "Elohim" (God) as the name of Deity; this document is called E. Some date E. 200 yrs. later, during the reign of Manasseh: an unlikely date.

A more improbable idea is that J[2]. (a Judean writer on the lines of the earlier Jehovist) wrote at this date, when Manasseh was promoting idolatry and putting down Jehovism by persecution. In the reign of JOSIAH, B.C. 630, it is alleged that DEUTERONOMY was "discovered" (there is no evidence to restrict the "Bk. of the Law" in 2 K. 22.[8] to Dt.); about the same time a writer imbued with the spt. of the Deuteronomic reformation over-wrote the documents of J. and E., wh. had prob. now been combined in JE. In Bab., under the influence of EZEKIEL, about B.C. 500, some priest went over the Torah, making extensive additions. This was the "Law" promulgated by Ezra; even to it there were additions made.

We venture to say that such a process of modifications, interpolations, and redactions is unexampled in any other literature, and shd. therefore be accepted only on the strongest evidence. That the Pnt. is composite as a whole, and that G. by itself is so also, is apparently certain; but the Critical hypothesis of its composition now in favour is, to say the least, doubtful. One defect in the

Critical Theory is its failure to recognise the diffc. in structure between G. and the rest of the Pnt. Besides differing very considerably in vocabulary, there are in G. formulæ recurrent that are not in the after bks., *e.g.* " the book of the generations of," wh. introduces genealogies or parallel accounts.

Dr. Driver's idea, that by this formula " the narrative of G. is cast into a framework or scheme," is mistaken; were it so G. wd. begin with this formula, wh. it does not. Against it also is the great inequality of the sections; *e.g.* the 5th section contains 17 vv., whereas the next contains 12 chaps. and portions of other two; the 7th section contains 7 vv., while the 8th consists of 10½ chaps.; the 9th is only 8 vv., the 10th 35 vv., whereas the 11th occupies 14 chaps. It wd. almost seem as if Dr. Driver concealed fm. himself the incorrectness of his view. In his paradigm (*LOT.* pp. 5, 6) he gives no indication that the formula is not present at the beginning of the 1st chap., nor that it appears in 2.[4]; he is equally reticent as to the fact that two of these so-called sections occur in the 36th chap.

On the other hand, the phrase " the LORD (or God) spake unto . . . saying," so frequent in the middle bks. of the Pnt., is rare in G. All this indicates that G. had a different literary hist.

Date.—Without assuming the Mosaic authorship we shall endeavour to discover what traces we have of the kge. of the nars. in G. in the earlier prophets, Amos and Hosea. Amos knew of the destruction of Sodom (4.[11]); Hosea knew of the hist. of Jacob (12.[3-5]). The passages referred to are mainly drawn fm. J^2., except one or two sentences in regard to Bethel, wh. are attributed to E.; but J^2. is dated long after the fall of the Northern Kdm. The way both authors assume in their auditors an intimate acquaintance with the hist. of G. implies that the bk. had been long known. The episode of chap. 14. (AMRAPHEL, ARIOCH, CHEDORLAOMER, TIDAL) is relegated to late in the time of the Exile. Singularly enough, the names of all these ks. have appeared in the monuments, and are found to be contemporaries; and approximately of the date of Abraham. No one who has studied specimens of *Midrash* wd. anticipate such accuracy; the truth is that glaring anachronisms are generally present. It is utterly agst. the doctrine of chances that a Jew, laying aside NIMROD whom he had to hand, shd. invent four names, with one exception, unlike any names elsewhere in Scrip., and that these shd. turn out to be those of monarchs contemporary with each other (*see* ISRAEL). It is simpler to imagine the nar. drawn fm. clay tablets preserved among the Isrs., or it mt. be among the Hittites of Hebron. Of course there is no record of the overthrow preserved. It seems prob. that the empire of Hammurabi (AMRAPHEL) began with the defeat of the allies at Damascus, wh. broke the supremacy of Chedorlaomer. The compilation of G. may be due to the literary activity of the prophetic schools of the days of SAMUEL. There has been a process of editing, but its extent cannot be determined.

Historicity.—As we have seen, the opening chaps. of G. may be looked upon as parabolic, while, in respect of the latter portion, the legendary element may be present, colouring the bald facts. In regard to the hist. of Joseph the destruction of the records of the Hyksos Kings by the dynasties that succeeded them renders the want of all refc. to him of little probative force. Gunkel's objns. (*Legends of Genesis*) to the historicity of G. are not of much val., *e.g.* " a world-conquering army cannot be conquered by 318 men "; but the army of the Mesopotamian allies wd. probably be little more than 10,000 strong, and Abraham's allies wd. not unlikely have each as large a following as he, and then there was the effect of surprise and night attack. The odds at Marathon were probably greater agst. the Greeks than agst. Abraham at Damascus, and the Greeks had not the advantage of surprise. He objects to the silence of the act. during the residence of Isr. in Egp., but Jewish history is silent concerning a nearly equal period during the Persian supremacy.

GENNESARET, LAKE OF. *See* GALILEE, SEA OF.

GENNESARET, LAND OF (Mw. 14.[34]; Mk. 6.[53]), is the mod. *Ghuweir*, *Little Ghōr*, wh. stretches, crescent-like, fm. *el-Mejdel* to *'Ain et-Tīneh*, along the NW. shore of the sea, in length *c.* three miles, and in average breadth *c.* a mile. The land, now largely neglected, is of marvellous fertility, and in anct. times it was the scene of a perfect " rivalry of Nat.," all kinds of fruit and garden produce vieing



THE LAND OF GENNESARET LOOKING FROM ET ṬABGHA TOWARDS THE MOUNT OF BEATITUDES

with each other in luxuriance (*BJ.* III. x. 8). The writers of the Talmud are no less enthusiastic (*Pesachim*, 8[b], *Megillah*, 6[a], *Bereshith Rabba*, quoted by Edersheim, *LTJ.* ii. 5). Water fm. the great fountain at *ṭ Ṭābgha* was carried by an aqueduct round the promontory of *Tell 'Areimeh* for use in the N.E. of the plain. The streams fm. *Wādy el-'Amūd*, *'Ain el-Madowwerah*, *er-Rubadīyeh*, and *Wādy el-Ḥamām* are abundant through most of the yr. CAPERNAUM stood in or near this plain; prob. also BETHSAIDA. In this and the surrounding country much of the earthly ministry of Jesus was exercised.

GENTILE (Heb. *Gōīm*, Gr. *ethnē*), other races as distinguished fm. Israelites (Gn. 10.[5], &c.). Every race has a tendency to segregate itself, as may to some extent be seen among mod. nations. The Gr. called all non-Hellenic races "Barbarians." This exclusiveness had to a large degree a religious meaning. The religious function in regard to the world made it of advantage that they shd. maintain it. It was intensified under Ezra by way of reaction agst. the earlier tendency so prominent among the Isr. to conform themselves to the nations round about.

It is the glory of Christianity that it has refused to acknowledge such lines of distinction, declaring that God "made of one blood all nations of men" (Ac. 17.[26]); and that in Christ Jesus there is neither Jew nor Greek. The apostle who made the greatest impression on the world was assigned his sphere of labour among the Gentiles.

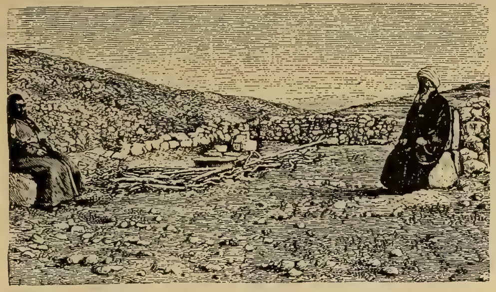


PEF. Photo
LAND OF GENNESARET SEEN THROUGH THE GORGE OF WĀDY EL-ḤAMĀM

GERAH. *See* WEIGHTS AND MEASURES.

GERAR is prob. the mod. *Kh. Umm Jerār*, *c.* 6½ miles S. of Gaza. It was on the S. border of Can. (Gn. 10.[19]). It was the seat of the Phil. k. Abimelech, visited by Abraham and Isaac (Gn. 20.[1], 26.[1]). It was a place with good pasture land (1 Ch. 4.[39], read G. for "Gedor"). It is noted on the way fm. Pal. to Egp. (2 Ch. 14.[12ff.]). *Cp.* Robinson, *BRP.* i. 189, ii. 43; Thomson, *LB.* ii. 530.

GERASA is referred to in Scrip. only in the rdg. "Gerasenes" (Mk. 5.[1]; Lk. 8.[26], RV., "Gadarenes," AV.; Mw. 8.[28], "Gadarenes," RV., "Gergesenes," AV.). Among the various rdgs. that best attested for Mw. is "Gadarenes"; for Mk. and Lk. "Gerasenes." G. is undoubtedly represented to-day by the ruin *Kersa*, near the E. shore of the Sea of Galilee, just S. of *Wādy Semakh*. The present writer is familiar with the slopes wh., between here and *Wādy Fīq*, descend steeply almost on the beach, and with the burial caves in the upper reaches. This scene in all particulars suits the nar. But why shd. the people be called "Gadarenes"? G. was prob. within the district of Gadara (not the capital of the Peræa; *see* GADARA), wh. may have



MOUNT GERIZIM: PLACE OF SACRIFICE

extended along the lake shore (Jos. *Vit.* 9f.). The inhabitants, in that case, mt. with propriety be called either Gadarenes, as occupying the land of the mother city, or Gerasenes, as living in G.

For the great and splendid city in the Decapolis *see* Schürer, *HJP.* II. i. 116ff.). It is represented by the ruins of *Jerash*, until lately the best preserved of all the ruins E. of Jordan. It lies 20 miles E. of the river, 4½ miles N. of *Wādy Zerqā*. For description see Ewing, *Arab and Druze at Home*, 145ff.

GERIZIM, MT., the mod. *Jebel eṭ-Ṭōr*, stands S. of the pass of *Nāblūs*, the anct. Shechem, over agst. EBAL. It is 2849 ft. high. G. appears in connection with the reading of the law to the people (Dt. 11.[29], 27.[12]; Jo. 8.[33]), and again in the story of Jotham (Jg. 9.[7]), who seems to have spoken his parable fm. one of the lower cliffs. The main interest of the mountain to-day is derived fm. its association with the SAMARITANS, the whole community, *c.* 200 souls, now living in Nāblus, at its base. Their schismatic temple was built on the mountain *c.* B.C. 432 (Ryle, *The Canon of the OT.* 91f.). It was destroyed by John Hyrcanus, B.C. 129. The rivalry between Jrs. and G. was still keen in the time of Jesus (Jn. 4.[20ff.]). To this day the Samaritans yearly celebrate the Passover on the mountain. The holy places shown by them on G. include the place where Abhm. offered Isaac; Bethel (*Kh. Lauzeh*); the site of the tabernacle; the twelve stones and altar referred to in Dt. 27.[4ff], where they read "G." for "Ebal." On the summit to the N.



PEF. Photo
GERIZIM FROM JACOB'S WELL

are the ruins of a church, and of Justinian's fortress. The slopes to the W. are terraced and cultivated. Abundant springs rise under the N. slopes and fill the valley with fertility.

GERSHOM, s. of MOSES (Ex. 2.[22]), ancestor of JONATHAN, priest of Dan (Jg. 18.[30], instead of "Manasseh" we shd. read "Moses").

GERSHON, eldest s. of Levi (Ex. 6.[16]; Nu. 3.[17]), fr. of Libni and Shimei (Ex. 6.[17]). **Gershonites**, descts. of G.: in the wilderness their duty was to carry the TABERNACLE, its curtains, coverings, and the hangings of the Court (Nu. 4.[24ff.]). They had 13 cities assigned them in Galilee and Eastern Manasseh (Jo. 21.[6]).

GESHEM, the Arb. ally of Sanballat and Tobiah in their opposition to Nehemiah (Ne. 2.[19], 6.[1, 2]), prob. sheikh of an Arb. tribe in the S. of Judah.

GESHUR, a small Aram. state, on the W. border of Bashan, S. of Hermon (Dt. 3.[14]; Jo. 12.[5], 13.[11], &c.). It retained its independence (13.[13]). The **Geshurites** captured the cities of Jair (1 Ch. 2.[23], RV.). David married Maacah, dr. of Talmai, k. of G. (2 S. 3.[3]), to whom her s. Absalom fled for refuge after the murder of Amnon (13.[37]). In 2 S. 2.[9] we shd. prob. read, with Vlg. and Syr., "Geshurites" for "Ashurites." A second G. seems to be indicated in Philistia (Jo. 13.[2]; 1 S. 27.[8], LXX B. omits G.) of wh. nothing further is known.

GESTURE in the Orient might almost be described as a language in itself. We are so easily offended by awkward or inappropriate gesture that we have almost entirely discarded it, trusting to tone or emphasis to convey our meaning. To the more emotional Oriental apt and expressive gesture comes almost as second nature: and the ideas are few for wh. he cannot find effective utterance in this way. By its aid doubtful phrases become luminous, and the spoken word is invested with fresh meaning. A grimace, a tilt of the head, a motion of the hand, a shrug of the shoulder, are often eloquent. The Bible, as an Oriental book, is full of references to gestures (*see* SALUTATION). Men fall prostrate, bend down the body, or bow the head in token of reverence, homage, and worship (Gn. 50.[18]; Ek. 11.[13]; 1 K. 1.[16]; Est. 3.[2]; Gn. 24.[48]; 2 K. 5.[18], &c.). The like significance attaches to bowing the knee (Eph. 3.[14]; Php. 2.[10], &c.). Much meaning is thrown into a glance of the eye (Jb. 22.[26]; Mk. 3.[5]; Lk. 22.[61]), a curl of the lip (Ps. 22.[7]), a movement of the head (2 K. 19.[21]; Mw. 15.[29], &c.). To shake off one's feet or garments the dust of a place means that we renounce all connection with it (Mk. 6.[11], &c.). St. Paul and Barnabas thus declared their severance from the Jews of Antioch in Pisidia, and denial of all responsibility for them (Ac. 13.[51]). A man accused of, or questioned regarding some deed, will take the lapel of his garment between his finger and thumb, and by shaking it gently, indicate either his innocence, or his entire ignorance of the matter. To rend the clothes is a sign of distress and alarm (Gn. 37.[29], &c.), of grief (Jg. 11.[35]), of penitence (1 K. 21.[27]; Jl. 2.[13]). Clapping the hands and dancing are familiar expressions of joy and triumph. To spit upon one, or to spit in his face, is a mark of utter contempt (Dt. 25.[9]; Jb. 30.[10]; Mk. 15.[19], &c.).

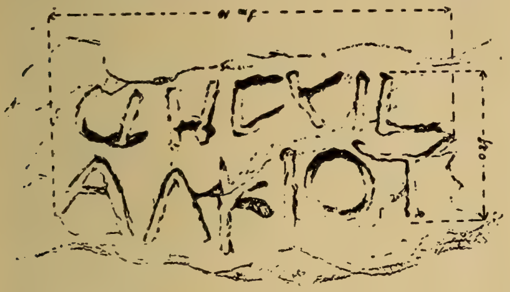
GETHSEMANE, a garden on the Mt. of Olives, E. of the ravine Kidron, where on His last night Jesus prayed and was betrayed (Mw. 26.[36]; Mk. 14.[32]; Lk. 22.[39]; Jn. 18.[1]). In the fourth cent. tradition laid the scene of the betrayal near the mod. "Cave of the Agony," at the foot of the Mt. of Olives, N. of the road to Bethany, and the place of Christ's prayer higher up, on the slope of the mountain, near prob. S. of the road, not far fm. the Latin "Garden of G." As the Tomb of the Virgin, near the Cave of the Agony, was included in "Gethsemane," tradition seems to have known this as a name attached to the foot of the mountain, to the N., not only of the road leading nearly SE. over the summit to Bethany, but also of the road wh. ascends due E., and afterwards, branching, descends by two paths to Jericho. One garden cd. not have comprised land on both sides of these important and anct. highways. In the absence of any reason for such comprehensive significance, it is not even likely that the local name covered so much. There is no reason, therefore, to place the scene of Christ's prayer S. of these roads. If Jesus first left the majority of His disciples, and then even the chosen three (so Mw. 26.[36f.]; Mk. 14.[32f.]—Lk. 22.[40f.] speaks only of the disciples as a whole), His intention clearly was to retire where He might be undisturbed by any, even by the traitor, until He shd. be ready. He would therefore seek for the most secluded spot. This cd. not be found to the S. or E. hard by important public roads, least of all where "Gethsemane" is now shown; but rather to the N. where no road followed the valley, or crossed over the mountain. Here only cd. there be a "garden," and on the lower terrace of the mountain a denser plantation of olives, with perhaps a sprinkling of fig and carob trees, was possible. It seems prob. that, as the oldest tradition has it, Jesus met the traitor just at the division of the road beyond the ravine. Here, as in the case of GOLGOTHA and AKELDAMA, the question is not whether a gospel site has always been known, but whether a local name might be preserved until an independent Christian tradition took form.

In the MSS. the name appears as *Gethsemani*, *Gethsemane*, *Gessemani*, and *Gesamani*. It is Heb., not Aram., and means either "press of oils" (= *gath shemānīn*, *gath shemānē*) or, if the ending shd. be Gr., "oil-press" (= *gath shemen*) or "valley of fatness" (= *gē shemānīn*, *cp.* Is. 28.[4]; Dalman, *Grammatik des jüdisch-palästinischen Aramäisch*[2],

p. 191). In the last case clearly a place called "a fat valley" cd. only be at the foot of the mountain. The name wd. quite suitably apply to the part of the Kidron Valley immediately N. of the main road fm. Jrs. If, however, the first is correct, we must assume that there was actually an oil-press in the garden; and it is noteworthy that the so-called "Cave of the Agony" in Gethsemane possesses the features of the caves used for oil-presses. The tomb found in G. was identd. with that of the Virgin, perhaps in consequence of the belief that the garden belonged to John Mark (Ac. 12.[12]), in whose house Mary was supposed to have lived.

G. H. Dalman.

GEZER, a Canaanite city whose k., Horam, came to assist Lachish (Jo. 10.[33]). Although there is no mention of the capture of G. immediately on the destruction of Horam and his people, it is reckoned among the cities wh. had been taken by the Isr. (Jo. 12.[12]). The Canaanites seem to have regained



PEF. Drawing Limit of Gezer

possession of it shortly after, for it is mentioned as a city fm. wh. Ephraim did not drive out the Canaanites (Jo. 16.[10]; Jg. 1.[29]); it was allotted to the Levites (Jo. 21.[21]). Earlier than the date of the conquest of Canaan by Isr. Thothmes had conquered G., and later it is referred to in the Tell el-Amarna correspondence. The next notice of G. is when it is mentioned as the limit of David's pursuit of the Philistines after the battle of Rephaim (2 S. 5.[25]; 1 Ch. 14.[16]); there seems to have been a conflict at G. with the Phil., apparently at a subsequent date (1 Ch. 20.[4]); from these it wd. seem that G. belonged then to the Phil. In the days of Solomon it was captured by Pharaoh, and given as a dowry to his dr. when she married Solomon. It wd. seem that G. was also called Gob (*cp.* 2 S. 21.[18] with 1 Ch. 20.[4]).

In 1874 Clermont-Ganneau, by discovering two stones marked *tahum Gezer*, confirmed a previous conjecture of his as to the site of G. Since then extensive excavations have been carried on under the direction of Mr. R. A. S. Macalister wh. have revealed a primitive city beneath the city of the Canaanites; and also the structure of G. in its various periods. As in all primitive cities there was a High Place with an altar; near it was a row of standing stones. There was evidence of human sacrifice; sometimes the victims wd. seem to have been eaten. A sacred cave was discovered wh. Mr. Macalister thinks was used to manufacture oracular responses. The walls of G. even in the Canaanite period were of stone, and more formidable than the earthen ramparts that surrounded many of the contemporary towns. Two fragments of contract tablets inscribed in cuneiform have been found. As the governor of the city, who signs as a witness, bears an Egyptian name, Mr. Macalister argues that on the death of Solomon G. had reverted to the Egyptians. This seems unlikely, as the tablet is dated B.C. 649 or 651, during the reign of Manasseh of Judah, and what is of more importance, during that of Asshur-bani-pal, who held Egp. as a subject territory. The use of the Asyr. language and the cuneiform character points rather to subjection to Asyr.

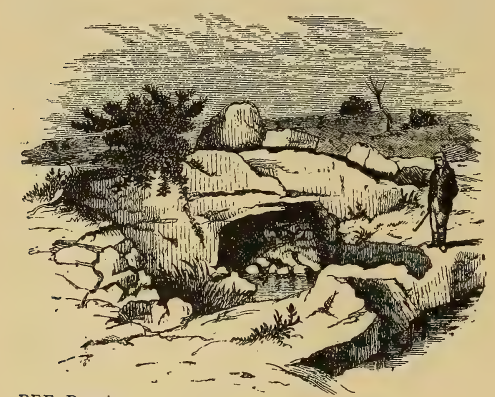
Mr. Macalister has traced practically the whole course of the outer wall wh. protected G. from about B.C. 1500 till B.C. 100. Its total length he estimates "at about 4500 ft., wh. is rather more than one-third the length of the modern wall of Jrs." (*PEFQ.* Jany. 1905). This enables us to realise how small in size an important city and fortress in ancient times might be.

GIANTS (Heb. *nĕphîlîm*, Gn. 6.[4]; Nu. 13.[33]; *rĕphaîm*, Dt. 2.[11]; Jo. 12.[4]: the latter also trd. "dead" in Pr. 2.[18]; Is. 14.[9], &c.). Immigrant races tend to magnify the differences between them and their predecessors, and regard them either as Gs. or dwarfs. The Isr. regarded the Emim, the Zamzumim, and the Anakim as Gs. Fm. the nar. in Gn. 6. the first of the Heb. words, *nĕphîlîm*, has been derived fm. *nāphal*, "to fall," as if it meant "the fallen ones"; a similar etymology mt. be proposed for *rĕphaîm*. *Rāphāh*, accdg. to Ges., means "to throw down," then "to be remiss." The Isr. were prob., like the Jews, a small race, hence if the Anakim were taller than the average they wd. regard them as gigantic, and, as such, supernatural. While the narrative in Gn. 6.[1-4] has assumed a legendary form in the ordinary Jewish interpretation wh. is found in Enoch, the historic truth may be merely an intermarriage between two differing races. We know too little of the nature of angels, or of the possible relationships of spirit and material organism, to dogmatise as to what is impossible. The Anakim must have been immigrants to Hebron at a comparatively late date, as Abraham does not meet them during his residence at Mamre; nor do Isaac or Jacob encounter them. They may have been refugees from Moab or Ammon.

GIBBETHON, a city in the portion of Dan (Jo. 19.[44]) assigned to the Levites (21.[23]), held later by the Phil. While besieging the city Nadab was killed by Baasha; and 25 yrs. afterwards Omri was

here made k. (1 K. 15.[27], 16.[15ff.]) : unident. *Kibbiah*, *c.* 16 miles S. of E. fm. Jaffa, is suggd.

GIBEAH. (1) An unident. city in Judah, prob. SE. of Hebron (Jo. 15.[57]; 2 Ch. 13.[2]). (2) G. of Benjamin. Here was enacted the frightful tragedy and bloody requital recorded in Jg. 19., 20. It is distinct fm. the neighbouring Geba (Is. 10.[29]), with wh. it is sometimes confused. The story in Jg. 19. puts G. near the great N. highway between Jrs. and Ramah, not far fm. the junction with the road to Geba (Jg. 20.[31]). In v. 33 for **Maareh-geba** we shd. prob. read "fm. the W. of Geba." It is not a place name. Josephus (*BJ.* V. ii. 1) speaks of "Gabaothsaul," 30 stadia N. of Jrs. All this seems to point to a site on *Teleil el-Fūl*, an artificial mound with few ruins above ground, *c.* four miles N. of Jrs. Saul belonged to G. (1 S. 10.[26]), whence it is called



PEF. Drawing

THE POOL OF GIBEON

"G. of Saul" (11.[4]; Is. 10.[29]). It is prob. = "G. of God" (1 S. 10.[5], RVm.). Fm. this point Saul directed the battle agst. the Phil. (13., 14.), and here Rizpah guarded the bodies of his unfortunate sons (2 S. 21.[7ff.]). **Gibeath** (Heb. *gibĕʿath*, st. const. of *gibʿah*, "hill of") appears as the first element in cert. place names: (1) **G.-hāʿarālōth**, "hill of the foreskins" (Jo. 5.[3]). (2) **G.-Phinehas**, the burial-place of Eleazar, in Mt. Ephraim: unident. (Jo. 24.[33]). (3) **G.-hammōreh** (*see* MOREH). (4) **G.-hā Elohīm** = Gibeah 2. (5) **G.-hā Hachīlah** (*see* HACHILAH). (6) **G.-Ammah** (*see* AMMAH). (7) **G.-Gareb** (*see* GAREB).

GIBEON, a Hivite city whose inhabitants deceived Joshua, made a league with Isr., and secured the safety of their allies in three other cities (Jo. 9.). It was a position of great strength. Moved by jealousy of its good fortune, the rest of the Cans. rose to destroy it. Apprised of this, Joshua made a night march fm. Gilgal, certainly by *Wādy Suweimīt*, surprised the confederates and drove them headlong down the pass of Bethhoron (Jo. 10.). The site must be that of the mod. *el-Jib*, 5½ miles N. of Jrs. It stands on the N. end of a double hill, not far S. of the pass wh. goes down by the Beth-horons, opening into the Vale of Aijalon. There are numerous springs, and a great reservoir hewn fm. the rock to the SW. of the vill., wh. is doubtless "the pool of G." (2 S. 2.[13]; Jr. 41.[12]; *Ant.* V. i. 17). Saul, for some unexplained reason, slew many of the inhabitants, an outrage avenged by David (2 S. 21.[1ff.]). Here Joab defeated Abner (2.[12ff.]). David defeated the Phil. (5.[25], for "Geba" read "G."; *cp.* 1 Ch. 14.[16]). By the "great stone," not otherwise known, Joab murdered Amasa (2 S. 20.[8]). Here stood the great sanctuary in wh. Solomon dreamed his famous dream, and offered sacrifice (1 K. 3.[4ff.], *cp.* 9.[2]; 2 Ch. 1.[3, 13]; *cp.* 1 Ch. 16.[39], 21.[29]). G. was in the portion of Benj. (Jo. 18.[25]), and was allotted to the children of Aaron (21.[17]). It was reoccupied after the Exile (Ne. 3.[7]).

GIBLITES. *See* GEBAL.

GIDEON ("feller"), s. of Joash the Abiezerite, of Ophrah, an unident. city in Manasseh (Jg. 6.[11]). Accdg. to the present text (Jg. 6.[11]–8.[32]) G. was called by an angel to deliver Isr. fm. the Midianites, and a sign convinced him of the divine origin of the command. He outraged the altar of Baal, cut down the Asherah, the sacred pole that stood by it, and sacrificed a bullock to J″. As this resulted in no injury to him, Baal's impotence was inferred. The name Jerubbaal is referred to this event ("Let Baal plead," EVm.). The children of the E. in vast hordes crossed the Jordan, swarmed up the vale of Jezreel, and filled all the plain with their black tents and camels. Abiezer, his own clan, Manasseh, Asher, Zebulun and Naphtali, gathered at his call, and, encouraged by the sign of the fleece, he advanced agst. the foe. He pitched by the **Well of Harod**. There, of 32,000 men, 22,000 turned back afraid, and of the 10,000 remaining, only 300 were ultimately chosen to fight. Encouraged by a dream, he sent his men to three sides of the camp of the enemy lying towards the hill Moreh, and raised a night alarm, so demoralising the Midianites that they slaughtered each other in their headlong flight. The torch lit and thrust into a jar wd. smoulder; the jar broken, the torch, whirled round the head, wd. burst into a bright flame. The rally of the Ephraimites at the fords of Jordan, the capture and slaughter of Oreb and Zeeb, the judicious and conciliatory handling of the complaining Ephraimites, the pursuit and capture of the kings Zebah and Zalmunnah, and the punishment of the men of Succoth and Peniel, brought the career of victory to a close. He judged Isr. 40 yrs.; but while "the land had rest" ease and comfort seem to have corrupted him, and, dedicating the gold taken as booty to idolatrous purposes, he prepared the way for a new declension of the people.

G. is called Jerubbesheth in 2 S. 11.[21], the element "Baal" being mutilated, to show contempt for that heathen deity.

The writer has made use of more than one existing account in preparing the story of G. See the careful article in *HDB. s.v.*

GIER-EAGLE (Heb. *rāḥām* = Arb. *rakhm*), the Egyptian vulture, wh. shares with the dog the office of scavenger in the East. RV. trs. by G. *peres*, regarding it as equivalent to "Lammergeier." *See* EAGLE.

GIFT. The word has genly. in Scrip. the meaning it has among ourselves; only in the Orient Gs. are seldom disinterested: a *quid pro quo* is usually expected. Gs. made to the wealthy and powerful are almost always in the nat. of "a sprat to catch a mackerel." To bring Gs. or presents to a monarch betokened submission (Ps. 69.[29ff.], 72.[10], &c.); or "Gs." mt. be another name for tribute (2 S. 8.[2, 6], &c.). Cert. offerings are called Gs. (2 Ch. 32.[23]; *see* CORBAN, SACRIFICE). Gs. may be bribes, either to expedite or to prevent justice. The Arb. *bakhshīsh* has the same ambiguity. In NT. *dōron* has usually the common meaning: *anathēma* (Lk. 21.[5]) is lit. "a votive offering set up in a temple," and refers to Herod's lavish Gs.: *charisma* is a sptl. endowment bestowed by God, to be used for the advantage of the Church (1 Cor. 7.[7], &c.).

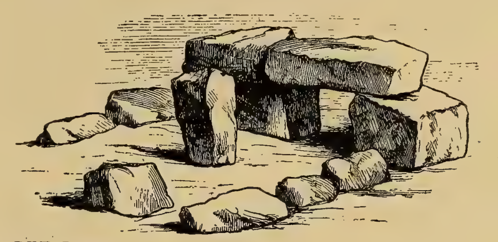
GIHON. *See* EDEN.

GIHON, a place below the city of David where Solomon was anointed k. (1 K. 1.[33, 38, 39]). Hezekiah stopped the upper issue (RV. "spring") of the waters of G. and led them down to the W. side of the city of David (2 Ch. 32.[30]; *cp.* Sr. 48.[17]). Gihon, lit. "bursting forth," is evidently a spring E. of the city of David, a conduit leading its waters to the W. (*see* SHILOAH). It is ident. with *'ain umm ed-daraj*, "the spring of the stairs," to wh. one descends by a long staircase. It is an intermittent spring, the water rushing forth at intervals with great power. It may once have had an open outflow towards the valley. Warren (1867) discovered an approach to the spring fm. above, by a subterranean passage and shaft, where the water, wh. had been led deeper into the mountain by a tunnel, cd. be drawn up with a rope running through a ring. When this approach was made is unknown. The objects found in the passage by Warren do not point to a very anct. date, but they may be of later origin. The brittle nature of the rock prob. soon made the approach dangerous, so that it fell into disuse.

G. H. DALMAN.

GILBOA. The mountain (1 S. 28.[4], 29.[1], 31.[1, 8, 10]; 2 S. 1.[21]) can be no other than *Jebel Fuqū'a*, within easy distance of SHUNEM, ENDOR, JEZREEL, and BETHSHAN. The mountain rises S. of the vale of Jezreel, and runs S. along the edge of Esdraleon until it merges in the hills of Samaria, the E. slopes falling into the Jordan Valley. Its highest point is *c.* 1700 ft. above the sea. If a place is meant by G. in 1 S. 28.[4] it is prob. the mod. *Jelbōn*, on the slope E. of *Jenīn*. The main formation is limestone, with here and there basalt. The higher reaches are bare and sterile, but the soil in the hollows is very fertile. *See* KISHON, WELL OF HAROD.

GILEAD. (1) **Mount G.** appears in Gn. 31.[21, 23]; Dt. 3.[12]; SS. 4.[1]. The name *Jebel Jil'ād* is confined now to a height between the Jabbok and *es-Salt*. But it certainly signified the whole land of G. as seen fm. the W. of Jordan. A **Mount G.** is mentioned in Jg. 7.[3]. This is prob. ident. with the N. part of Mt. Gilboa. There seems to be a reminiscence of this in the name of the great spring, *'Ain Jalūd*, rising at its base. (2) The city G. (Ho. 6.[8]; prob. also Jg. 10.[17]) may be represented by the ruin *Jil'ād*, five miles N. of *es-Salt*. (3) Sometimes G. stands for the whole country E. of Jordan (Gn. 37.[25]; Jo. 22.[9, 13], &c.), but genly. it denotes the land between the *Yarmuk* on the N.



PEF. Drawing

MONUMENT ON MOUNT GILBOA

and *Wādy Hesbān* on the S. (Dt. 3.[10]; 2 K. 10.[33]). The Jabbok (*Nahr ez-Zerqa*) cut off the kdm. of Sihon fm. that of Og (Dt. 3.[16]). G. was divided between Manasseh and Gad, Mahanaim, N. of the Jabbok, being given to the latter (Jo. 13.[24, 30]). The boundaries, however, were not permanently fixed (1 Ch. 5.[11]; *cp.* Jg. 5.[17]). Fm. the Yarmuk to *Nahr ez-Zerqa* is now known as *'Ajlūn*, under the government of *Irbid*. Fm. *ez-Zerqa* to the Arnon is *el-Belqā*, under *es-Salt*. The prevailing formation of the region is limestone, contrasting with the basalt of Moab and Bashan. There are great stretches of oak forest. The terebinth, the olive, and other trees grow luxuriantly, and many of the hills wh. diversify the landscape are wooded to the top. The great Wādys contain water all the yr. It affords splendid pasture land (SS. 6.[5]), and the desire of the Arabs to preserve it has hindered cultivation. While not so rich as the volcanic soil N. and S., wherever it is tilled the land yields excellent returns. *See* RAMOTH G., JABESH G., PERÆA.

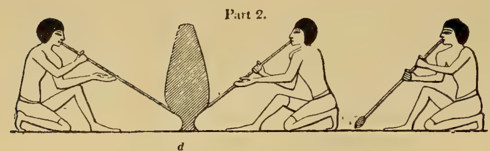
Lit.: Merrill, *East of Jordan*; Laurence Oliphant, *The Land of G.*; Ewing, *Arab and Druze at Home*.

(4) The fr. of Jephthah (Jg. 11.[1f.]). (5) The grandson of Manasseh (Nu. 26.[29], &c.). (6) A Gadite (1 Ch. 5.[14]).

GILGAL was the first halting-place of Isr. W. of

Jordan (Jo. 4.[19]) where the 12 stones were set up (v. 20), whence the name "a circle of stones" was derived. It remained for a time the base of operations for the conquest (5.[10], 9.[6], 10.[7], &c.). It was





Part 1. Glass-blowers. *Beni Hassan.*
2. The same. *Thebes.*
The glass at the end of the blowpipe *b b* is coloured green.
a is the fire. *d* a glass bottle.

in the circuit of Samuel (1 S. 7.[16]); here was enacted the tragedy of 1 S. 15., and here Judah met David on his return fm. Mahanaim (2 S. 19.[15]). Fm. its associations we need not be surprised that it became a famous sanctuary (Ho. 4.[15], &c.; Am. 4.[4]; Mi. 6.[5]). The site is prob. marked by *Birket Jiljūliyeh*, a ruin and reservoir, with anct. remains, 8½ miles fm. Jericho, and three miles fm. Jordan. Guthe wd. ident. with this the G. of 2 K. 2.[1]. Buhl (*GAP.* 202) argues for *Juleijel*, three miles S. of E. fm. Nāblūs. It is over agst. Ebal and Gerizim (Dt. 11.[30]), and fm. it the prophets wd. "go down" to Bethel (2 K. 2.[2]). Guthe thinks "the 'Arabah" (RV.) shows that the writer of Dt. 11. had G. in the Jordan Valley in his mind; while LXX in 2 K. 2.[2] has simply "came" to Bethel. But the order in wh. the cities are named seem to require a G. in the mountain. This mt. be either *Juleijel* or *Jiljīlia*, two miles W. of *Sinjil*, and seven miles N. of Bethel. In Jo. 15.[7] we shd. prob. understand some conspicuous circle of stones. In Jo. 12.[23] read with LXX "Galilee" for G.

GILOH, the native place of Ahithophel (2 S. 15.[12], 23.[34]). It may be either *Beit Jāla*, 1¼ mile NW. of Bethlehem, or *Kh. Jāla*, six miles N. of Hebron. G. (Jo. 15.[51]), in the S. of Judah, is not ident.

GIMZO, a Phil. town taken fm. Ahaz (2 Ch. 28.[18]) = the mod. *Jimzu*, three miles SE. of Lydda.

GIN, tr. two Heb. words, *paḥ* (Jb. 18.[9]), and *mōqēsh* (Am. 3.[5]); both words are also trd. Snares. It is impossible to decide what the difference was between these; both were used by Fowlers for catching birds.

GIRDLE. *See* Dress.

GIRGASHITES (Gn. 10.[16]; Jo. 24.[11], &c.), one of the Can. peoples, of whom nothing is known with cert.

GITTITH, title of Ps. 8., 81., 84.; meaning imposs. to determine. *See* Psalms.

GLASS (RV. Jb. 28.[17], Heb. *zekôkîth*, AV. "crystal"; Gr. ὕαλος, Rv. 21.[18]; adj. ὑάλινος, Rv. 4.[6]). This well-known substance was manufactured very early; the process of glass-blowing is portrayed in the tomb of Tih in Saqqara, dated the 5th dyn. It was long believed that glass was discovered, casually, on the seashore of Pal., not far fm. Acre, through the melting of the sand under a fire (Pliny, *NH.* xxxvi. 191). It must be noted that the material "glass" had nothing to do with Looking-glasses in Scrip. These were of polished metal. *See* Sea of Glass.

GLEANING. The corners of the field, and the G. of the harvest and of the vintage, were to be left for the poor of the people. It is a kindly provision observed to this day in the Orient.

GLEDE (Heb. *rā'āh*, Dt. 14.[13]), a bird of prey, unclean. In Lv. 11.[13] we find *dā'āh* (AV. "vulture"); fm. the fact that in LXX both words are trd. γύψ it is prob. there is a mistake in one or other passage; mistakes wd. be easy fm. the likeness between ד and ר.



The Peregrine Falcon or Glede

GLORY (Heb. *kābōd*, Gr. δόξα), general admiration; magnificence, as that wh. induces admiration (Ex. 28.[40]; Mw. 6.[29]), used of the human spirit (Ps. 16.[9], 57.[8]). Divine G. is adoring wonder in contemplating the Divine attributes (Ps. 104.[31]). It is most frequently used for the Shekinah, the "pillar of cloud and fire" that accompanied Isr. in the Wilderness and appeared over the Ark (Ex. 24.[16]). But it applies to any visible token of God's presence (Ek. 8.[4]). The NT. use is practically one with that of OT.

GNAT (Mw. 23.[24]), the mosquito; the Pharisees wd. "strain out the G. (RV.), but swallow the camel."

GOAD (1 S. 13.[21], &c.; Ac. 26.[14], RV.), a long tapered rod with a sharp nail projecting fm. the smaller end, with wh. the oxen are spurred and guided in the furrow. On the other end is a broad blade, to remove earth clinging to the plough. In skilful hands it mt. be a formidable weapon (Jg. 3.[31]).

GOAH (AV. GOATH). *See* Jerusalem.

GOAT (Heb. *'ēz*, "G." generically, or sometimes "she-goat," Gn. 15.[9], 31.[38]; *'attūd*, Nu. 7.[17]; *tzaphīr*, Dn. 8.[5]; *sa'īr*, Lv. 16.[7], "he-G."), one of

the earliest domesticated animals. The hair is used to make a rough cloth; of the skin, churns, and wine and water bottles are made. It was much used for sacrifices and also for food (*see* SCAPE-GOAT). In Mw. 25.[32] the G. (*eriphos*) is the symbol of the wicked as distinct fm. the good. In Pal. Gs. and



WILD GOAT (NIMRUD)

sheep go together in herds under one shepherd. The Gs. in Pal. are black, of the long-eared variety.

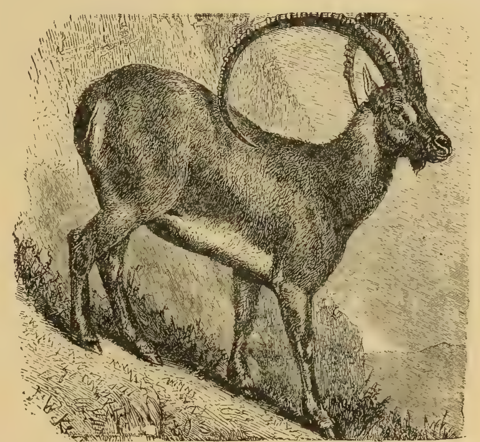
The **wild** or **mountain goats** (Heb. *yĕʿēlīm*, 1 S. 24.[2]; Jb. 39.[1]: Ps. 104.[18]) are animals naturally wary, with extremely keen sense of sight and smell, and ordinarily very difficult to approach. But the mother goat is accustomed to hide her kid in some safe recess in the mountains, while she roams in search of food. Hunters mark the spot, and concealing themselves near by, easily take her on her return. Many think this was the game hunted by Esau (Gn. 25.[27]).

GOD. In the Bible man's kge. of God is uniformly conceived as being the outcome of His self-revelation. He manifests Himself to men, and they see and know Him. Not merely is the inquiry nowhere made as to what God is apart from, or behind, this self-disclosure, but the possibility that His hidden being may differ fm. what is revealed does not present itself. It is assumed that He makes Himself known to men as He really is.

Scrip. contains not so much a formal doctrine of the Divine essence, as rather a hist. of what God has done to redeem the world. We are given, not information about God, but a picture of His working for human salvation, specially in the fortunes of Isr. and supremely in the presence and work of Jesus Christ. We ought not, therefore, to expect that the idea of God should remain exactly the same from the first page of the Bible to the last. If revelation is inwoven in the texture of human hist. it will of course be an advancing thing; and the conception of God animating it will become always higher, richer, and more spiritual. There is nothing strange in the fact that the idea of God has grown. Every one of our ideas has grown; each sprang once fm. humble origins, and has had a long evolution in the past. Why the loftiest of them all shd. form an exception to this rule is hard to see. But the conception of God is no more discredited by this fact of its development than, say, the conception of number. When at first men flung out their minds at the great supramundane reality, they of course used ideas that were exceedingly imperfect; but the light has grown, and esp. through the influence of Jesus men's minds have been led into an ever worthier agreement with the inexhaustible truth. The faint streaks of dawn have brightened, more and more, into the full shining of noon-day.

The OT. takes the existence of God for granted in the first verse of Genesis. There is no thought of proving His reality. The prophets know that God has spoken to them; the speculative question of His being therefore cd. not occur. Even the fool, whom Ps. 14. describes as saying that there is no God, is to be conceived less as guilty of speculative negation than as what we shd. call a practical atheist. His belief is but his manner of life becoming articulate.

All the prophets appear to regard the Exodus as the great redemptive interposition by wh. Jehovah for the first time made Isr. His people, and Himself their God. Fm. the beginning moral elements had a place in the conception of J''., though the purging out of ingredients we shd. now call pagan was a long



ARABIAN IBEX OR BEDEN: THE WILD GOAT OF SCRIPTURE

wavering process. Thus at first J''. was not God alone, but only God of Isr., confined to a specific dwelling-place; other gods ruled alongside of Him, in other lands. But fm. the first His superiority to all other gods was exultantly affirmed, and by degrees this passed into a recognition alike of the unity and of the universality of God. Here the prophets led the way. In His dealings with Isr. and with

their own lives they found clear proof that He is Holy Love, intent on the spiritual education of His people, and that His sway covers the whole earth. It is helpful to regard the prophets as having each contributed individual elements to the complete idea. Amos, for example, taught that God is righteousness; Hosea that He is unwearied love; Isaiah that He is the transcendent and universal Lord, with absolute claims on human service. In Jeremiah the relation of God to the single soul is dwelt upon, and in Ezekiel His sublime self-existence. This brief characterisation does not, of course, imply that a prophet may not be quite aware of aspects of the Divine char. on wh. he fails to insist. All these aspects—righteousness, love, transcendence, care for the individual—may be illustrated abundantly fm. the Psalms.

The God of Isr. is a spiritual being, high and lifted up above things of earth and sense. "The heaven is My throne, and the earth is My footstool" (Is. 66.[1]). His nature is ethical, demanding consecrated purity of heart and rectitude of life in His people: "Be ye holy, for I am holy" (Lv. 11.[44]). He also maintains a continual intercourse with men, speaking to them in ways that can be understood, and directing their lives. There is no suggn. in Scrip., as so often in non-biblical religions, of a Deity so remote and transcendent that He needs intermediate beings through whom to conduct His relations with the world. So really does He reveal Himself within human experience, that figures and principles drawn fm. the life of men are freely applied to Him; it is said, for example, that the Lord has made bare His holy arm, or that He repented of having made Saul king. But these figures convey a real kge. of His mind; they are not merely symbolical. When it is said for instance, "I the Lord thy God am a jealous God," it is meant that He is such that His servants must serve Him only. However metaphorically His relations to men are described, they are real relations. Indeed His char. is viewed almost wholly in the light of His attitude towards men, as when He is said to think upon the poor and needy, to look not on the outward appearance but on the heart, or to have no respect of persons. The intensely ethical nat. of these relations to men is exhibited in the fact that He consigned His chosen people to exile, rather than compromise the holiness of His providential government; while yet in His wise love purposing to gather again a purified remnant. The loftiest conception of God within the OT. is found in Deuteronomy and the second part of Isaiah. And it scarcely needs saying explicitly that His personality is everywhere assumed. In Him perfect self-consciousness and perfect self-determination are united. These abstract terms, indeed, only express truths wh. are put far more vividly in phrases born directly in the religious consciousness, as when it is said that God is the Lord who made heaven and earth, that He is the Shepherd of His people, &c.

Does the OT. give to God the name "Father"? There are some half-dozen passages, unquestionably, in wh. the name occurs. So in Dt. 32.[6] it is asked: "Is He not thy Father that hath bought thee?" with wh. we may compare Jr. 3.[4]: "Wilt thou not fm. this time cry unto Me, My Father, Thou art the guide of my youth?" (*cp.* also Is. 63.[16], 64.[8]; Ml. 1.[6], 2.[10]). But, in the first place, this thought of Him does not really dominate the Heb. conception of God, wh. is influenced rather by the overpowering fear of His holiness, or the feeling of His remote sublimity. God is King more than Father, and it has been pointed out that "in the passage in the prophetic writings where the ideal of humanity rises to the highest and grandest point, the term used is not Son but Servant" (Is. 52.[13ff.]). And further, even so the Fatherhood of God defines His relationship not to men or man as such, but to His chosen covenant people, Isr. His Fatherhood is insisted on precisely in those passages of expostulation where His faithful and unmerited compassion is being set over agst. the persistent ingratitude of the people. Even in Ps. 103.[13], the mind of the writer permits him to say no more than that the pity of the Lord is *like* that of a fr. to his children.

It is here that we find a quite new element in the teaching and life of Jesus Christ. Jesus taught no new God, as Mohammed did centuries later; but He taught a new truth about the ancient God of Isr.; and this novelty may be briefly comprehended in the statement that He proclaimed the Fatherhood of God with a depth and sweep of meaning, as well as a liberty and joy, wh. are absolute and final. He made no attempt to furnish a conception of God wh. science could employ. And He shows no disinclination to describe God by terms now styled "anthropomorphic"; drawn, that is, fm. the life and experiences of humanity. He employs such human metaphors freely, though He employs only the most spiritual. God sees, knows, wills, accdg. to Jesus; nay more, He is perfect holiness, perfect love. Father, in short, is His true name. Let it be noted, however, that this revelation of God is given not merely, or perhaps even mainly, in words. It is given rather in Jesus' personal attitude to sinners. Through Jesus' mercy to her, the fallen woman in Simon's house became aware of the mercy of God Himself. She was able somehow to feel that for her Jesus was the door of entrance into life; in Him God said to her aching heart: "I am thy salvation." It is fm. such incidents in the Gospels, such extracts fm. real life, that we best perceive wherein lay the newness of Jesus' disclosure of the Eternal. There had never been anything like it in

the world before. In Jesus, and His treatment of men, it was made known for the first time that God loves and seeks every sinful man, in spite of his sin; and that He will reckon no cost too great to pay for his recovery. To have declared this, and to have enabled the lost to believe it, is the crown that will never be taken from Jesus' head. He thus put God wholly within men's reach, and made Him sure to them as faithfully and unchangeably Redeemer. All national limitations have definitely dropped off; the Father's love, the Father's promises, encircle all the world. He is ready to be Father even to those who thrust Him away, vainly trying to exclude Him fm. their lives. In all this Jesus was conscious of revealing God perfectly; and indeed it is obvious that divine revelation can go no further, since all that sinners need to know is already told.

Behind the fatherly relationship of God to men, as we can see, there stood uniformly God's unique relationship to Jesus; He Himself was, in an unshared sense, *the* Son, and God was *His* Father. God and He belonged together in a fashion so deep and high that human speech can only faintly sugg. its import. Indeed it was in virtue of this, His own unparalleled intimacy with God, that Jesus was able to declare with finality the mind of the Father toward sinful men. And what the Fatherhood of God implies we see by careful study of the Sonship of Jesus. The one answers to the other, part to part. Jesus as Son is exponent of God as Father. And here once more our kge. of the fact is derived less fm. Jesus' words than fm. what we are permitted to see of His inner life of fellowship with God, as revealed outwardly in action or demeanour.

Hence for the writers of the NT. the distinctive name of God comes to be " the God and Father of our Lord Jesus Christ." To think of God and Christ apart fm. each other is now impossible. All that they know about Jesus Christ—His life, His passion, His death, His resurrection, His ascension to glory—has become to them a clear glass through wh. they look up into the very heart of God.

The NT. hardly contains any attempt to define God. Perhaps what comes nearer a definition than any other passage is Jesus' saying to the woman of Samaria " God is spirit " (Jn. 4.[24]), not " God is a spirit," as in our version. What the word is meant to convey is not so much the Divine personality as rather the nat. or essence of God: His incorporeal being, that needs no temple, and may be worshipped anywhere. Another incipient definition is the great Johannine word twice repeated, " God is love " (1 Jn. 4.[8, 16]). Nothing like this, for emphasis and absoluteness of tone, is to be found in the sacred bks. of any other relg. But it is important to note that to the apostles the love of God is not a necessary truth of reason. It is not something wh. can be deduced fm. the very idea of Godhead. On the contrary, it is a truth of inestimable preciousness wh. has come to them in a definite way, and the certainty of wh. is based upon definite historic facts. In other words it is a *revealed* truth; revealed, however, not by being spoken fm. heaven, but by being manifested before men's eyes in the life and death of Jesus. This is clear fm. one or two great apostolic utterances. "Herein was the love of God manifested in our case," says St. John, " that God hath sent His only begotten Son into the world, that we mt. live through Him " (1 Jn. 4.[9]). And St. Paul strikes the same note: " God commendeth His own love towards us, in that, while we were yet sinners, Christ died for us " (Rm. 5.[8]). The student of physical nat. cd. not have said " God is love " with absolute unreserve. If cert. facts appear to evidence the Divine love, others are as obviously agst. it. It is because the apostles have received a convincing and overwhelming revelation of it that the love of God has become axiomatic for their minds; and that revelation, as is shown by many texts like those just quoted, shines out pre-eminently fm. the Cross on wh. Jesus died a death for sin. In the Cross, as the supreme disclosure of His mind and char., God's love became once for all real, present, and sure to their souls; and thenceforth they knew that neither height nor depth, nor any other creature, was able to separate them fm. the love of God wh. is in Christ Jesus.

This is not the place at wh. to consider the biblical doctrine of Christ's Person; but it is obvious that, if we agree with all the greatest Christian minds of all the centuries in asserting the essential and inherent Deity of our Lord, this will produce a change in, or an addition to, the doctrine of God we mt. hold otherwise. What we believe about Christ will give new content to our idea of God. At least this was so in the case of apostolic writers. As it has been put: " They did not cease to be monotheists when they became preachers of Christ, but they instinctively conceived God in a way in wh. the old revelation had not taught them to conceive Him." As a result of their experience of Christ, and of the new life received through the Spirit, they came to see distinctions in the Divine nat. previously unsuspected by the believing mind. And what they say about God fm. this point of view is usually treated under the NT. doctrine of the Trinity.

In this doctrine, wh. is put forward more incidentally than of set purpose, two features are worth noting. In the first place, it is in no sense a speculative doctrine. There is nothing merely philosophical about it; it does not consist in, or come out of, the logical manipulation of ideas. On the contrary, it was because apostolic men had found God in Christ, and had the Divine life conveyed to them in the Holy Spirit, that they felt obliged to gather these

certainties into a new and richer view of God. In the second place, we are not dependent for a doctrine of the Trinity on isolated verses of the NT. Undoubtedly verses may be quoted wh. prove that as Trinitarians we stand in the true line of descent fm. the apostles ; but, over and beyond this, we are given a clear look for ourselves at the facts on wh. the statements made in these verses are based. We may say, indeed, that the doctrine of God's triune being is present in solution throughout the Epp. and Gospels as a whole.

The apostles seem to have recognised the significance of the new truth only by degrees. Thus it has been pointed out that in the Epp. we find an alternation between Two Divine Names and Three ; 2 Cor., for example, wh. opens with a double salutation, closes with the full Trinitarian benediction. But in reality the Third Name is implied even where it is not specifically mentioned. It is only through the Spirit that the grace and peace manifested in Christ become ours. We have a right to say, therefore, that whether early Christian writers speak of God, or of God the Father and the Son, or of God the Father, Son, and Holy Spirit, they virtually mean the same thing.

A typical expression of the NT. view of the Trinity is 2 Cor. 13.[14] : " The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." That is fm. a letter dated some quarter of a cent. after the resurrection, and St. Paul evidently assumes that his readers will have no difficulty in understanding him. We may note how the very order in wh. the Names occur—first Christ, then God, finally the Spirit—suggs. that it is through the historic revelation given in Christ that believers know God. If it were not for the grace of the Lord Jesus Christ, the love of God wd. still be an unknown thing. Similarly, it is in the Spirit that the love of God becomes the realised possession of Christian men, hence the " communion of the Holy Ghost " natly. comes last. Other passages in wh. the same naive and spontaneous view of the Trinity finds expression are 1 Cor. 12.[4-6] ; Rom. 8.[9-11] ; Eph. 2.[18]. The last of these reads : " Through Him (Christ) we both have access by one Spirit unto the Father," with the clear implication that it is only in Christ, and through the teaching of the Spirit, that the Fatherhood of God is made sure to us. Hence it is a mistake, accdg. to the NT., to speak as though God were revealed in nature as Father, or as though the speculative intelligence, working with abstract ideas, had a right to predicate Fatherhood of the Absolute, the unity of being out of wh. everything is supposed to rise, and into wh. it is supposed to flow back. On the contrary, our conception of God as Father is something wh. we owe directly to the historic Christ ; in Jesus' own words : " No man knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal Him." There are other indications that not merely the Son, but the Spirit, forms an integral part of the one Divine agency, the living God, by whom our salvation is accomplished. Let any one read Rm. 8.[9-17] carefully, and he will be impressed by the way in wh. God, Christ, and the Spirit belong together indissociably, and the experiences of the redeemed man are referred now to one, now to another, without embarrassment. These three do not represent the Deity, a man, and an influence, casually linked together ; they are the one indivisible God of salvation, personally revealed in Christ, and personally communicated in the Spirit. Similarly, in the parting words of Jesus in the upper room, it is the Father who, in response to the prayer of the Son, gives the Spirit to abide with the disciples for ever. Through this Spirit, the disciples are told, they will know that the Son is in the Father, and that between them and the Son exists a personal fellowship of life. The Father sends the Spirit in the Son's name ; of this sending the Son is mediating cause ; the Spirit testifies of the Son and carries on His work to still greater issues. As it is put (Jn. 15.[26]) in lang. that is typical of the whole : " When the Paraclete is come, whom I will send unto you fm. the Father." Thus all three are represented, here and genly. throughout the NT., as constituting one active principle and source of redemption, as conjointly entering into, and expressing, the inward life of the Godhead. Not that this in any way abrogates the subordination of Son and Spirit wh. is often hinted at in the NT. writings. Thus Christ points to the Father as having conferred on Him power to have life in Himself ; and again, the purpose of the Spirit's being given is that He may glorify the Son. Always the Father is the fount and origin of Godhead. This being assumed, however, all three belong intrinsically to each other, and are intelligible only in and through each other.

We cannot say, it is true, that the doctrine of the Trinity, as it is familiar in later Church doctrine, is expressly stated in the NT. The apostles do not use the abstractions and technicalities of theory wh. came to prevail. Their attitude to the realities of faith is too direct for that. St. Paul makes no attempt to explain speculatively how Father, Son, and Holy Spirit are one God ; as it has been expressed, " he simply records and enforces what were to him the facts of spiritual experience." The same thing may be said of St. John. Apostolic statements are rather the seed than the full growth of articulated doctrine, hence it is a mistake to press their doctrinal implications too far. They were not written fm. the same point of view as later creeds.

Nevertheless it is poss. to see that the existence of

personal distinctions in the Godhead, to wh. the NT. points, makes it an easier thing for us to conceive some most essential aspects of the Divine life. Take, for example, the aspect of self-consciousness. Thought implies a duality of subj. and obj., and if in God it be eternally perfect, it wd. seem to demand an eternal Object answering fully to the thinking Subject, that God may know Himself completely. Or consider, again, what is involved in the statement that God is will, in eternal and perfect action. It is the essence of will to produce, and, at its highest, to realise itself in another will, capable of giving back a resonance of its energies; this also is a point at wh. our intelligence welcomes the suggn. of the Christian revelation, that within the oneness of the Divine nat. there is found a duality, a variety of personal distinctions. And finally, the very idea of love, wh., in the NT., constitutes the core and substance of the Divine life, is unthinkable as existing in a lonely unit. Love in God can never have been a mere potentiality, "sleeping until it woke to shed its beneficence upon an obj. other than itself." An unbeginning and perfect obj. there must have been, in that ineffable and transcendent life, a Lover and a Loved, if the nat. of God is to be conceived as by its very essence a scene of self-enjoyment and self-manifestation. Love such as His can be adequately received and returned only by One who is Himself not less than God. Or, to sum up all in a word, Fatherhood in God cannot be an acquired attribute; to view it as the creation of time is to strike at its very life. It is essentially constituted by relations; hist. and experience, as they are centred in Jesus Christ, and the new life conveyed to men by His Spirit, give us a clear view of what these relations actually are; therefore, in spite of the felt poverty of human conceptions and human words, we must nevertheless conclude that Father and Son, and no less the Spirit, through whom we grasp both, represent eternal facts, intrinsic relationships, without wh. the Godhead cd. not be. So to conceive the matter, in the light of the revelation in Christ, is our surest defence agst. the paralysing suspicion that God, after all, may be only loveless thought, or abstract substance, or mere almighty energy. Only so is Fatherhood the essence of God; or rather, as we may put it otherwise, Father-Sonship, in an indivisible unity. In this way we can enter into the amazing sacrifice for our redemption of wh. announcement is made in the simple words: "God so loved the world that He gave His only-begotten Son"; "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor." We see into the heart of God, we know the last and highest truth concerning Him, when we perceive that He Himself has stooped down to bless us in His Son.

H. R. Mackintosh.

GOG (Ek. 38.[2f.]), prince of the land of Magog, Meshech and Tubal. G. has been identified with Gyges. There seems to be some connection between Magog and the Islands of the Ionian Sea (Ek. 39.[6]): their usual identification with Lydia seems plausible—only Meshech and Tubal suggest a Scythian rather than a Lydian affinity.

GOLAN, a city of Manasseh in Bashan, the most northerly of the Cities of Refuge E. of the Jordan (Dt. 4.[43]; Jo. 20.[8]), given to the Gershonite Levites (Jo. 21.[27]; 1 Ch. 6.[71]): unident. *Sahem el-Jaulān* has been suggd. It is a small vill. with extensive ruins, in the open country, 17 miles E. of the Sea of Galilee. The natives claim it as the anct. capital of the country. *See* Schumacher, *Across the Jordan*, 91ff.; Ewing, *PEFQ.*, 1895, 174f. The old name now belongs to the district *el-Jaulān*, wh. stretches fm. the roots of Hermon to the Yarmuk, bounded on the W. by the Jordan, and on the E. by the *Ruqqād*. Where cultivated, the volcanic soil is very fruitful. It is a popular grazing ground of the Arabs in summer.



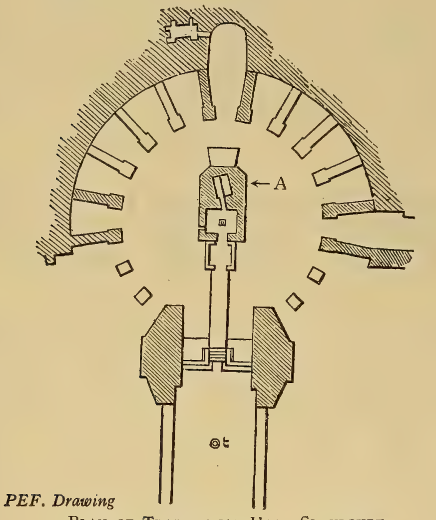
Golden Baskets from Ancient Egyptian Tomb

GOLD (Heb. *zāhāb*). The value of this metal was early recognised (Gn. 2.[11]). Apart fm. Scrip. the oldest ornaments preserved to us are of gold, no doubt owing to its indestructible char. These ornaments are often in the form of rings, bracelets, &c. (Gn. 24.[22]). The Isr. on leaving Egp. seem to have carried with them great quantities of gold. Even after the destruction of the golden Calf (Ex. 32.[2ff.]) they were still able to supply what was required for the vessels and furniture of the Tabernacle (Ex. 35.[22]). A wedge of G. tempted the cupidity of Achan (Jo. 7.[21]). Gold figured largely in the furniture of the Temple (1 K. 6.[20ff.]), and its abundance in Jrs. was a point in the splendour of Solomon (2 Ch. 1.[15]). The refining of G. is a symbol of the purifying of char. by adversity (Jb. 23.[10]).

Idols may at times have been made of G. (Is. 46.[6]), but more commonly it may have been spread over a core of inferior value (Is. 40.[19]); *see* Ephod. Generally G. may be taken as a symbol of preciousness (Rv. 21.[18], &c.). It is further to be noted that gold was among the gifts presented to Jesus by the wise men. *See* Magi.

GOLGOTHA, the place where Jesus was crucified (Mw. 27.[33]; Mk. 15.[22]; Lk. 23.[33]; Jn. 19.[17]), and, as His tomb was near (Jn. 19.[41f.]), even buried. As a place of execution and of tombs it was outside of, but near to the city (Jn. 19.[20]), and beside a public road (Mw. 27.[39]; Mk. 15.[29]). We may infer that it was not far fm. the prætorium as the place of

judgment. While it is not called a hill, the name G., if rightly trd. "skull," may have been due to some natural feature suggesting a skull. Christian tradition (Athanasius, Ambrosius; *cp.* Cyprianus, Origines, and others) related that, accdg. to Jewish belief, Adam's skull was found there. This has no support in Jewish Lit. When the Emperor Constantine, A.D. 326, ordered the place of our Saviour's resurrection to be purified fm. pagan abomination, there was no doubt about the locality. It had been marked by a temple of Aphrodite, erected not far fm. the centre of Ælia Capitolina, W. of the main street. We now know that at least two sepulchres were found: one with slide loculi, and another with only one bench loculus. The latter was taken to be Joseph of Arimathæa's "new tomb" (Mw.



PEF. Drawing

PLAN OF TRADITIONAL HOLY SEPULCHRE
A, the Sepulchre; t, alleged centre of Earth.

27.[60]; Lk. 23.[53]; Jn. 19.[41]), apparently because it was unfinished, and corresponded better to the description of Jn. 20.[7, 12]. There it is assumed that the body rested on an open bench loculus at the side of the tomb. The slide loculi were small tunnels running into the wall of the burial chamber, into which bodies were pushed. To the NW. of these two there is a third tomb, with three bench loculi, perhaps of later origin.

It was thought sufficient proof of authenticity that a tomb, corresponding with the biblical description, was found at the place indicated by tradition. That trustworthy tradition was possible cannot be denied. The Gospels prove that the first Christian Church had a definite opinion regarding the locality, and led every Christian, whether visiting Jrs. or resident there, to ask for it. The Christian reverence for the tombs of the martyrs, already in vogue about A.D. 150, would ensure a special interest in the tomb of Christ. The exact site of the garden with Joseph's tomb may not have been known for a time; but G., the name of the whole locality, wd. be familiar to all who were acquainted with local names, even if they cared nothing for the tomb of Christ. It is poss. that, as Eusebius says, the temple of Aphrodite, wh. may have been associated with the veneration of Adonis, had been intentionally built on the spot sacred to Christian remembrance. The temple wd. then presuppose living tradition. In any case it cast strong light upon the assured confidence of the tradition that, in the midst of a city surrounded by hundreds of rock tombs, it pointed to a place where no tomb could be seen. We are free to doubt whether the authentic tomb was found, if, indeed, it were still in existence; but we must have strong and well-grounded objections if we decline to accept the general situation so clearly indicated.

Eusebius, writing (A.D. 337) his life of Constantine, speaks of the sepulchre, but of neither G. nor the cross. Cyril of Jrs., who preached only ten yrs. later in Constantine's Church, calls the Basilica the "Martyrion" (*Catech.* xiv. 6). He knows that it is in or on G. (*ib.* iv. 10, xiii. 22, 26), that G. is visible as an outstanding rock (*ib.* xiii. 39), and that the true cross has been found (*ib.* iv. 10, x. 19). If Eusebius is silent about these things, he must have been doubtful whether the site of the crucifixion and the cross had really been discovered. This we can understand. There was no proof that the rocky slope E. of the tomb was G., that the crucifixion took place at a spot on it only 120 ft. fm. the tomb, and that wood found in an adjoining cistern was the true cross.

In view of all this, we may say that the space enclosed by Constantine's edifice can only generally indicate the direction in wh. tradition at this time pointed. And the direction fully answers all reasonable demands. The rock-hewn tombs, wh. cannot be dated before Hellenistic times, prove that the place was outside Herod's Jrs. Schick and others, for a time, mistakenly believed that the moat of the "second wall" had been found, running S. and E. of this site. But even if the "second wall," as some pretend, ran 100 ft. W. of the tomb excavated in the time of Constantine, this wd. not prove the tradition erroneous, but only that excavation did not hit the exact spot. The "gate of the gardens" led in the direction indicated by tradition; so gardens were found there. An important public road, leading northward fm. the old city, passed in the same direction. If Pilate's prætorium were Herod's palace, no place cd. be found nearer, or more easily accessible. Here, at a corner formed by two walls, in public ground available for the purpose, it was quite natural for the execution to take place. The garden with the tomb wd. be further fm. the wall, to westward. If,

as we believe for reasons not connected with this question, the " second wall " followed the line of the great market street of mod. Jrs. and Ælia Capitolina, the only poss. objection to the locality now shown in the Church of the Sepulchre wd. be the close proximity of cross and tomb. But the cross may quite well have stood 200 ft. to eastward, between the wall and the road to the N. And we must remember that the gardens and tombs were there before the crucifixion.

If, as the Gospels assume, the old name of G. is = Aram. *golgothā*, " skull " or " vertex," some prominent rock or knoll may have borne a resemblance to a human head, or the upper part of it. But a derivation fm. *gal goʿthā*, " the heap of Goa," is quite as defensible fm. a linguistic point of view. In this case Goa may just be the name of the spur to wh. the traditional place belongs (*cp.* Jr. 31.[39], and JERUSALEM). In either case, as is customary with Oriental place names, G. may have covered a wide area, while taken from some conspicuous feature within it. Possibly, therefore, the whole eastern slope of the NW. hill, over agst. the GABBATHA on the SW. hill, bore the name of G.

If the indications of local tradition be left out of account, there are several sites NW. and E. of Jrs. wh. mt. in some degree meet the conditions; but the fancy wh. has lately fixed upon a hill to the N. of the city as G., and on a Byzantine tomb at the foot of it as the sepulchre of Christ, has nothing in common with historical and archæological science.

G. H. DALMAN.

GOLIATH, the Phil. giant of Gath, whom the stripling David slew (1 S. 17.). Elhanan, one of David's heroes, is said also to have killed a " G. the Gittite," *i.e.* " of Gath " (2 S. 21.[19]). Accdg. to the Chronicler, he was the br. of G. (1 Ch. 20.[5]). The impression made by the conflict of David with G. on the mind of the E. is reflected in many stories, Jewish and Arabian, wh. glorify the prowess of David.

GOMER (Gn. 10.[2]), s. of Japheth, fr. of Ashkenaz, Riphath, and Togarmah. Supposed by some to represent the *Kimmerioi* of the Greeks; others regard it as representing CAPPADOCIA, wh. is called " Gamir " in Armenian (Asyr. *gimirai*).

GOMORRAH. *See* SODOM.

GOPHER WOOD (Heb. *ʿätze gōpher*), of wh. the Ark was built (Gn. 6.[14]), is not identd.; cypress or cedar may be intended.

GOSHEN. The limits of this land cannot now be determined with cert. It clearly lay on the E. border of the Delta, and was first reached by Jacob on his journey fm. Pal. to Egp. (Gn. 46.[28]). It was good pasture land, and here Jacob and his family were settled, with their flocks and herds (Gn. 47.[6]). It seems also to have produced abundantly cucumbers, melons, leeks, onions, and garlick (Nu. 11.[5]). The later Jews identd. it with the Arab nome, the district adjoining Syr. LXX trs. *gē Gesem Arabias* (Gn. 45.[10], 46.[34]; *cp.* Jth. 1.[9, 10], *gē Gesem*). " Gesem " is prob. = *Qes* or *Qesem*, of the Ptolemaic nome lists, capital of the 20th nome, and apparently ident. with *Per-Sopd*, the mod. *Sanft el-Henneh*. Poss. a second capital was intended, and *Qes* may be = *Fāqūs*, eight miles E. of *Abu Kebīr*. We may with some confidence say that G. lay to the E. of the canal *Abu el-Menegge*, the W. border running fm. Belbeis to Fāqūs, including the *Wādy Tumīlāt*. (2) A district in the S. of Judah conquered by Joshua (10.[41], 11.[16]): unident. (3) An unident. town in Judah (Jo. 15.[51]).

GOSPELS, THE. The problems connected with the study of the Gospels are of amazing extent, and of the greatest complexity. They are also of the highest interest. The religious interest is of the most absorbing kind. For the Gospels are the very citadel of the Christian Faith; as the great Figure whose life and work they depict, and whose sayings they record, is the obj. of the Christian Faith, and the source of the Christian life. The main interest, then, for the Christian is this, whether the Gospels give us a true and trustworthy act. of what the Master was, of what He did, and of what He said. Did He make those claims on the allegiance of men wh. the Gospels ascribe to Him? did He do these works for men, and endure these sufferings for them, wh. the Gospels affirm He did? and did He really occupy that unique position in hist., as the Mediator between God and man, wh. is the foundation claim for Him wh. the Gospels make? The issue is the most important ever raised for the Christian Church, and it is raised now as it never was raised before.

It is not our purpose here to sketch the hist. of critical opinion on the Gospels, since the rise of historical criticism. It has been done many times, and fm. various points of view. Broadly, the issue formerly raised, and discussed with such energy fm. the time of Baur and Strauss to the end of the 19th cent., may be said to relate to the Gospel documents as a whole. When, and by whom, were the Gospels written? Were they documents of the first cent. or of the second? Were they trustworthy accounts by eye-witnesses, or by those who received the testimony of eye-witnesses and recorded them? Or were they compilations of the second cent.? Various answers were given to these questions wh. need not be recorded here. After prolonged discussion the extreme views wh. set the Gospels down as products of the second cent. were very largely departed fm., and a large number of scholars agreed with the verdict of Harnack that all the documents of the NT., with one or two exceptions, were documents of the first cent. To make them later was to be guilty of an anachronism. That long controversy may be said to close with a victory for the

traditional position. Every student is aware of the fact that there is still a number of scholars who do not agree with Harnack; readers of the recent Dutch school, and of the *Encyclopædia Biblica*, need not be reminded of that fact; but we do not propose to deal with these views here, as they are a school whose adherents are daily decreasing.

Supposing, then, that the Synoptic Gospels are documents of the first cent., and that the fourth Gospel dates fm. the end of the first, or the beginning of the second cent., what is the present situation? Is the controversy ended? Can one take up these Gospels and read them with the belief that in them he has trustworthy acts. of Jesus, of what He said, of what He did, and of His position and function in the universe? The question is not easily answered. A whole series of questions has emerged in connection with the problem, and answers to them are given of the most various kind. Take the Gospels as we have them: the question is now asked, Through what processes has the material gone ere it reached the form in wh. it is now embodied in Matthew, Mark, Luke, and John? What are the sources of the Gospels?

In the study of this great question there is one thing wh. ought to be remembered by all students, whatever their predilections may be. In the second cent. there exists an organised Christian Church, consisting of many individual churches, ranging throughout the Rm. Empire, and characterised by cert. definite beliefs, founded on documents wh. it regards as authoritative and sacred. Of these documents the Gospels are not the least authoritative or sacred. Rather they seem to be the most fundamental of all, and all the other documents seem to be explicative or interpretative of them. While the Gospels form the norm and rule of Christian life, and while the life of the Church is fostered and nourished by them, yet the Church existed before the Gospels came into their present form. Yet at the beginning of the second cent. the life of the Church depended on the documents of the NT., and ever since the Church, in her highest and best moments, has found that her life depended on the appropriation of the spirit of the NT. Down through the cents. the Church has found in them a constant source of life, thought, and action, and these documents have formed a perennial source of reformation and strength. While the Christian society existed before the NT. took shape as Lit., yet fm. the time of the appearance of the NT. the life of the Church has depended on its appropriation of it, and obedience to it.

In the second cent., then, and ever since, the existence of the NT. is a fact of the highest importance for the life of the Church and for the hist. of the world. The NT. has been one of the chief factors in human hist. How did it come into existence? and what are its sources? Jesus Himself left no writings. He did not commit His sayings to writing, nor did He give to His disciples a body of laws, or a series of commands. In fact He wrote nothing. Yet within a hundred yrs. there grew up a unique Lit., the highest type of wh. is the NT. Limiting our view to our proper subj., how did the Gospels arise? and having arisen, what dependence can we place on them as the sources of our kge. of Jesus?

Clearly there is here a proper subj. of historical inquiry. It is clearly the duty of historical criticism to examine the documents wh. are the authoritative documents for a period of the world's hist. Looking, then, at the Gospels with the view of ascertaining the truth, what do we find? In the Synoptic Gospels we have striking agreements and striking diffcs. What these agreements and diffcs. are cannot be specified within our limits. But they are obvious to all readers of the Gospels, and have always been recognised. They have been the main difficulties in the way of a harmonistic act. of the life of Jesus. As we study the Gospels some things seem clear. We find that most of the second Gospel is contained in the first and the third Gospels; we find that the first and third Gospels have agreements in common in material wh. is not contained in the second Gospel. In short, the first and third Gospels seem to have used the second as one of their sources, for they are in agreement with it with regard to the story of the baptism of our Lord, the ministry in Galilee, the last week at Jrs., the passion, and the discovery of the empty tomb. But there seems to be a second source (reconstructed by Harnack in his work, *The Sayings of Jesus*), wh. may have been oral or written, consisting mainly of sayings or discourses of Jesus. This recognition of two main sources of the first and third Gospels seems to command something like universal consent. Though suggd. first in connection with a suggn. as to the meaning of the word "logia," wh. is not strictly true, yet it is supported by so much relevant evidence that it may be accepted as pointing towards a true conclusion.

This conclusion, however, does not carry us very far. For the further question immediately arises as to the processes by wh. these two sources themselves came into being. The Christian Church, in its earliest form, was a Church wh. arose out of the apostolic teaching, influence, and example at Jrs. It was founded on apostolic testimony as to the life, char., and teaching of Jesus Christ. It told of what He had done, of what He, in the belief of the apostles, was—of His person and of His work. The earlier chapters of the Acts of the Apostles enable us to see how the first converts were altogether dependent on the witness of the apostles. "They continued steadfastly in the apostles' doctrine and fellowship" (Ac. 2.[42]). The doctrine consisted of

reminiscences of the life of Jesus of Nazareth, of agreements between these facts and the OT. prophecy, and of interpretations of facts and prophecy for the edification of the infant Church. That the facts of the life of Jesus, specially of His death and resurrection, formed a constant element of apostolic teaching, we know fm. 1 Cor. 15.[1-8]. That there went with the story of Jesus and His works a constant refce. to the OT. we also know fm. the speeches of Peter and of Paul, and also fm. their epistles. Thus the first instruction bestowed on the Church was oral. There were no written documents. The apostles gave themselves to the ministry of the word, but it was a spoken word. While the apostles and the Church were together in Jrs., and constant refce. might be made to them by the Church, the absence of written documents wd. not be felt. So for some yrs. they abode together, and the disciples were instructed by the apostles in the facts of the life of Christ and in the right interpretation of these facts. For a time the instruction was oral, and the propagation of the faith was also oral. But as Christian converts returned to their homes fm. Jrs. they carried with them some kge. both of the facts and of their interpretation. It seems evident that there were bodies of Christians in various cities of the Rm. Empire before what may be called the apostolic mission really began. For the churches at Antioch and at Rome, to take only these examples, arose fm. the zeal and energy of private Christians. If this is so, then what wd. be the Gospel wh. they taught? Clearly so much as they cd. remember of the teaching of the apostles, and of what they had heard in the catechetical classes at Jrs. Clearly also we must take into act. the thirst for greater acquaintance with the facts of the life of the Saviour, their curiosity as to His manner of life, His sayings, and their desire to conform their lives to His precepts. Act. must be taken also of that constant tendency in human nat., illustrated both by children and by grown-up people, to wit, the desire, when once a story is heard, to insist that it shd. be told again in exactly the same words, and in the same sequence. Hearers are impatient of variations in the telling of a story. Memory is very tenacious and very conservative.

Oral teaching wd. tend towards a fixed form. The apostles, beginning with the significance of the death of Christ, and of His resurrection and its meaning, wd. natly. lay stress in the first place on the events of the passion week, on the crucifixion, on the burial, and on the resurrection. These were the significant facts, and on the act. of these all the three Synoptic Gospels are in essential agreement. That the stress was laid on these events we know fm. the apostolic teaching recorded in the Acts of the Apostles. These acts. wd. thus soon take a fixed form, and the first converts wd. carry these acts. rooted in their memory, ready to be told to whomsoever wd. listen. Refce. mt. be made to the example of Paul, to wh. refce. has been made already.

The fixedness of oral teaching wd. soon take a wider range than the record of the passion week, the crucifixion, and the resurrection. It wd. extend backwards to other events, and incidents of the life of Jesus. One thing is evident as we read the three Gospels, namely, that most of the incidents are hung on a geographical thread. We follow Jesus in His journeyings, and as we follow we find that many of His sayings are represented as spoken in the course of cert. journeys. In all three, for example, the healing of the woman with the issue of blood is represented as occurring in the course of the walk towards the house of Jairus, and the explanation is that it happened so. There are many other illustrations of the same fact. In short, as we follow the journeys of our Lord through Galilee, through Samaria, down the E. of the Jordan, or fm. Jericho to Jrs., we find the natl. string on wh. the Gospels, in the historical part of them, is constructed. Still further, as Professor Burkitt has so well shown in *The Gospel History and its Transmission*, in the chap. entitled "Jesus in Exile," in the itinerary recorded in Mark 6. the parts avoided by Jesus and His company are the dominions of Herod Antipas. Fm. this fact Professor Burkitt draws many striking inferences. What we are here concerned with is the light wh. the fact throws on the traditional origin of the material embodied in the Gospels. The apostles told the disciples what they remembered of the doings and sayings of the Lord. They remembered more easily as they recalled the journeys, and what had happened during these itineraries. This is genly. the way in wh. memory works. Things said by our friends, things wh. happened as we travelled with them, come back vividly as we recall the place and time when they were said or done.

During the period while the teaching of the Church was orally conducted, and while the eyewitnesses were at hand to testify, the need for a written record was not clamant. But the expansion of the Church, and its settlement in Gentile cities, wd. speedily quicken the demand for a more permanent form of the Gospel message. No doubt memory acts the more surely the more we trust it. Oral tradition and oral teaching do more wonderful things than we dream of, who depend so much on the printed page, and on notes for our work. It is surprising to us to learn how much may be carried in the memory, and how easily it can carry lengthened books correctly on its tablets. It is not likely that the Jrs. Church wd. have any written Gospels, while the apostles were together there. Yet the need wd. speedily arise in Samaria, in

Antioch, and in the other churches of the first half of the first cent. Notes wd. be written, sections of the life wd. find a written form. The Story of the Passion wd. be one of the first to be written.

It may well be that many sayings of the Lord, and many isolated doings of His, may have been in separate and detached circulation. Parts of the Gospels may have been in a written shape, some in this Church and some in that. Our present Gospels may be a selection of the material afloat in the separate churches, and the evangelists may have chosen so much of these materials as seemed to fall in with their main purpose.

It is therefore necessary to take into act. the action of the memory of the apostles, the action of memory and of mind in oral tradition, and the idiosyncrasies of the editors of the various Gospels, if we are to have a true and adequate act. of the phenomena manifested in them. It ought to be remembered, however, that there were many opportunities of making the infant Church acquainted with the substance of the oral Gospel. There were the classes for catechetical instruction, and in particular there was the weekly assembly on the Lord's Day. No doubt the OT. continued to be read in the assemblies of the Christian Church, but the recitation of the story of the life, death, and resurrection of our Lord wd. soon have a prominent place in the readings, or, at least, in the exhortations of the sanctuary. Repeated week after week, enlarged as new messengers came round fm. the mother Church, or fm. sister churches, the body of reminiscences wd. soon amount to a considerable bulk. How soon or how late the oral Gospel came to be written we may not well determine. The process may have been continuous, until the material reached the position described by Luke in his prologue. But however great the material may have been, it was ruled by the test that each part of it must be authenticated by refce. to the testimony of those who were eye-witnesses and ministers of the word.

It is time, however, to ask the main question, wh. is pressed so ardently in various circles nowadays. It is contended that but little dependence can be placed on the record of our Lord's sayings as these are recorded in the Gospels in our possession. For it is alleged that these were written, not because they were said by Him, but because the Church thought they ought to have been said. The Gospels were written not for the sake of truth, but for edification. The needs of the Church were the determining element in the selection of topics, and in the statement of what mt. have been appropriately said or done by the Lord in any set of circumstances. Thus the conclusion is that fm. any saying or doing of our Lord recorded in the Gospels we must make allowance for the idealising tendency of the Church, and her desire to exalt her Lord, and her determination to change any saying, or to eliminate any act. of Him, wh. wd. seem to detract fm. His high merit, or fm. the place He filled in the mind of the Church. Only these sayings can be histly. true, wh. convey hints of weakness, of imperfection, and these were allowed to remain only because they were overlooked. Thus fm. the idealising tendency of the Church, and fm. the selection of what is required for the needs of the Church, it is contended that we have really no act. of histl. events or of histl. sayings in the Gospels: we have only homilies, things not histly. true, only things wh. the Church found to be needful for her edification.

Again, many are good enough to trace for us the elements wh. helped to enable the Church to construct the great Figure wh. meets the reader of the Gospels, as he turns over their pages. These elements are very numerous, and various. In fact they are too numerous to be noticed in this short article. But the main source, insisted on by Baur and Strauss, and by many writers since their time, is to be found in the OT., and esp. in the Messianic prophecies of the OT. It may be well to say something of this contention. It may be remarked genly. that the heroes of the nations bear a national aspect, and are subj. to national limitations. The heroes of Homer are Greeks, and all the heroes of Greek hist. are Greek in their excellence and in their limitations. Roman, Indian, Persian, Teutonic, English, Scottish, American heroes, held up for the admiration and imitation of their respective nationalities, are each of them intensely national, and so limited, they scarcely appeal to other nationalities. It wd. take too much space adequately to illustrate this principle and its bearing on the matter in hand. Let one read the 11th chapter of the Epistle to the Hebrews and note the heroes of faith mentioned there. He will find that all these heroes are Jews, and have charcts. of Jews. But the Jesus, Who is the last of that series, is universal. He is the One who alone can be described as the Author and Finisher of faith; the One who is neither Jew nor Greek, barbarian nor Scythian, because He is all of them. He is the universal human ideal, because He is the *Real Man* in whom humanity attained its true ideal. Because He is universal all nations may find and have found their ideal in Him. For after criticism of the Gospels has done its work, and after only a poor residuum has been left, when the critic faces the problem of the fact of Christ, of His influence, of His place in hist., and so on, then we find the Figure again growing under the hand of the critic until it attains somewhat of the stature of the Gospel as it was before it had passed under the levelling roller of the critic.

So the question arises, How did the infant Church construct that heroic and universal Figure ? We know something about that early Church, and something of their limitations. Something has been found out about the Jews of the time of our Lord, of their patriotism, of their narrowness, of their intense fanaticism, of their exclusiveness : how did they transcend all these and other limitations, and give to the world the universal Figure depicted in the Gospels ? There is no answer by the critics to this question. Then as to the influence of the OT. on the making of the New, and as to the influence of current Messianic expectations on the Messiahism of the New, a calm investigation proves that the Messiahism of the Jews in the time of Christ and the Messiahism of the NT. have nothing in common but the name. No doubt the kdm. of God in the OT. has many features realised in the kdm. of God in the NT. But it is to be observed that the features of the kdm. common to the idea in both testaments are precisely those wh. had no part in the current Jewish conception. For the Jewish conception was external, temporal, limited to the outward dominion of Jew over Gentile, and to their consequent freedom fm. oppression and fm. sorrow. In their pictures of the kdm. of God, outward, temporal conditions filled their whole horizon, and no room was left for those spiritual qualities wh. are the essential elements of the NT. picture.

Instead, therefore, of the OT. conception giving rise to that of the New, we have to reverse the process ere we reach the truth. The advent of Christ gave rise to a new reading and interpretation of the OT. So powerful was the impression made on the disciples by the personality of Jesus, by His whole demeanour, by His teaching, His life, death, and resurrection, that they saw all things in His light. The OT., familiar to them fm. their youth, took on a new form, colour, and meaning. The hidden meaning of many sptl. passages leaped to light, and it was to them as if an obscuring veil had fallen fm. their faces. They found a meaning, unseen by Jewish eyes, in the fig. of the Suffering Servant of the Lord, and Psalms like the twenty-second glowed with a fresh significance. Under this new light they read the Scriptures, and found them luminous with the presence of their Master. The Epistle to the Hebrews may be read as a treatise on the theme, " How to find Jesus in the OT." Instead, then, of the thesis that the OT. helped to form the portrait of Jesus wh. is present in the Gospels, the contrary thesis may safely be maintained, that the Jesus of the Gospels compelled His disciples to read the OT. in a new way. His Figure made the NT. ; it also dominated the OT., as it was read by the Christians. The very difficulty wh. we now have in our attempts to vindicate the Christian interpretation of many OT. passages is a testimony to the fact here insisted on. If these interpretations seem to us to be somewhat strained, or to have an artificial meaning imposed on them, that is an additional testimony to the dominating influence of Jesus over the minds of His disciples.

In truth readers of the Gospels can never break away fm. the commanding influence of that transcendent Figure. He rules it fm. beginning to end. Looked at fm. any point of view, the difficulty of that Figure being the creation of the idealising tendencies of the early Church becomes ever greater. The early Church cd. never have created that great and impressive char. It was contrary to every Jewish ideal, was unlike every char. wh. the Gentiles delighted to honour. The only explanation of the matter is that He was real, for no race, and no individual, cd. have invented Him.

As for the consideration, so often insisted on, that the Gospel story, incident and saying, was dominated in its construction by the needs of the Church, that contention has simply to be reversed. The needs of the Church were really created by Jesus Christ Himself. They simply were not, until He came and made them. For the need of the Church arose out of the fact that the Church as a whole, and the individual Christian within the Church, was a new creation, suited to a new environment, and both the Christian and His environment were the creation of Christ, the result of His action. The needs were new needs, and the unsearchable riches of Christ were the supply of those new needs. Christ made the needs, the needs did not make Christ.

It seemed best in this genl. article to limit ourselves to the enunciation of broad and genl. principles, and to state broadly the issues involved in the controversy. Literary and other critical questions can be better treated in connection with the separate Gospels (*see* arts. MATTHEW, MARK, LUKE, JOHN). As to the fourth Gospel, it has so many problems peculiar to itself that they must be treated separately. It professes to be the work of an eye-witness. Its treatment of its topic is that of an eye-witness, and is different fm. the calm, objective, impersonal treatment of the Synoptic Gospels, in wh. the personality of the editors is ever in the background. JAMES IVERACH.

GOURD (Jh. 4.[6ff.]). This is most likely the " bottle G." called by the Arabs *qar'ah*. It is frequently trained over trellis work, when its broad leaves make pleasant shade. It grows very rapidly, but when injured, *e.g.* by a slug gnawing the bark, it seems almost to collapse. The rind of the fruit, when emptied of seeds, is used for bottles. The castor-oil plant, favoured by Guthe (*KB. s.v.*), is out of the question. The **wild Gs.** (2 K. 4.[39]) are prob. the fruit of the colocynth, Arb. *ḥondol*, wh. creeps along the ground, and trails, vine-like, over bush and plant. Its melon-shaped fruit is *c.* 3 in

diameter. It contains smooth seeds embedded in bitter, poisonous pulp.

GOVERNMENT. When Isr. came out of Egp., and prob. during their residence there, each tribe was under its own "prince" (*nasī'*); presumably "families" and "houses" would be under rulers also (*allūphīm*, Zc. 12.[5]). When they settled in Pal. the princedom fell into abeyance, and the G. was exercised by the ELDERS (Jo. 8.[33]; 1 S. 4.[3]) of Isr.; each tribe had its Elders (2 S. 19.[11]); the most prominent in the ordinary G. were the Elders of the Cities. Every CITY had towns and villages under it, reckoned its "daughters." While by these G. was ordinarily administered, fm. time to time JUDGES (*shōphēṭīm*) were raised up as deliverers (Jg. 2.[16ff.]; Ps. 2.[10], &c.); moved by Divine inspiration they performed some heroic deed and the people followed them (*e.g.* GIDEON), and they "judged Isr." The kind of authority exercised, and its extent, is quite uncertain. Dissatisfaction with the conduct of Samuel's sons led to the establishment of the kingship. The k. was the viceregent of Jehovah (JHWH), and the first k. was selected under Divine guidance, first by SAMUEL, then by lot before the people. DAVID was likewise chosen by God, through the instrumentality of Samuel; prophetic choice intervened to select Jeroboam and Jehu. What precisely were the limitations to the kingly authority implied in the "manner (*mishpāṭ*) of the kingdom" cannot be determined. Latterly the kingship passed fm. fr. to s., though not by primogeniture. The power of the k. depended on his personal char. and following. Towards the end of the Southern Kdm. the princes play a prominent part in the government; the k. professing himself impotent as agst. them (Jr. 38.[5]). After the return fm. Bab., the kingship having ceased, the authority of the High Priest increased, and the supreme power under the Persians seems to have been exercised by him. Under the later Maccabæans kingship was revived. *See* ELDER, SANHEDRIN, ROME.

GOVERNOR. While there are several words meaning "ruler," occasionally trd. "G." in AV., if by G. is meant "viceroy" the OT. word is *peḥāh* (1 K. 10.[15]; Ne. 2.[7]; Ez. 5.[3]). They were officials of the Assyrian and Persian Empires. *Sagnīn*, wh. occurs only in Dn., may have the same meaning. In the NT. "G." represents the Gr. *hegemôn*, the Gr. name given to the Procurator—a subordinate governor, as PILATE over Judea in subordination to the Governor of Syria.

GOZAN, a province of the Asyr. Empire on the Haboras (Khabur), to wh. the Isr. of the Northern kdm. were deported (2 K. 19.[12]) by Sargon. In Asyr. inscrs. it is *gusannu*; Ptolemy calls it *Gauzanitis*.

GRAFTING. *See* OLIVE.

GRAPES. *See* VINE.

GRASS. The Heb. words so trd. denote herbage in general. In EV., unfortunately, no uniform rendering is adopted. (1) *Deshe'*, "grass" (Gn. 1.[11]), "tender herb" (Dt. 32.[2], RV. "grass"), "herb" (2 K. 19.[26], &c.). (2) *Ḥatzīr*, "leeks" (Nu. 11.[5]), "grass" (1 K. 18.[5]), "herb" (Jb. 8.[12]), "hay" (Pr. 27.[25]). (3) *Yereq*, "green thing" (Ex. 10.[15]), "grass" (Nu. 22.[4]), &c. (4) *'Ēseb*, "herb" (Gn. 1.[11]), "grass" (Dt. 11.[15], &c.). In NT. χόρτος includes flowers as well as "grass" (Mw. 6.[30]); it is trd. "blade" (13.[26]) and "hay" (1 Cor. 3.[12]). Grass in the sense of pasture lasting through the year is unknown in Pal. It is seen only in the spring months; with the advance of summer it is withered up, and disappears. This makes the grass an apt emblem of human life in its transiency (Is. 40.[6]; Js. 1.[10], &c.).

GRASSHOPPER (Lv. 11.[22], Heb. *ḥāgāb*; Jg. 6.[5], *'arbeh*), prob. a variety of LOCUST.

GRATE, GRATING, prob. a network of bronze wire covering the lower part of the altar (Ex. 27.[4], &c.).

GRAVE. *See* TOMB.

GREAT SEA, THE, is the Mediterranean (Nu. 34.[6], &c.). *See* SEA.

GREAVES, a covering for the front of the leg; fm. the Asyr. marbles they wd. seem to have been straps of leather faced with strips of bronze. Goliath (1 S. 17.[6]) wore them.

GREECE, GREEKS (HELLENISM). (1) **Name.** The words **Greece and Greeks** are the names wh. the Latin peoples applied to Hellas and its inhabitants. In the OT. Javan is the name given specially to Ionia, but also to Greece as a whole. In Jl. 3.[6] the "men of Javan" is trd. "the Grecians," where "Greeks" or "Ionians" wd. be more correct. In the NT. "Grecian" is to be distinguished from "Greek." A "Grecian" was a Jew, genly. of the Diaspora, who spoke the Gr. lang. and had adopted Gr. customs and modes of thought, though perhaps the Greeks of the fourth Gospel are rather Greek-speaking Jews than pure Greeks. The word "Greek" in the mouth of Jews came to have a secondary meaning. The Greeks divided the world into Greeks and Barbarians, the Jews made the division into Jews and Greeks. Thus Greek came to be the name applied to every heathen, and in the NT. we have both this usage and the more classical one. "Greek," meaning simply Gentile or uncircumcised, occurs Gal. 3.[28]; Mk. 7.[26]; and also "Greek" as opposed to "Barbarian" is found in Rm. 1.[14]; Col. 3.[11], while "Greece" is used as equivalent to "Hellas" in the old classical sense and distinguished from Macedonia in Ac. 20.[2].

(2) **Influence of Greece on Israel.**—Unless modern conjecture, wh. regards the Phil. as identical with the Pelasgi, who founded Mycene and thus Greeks be correct, Isr. did not come into con-

tact with Greece till the time of Alexander the Great. Alexander and his successors sought to extend the Gr. lang. and influence into the conquered provinces of Asia, Syria, and Egp. They founded many colonies, particularly Alexandria, where many Jews settled and acquired the Gr. lang., while retaining their own relg. A proof of the great influence Gr. thought came to have on the Jews beyond Pal. is seen not only in the fact that the OT. was trd. into Gr., and that the Apocrypha, for the most part, and the NT. were written in Gr., but also in the evidence of Gr. ideas in the LXX tr. itself. Thus *e.g.* in Heb. we read " Enoch walked with God," which in the LXX is deprived of its anthropomorphic colouring and becomes " Enoch pleased God." In Pal., surrounded by Greek-speaking peoples and visited frequently by Greek-speaking Jews, the Gr. influence became ever stronger, and was only partially retarded by the conservative movement under the Maccabæans. At the time of Jesus it is not unlikely that many Jews of Pal. were bilingual, speaking both Gr. and Aram. The conclusion that Jesus spoke Greek, while not unlikely, cannot be proved from such passages as Mk. 7.[24]; Jn. 7.[35], 12.[20]. He undoubtedly knew a few Gr. words, and was at least able to read the inscr. on the coin (Mw. 22.[20f.]). On the other hand, Gr. terms for coins, weights, and measures had to a large extent displaced the old Heb. terms. The crowd at the cross seems to have been mainly composed of Gr.-speaking Jews, otherwise they could not have misunderstood the cry : " Eloi, Eloi, lama sabachthani," while the Jews in Jrs. were agreeably surprised when Paul addressed them in Aram. (Ac. 22.[2]).

(3) **Greek Thought and the Bible.**—Influences of Gr. thought on the OT. are practically nonexistent, with the prob. exception of Ecclesiastes, who seems to have been dimly acquainted with the Epicurean philosophy (*cp.* Ec. 2.[24]) and also with the Aristotelian doctrine of the mean (*cp.* Ec. 7.[16]). The Apocrypha shows more signs of Gr. influence, particularly in the Wisdom of Solomon, which seeks to combine the Heb. doctrine of wisdom and principles of Gr. philosophy. In the NT. the Synoptics and particularly the words of Jesus show no traces of Gr. influence. The prologue of the fourth Gospel, as well as the enthusiasm of the writer for the truth, and his dualistic opposition of God and the world, show traces of Hellenistic influence. Paul, while undoubtedly acquainted with Gr. thought, is affected only on minor points by Gr. speculation (*cp.* arts. PAUL, JOHN).

W. F. BOYD.

GRECIANS in Jl. 3.[6] is AV. tr. of *bĕnē hayyevānīm* (RV. " sons of the Grs.") = Greeks. In NT. (Ac. 6.[1] 9.[29]) G. means the Gr.-speaking Jews, *i.e.* the Jews of the dispersion, as distinguished fm. those retaining their Semitic tongue. In Ac. 11.[20] RV. gives " Greeks."

GREEK, LANGUAGE OF THE NEW TESTAMENT. As Palestine was a bilingual country our Lord may have spoken Greek and Aramaic with equal facility. At the same time writings composed in the Aramaic lang. appear to underlie the Gospels of St. Matthew, St. Mark, and St. Luke. Aram. or Heb. documents may also have been employed in Acts 1.–12. and in parts of the bk. of Revelation. The view is held by some scholars that the Epp. of St. James and St. Peter were translated from Aram. originals ; but for this hypothesis there is no valid evidence. Apart fm. these exceptions, real or conjectural, the NT. was written fm. the first in Gr.

The Gr. of the NT. is the *κοινή* or " common " Gr. wh. was current in the eastern half of the Rm. Empire. As a result of the conquests of Alexander, the Gr. civilisation, and with it the Gr. lang., had been imposed on Egp. and on the various countries of Asia Minor. The language thus adopted was different, however, in many important respects fm. that of the great Classical period. Its groundwork was Attic, or rather the mixture of Attic and Ionic wh. had grown up around the Ægean Sea in the days of the Athenian supremacy. This mixed dialect became further modified by the influence of other Gr. dialects and of the native langs. of the conquered peoples. During the three centuries wh. had elapsed since Alexander it had also been developing itself fm. within. New words had been added to satisfy new requirements. Grammatical forms had been simplified, and exceptions brought into line with the prevailing rules. The numerous particles wh. were characteristic of anct. Gr. had been largely discarded. Prepositional phrases were used to express relations wh. had formerly been defined by case alone. Words and forms peculiar to poetry were adopted into common speech. The classical syntax was broken up and was replaced by a loose co-ordination of the several clauses in the sentence. In these ways, and in many others, the *κοινή* marked the first stage of the process whereby a new lang. was gradually evolved out of anct. Gr.

The extant Lit. of the period does not represent, except in a limited measure, the lang. that was actually in use. Literary modes of expression are always more or less artificial ; and this was eminently the case in Gr. composition of the subclassical age. Grammar, style, vocabulary had all been fixed several centuries before by the great Attic models, and later writers made it their aim to conform as nearly as poss. to the correct Attic usage. Although they only half succeeded, their lang. was a literary dialect, barely intelligible to the mass of uneducated men. The writers of the NT. belonged to the people, and wrote for the people. We

1. Brit. Mus.—Pap. 98.

ΑΡΟΥΚΑΙΘ ΝΟΣ ΜΕΝ ΔΕ
ΠΟ ΤΟΥ ΤΗΝ ΟΙΚΟΥΜΕΝΗΝ ΗΝ ΥΠΗΚΟ
ΟΝ ΑΠΑΣΑΝ ΕΙΝΑΙ ΝΟΜΙΖΕΤΩΙ
ΤΟΥΤΩΙ ΤΡΟΠΩΙ ΕΞΑΝΑΓΚΗΣ ΧΡΗΣ
ΘΑΙ ΤΗΝ ΕΛΛΑΔΑ ΣΥΝΕΛΟΝΤΑΙ

2. Brit. Mus.—Cod. Alex.—(St. John i. 1-5.)

ΕΝΑΡΧΗΗΝΟΛΟΓΟΣΚΑΙΟΛΟΓΟΣΗΝ
ΠΡΟΣΤΟΝΘΝ·ΚΑΙΘΣΗΝΟΛΟΓΟΣ·
ΟΥΤΟΣΗΝΕΝΑΡΧΗΠΡΟΣΤΟΝΘΝ
ΠΑΝΤΑΔΙΑΥΤΟΥΕΓΕΝΕΤΟΚΑΙΧΩ
ΡΙΣΑΥΤΟΥΕΓΕΝΕΤΟΟΥΔΕΕΝ·
ΟΓΕΓΟΝΕΝΕΝΑΥΤΩΖΩΗΗΝ
ΚΑΙΗΖΩΗΗΝΤΟΦΩΣΤΩΝΑΝΩΝ
ΚΑΙΤΟΦΩΣΕΝΤΗΣΚΟΤΙΑΦΑΙ
ΝΕΙΚΑΙΗΣΚΟΤΙΑΑΥΤΟΟΥΚΑΤΕ
ΛΑΒΕΝ·

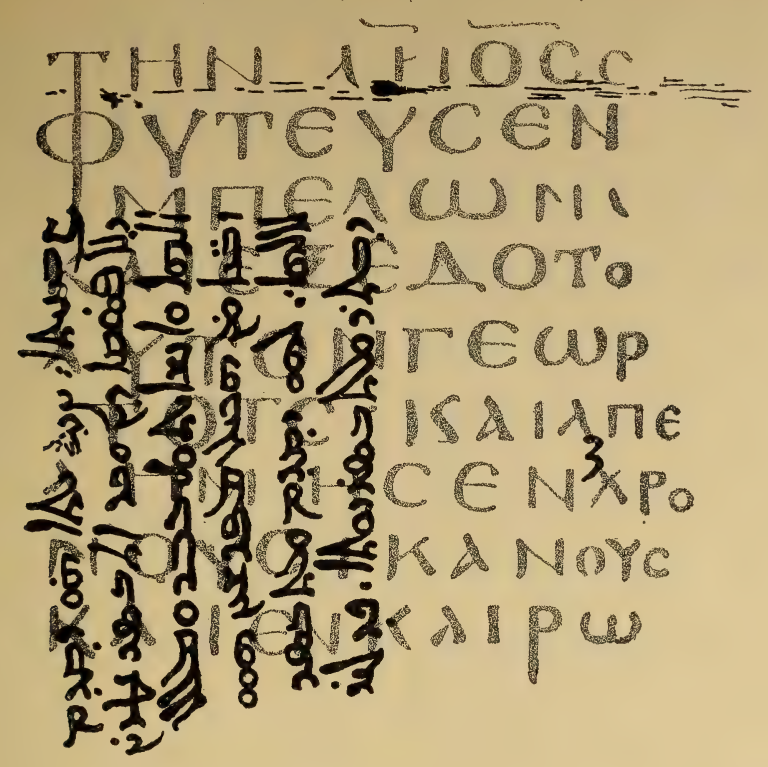
do not expect fm. them an academic diction, such as we find in Plutarch, Lucian, and other contemporary authors. Their Gr. has to be considered in its relation to the actual spoken lang. of the first cent.

It was taken for granted, until recent yrs., that the NT. was written not so much in a lang. as in a patois, compounded largely of Semitic idiom. Its authors were admittedly Jews, and their Gr., alike in its gen. char. and in matters of detail, is in marked contrast to that of any other extant writing. The theory passed without question that they wrote as foreigners, endeavouring to express themselves in a medium of speech with wh. they were imperfectly acquainted. So recently as 1889 a great scholar like Hatch (*Essays in Biblical Gr.*, p. 11) cd. describe the lang. of our NT. as a lang. by itself, an exotic Jewish dialect wh. required to be interpreted accdg. to its own peculiar rules.

This view has been entirely changed in consequence of the discoveries of the last few yrs. Excavations in Egp. have yielded a large and ever-increasing mass of familiar letters, household accounts and memoranda, commercial and civic documents, wh. obviously reflect the common lang. of the people. By means of these papyri and potsherds, dating fm. various periods between the third cent. B.C. to the sixth cent. A.D., we have been enabled to get behind the conventional Gr. of the extant Lit. It is true that they serve as evidence only for the Egyptian dialect, wh. may have been, in some respects, peculiar; but the results obtained fm. them have been substantially confirmed by the inscrs. recently discovered at Pergamum and Magnesia. There is good reason for concluding, with Thumb, Deissmann, and other careful investigators, that the *κοινή* was marked by few dialectical differences. The free communication wh. had been established among the various provinces of the Rm. Empire had led to a common type of lang., and the variations were confined almost wholly to accent and pronunciation.

The study of the papyri has disclosed a remarkable coincidence between the Gr. employed in them and that of the NT. There is the same loose construction of sentence, the same deviation fm. classical usage in the forms of the verb and the meanings assigned to prepositions. Idioms wh. were once regarded as unmistakably Semitic are now seen to have been customary in the Gr. of every-day life (*cp.* *ὄνομα*, where the "name" signifies the "person"; *ἐνώπιον*, "in the face of," instead of the simple "before"). Even more striking is the occurrence, in the ordinary speech of the time, of many religious and ecclesiastical words wh. seemed to be the peculiar product of Christianity. Thus *κύριος* (= "Lord") was a name frequently given to heathen deities, and formed its adjective *κυριακός*, as in the NT.; *ἐπίσκοπος* and *πρεσβύτερος* ("bishop" and "elder") were words taken over fm. the organisation of heathen cults. It is more than prob. that the closer sifting of the

3. Brit. Mus.—Add. 17, 211.—(St. Luke xx. 9, 10.)



papyri will reveal some equivalent to almost every word or phrase wh. has been hitherto set down as an innovation of NT. Gr. We are learning to acknowledge that the lang. of the sacred writers was not a jargon invented by themselves, but was nothing more or less than the ordinary spoken lang. of the Hellenic world. It is the contemporary Lit. wh. represents an artificial dialect; while the NT. is composed in the living tongue.

Hebraic elements are undoubtedly present, but they affect not so much the lang. in the narrower sense, as the gen. structure and colouring of the style. In all the writings we can observe a tendency to parallelism—the literary form in wh. Heb. thought natly. expressed itself when it became impassioned. In the accounts of our Lord's teaching, more esp., we meet not only with constant parallelism, but with apologue, aphorism, and other modes of speech characteristic of the East. But the Hebraic element in the various bks. is chiefly due to the direct influence of the OT. Scrip. The writers are all familiar with the OT., and quote it continually, either in entire sentences or in single words and phrases. Their quotations are usually made fm. the Septuagint version, in wh. there was little attempt to render the Heb. original in idiomatic Gr. Apart fm. literal quotations they allow their lang. to be modified, in a large degree, by the Septuagint. They delight in turns of expression wh. had become consecrated by frequent use in Scrip. They employ many terms in the sense attached to them by the translators of the Bible, and not in the sense wh. they bore in ordinary Gr. A contemporary reader wd. at once recognise a foreign element in their lang., but he wd. not set it down to any want of acquaintance with the lang. as commonly spoken. He wd. be affected much as we ourselves are in reading a bk. saturated with Scrip. phraseology, although evidently written by an Englishman of our own day.

When we have made allowance for the inevitable influence of the Bible on NT. Gr., the traces of Semitic idiom become exceedingly few. They are found (1) in words directly borrowed from Heb. or Aram. (*e.g.* Ἀββᾶ, ἀμήν, γέεννα, πάσχα, σάββατα); (2) in the frequent use of Hebraic formulæ, esp. in narration ("he answered, saying," "and it came to pass"); (3) in a few isolated expressions to wh. neither the Lit. nor the papyri have yet offered any parallels, and wh. may provisionally be classed as Hebraic. It must be remembered, however, that even these may be brought within the scope of normal Gr. usage, in the light of further discovery.

The NT. is the work of a number of writers, and the lang. of each one of them has its own peculiar char. St. Luke and the author of the Epistle to the Hebrews are the most correct, when judged by the accepted standards of literary Gr., in their choice of words; and sometimes in the structure of their sentences they betray some affinity with the Atticising authors of their time. St. Paul is the greatest writer as well as the greatest thinker of the NT. His style is marked by a wonderful resourcefulness and flexibility; and if it were not for the traditional theory that he wrote in an arbitrary dialect, he wd. long ago have been recognised as a great master of lang. The Johannine writings are the least versatile in expression; but in all of them the constant repetition of the same ideas in the same unvaried and simple terms is evidently intentional. In spite, however, of many inevitable differences, due to its composite authorship, our NT. exhibits throughout the same broad linguistic features; and these are accounted for, not by the Jewish origin or imperfect culture of the writers, but by the fact that they all employed the spoken as distinguished fm. the merely literary lang.

This fact is no doubt to be explained fm. the circumstances of the Church in the first cent. Christianity had made its converts, almost exclusively, among the poorer classes, to wh. the more cultivated modes of speech were unfamiliar. They required to be addressed in the lang. of every-day life, before the message of the apostles cd. make its due appeal to them. In the next cent. Christianity had ceased to be a merely popular movement, and the writers of the Church conformed to the usages of the conventional literary style. It is no matter for regret that this was impracticable in the earlier period. The Gr. of the NT., however rude and incorrect when tried by classical standards, was the living tongue, and lent itself, as only the living tongue cd. do, to the utterance of heartfelt thought. All the more because it had never previously been used in Lit., it enabled the sacred writers to express themselves with a splendid boldness and spontaneity. They were not bound down to any stereotyped rules. They worked with a lang. wh. was still in the making, and cd. mould it, with entire freedom, to the purposes of the new revelation.

In one sense, therefore, the NT. is written in a separate lang. Christianity, like every great spiritual movement, impressed a new char. on the ordinary forms of speech. It brought with it a wealth of new ideas wh. it sought to express by means of existing words; but in this process the words acquired a fresh significance. The Gr. of the NT. was something very different fm. either the literary or spoken Gr. of the time. It was different also fm. the Gr. of the Church Fathers, for while they took over much of the new vocabulary, they made no further attempt to develop the resources of the vulgar tongue. The NT. stands by itself, the one monument in Lit. of the living vernacular Gr. of the first cent. As our kge. of the popular lang. increases, we may expect that not a few of the problems in its interpretation will be solved. But we must always take account of the new spt. wh. reacted on the lang. and shaped it to higher and finer issues.

Literature: Blass, *Grammatik des neutestamentlichen Griechisch* (1902); Moulton, *Grammar of NT. Gr.*, vol. 1, *Prolegomena* (1906); Deissmann, *Bibelstudien* (1895), *Neue Bibelstudien* (1897) [these works are both included in the English tr. by Dr. Grieve, *Bible Studies*]; *New Light on the NT.* (1907); Thumb, *Die Griechische Sprache im Zeitalter des Hellenismus* (1901) [the most important bk. yet written on the "common" dialect and its relation to NT. Gr.]. E. F. Scott.

GREEN. *See* Colour.

GREET, GREETINGS. *See* Salutation, Salute.

GREYHOUND (Heb. *zarzīr mothnayim*, Pr. 30.[31], EV.; but AVm. "horse," RVm. "war-horse"). The LXX, Psh., Vlg., Tg. have "cock." The term does not occur elsewhere, and it is imposs. to decide its precise meaning; the words mean "girt loins."

GROVE (1 K. 14.[15], Heb. *'ashērāh*). AV. renders "G."; better with RV. trlt. "ashera"; it appears to have been a tall pole that formed part of a Canaanitish shrine. In Gn. 21.[33], *eshel*, trd. "grove," prob. means a "tamarisk."

GUARD. The G. of foreign monarchs are usually *ṭabāḥīm* (Gn. 37.[36]; 2 K. 25.[8]; Dn. 2.[14]), "slayers"; the verb is applied to a cook killing animals for cooking (Gn. 43.[16]). In regard to Israelite kings G. trs. *rāṭzīm*, "runners" (1 K. 14.[27]).

The suggn. of Grätz that in 1 S. 21.[7] we shd. read *rāṭzīm* instead of *ro'īm* is alluring, but as in no script earlier than the "square" is there any resemblance between ע and צ, the letters involved, it cannot be regarded as even plausible.

GUDGODAH (Dt. 10.[7]), corrsps. to **Hor-hag-gidgad** (Nu. 33.[32]), an unident. station in the Journeyings of Isr., prob. in the Arabah.

GUEST. *See* Hospitality.

GUR, THE ASCENT OF, where Ahaziah was wounded (2 K. 9.[27]). Ibleam, near wh. was the "going up" (AV.), lies ½ mile S. of *Jenīn*.

GUTTER. (1) Heb. *rahaṭ*, "trough" (Gn. 30.[38]). (2) Heb. *tzinnōr*, RV. "watercourse" (2 S. 5.[8]); in Ps. 42.[7] this word is trd. "waterspouts"; RVm. "cataracts." The passage in 2 S. is regarded by Driver as prob. corrupt; it is certainly very difficult to explain satisfactorily.

H

HABAKKUK, eighth of the Minor Prophets, was a contemporary of Jeremiah, but of his personal life we have no cert. information. His prophecy is concerned with the rise of the Chaldeans to power, and he was already familiar with their methods of warfare and their success. In B.C. 625 the Chaldeans became independent of Asyr., in 607 Nineveh fell, and in 605 Nebuchadnezzar, son of Nabopolassar, defeated Necho of Egp. at Carchemish. A few yrs. later the Chaldeans invaded Judah. The prophecy of H. belongs to the latter part of this period, and deals with the religious problems raised by the speedy success of this terrible power. The bk. describes the state of Judah, where crime and lawlessness are rampant, and yet J″. seems unwilling to interfere (1.[1-4]). To the prophet J″. declares that the Chaldean power is a Divine instrument for the punishing of iniquity. The Chaldeans are a bitter and hasty people, and are here described as overmastering all the difficulties of opposition. They make a god of their might and scoff at kings and princes, but J″. makes use of them (1.[5-11]). Jeremiah had accepted the view that the Chaldeans were simply the instrument of J″., and he continually preached patience under the affliction. This, however, does not satisfy the inquiring mind of H., but only raises a new problem.

How can the righteous J″. use as His instrument, for any purpose whatever, a people who swallow up those more righteous than themselves, and who worship no power, other than the might of their own hands? They spare not to slay the nations, regardless of God or man (1.[12-17]). H. reveals an intimate acquaintance with the doings of the Chaldeans, wh. is evidently the result of immediate kge. At the beginning of their career, it mt. still be poss. to consider them as the messengers of J″. appointed to punish sinners, and H. had at first accepted this view (1.[5]); but now their great power for evil, and their evident disregard of any Divine purpose, caused him perplexity. The prophet takes his place, figuratively, upon his watch-tower, to await the answer to his "complaint," or his questioning of the ways of God (2.[1]). He is told to write the answer on tablets, that it may be easily read and preserved, for its full meaning will only be known later. It is to the effect that the Chaldeans, being puffed up and unrighteous, bring their own destruction upon themselves, but the just shall live by their faithfulness (2.[4]). In spite of apparent contradictions, let the righteous only remain steadfast and retain their loyalty to God, for in that alone is life: let them wait for His explanation. "Though it tarry, wait for it; because it will surely come, it will not delay" (2.[3]). Then the prophet denounces the Chaldeans in a series of "Woes" (2.[5-20]), supposed to be uttered by the vanquished nations. They are directed agst. their ungovernable passion and violence (vv. 5–8), agst. their insatiable desire to conquer wh. only hastens their own doom (vv. 9–11), agst. their cruel and iniquitous treatment of the vanquished cities (vv. 12–14), agst. their debasing influence upon the conquered (vv. 15–17), and agst. their foolish idolatry (vv. 18–20).

Great diffc. of opinion exists among critics as to the proper order of the verses in these chapters, and various ingenious rearrangements have been suggd. Budde has an interesting theory, and one wh. has gained important adherents, that the passage 1.[2-4] refers to the Asyrs., the oppressors of Judah, whom the Chaldeans overcame, instead of the usual interpretation given above, wh. takes the passage as referring to the sins of Judah itself.

Chap. 3. is very difft. fm. the first two, consisting of a poem of great poetic beauty, wh. places its author high in rank among the poets of the OT. It contains a prayer that J″. wd. renew the great work He had done in the past. The poet pictures J″. appearing in majesty to punish His enemies, and for the salvation of His own people. The imagery is drawn fm. the story of the Exodus, an event repeatedly referred to by the prophets as a signal manifestation of the hand of J″. After impressively describing the effect of this theophany, which is alarming even to those who fear Him, the chap. ends with a noble passage, expressing calm confidence in God, and a triumphant assurance that J″. is his strength, even though all the blessings of earth were denied him. JOHN DAVIDSON.

HABERGEON. This is the antique designation of the "cuirass" or "coat of mail." The latter is the tr. adopted by RV. in Ex. 28.[32], 39.[23]; 2 Ch. 26.[14]; Ne. 4.[16]. In Jb. 41.[26], RV. has "pointed shafts." The coat of mail might be of leather, or of metal scales.

HABOR (2 K. 17.[6], 18.[11]), a river to the banks of wh. the exiles of the Northern Kdm. were deported; it is identified with the *Khābūr*, a tributary of the Euphrates.

HACHILAH, a hill near the wilderness of Ziph, a hiding-place of David, and once the site of Saul's camp (1 S. 23.[19], 26.[1, 3]). Ziph is the mod. *Tell ez-Zif*, S. of Hebron.

HADAD. (1) The successor of Husham on the throne of Edom (Gn. 36.[35]), who "smote Midian in the field of Moab," and reigned in the city Avith. (2) An adversary of Solomon, "of the king's seed in

Edom," who as " a little child " was rescued from the fate that befell the males in Edom at the hands of Joab, and carried into Egp., where he found favour with the Pharaoh and married the queen's sr.* When the old warrior king, David, died, he ventured back to Edom. What success he achieved in his efforts to free his country from the power of Isr. we do not know (1 K. 11.14-28). (3) In Gn. 36.39, for " Hadar " we shd. prob. read " Hadad," with Psh. and cert. Massoretic and Sam. MSS., thus agreeing with 1 Ch. 1.50.

HADAD-EZER (2 S. 8.3-12), K. of ZOBA, conquered by DAVID; called in 1 Ch. 18.3 Hadar-ezer. He assisted the Ammonites, but his forces were defeated by JOAB, and he was finally subdued by David at Helam (2 S. 10.6-19).

HADADRIMMON (Ze. 12.11), thought to be the place of mourning over Josiah's death (2 K. 23.29; 2 Ch. 35.22ff.), and genly. identd. with *Rummâneh*, a small vill. seven miles NW. of *Jenîn*.

HADASSAH (" myrtle "), Esther's own Jewish name (Est. 2.7): *see* ESTHER.

HADES, RV. *See* HELL.

HADID (Ez. 2.33, &c.), prob. = " Adida " (1 M. 12.38, 13.13), corrspg. to mod. *Ḥadîtheh*, *c.* three miles NE. of Lydda.

HADRACH (Zc. 9.1), the name of a district near Damascus, apparently ident. with " Hatarikka " of the Asyr. inscrs., wh. place it to the N. of Mt. Lebanon.

HAGAR (" flight "), Sarah's Egpn. handmaid (Gn. 16.1), accdg. to the custom of the time, her own private property. Despairing of offspring herself, Sarah gave H. to Abraham, following the practice of the land of their origin (Laws of Ḥammurabi, 144–7), the children of the handmaid being reckoned to the mistress. Sarah's jealousy, H.'s pride, and the ensuing trials for Abraham, as well as for the handmaid and her s., are very true to human nat. Unable to endure Sarah's oppression, H. fled, but the " angel of the Lord " met her, promised a great posterity for her s. (*see* ISHMAEL), and sent her back. Meanwhile God's promise of a s. to Sarah having been fulfilled (Gn. 21.), the Egyptian and her boy became an eyesore to the jealous wife, and at her instigation, but also with the approval of God, they were finally sent away by Abraham. Again the angel of God intervened to preserve them in the thirsty wilderness (vv. 17ff.). H. took a w. of her own countrywomen for her s. She ranks as the great ancestress of the Ishmaelite tribes. The Moslem Arabs claim, indeed, that she was the legitimate w. of Abraham, and that Ishmael, as the first-born, secured the lion's share of the inheritance. She died and was buried, they say, in the holy city of Mecca.

Hagarenes, Hagarites, or **Hagrites,** RV. (1 Ch. 5.10, &c.; Ps. 83.6), a nomad tribe of the Syrian desert, attacked and pillaged by the Reubenites in the time of Saul. Prob. they counted their descent fm. Hagar. They may be identl. with the " sons of Agar " (Ba. 3.23). Jaziz, David's flockmaster, was of this tribe (1 Ch. 27.31).

HAGGAI, tenth of the Minor Prophets, and one of the exiles who returned fm. Bab. with Zerubbabel and Joshua, inspired the people with a new enthusiasm for the rebldg. of the Temple. The captivity had ended in B.C. 536, when Cyrus, k. of Persia, now the master of Bab., gave the exiles permission to return. At first they contented themselves with laying the foundation of the Temple and setting up the altar of burnt-offering (Ez. 3.), for they had learned to dispense with the sanctuary during the captivity, without injury to the religious life of the people. Moreover, the eagerness of their hostile neighbours to accuse them of rebellion agst. the over-lord wd. help to chill the ardour of the Jews. The murder of Cambyses and the accession of Darius had been the occasion of a wide revolt among the peoples subj. to the Persian rule; and, as in the past, the prophets came forward to translate the events of hist. into the lang. of the purpose of J″. In B.C. 520, the second year of Darius, H., supported by Zechariah, uttered the Divine command to rebuild the Temple, declaring that they cd. not hope for the favour of J″. till this first duty was fulfilled. The news of the upheaval within the Persian empire aroused in H. the hope of the fall of the heathen empires, and the coming of the Messianic Age. He declared that, if the Temple were completed, J″. wd. come with mercy and blessing.

The four prophecies of H. belong to the one yr., B.C. 520. In chap. 1. he appeals to governor and High Priest to make a beginning of bldg. the Temple. The slackness of the people had not been caused by their poverty, for they had built for themselves " panelled " houses, while J″.'s house lay waste. There had been times of drought, and crops were failing; wages were small, and they quickly vanished, as if put in a bag full of holes. All this was the punishment of their neglect of an obvious duty. Let them restore the Lord's house and He wd. again have pleasure in them. It was rare that a prophet saw such immediate fruit of his ministry. H. had delivered his prophecy on the 1st day of the 6th month, and on the 24th day the work was begun.

In the 2nd prophecy, on the 21st day of the 7th month (2.1-9), H. encourages those who had seen the former Temple, and who now felt the impossibility of building anything like it. He tells them that the best is yet to be, and that the latter glory of this house shall be greater than the former.

The 3rd prophecy (2.10-19) was delivered on the 24th day of the 9th month, and in it H. develops

* The recent sugg. that H. fled to *Mitzri*, a district W. of Edom, and not to *Mitzraim*, the Egypt so well known to hist., is without reasonable support.

the thought that all their ills have arisen fm. neglect of the Temple; but, now that it is being built, the blessing of J″. will be given.

The 4th prophecy (2.[20-23]) is addressed, on the same day, to Zerubbabel, of the house of David; and a promise is given of Divine favour and protection in the day when J″. will destroy the strength of the nations.

H. has little of the fire and poetic power of most of the prophets, but he makes his appeal and gives his promises in a plain, direct way wh. wins assent; and he has the power of arousing enthusiasm in his hearers for the cause wh. is near his heart. In four yrs. the bldg. of the Temple was completed.

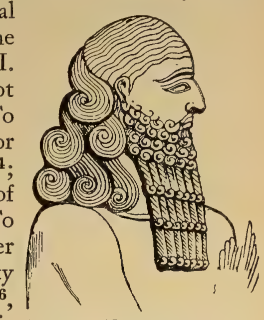
John Davidson.

HAGGITH, w. of David, mr. of Adonijah (2 S. 3.[4], &c.).

HAIL (Heb. *bārād*, Gr. *chalaza*) is usual during the winter in Pal., when it seldom does damage. In spring, and later, it sometimes works great havoc on the crops and fruit (Ex. 9.[25]; Ps. 78.[47]). It is often accompanied by thunder (Ex. 9.[23]; Ps. 148.[8]; Rv. 8.[7], &c.). At times the great hail-stones are a danger to life (Ex. 9.[18]; Jo. 10.[11], &c.). About the year 1890, a hail-storm broke over Galilee, in wh. many goats were killed on Mt. Carmel, the hail-stones in one instance piercing the window shutters of a house like musket balls. The present writer was caught in a hail-storm in June 1898, when riding on the shore N. of Sidon, and carried for weeks painful marks of the hail-stones, wh. seemed to be *c.* ½ in. in diameter. H. was used as a symbol of the judgment of God (Rv. 8.[7], 11.[19], 16.[21]), and was an instrument with wh. He chastised His people (Ps. 105.[32]; Hg. 2.[17], &c.).

HAIR. Among the Semites and other primitive peoples an importance, strange to us, attached to the H. Part of a person's life was held to reside in it. This sheds light on customs connected with the H. wh. were otherwise unintelligible. Altho' the practice has varied fm. age to age, prob. some attempt was always made to distinguish the sexes by the manner of wearing the H. In NT. times the man's H. was cut short; the woman's grew long (1 Cor. 11.[15]; *cp.* Is. 3.[24]; Ek. 16.[7]). In earlier days men seem to have let their H. grow longer. Solomon's youthful horsemen produced striking effects by sprinkling gold dust on their long H. (*Ant.* VIII. vii. 3; *cp.* SS. 5.[2, 11]). The Arab men to this day wear the H. in long plaits. Long H. marked the Asyrs. (Herod. i. 195). The Egpns. shaved clean (Gn. 41.[14]), but wore false H. plentifully (*WAE.* ii. 324, &c.). The barber is mentioned Ek. 5.[1] Illustrations of the attention given to the H. are found in 2 S. 14.[26]; 2 K. 9.[30]; Is. 3.[24]; Jr. 7.[29]; 1 Tm. 2.[9], &c. Combs are not named in Scrip., but were doubtless familiar in Pal. as in Egp. (*WAE.* ii. 349). Metallic ornaments were worn in the H. (Is. 3.[18]), as coins and tiny bells adorn the locks of Oriental beauties still. Herod the Gt. dyed his H. (*Ant.* XVI. viii. 1). The Hebs. do not seem to have used wigs. To pluck the H. (Ez. 9.[3]), or leave it untended (2 S. 19.[24]; Is. 15.[2], &c.), was a sign of grief (*see* Mourning). To mishandle the H. of another is to inflict deep indignity (2 S. 10.[4ff.]; Is. 7.[20], 50.[6], &c.). A woman was humiliated by the untying of her H. (Nu. 5.[18], RV.; *cp.* Lk. 7.[38]). It was forbidden to follow the heathen practice of cutting the corners, *i.e.* the locks on the temples, at puberty. Hence, by a curious perversion of the prohibition, the love-locks, so carefully preserved by pious Jews to-day.

Egyptian Wig (front view) 2½ feet long



Assyrian Mode of Dressing the Hair



Tiberias Jew with Long Love-locks

As among the Arabs, the man under a vow, the Nazirite, might not cut his H. until the vow was accomplished (Nu. 6.[5ff.]; Jg. 13.[5]; 1 S. 1.[11]). Among anct. peoples, offerings of H. meant really offering of part of the life. To get a portion of a

man's H. was to possess some mysterious connection with him wh. even death did not end (*RS.*[2] 324ff.; Wellhausen, *Skizzen*, iii. 118, 146). Swearing by the H. or beard is connected with the same superstition (Mw. 5.[36]). The change of the captive slave-girl's condition is marked by shaving the H. (Dt. 21.[12]).

White H. is held in reverence (Pr. 16.[31]; Ws. 2.[10], &c.) as a mark of old age An offence is aggravated if it bring sorrow on grey H. (Gn. 42.[38]). H. "like pure wool" is an element expressing the Divine majesty of the Ancient of Days (Dn. 7.[9]; *cp.* Rv. 1.[14]). *See* LEPROSY.

HALAH. *See* CALAH.

HALAK (Heb. *hā-hār hehālāk*). Instead of Mt. H. we shd. prob. read "the smooth" or "bare mountain" (Jo. 11.[17], 12.[7]), marking the S. boundary of the land conquered by Joshua: unident.

HALHUL, a city in Judah named with Bethzur (Jo. 15.[58]) = mod. *Ḥalḥul*, an important vill. near *Beit Ṣūr*, four miles N. of Hebron. There is a good spring, rock-hewn tombs, and remains of anct. bldgs.

HALI, a town on the border of Asher and Zebulun (Jo. 19.[25]), poss. = mod. *Khirbet 'Alya*, *c.* 13 miles NE. of Acre.

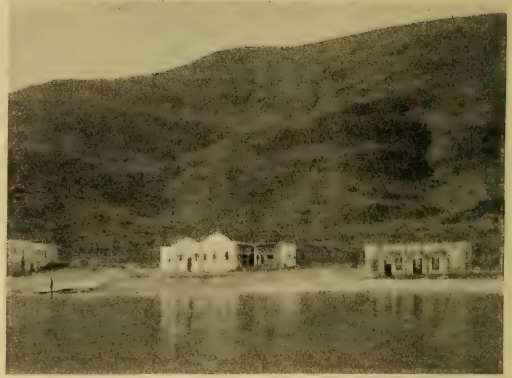
HALLELUJAH, "Praise Jehovah (JHWH)," a doxology found at the beginning (Pss. 111., 112.) or end (Pss. 104., 105., &c.) of certain Psalms, and at both beginning and end of others (Pss. 106., 135., 146., 147., 148., &c.). In Ps. 135. it also opens v. 3. Pss. 113.–118., in wh. the phrase is of frequent occurrence, are sung together as one composition by the Jews on the night of the Passover, and are called the "Hallel of Egypt." In the Psalms the word is always translated "Praise ye the Lord." In Rv. it is trltd. fm. the Gr. *Allelouia.*

HAM, s. of NOAH (Gn. 5.[32], 9.[18ff.]), fr. of CUSH, MIZRAIM, PHUT, and CANAAN. The name suggests a connection with the root *ḥāmam*, "to be hot"; it is also connected with the native name of Egypt, *Khemi.* H. is regarded as the progenitor of the Southern races; the only exception being the CANAANITES. The incident (Gn. 9.[22]), as the curse of Noah is directed against Canaan, not Ham, may indicate a confusion in the nar.; prob. Canaan, not H., was guilty. The incident may point to the licentious character of the Canaanites.

HAMAN, s. of Hammedatha, vizier and favourite of AHASUERUS. Enraged at the refusal of Mordecai, the cousin of ESTHER, to do him reverence, he sought revenge in the destruction of the whole Jewish people. His plots were frustrated, and the fate he had devised for Mordecai was meted to himself. H. is called an Agagite (Est. 3.[1]), that is, a desct. of Agag, k. of Amalek, whom Samuel hewed in pieces before the Lord (1 S. 15.[33]). In LXX he is called a "Bougean," a name which points to another reading. When the bk. of Esther is read in the synagogue at the feast of Purim, whenever the name of H. occurs the Jews express their hatred of him by stamping with their feet and spitting. *See* PURIM.

HAMATH. **The entering in of H.** is mentioned as the most northerly point visited by the spies (Nu. 13.[21], RV.), and frequently as the N. limit of Isr.'s territory (Jg. 3.[3], &c.). This is prob. the great depression between the N. end of Lebanon and the Nusairiyeh mountains, affording easy passage fm. the coast to the plain of the Orontes (*BRP.* iii. 568f.; *LB.* iii. 297). The city H. lay *c.* forty miles further N., on the banks of the Orontes. It is now represented by *Ḥamāh*, a town of some 60,000 inhabitants (Baedeker), under the governor of Damascus.

H. was the capital of a kdm., the boundaries of wh. are unknown. K. Toi was on friendly terms with David (2 S. 8.[9f.]). It was taken by Jeroboam II. (2 K. 14.[28]). Sennacherib claims to have captured it (2 K. 18.[34], 19.[13]; *cp.* Is. 36.[19], 37.[13]). It is called H. the Gt. (Am. 6.[2]). The cuneiform inscrs. show that the Asyrs. attached great importance to H. Men fm. H. were settled in Samaria (2 K. 17.[24]). The Greeks changed the name to Epiphania, but the old name lived in the mouth of the natives, and, with the Arab conquest, resumed its place. The castle stood on an eminence to the N. The river flowing through the town is spanned by four bridges. Water fm. the deep bed is raised for the gardens by means of huge wheels, wh. are driven by the force of the current. Here were found cert. inscrs. supposed to be Hittite. **Hamath Zobah** (2 Ch. 8.[3]) may poss. be identl. with this, or it may have been so called to distinguish it fm. H. the Gt.; but no site answering to it has been discovered.



HAMMATH: HOT BATHS, TIBERIAS

HAMMATH, "hot spring" (Jo. 19.[35]; *Ant.* XVIII. ii. 3; *BJ.* IV. i. 3), a city of Naphtali = mod. *el-Ḥammām*, 1½ miles S. of Tiberias, on the

seashore. The spring supplying the large public bath has a temperature of 140° Fah. Patients fm. all quarters, esp. Jews, visit the baths, wh. are reputed good for rheumatic and other complaints. H. is prob. = **Hammon** (1 Ch. 6.[76]) and **Hammath Dor** (Jo. 21.[32]).

HAMMEAH, TOWER OF, RV. *See* MEAH.

HAMMELECH (Jr. 36.[26], 38.[6]), not a proper name: shd. tr. "the king."

HAMMON, HAMMOTH DOR. (1) *See* HAMMATH. (2) A town in Asher (Jo. 19.[28]). A poss. site is *Umm el-'Amūd*, N. of the Ladder of Tyre, an anct. sanctuary of Baal Hammon.

HAMON-GOG, the place where the host of GOG wd. be buried (Ek. 39.[11, 15]).

HAMOR ("he ass"), prince of Shechem, fm. whose "sons" Jacob purchased the "parcel of ground" wh. was before the city (Gn. 33.[18ff.]). H. perished in the massacre by Jacob's sons (*see* DINAH). The old nobility of Shechem in later times were known as "the sons of H." (Jg. 9.[28]).

HAMUTAL (2 K. 23.[31], 24.[18]; Jr. 52.[1]), w. of Josiah, mr. of Jehoahaz and Zedekiah.

HANAMEL, cousin of Jeremiah, fm. whom the prophet in prison bought the field at Anathoth when the fall of Jrs. was imminent, believing that the land would again be possessed by Isr. (Jr. 32.[7ff.]).

HANANEL, a tower on the wall. *See* JERUSALEM.

HANANI. Of the men who bore this name in Scrip. we need mention only H. the br. of Nehemiah—*i.e.* poss. a relative—who came to "Shushan the palace" fm. Jrs., telling a sad story of the condition of things there (1.[2]). To him, along with HANANIAH, "governor of the castle," Nehemiah subsequently entrusted "the charge over Jerusalem" (7.[2]).

HANANIAH ("J". has been gracious"). (1) A "patriot" who opposed the policy of Jeremiah, prophesying that within two yrs. Jeconiah wd. return fm. Bab. with the captives of Judah, and the sacred vessels of the Temple (Jr. 28.[1f.]). He died within two months of Jeremiah's denunciation. (2) One of Daniel's companions (*see* SHADRACH). (3) A man of importance in Nehemiah's time, governor of the castle, and one of the commanders of the city (Ne. 7.[2]). The name is frequent in OT.

HAND (Heb. *yad*, "the open H.," *kaph*, "the closed H.," Gr. *cheir*). "At hand" is = Heb. *qarōb*, and Gr. *engus*, "near" (Is. 13.[6]; Mw. 26.[18], &c.). *Yāmīn*, "right hand," and *semōl*, "left hand," are used for "North" and "South" respectively; directions being fixed with the face to the E. Sometimes *yad* = "monument" (1 S. 15.[12]; 2 S. 18.[18]; Is. 56.[5]). "Hand" = "power" (Dt. 2.[15], 4.[34]), "protection" and "care" (Ez. 7.[6], &c.; *cp.* Jn. 10.[28f.]), "inspiration" (Ek. 8.[1], &c.).

The raised Hs. denote prayer (Ex. 17.[11], &c.). To lift the H. is = "to vow" (Gn. 14.[22], &c.). Washing the Hs. protests innocence (Dt. 21.[6]; Mw. 27.[24], &c.). To pour water on another's Hs. is to be his servant (2 K. 3.[11]). "Clean Hs." = innocence (Ps. 18.[20], &c.). Blessing is conveyed and sin transferred by LAYING ON OF HANDS (Gn. 48.[14]; Lv. 16.[21], &c.). To fill the Hs. was to consecrate to the priesthood (Ex. 28.[41], &c.). In conspiracy men join H. in H. (Pr. 11.[21]). Striking Hs. seals a bargain (6.[1], &c.). Marks or cuttings in the Hs. identified the deity one served (Is. 44.[5], RVm.; *cp.* Gal. 6.[17]; Rv. 20.[4]). The place of honour is at the right H. (Ps. 110.[1]; Lk. 22.[69]; Rm. 8.[34]; *cp.* Ps. 109.[31]).

HANDBREADTH. *See* WEIGHTS AND MEASURES.

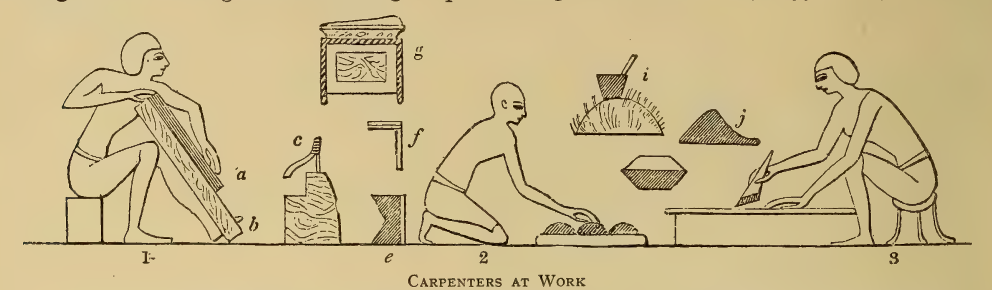
HANDICRAFTS. While certain occupations were held in some contempt, altho' regarded as necessary (*e.g.* that of the tanner), the general attitude of the anct. Hebs. to work was one of respect. To them there was nothing incongruous in the thought of a workman being called by the Lord to his craft, and filled by His Spirit with wisdom and skill (Ex. 31.[1ff.]). Even so in later days great Rabbis, such as Hillel, followed their trades without compromising their dignity. Not to teach a youth some trade was looked on as equivalent to teaching him to be a thief. Apostolic precept and practice were equally wholesome (Ac. 18.[3]; 1 Cor. 4.[12]; 1 Th. 4.[11]; 2 Th. 3.[10], &c.). Jesus Himself conformed to this custom (Mk. 6.[3]), thus conferring a new dignity upon toil.

The words commonly used in Heb. for artificer or craftsman are derived fm. the root *ḥrsh*, "to cut." *Ḥārāsh* is the usual form, and the trade is defined by the addition of the material in wh. the artificer works; *e.g.* worker in wood = carpenter; worker in stone = mason, &c.

No doubt in primitive times each man made his own weapons. The importance attaching to means of attack and of self-defence wd. ensure the early development of the **Armourer**. His craft wd. be among the first applied to working in metal. The "smith" is the armourer in 1 S. 13.[19], and prob. also in 2 K. 24.[14, 16], &c. The **Baker** appears in Egp. in Joseph's day (Gn. 40.[1]). Hosea (7.[4, 6]) is familiar with his methods. In Jrs. the bakers gave their name to the street where they practised their calling (Jr. 37.[21]); *see* BREAD, OVEN. The **Barber** is mentioned only in Ek. 5.[1], but his craft was familiar (*see* HAIR). The **Carpenter's** trade must be distinguished from the mere taskwork of the "hewer of wood" (Jo. 9.[21]), who prob. only gathered firewood. It comprised all kinds of skilled work in wood for buildings, furniture, and ornamentation. He also carves wooden idols (Is. 40.[20], 41.[7], 44.[13], &c.). In the last-quoted verse several of the carpenter's tools are named: the measuring line;

the pencil (Heb. *sered*), wh. Kimchi thinks was red chalk; prob. it was a metal *stylus*—*cp*. Arb. *sarād*, "an awl"; the plane, lit. "graving tool"; and compasses. AXE, SAW, and HAMMER are mentioned elsewhere. The carpenter in Jesus' time wd., like his mod. successors, make ploughs, yokes, &c., for the Galilean farmers. He knew the importance of well-fitting yokes (Mw. 11.[29f.]). **Cheesemakers** were so numerous as to give their name to a valley. Poss., however, *cheesemongers* may be intended (*see* JERUSALEM). The **Cook** (*tabbāḥ*) is in Heb. synonymous with "executioner" and "slaughterer," showing that it was his duty to kill the beasts to be used for food (1 S. 9.[23f.]). The art of the **Dyer** was practised (*see* DYEING). The **Embroiderer's** art is frequently referred to. He wrought in blue and purple and scarlet and fine linen, apparently using also threads of gold (Ex. 35.[35], 38.[23], 39.[1ff.], &c.). The **Engraver** cut designs and lettering on precious stones (Ex. 28.[9ff.], 31.[4], &c.). Graven images were probably cast, and finished with graving tools. Graven stones (Ac. 17.[29]) are the work of the sculptor. The precious metals were wrought and adapted to many purposes, esp. those of ornament, fm. very early times; but the name of the **Goldsmith**, as practising his craft, occurs only thrice, and then as a maker of images (Is. 40.[19], 41.[7], 46.[6]). The goldsmiths, apparently a trade guild, are mentioned as taking part in repairing the walls of Jrs. under Nehemiah (3.[32]). "Jewels" (EV.) of silver and gold were, of course, made by the goldsmith, so that, in old English usage, the goldsmith was the **Jeweller**. Now this word denotes the worker and dealer in precious stones. **Mason** in EV. is applied to those who quarry and dress stones (1 Ch. 22.[2], &c.) as well as to those who actually build them (1 Ch. 14.[1], &c.). Of the marvellous stone cutting and building of ancient days illustrations may be seen in Baalbek. In the W. wall of the Temple of the Sun are three stones of over 60 ft. in length, at a height of 19 ft. from the foundation, while a giant still lies in the quarries wh. measures 71 ft. × 14 ft. × 13 ft. Its weight may be about 1500 tons. Of stoneworkers' tools there are mentioned the axe (1 K. 6.[7]), a tool mentioned in the Siloam inscription, prob. a pick; the hammer, *maqqābāh*, prob. a smaller hammer used in dressing stones (1 K. 6.[7]), and *paṭṭīsh*, wh. may be a heavy implement used in the quarry (Jr. 23.[29]); the measuring reed (Ek. 40.[3], &c.), and the plummet (2 K. 21.[13], &c.). David had a plan (EV. "pattern") made for the buildings to be undertaken by Solomon (1 Ch. 28.[11]), and prob. it was customary in all important structures for the builders to work from a plan (*cp*. He. 11.[10], AV. "builder," RV. "architect"). The **Miller** is not named, but *see* MILL, MILLSTONE. **Perfumers** are called "confectionaries" in AV. (*see* PERFUME). The art of working various metals was known fm. very early times, and the handiwork of the **Smith** frequently appears (Gn. 4.[22]; 1 S. 13.[19], &c.). The anct. Hebs. understood the methods of melting (Jg. 17.[4]) and refining (Pr. 17.[3]; Zc. 13.[9], &c.) metals. Iron was for the most part wrought when red hot (Is. 44.[12], &c.), but it also might be melted (Ek. 22.[20]). Mention is made of blowing the smith's fire with bellows (Is. 54.[16]; Jr. 6.[29]); the anvil (Is. 41.[7]); the hammer and tongs (Is. 44.[12]); and solder (41.[7]). SPINNING, WEAVING, and making of TENTS in anct. as in mod. times would be largely in the hands of the women. In NT. times **Tentmaking** was a special trade, followed, among others, by the apostle Paul (Ac. 18.[3]). *See also* FULLER, LINEN, POTTER, TANNER. Other occupations are treated under their own names.

In mod. Damascus we have a picture of anct. conditions in the gathering of those who follow a particular craft in one street or bazaar, *e.g.* the street of the saddlers, the bazaar of the goldsmiths, &c. (*cp*. Ne. 11.[35]; Jr. 37.[21]; *BJ*. V. viii. 1). This circumstance wd. facilitate the formation of something like trade unions, for defence and promotion of their mutual interests, wh. seem to have existed fm. early times, *e.g.* that of the goldsmiths (Ne. 3.[8, 12]) and of the silversmiths (Ac. 19.[24]).



CARPENTERS AT WORK

a, piece of dark wood applied to one of ordinary quality, *b*; *c*, adze; *e*, ruler; *f*, right angle; *g*, box. 2. Something is being ground; *i*, glue pot on fire; *j*, piece of glass. 3. Glue applied with brush.

HANDKERCHIEF. As the name *soudarion*, a word borrowed fm. the Latin, indicates, this was a small cloth carried for the purpose of wiping off perspiration (Ac. 19.[12]).

HANES, a city in Egp. (Is. 30.[4]), prob. to be identified with Heracleopolis (Egpn. *Hnēs*), near

ZOAN; the connection suggs. a city wh. was the seat of government. Tg. Jn. has TAHPANHES; the LXX has read *hinnam* as they tr. *matēn*, "in vain," the final *mem* being read instead of *semech*; the confusion may have been made by the Massoretic scribes.

HANGING, AV. (Heb. *māsāk*), a curtain of "blue and purple, and scarlet and fine twined linen wrought with needlework," wh. served as a door to the TABERNACLE (Ex. 26.[36]); also a similar curtain wh. covered the entrance into the "Court" round the TABERNACLE (Ex. 27.[16]).

In the three cases in wh. this word occurs elsewhere than in the Pentateuch it is trd. "covering," *e.g.* 2 S. 17.[19]. RV. has instead of H. "screen," a rendering which has the disadvantage that it suggests, not anything of the nature of a *portière*, but a fixed structure of wood, metal, or stone, *e.g.* an altar screen.

Hangings (Heb. *qĕlāʻīm*), the linen curtains wh., suspended fm. pillars, formed the boundary of the Tabernacle Court and marked it off fm. the rest of the camp (Ex. 27.[12]).

In 1 K. 6.[34] the Heb. word occurs, and is rendered "leaves" (of folding doors) as if it had been *tzĕlāʻīm*, since clearly there has been a scribal blunder. In 2 K. 23.[7] H. represents another Heb. word, *bottīm*, "houses," EVm. "tents."

HANNAH, w. of ELKANAH, mr. of SAMUEL (1 S. 1.[2ff.]).

HANNATHON (Jo. 19.[14]), a town on the N. boundary of Zebulun, poss. = *Kefr ʻAnān*, *c.* three miles E. of *er-Rāmeh*.

HANUN, k. of the Ammonites, s. of Nahash, whose insult to David's messengers brought disastrous war upon his people (2 S. 10[1ff.]; 1 Ch. 19.[1ff.]). For others *see* Ne. 3.[13, 30].

HAPHRAIM, a town in Issachar (Jo. 19.[19]). *OEJ.* idents. H. with Afarea, six Rm. miles N. of Legio, mod. *Khān el-Lejjūn*. This corrsps. with mod. *El-Ferrīyeh*, an anct. site with notable tombs.

HARA, the name of a place not mentioned elsewhere, to wh. the Assyrians are said to have carried captives of Isr. (1 Ch. 5.[26]). The text is prob. corrupt. Poss. we shd. read *hārē*, "mountains," *i.e.* the mountains of Media (*cp.* 2 K. 17.[6], 18.[11], LXX). MT. of these last passages gives *ʻārē mādāi*, "cities of the Medes."

HARAN. (1) S. of Terah, br. of Abram, and fr. of Lot (Gn. 11.[26]). (2) S. of Caleb (1 Ch. 2.[46]). (3) S. of Shemei (1 Ch. 23.[9]).

HARAN, a very anct. city SE. of Edessa, on the river Belias, a tributary of the Euphrates. Hither came Terah with his family (Gn. 11.[31]). Hence, after his fr.'s death, Abram set out (12.[1ff.]). Tradition places the meeting of Rebekah and Eliezer at a well near H. (24.[15]). It was the home of Laban, Nahor's grandson (27.[43]), and therefore prob. that of his and Rebekah's fr. Bethuel. It was taken by Asyr., and is often mentioned in cuneiform inscrs. Ezekiel names it as a centre of trade (27.[23]). It was long a seat of Moon-worship.

HARBONA, one of the chamberlains (eunuchs) of Ahasuerus (Est. 1.[10]); he suggd. that Haman shd. be hanged on the gallows he made for Mordecai (Est. 7.[9]); the LXX attributes the suggn. to Bougathan.

HARE (Heb. *arnebeth*), declared unclean because, although it chewed the cud, it did not divide the hoof (Lv. 11.[6], &c.). Its apparent chewing of the cud is the grinding of the teeth together to prevent them growing too long. There are several species of H. in Pal. The Moslems reckon it good for food.

HARETH, RV. HERETH (1 S. 22.[5]), a forest in Judah, poss. ident. with Horesh (1 S. 23.[15] RVm.), near Ziph, now *Khirbet Khoreisā*, S. of *Tell ez-Zif*. Conder suggests *Kharās*, seven miles NW. of Hebron.

HARLOT. From the beginning of Hist. the H. (Heb. *zōnāh*, *qĕdēshah*, Gr. *pornē*) appears, plying her unholy and seductive arts (Gn. 38.; Pr. 6.[24]; Is. 23.[16]; Lk. 15.[30], &c.). The term "strange woman" (Pr. 6.[24], &c.; *cp.* 1 K. 11.[1]) perhaps indicates that in Isr. they were mainly foreigners. The



HAR-MAGEDON: LOOKING EASTWARD OVER THE PLAIN OF ESDRAELON

law was severe only as regards violation of the marriage sanctities (Lv. 19.[29]; Dt. 22.[28ff.]). The one exception applies to the priest's dr. (Lv. 21.[9]). The reason for this will appear immediately. The H. and her children were debarred fm. social rights (Dt. 23.[2]; Jg. 11.[1]; Mw. 21.[32]; Jn. 8.[41], &c.).

The heathen sanctuaries throughout Syria were scenes of the most horrible debauchery. The obscene deities personifying nature's reproductive powers were thus worshipped, both men and women prostituting themselves to this service. This sheds clear light upon Lv. 21.[9], and on the prohibition of Dt. 23.[17]. The danger to Isr. is obvious. The idolatries into wh. the people fell were all too literally what the prophets called them (Am. 2.[7]; Ho. 4.[13], &c.). The bitterness of the Bab. captivity finally extracted the evil virus fm. the nation's veins. In later times the Church had to struggle for its very life against the same evil (Ac. 15.[20, 29]; Rm. 1.[24ff.]; 1 Cor. 6.[9ff.]; Gal. 5.[19], &c.).

HAR-MAGEDON (RV.), ARMAGEDDON (AV.). The name occurs only in Rv. 16.[16]. H. is to

be the scene of the final battle between the powers of darkness and God, on "the great day of God Almighty." H. is the Gr. form of the Heb. *har mĕgiddōn*, "the mountains of Megiddo," the heights in the neighbourhood of MEGIDDO, on the SW. edge of the Plain of Esdraelon. Witnesses as they had been for cents. of the fierce tides of battle rolling in the plain, it was not unnatural, in apocalyptic vision, to associate them with the last decisive conflict of opposing hosts.

HARNESS, a shirt of mail formed of metal scales on a basis of cloth. *See* ARMOUR.

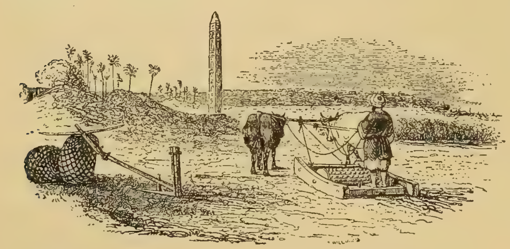


WELL OF HAROD

HAROD, THE WELL OF, at wh. Gideon proved his soldiers, is prob. ident. with *'Ain Jalūd*, on the edge of the Vale of Jezreel, under the N. declivity of Mt. Gilboa. It is a strong spring of sweet water rising in a cave. It gathers in a pool and then flows E'ward to the Jordan.

HAROSHETH, the town whence Sisera marched to battle with Barak (Jg. 4.[2, 13, 16]), therefore prob. W. of Esdraelon. *El-Harithīyeh*, a vill. on the edge of the oak forest, N. of Carmel and the Kishon, overlooking the plain of Acre, is commonly identd. with H.

HARP (Heb. *kinnōr*), a stringed musical instrument portrayed on the Asyr. bas-reliefs, and on the Egpn. wall paintings. *See* MUSIC.



MACHINE USED AS HARROW IN EGYPT

HARROW. There is no evidence that the H. was used by the anct. Hebs. It was not known in Egp. (*WAE.* ii. 395). The word *sādad* is twice rendered "to break the clods" (Is. 28.[24]; Ho. 10.[11]). The operation is evidently the same as that in Jb. 39.[10], where it is trd. "to harrow." It may have been done by cross ploughing. The word *hārītz*, trd. "harrow" (2 S. 12.[31]; 1 Ch. 20.[3]), prob. denotes some sharp instrument such as pick or mattock. Then poss. we shd. read with RVm., making the necessary change, "put them to saws and to mattocks of iron, and to axes of iron, and made them labour at the brick mould" (H. P. Smith, *Samuel*, *ad loc.*), *i.e.* he reduced them to what, for people of their kind, was a peculiarly galling form of slavery.

HARSITH. *See* JERUSALEM.

HART, HIND (Heb. *'ayyāl*, *'ayyālāh*), the male and female of the fallow deer. It is still met with in Pal., but it must have been common when it formed part of the daily provision for Solomon's table (1 K. 4.[23]). It is specified as clean (Dt. 12.[15], &c.). It corresponds to the Arb. *'iyyal*, and is still an object of eager chase. Ps. 42.[1] speaks of its longing for water; SS. 2.[9], &c., prob. allude to its gracefulness and speed; while Is. 35.[6] refers to its powers of leaping. The Hind appears in the superscription to Ps. 22., in what may be the name of a tune, "the H. of the morning" (EVm.). Often in the dawning day it may be seen, like the gazelle, near to stream or fountain. It is sure of foot (2 S. 22.[34] = Ps. 18.[33]). It seeks remote and inaccessible places to calve (Jb. 39.[1]; Ps. 29.[9]). In dearth of pasture it may forsake its young (Jr. 14.[5]). The reading, "Naphtali is a hind let loose" (Gn. 49.[21]), is due to corruption of the text.

HARVEST. *See* AGRICULTURE.

HAT. *See* DRESS.

HATACH, RV. HATHACH, a eunuch, attendant upon Esther the queen, and the medium of communication between her and Mordecia (Est. 4.[5], &c.).

HAURAN, in Ek. 47.[16, 18], is the district lying between Damascus and Gilead, reaching fm. the Jordan to the Mountain of Bashan. It included the mod. Jaulān and part of the country S. of the Yarmuk, as well as the region now known as H. Fm. the rolling breadths of Southern Jaulān, torn by

deep watercourses, the land rises gradually, with many dark hills, cones of extinct volcanoes, to the steeps of Hermon. The E. boundary of the Jaulān is *Nahr er-Ruqqād*, beyond wh. lies the great hollow, 50 miles long by 45 broad, containing some of the finest grain-growing land in the world. This applies esp. to *en-Nuqrah*, "the cavity," in the S. *El-Lejā'* is sterile and rocky (*see* Argob). *El-Jebel* is the range wh. separates the Ḥaurān fm. the eastern desert, with Ṣalkhad on the ridge to the S. The mountain and the E. of *el-Lejā'* are now occupied by the Druzes, who came fm. Lebanon after the massacres in 1860. The mountain is popularly called *Jebel ed-Druze*. It is well wooded, with many vineyards, while the lower slopes are very fertile.



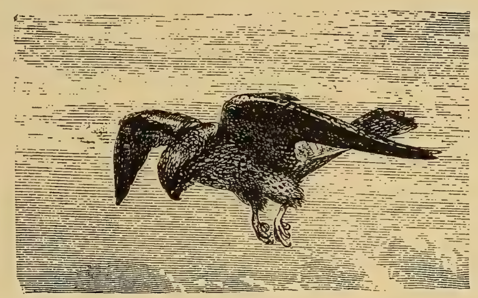
Haurān: Modern Dwellers in the Mountain

The ruins of Bozrah, Ṣalkhad, Qanawāt, and other great cities, show that the province was once the scene of high civilisation, with a numerous and prosperous population. The Rms. took the N. part in B.C. 64. In A.D. 106 the Nabatæans, who till then had held the S., were overcome, and the province of Arabia was formed, with Bozrah as its capital. Evil days, wh. still continue, began with the Moslem conquest, A.D. 632. Many inscrs. have been found among the ruins of temples and public buildings; the latest in wh. mention is made of a Christian building was found by Ewing in *el-Kufr* (*PEFQ.*, July 1895, inscr. No. 150). Many of the houses in the Ḥaurān are built entirely of stone; doors and windows being closed with stone slabs, often elaborately carved, and swung with great skill. Prob. these are not earlier than the beginning of our era; but the substructions and underground dwellings found in the district may be very anct.



Bozrah

HAVEN (Heb. *ḥūph*, "shore," or "beach," Gn. 49.[13]; *māḥōz*, "refuge," or "port," Ps. 107.[30]). The Hebs. were not a sea-going people. The seaboard was held mainly by the Phil. and the Phœnicians. Zebulun may have reached the sea at Mt. Carmel—some think *ḥūph* may survive in mod. *Haifa*—and its N. border approached Zidon. The H. at Ezion Geber was for a time in the hands of Isr. (1 K. 9.[26], 22.[48], &c.). There was no good nat. H. on the Mediterranean coast; but there are remains of artificial structures at Gaza, Jaffa, Cæsarea, Acre, Tyre and Sidon, wh. afforded shelter to such vessels as the ancients used. *See also* Fair Havens.



Hawk or Kestrel

HAVILAH. (1) In the description of Eden (Gn. 2.[11]), a land compassed by the river Pison, rich in gold, bdellium, and onyx. (2) Two districts in Arabia, one inhabited by Shemites (sons of Joktan, Gn. 10.[29], 25.[18]); and the other by Hamites (Cushites, Gn. 10.[7]). Niebuhr found two regions in S. Arabia bearing the name *Khaulan*; Glaser, on the other hand, wd. assign both Havilahs to N. Arabia.

HAVOTH JAIR ("the encampments," or "tent villages of Jair"). We cannot certainly ident. the district intended. The name *havvoth* points to a land of nomads; but as Moore (*Judges*) suggests, with the change to settled life it mt. be transferred to more permanent buildings. It is placed in Gilead (Nu. 32.[41]; Jg. 10.[4]); it is identd. with Argob and Bashan (Dt. 3.[4, 13ff.]), fm. wh. again it is clearly distinguished (1 K. 4.[13]). Guthe (*KB.*) thinks it may be the eastern or nomadic, as distinguished fm. the western or settled part of Jair's possession in Gilead (*cp.* Buhl, *GAP.*, 79f., 118). *See also* Jair.

HAWK (Heb. *netz*), declared unclean (Lv. 11.[16];

Dt. 14.[15]). As in both cases the H. is followed by the phrase "after his kind," all species of that genus are included.

HAY (AV. Pr. 27.[25]; Is. 15.[6]; EV. 1 Cor. 3.[12]). The tr. is misleading. H. is never made in the East. Read uniformly "grass."

HAZAEL, an official in the court of Benhadad II., k. of Syria, whom God commissioned ELIJAH to anoint as successor to that monarch (1 K. 19.[15]). The commission was carried out by ELISHA (2 K. 8.[7ff.]), and he secured the throne by the murder of his master (v. 15). He carried on successful war with the contemporary kings of Isr., Jehoram, Jehu, and Jehoahaz. His name appears in the inscrs. of Shalmaneser, who claims to have defeated him. We may, however, doubt the completeness of the Asyr. victories, as the conflict had to be renewed again and again. He was succeeded by his s. Benhadad III. His reign prob. extended fm. *c.* B.C. 850 to 815.

HAZAR is the first element in many place names. (1) H. Addar, on the S. border of Can. (Nu. 34.[4]), poss. = HEZRON (Jo. 15.[3]). (2) H. Enan (Nu. 34.[9f.]; Ek 47.[17], 48.[1], "H.-enon"), on the N. border of Isr.: unidentd. (3) H. Gaddah (Jo. 15.[27]), placed by *OEJ.* (*s.v.* "Gadda") on the extreme boundary of Daroma, overlooking the Dead Sea; poss. = Masada (*BJ.* VII. viii. 1ff.). (4) H. or Hazer (RV.) Hatticon = H. Enon (Davidson on *Ezekiel*, 47.[16f.]). (5) Hazarmaveth, s. of Joktan (Gn. 10.[26]; 1 Ch. 1.[20]), whose name attached to a clan in S. Arabia. It survives in the mod. *Ḥadramaut*, a mountainous and fruitful district E. of *el-Yemen*. The ruins and inscrs. prove that in anct. times a great civilisation flourished there. (6) H. Shual, in the S. of Judah (Jo. 15.[28], &c.), reckoned to Simeon (1 Ch. 4.[28]), prob. = *Tell es-Sâweh*, 12 miles E. of Beersheba. (7) H. Susah (Jo. 19.[5] = 1 Ch. 4.[31], Heb. "Susim"), in Simeon: unidentd.

HAZAZON-TAMAR, "pruning of the palm" (Gn. 14.[7], AV. Hazezon-tamar, 2 Ch. 20.[2]). *See* EN-GEDI.

HAZEL (Gn. 30.[37], Heb. *lûz*) = ALMOND, RV.

HAZERIM (Dt. 2.[23]), read with RV. "villages."

HAZEROTH (Nu. 11.[35], &c.), a station in the desert wanderings commonly identd. with *'Ain Ḥadrah*, a fountain in *Wâdy Ḥadrah*, to the left of the main road fm. *Jebel Mousa* to *'Aqaba*. The same place may be meant in Dt. 1.[1].

HAZOR. (1) The royal city of Jabin, formerly head of the neighbouring kdms., captured and destroyed by Joshua (11.[1ff.]). Fortified by Solomon (1 K. 9.[15]), it was taken by Tiglath-pileser III. (2 K. 15.[29]). It was in Naphtali (Jo. 19.[36]), S. of Kedesh (1 M. 11.[63, 73]), above the lake Semechonitis (*Ant.* V. v. 1) = *el-Ḥûleh*. The name seems to linger in *Jebel* and *Merj el-Ḥadîreh*, in the uplands, *c.* five miles W. of *el-Ḥûleh*. (2) A town in the S. of Judah (Jo. 15.[23]). (3) A town identd. with HEZRON (*ib.* 15.[25]). (4) A town in Benjamin (Ne. 11.[33]), poss. = *Khirbet Ḥazzûr*, *c.* one mile E. of *Neby Samwîl*. (5) A place in Arabia: unidentd. (Jr. 49.[28, 33]).

HAZOR-HADATTAH, "the new H." (Jo. 15.[25]). The text is doubtful. The name is omitted by LXX B.

HEAD. The term is used figuratively to signify the fr. or chief person in a family, tribe, &c. (Ex. 6.[14], 18.[25]; Nu. 1.[16]; Jo. 14.[1]; Eph. 5.[23], &c.); the chief city of a district (Jo. 11.[10]); the source, or beginning of a river, &c. (Gn. 2.[10], &c.); the top of a thing, *e.g.* a ladder (Gn. 28.[12]); the armed end of a tool or weapon, *e.g.* an axe (lit. "iron," Dt. 19.[5]), or spear (1 S. 17.[7], lit. "blade"). The H. is also used as a symbol of the man: to lift up a man's H. is to raise him fm. humiliation, *e.g.* out of prison to honour (Gn. 40.[20], &c.); to lift up the H. is to boast (Jb. 10.[15]), to recover fm. disaster (Jg. 8.[28], &c.), and to be refreshed (Ps. 110.[7]). To cover one's H. is to guard him fm. danger (Ps. 140.[7]). To smite or wound the H. is to destroy (Ps. 68.[21], &c.). The supreme importance of the H. doubtless led to the laying hands on it in blessing (Gn. 48.[14], &c.), and subsequently in ordination. In confessing sin hands were laid on the H. of the animal for sacrifice (Ex. 29.[15], &c.). The Jews swore by the H. (Mw. 5.[36]). The results of a man's evil deeds come on his own H. (2 S. 1.[16], &c.). The H. was often cut fm. an enemy slain in battle, and exposed as a trophy in the temple of the victor's god (1 S. 17.[51]; 1 Ch. 10.[10], &c.). Contempt and mockery are expressed by shaking the H. (Ps. 44.[14], 109.[25]; Mw. 27.[39], &c.). *See also* ANOINTING, MOURNING, NAZIRITE.

HEAD-TIRE. *See* DRESS.

HEART. While the H. cd. not have for the anct. Hebs. the significance it possesses since the discovery of the circulation of the blood, it was recognised as an organ of central importance for the life of man; and greater value attached to it than to head or brain. It was regarded as the source of what is deepest and most influential in moulding char. and directing conduct. It was the organ of the activities by us associated with the intellect, affection, and will, *e.g.* of understanding (Jb. 34.[10]), kge. (1 K. 4.[29]), reflection (Hg. 1.[5]), memory (1 S. 21.[12]), purpose (1 K. 8.[18]), desire (Pr. 6.[25]), conscience (Jb. 27.[6]). We see therefore what is meant by God looking on the H. (1 S. 16.[7]), and the doctrine of Jesus that the H. determines the char. of the life (Mw. 12.[34], &c.). A change of H. (Ek. 36.[26]) means a renewal of the whole man.

HEARTH represents several Heb. words. (1) *'Aḥ*, a vessel in wh. a charcoal fire is carried to heat apartments; in this Jehoiakin burned Jere-

miah's roll (Jr. 36.[23]). It prob. resembled the Arb. *tannūr*, wh. may be of clay or metal, with a wide mouth. It is commonly set in a hollow in the middle of the floor, a practice that appears to be ancient. (2) *Kīnōr*, lit. "a fire pan" (Zc. 12.[6], RV.); it is frequently rendered "basin" or "laver" (Ex. 30.[18, 28], &c.). (3) *Mōqēd* (Ps. 102.[3]) may be a "fire-brand," or poss. "fire-place," fm. the root *yāqad*, "to burn." (4) *'Arī'ēl* (Ek. 43.[18]) prob. means "hearth of God" (AV. "altar," RV. "hearth"). In Gn. 18.[6], AV. inserts the words "upon the hearth," to complete the definition of *'ūgōth*, cakes wh. are baked by laying the dough on the H. fm. wh. the hot embers have been swept, and then drawing the embers over it.

HEATH (Heb. *'ar'ar*, *'aro'er* = Arabic *'ar'ar*), a species of juniper found in the Edom range. There are no *heaths* in the desert (Jr. 17.[6], 48.[6]).

HEATHEN (*gōyīm*, "nations") on Heb. lips always meant non-Isrs. (Lv. 25.[44], &c.), generally hostile to Isr., as servants of other gods.

HEAVEN (Heb. *shāmayim*, Aram. *shamayin*, Gr. *οὐρανός*, most frequently in pl. *οὐρανοί*). The Heb. word being in pl. (not dual), implies the idea of more than one H.; there was the H. of the clouds (1 K. 18.[45]), of the birds (Gn. 7.[23]); above this was the "firmament of H." (*rāqīa'*). It was regarded as a crystal sphere in wh. the sun, moon, and stars had their abode (Ps. 8.[3]). There is a yet loftier H. in wh. God is regarded as specially dwelling and specially manifesting Himself (Ps. 11.[4]; Dt. 26.[15]; 1 K. 8.[30]). There is no attempt to describe H. in the OT.; the angels are indicated as dwelling in H. (Jb. 1.[6], 2.[1]; 1 K. 22.[19]). In the Enoch bks. there is a great increase in the amount and definiteness of ideas concerning H. In the Apc. we have the NT. aspect of H. The ideas have yet greater definiteness. H. is presented in symbols that wd. be especially intelligible in Pal.; it is a city with a river through streets shaded with fruit trees; these streets are paved with gold, the gates are of pearl, and its foundations of precious stones; there is the sea of glass mingled with fire, and the Great White Throne. The most prominent distinction between the H. of the OT. and that of the NT. as seen in Rv. is the prominence given to the moral, "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie" (Rv. 21.[27]). No longer are angels the only inhabitants, it is the redeemed fm. among men that are the most prominent: "They that are written in the Lamb's book of Life." The spirituality of the Johannean H. is implied in the statement: "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." The idea of a multiplicity of Heavens was common among the Hebs., and is so far countenanced by the apostle Paul (2 Cor. 12.[2]).

HEAVE-OFFERING (SACRIFICE).

HEBER. (1) The ancestor of the Heberites (Gn. 46.[17]; Nu. 26.[45]), a clan of Asher. (2) The nomad Kenite who, being "at peace" with Jabin, moved fm. S. Pal. to the country of his ally (Jg. 4.[11]). In his tent Jael murdered Sisera. (3) A Calebite (1 Ch. 4.[18]). (4) A Benjamite (1 Ch. 8.[17]).

HEBREW. *See* ISRAEL.

HEBREW. *See* LANGUAGE OF THE OLD TESTAMENT.

HEBREWS, EPISTLE TO THE. (1) **Title.**—This writing of the NT. bears in the best MSS. only the title "To the Hebrews." In all probability the original title given by the author was lost, and later transcribers gave this description to the work, influenced either by tradition or by the contents of the epistle itself. The writing has a strong local colouring, and was most likely addressed to a particular church and had a definite title; but it cannot be proved that the epistle bore the title "To the Laodiceans" or "To the Alexandrians," as has been suggested. The best MSS. do not give the remark found in the end of the English translation, "Written from Italy by Timothy."

(2) **The First Readers.**—We have little beyond the epistle itself to guide us in determining to whom the epistle was addressed. The transcribers regard the readers as Hebrews. The name Hebrew was used in a narrower and a wider sense. It was used to distinguish Jews from Gentiles (*cp.* 2 Cor. 11.[22]; Php. 3.[5]), but it was also applied to Jews of Pal. who spoke Aramaic in contrast to Greek-speaking Jews of the dispersion. As far as the inscription is concerned, all that we can gather is that the epistle was in the earliest times regarded as addressed to Christians of Jewish extraction, while the local colouring, and the absence of any refce. to Gentile members of the Church, would lead us to conclude that the epistle was directed to a church where Hebrew Christians largely predominated. Such has been the view held almost universally in the Church till a very recent date. Lately, however, the view has been brought forward, that those addressed were not of Jewish birth. It has been said that the writer regards Christianity as a continuous development of Judaism, and holds that all Christian believers are children of Abraham and heirs of the promises. It is contended that the exhortations given in the epistle do not sugg. that the people were in danger of falling back into Jewish ceremonialism, but rather of falling fm. all faith in God, judgment, and immortality (*cp.* 3.[12], 6.[1f.]), while the arguments fm. the OT. are no more prominent than those we find in other epistles addressed to Gentiles, *e.g.* the Epistle to the Galatians.

This view seems, however, quite untenable. The whole teaching of the epistle, the arguments and illustrations adduced, presuppose so intimate a knowledge of Jewish ideas, and such a familiarity on the part of the readers with the OT. Scrip., that we feel that had the readers been Gentiles they cd. not have understood the writing. We cannot but think with Westcott that this idea of Schürer, Weizäcker, Pfleiderer, Von Soden, and others, is little else than an " ingenious paradox."

But while it seems certain that the first readers were Christians of Jewish descent, it is difficult to fix on any particular body of Christians which suits all the details mentioned in the epistle. There are no traces of heathen converts among the people addressed. They had been converted to Christianity at a particular date by apostolic missionaries who had heard Christ Himself (*cp.* 2.[3]), and had performed signs and wonders (2.[4]; *cp.* also 10.[32]). They had evidently been converted long before the epistle was written. Their teachers had passed away (13.[7]), and they had had an eventful hist., passing through a period of persecution (10.[32]). Their early zeal had now waned (6.[10], 10.[34]). They forsook the worship of God (10.[25]), and were in danger of apostasy (2.[3], 10.[29]). The enthusiasm of their first love had passed. They had endured the spoiling of their goods and persecution fm. their own countrymen (10.[34]), but now they were counting the cost, and inclined to draw back. Individuals had, it seems, done so (12.[13-17]), and the church was in need of encouragement to faith, patience, and endurance.

(3) **Place.**—Where, in the anct. world, was such a community to be found? Various suggestions have been made. The refce. in the text, " they of Italy " (13.[24]), may imply either that the epistle was written in Italy, and that the writer sends the greetings of the church where he lived, or on the other hand, that the letter was addressed to a community in Italy, and the author was accompanied by Italian Christians who joined in greeting their brethren.

Accordingly Rome has been suggested as the destination of the epistle. This view has been supported by the fact that Clement of Rome at an early date was acquainted with the epistle. But Rome does not seem to suit the conditions. There may have been a synagogue of Christian Jews in Rome even after the expulsion of the Jews fm. Rome by the emperor Claudius, but the conception of Judaism and the OT. religion, as centring in sacrificial and priestly ordinances, seems to sugg. some place where Judaism wd. present itself with practical force under this aspect. Nor does it seem possible that the words of the epistle cd. be used of the Church of Rome at whatever date the epistle was written. In all probability the Roman Church was founded by the settling of Christian believers in Rome, and not by apostolic missionaries (*cp.* 2.[3]), while it could hardly be said of a church that had suffered under Nero, " Ye have not yet resisted unto blood " (12.[4]), and the description of the losses of the Hebrews (10.[33]) is, to say the least, a very mild way of describing the terrors of the Neronic persecution.

If it be necessary to assume that the people addressed were largely influenced by and intimately connected with Jewish ceremonial worship, two wide alternatives seem to meet the case. Either the epistle was addressed to a church of Syria or Pal., where the people were acquainted with the ritual of the Temple in Jrs., or it was sent to a community in Egp. where the worship of the Jewish temple in Leontopolis bulked largely in men's minds. Accordingly both Jrs. and Alexandria have been suggested as the destination of the epistle. Jrs. itself, however, is on various grounds impossible. The people there had, unlike the readers of our epistle, heard Christ Himself (*cp.* 2.[3]). They had endured martyrdom for the faith (*cp.* 12.[4]). It is unlikely that a writer cd., to a Jrs. audience, dispose so lightly of the whole of the OT. ritual as " standing in meats and drinks and divers washings " (9.[10]), and as " weak and unprofitable " (7.[18]). Nor can we believe that an audience in Jrs. wd. have been so much interested in Timothy (*cp.* 13.[23]).

The attempts to show that the epistle was addressed to Alexandria are not any more successful. The Jewish temple in Leontopolis may have been known to the writer, but his refces. regarding sacrifices apply rather to the tabernacle of Moses than to any existing temple either in Egp. or Pal. Alexandrian writers never sugg. that the epistle was addressed to them. On the whole the question must be left unsettled, but the conditions seem best satisfied by assuming that the epistle was destined for some Jewish Christian community in the East; and perhaps Antioch might suit the conditions best, as the church there was undoubtedly composed for the most part of Heb. Christians who spoke Gr., and was founded by apostolic missionaries who left Jrs. on the death of Stephen.

(4) **Author.**—Regarding the authorship of the epistle a like uncertainty obtains. Three traditions on the subject are to be found in the Church of the early centuries.

(*a*) The Roman tradition consistently maintains that the epistle was not the work of St. Paul.

(*b*) In North Africa we find the view that the author was Barnabas.

(*c*) In Alexandria the opinion prevailed that Paul was the author. Even in Alexandria, however, the difficulty of this view was felt by the fathers of the Church. Thus Clement tries to account for the difference in language and style from

the accepted Pauline epistles, by assuming that the epistle was written by Paul in Heb. and translated by Luke, while Pantænus, who regards the work as Pauline, ingeniously seeks to account for the omission of the apostle's name.

By the time of Augustine the Alexandrian tradition had prevailed, and the epistle had come to be regarded as the work of St. Paul, and this view was held till the Reformation, when it was rejected by Erasmus, Luther, and Calvin. Luther suggested that the writer might be Apollos.

We can say with certainty that Paul was not the author. The weakness of the tradition is at once apparent, while the style, thought, and lang. are not Pauline. The writer is a master of pure idiomatic Gr. He delights in rhythmical sentences, pointed antitheses, and rhetorical effect. He sees the end of his argument clearly before him, and never turns aside fm. his main purpose, as is so usual in the Pauline dialectic. Paul's method of quotation fm. the OT. differs entirely fm. that of our author. The former quotes frequently direct fm. the Heb., and introduces his quotation with the phrase "as it is written," or "the Scrip. saith." The latter quotes always fm. the LXX, even when it differs entirely fm. the Heb. original, and his introductory phrases are, "He saith" (1.[5, 6, 7, 13]), or "some one somewhere testifieth" (2.[6]), or "as the Holy Spirit saith" (3.[7]), or "He testifieth" (7.[17]), phrases never used by Paul. Other essential diffces. occur in the construction of sentences and in the use of particles, wh., along with the marked diffces. in the mode of thought, show clearly that Paul cd. not have been the author.

Who, then, was the writer? It seems clear that he was a Hellenistic Jew, as he only quotes fm. the LXX and is a thorough master of the Greek lang. He was a student of the OT. as well as of Alexandrian philosophy, and is well acquainted with the ideas of Philo. He was also, however, a student of Paul, and had prob. read the Epistle to the Romans. His thought on the great subjects of the Christian faith is in harmony with that of St. Paul, but he writes fm. a different standpoint. While Paul regards Judaism as a system of law, the writer to the Hebrews regards it as a system of worship, while there are also traces of a radical diffce. in the nature of the religious experience of the two men. Paul passed to the new by an abrupt breaking with the old; the author of our epistle passes to the new by a gradual transition, and regards the new as the completion of the old. Some have imagined that the name of a writer of such outstanding ability as our author cd. not but be found in the NT., and various suggestions have been made, as Luke, Timothy, Priscilla, &c. Apollos, as Luther suggested, "an eloquent man, and mighty in the Scriptures," may have been the author, though much might be said for the North African tradition wh. makes Barnabas the writer. It seems cert. that Barnabas did write an epistle, while it is certain that the so-called Epistle of Barnabas was not by his hand. Barnabas was a Levite, and naturally wd. be interested in ceremonial worship; although, on the other hand, it is doubtful if Barnabas cd. write 2.[3], and the description given of him in Acts 11.[24] does not sugg. that he was a man of any great ability.

(5) **Date.**—The epistle was evidently written to meet a great crisis wh. seems impending. The day of judgment is approaching (10.[25]). The epistle contains no mention of the fall of Jrs., wh., in view of the writer's argument, wd. be difficult to understand, had that event already taken place. We may date the epistle between A.D. 68 and 70, a view wh. also seems to be indicated by the mention of forty yrs. during wh. Isr. saw God's works (3.[9]). Forty yrs. fm. the beginning of the Church wd. bring us to the yr. 70, or thereby. Others, however, suppose that the fall of Jrs. was the reason wh. led the writer to show the imperfect nature of Jewish ordinances wh. had now ceased.

(6) **Teaching of the Epistle.**—The aim of the writer was to warn and encourage those Christians who, owing to the stress of the times, were inclined to fall away fm. their allegiance to Christ. With this in view he sets himself to prove the finality and the perfection of the Christian religion, and its superiority to Judaism. Christianity is the substance of wh. Judaism is but the type and shadow. It is the religion of free access to God, by means of an ever-living Mediator. It is the religion of the new covenant, wh. excels and supersedes the old. This new covenant has been brought in by Jesus Christ, and the writer seeks to show its superiority to the old by a series of contrasts. Jesus, the Mediator of the new covenant, is contrasted with the mediators of the old dispensation. He is superior (1) to the prophets, by whom God spoke of old; (2) to the angels, the ministers of the old dispensation; (3) to Moses; (4) to Aaron. He is the Son as opposed to the servants. He is the High Priest of the ideal, the Melchizedek type. His priesthood is universal, sovereign, eternal. But the work of this great High Priest is also perfect and final. The sacrifice He offered, in that He offered Himself through an eternal spirit to God, is a sacrifice of abiding efficacy and permanent value. It is able to cleanse the conscience fm. dead works to serve the living God. Nor does it need, like the sacrifices of old, to be repeated yr. by yr. By one offering He hath perfected for ever those that are sanctified. This Bearer of the new covenant is perfect in Himself as the Son. He was perfected by suffering. He is the perfect High Priest, the perfect Mediator and Intercessor, who, after He had offered a perfect sacrifice, entered into heaven

itself, there to make intercession for us, just as the High Priest of old entered into the Holy Place once every yr. to make annual intercession for the people. Christ the perfect Intercessor makes "continual intercession for us." Fm. such a consideration of the perfect Mediator and His final and perfected work the writer goes on to appeal to the Hebrews to hold fast their profession. He shows how, by coming to the throne of grace, they may find help for every time of need. He gives a list of those who through faith overcame, and calls on his readers, being surrounded with such a cloud of witnesses, to run with patience the race that is set before them, to live the life of faith looking unto Jesus. The changing things of time, the passing away of earthly teachers, ought to teach them faith in Jesus Christ, who is the same yesterday, and to-day, and for ever. The epistle closes with a chapter on the common duties of the Christian life.



Hebron

Lit.: Westcott, *The Epistle to the Hebrews*, London, 1903; A. B. Davidson, *Epistle to the Hebrews*, Edinburgh, 1882; Farrer, *Cambridge Bible*, "Hebrews," 1896; W. Robertson Smith "Hebrews" in *Ency. Brit.*; v. Soden, "Hebrews" in *Ency. Bib.*; A. B. Bruce, "Hebrews" in *DB.*; T. C. Edwards, *Epistle to the Hebrews*, London, 1888; Delitzsch, *Epistle to the Hebrews*, 2 vols. trans., Edinburgh; Stevens, *The Theology of the NT.*, Edinburgh, 1899, &c. &c. W. F. Boyd.

HEBRON ranks as one of the oldest cities in the world, having been built seven yrs. before Zoan (Nu. 13.[22]; *BJ.* IV. ix. 7). It is represented by the mod. *Khalîl er-Rahmân*, "Friend of the Compassionate," *i.e.* Abraham (2 Ch. 20.[7]; Is. 41.[8]; Js. 2.[23]), genly. contracted to *el-Khalîl*. It is one of the few cities in Pal. built in a hollow. It lies in the upper end of the Vale that runs S'ward, *c.* 19 miles S. of Jrs. It is a typical Palestinian town, with some 20,000 inhabitants, of whom about 18,000 are Moslems, reputed fanatical; the rest are Jews. Vineyards are numerous on the slopes, and Hebron grapes are highly esteemed. The industries of glass-blowing and the making of skin "bottles" are pursued; there is also a considerable market. It is the meeting-place of four great roads: fm. Jrs., fm. Gaza, fm. Egp. by way of Beersheba, and fm. the Red Sea by the Arabah. It is the first town offering rest and security to travellers fm. the desert. The connection of H. with the patriarchs lends it a sacred char. It is one of the "holy cities" of the Jews, and is no less venerated by the Moslems. Over the traditional cave of Machpelah, where lies the dust of Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob, stands the famous mosque, carefully guarded by the Mohammedans. The site was formerly occupied by a Christian church. It is surrounded by a high wall, the lower part of wh. is of great antiquity. In recent yrs. a hospital has been established by the United Free Church of Scotland.

The Vale of H., or Mamre (Gn. 37.[14]), opens in a fruitful plain to W'ward, where, by certain oaks, Abraham pitched his tent (13.[18], 14.[13], &c.). An oak long shown as that of Abraham died within the last few yrs. *Râmet el-Khalîl*, two miles N. of H., is marked by the foundation of a large bldg., and a little further N. is the place called *Beit el-Khalîl.*

Two anct. pools are formed in the bed of the valley, W. of the mod. town, beside the lower and larger of wh. prob. the mangled bodies of Ishbosheth's murderers were exposed (2 S. 4.[12]). *Qagr Hebrûn*, on the W. slope, is identd. by the Jews with the tomb of Abner, in wh. was buried Ishbosheth's head (2 S. 3.[32], 4.[12]).

The cave was in Machpelah, a portion of land "before," *i.e.* E. of Mamre, wh. is H. (Gn. 23.[17, 19]). The anct. city therefore probably lay W. of the Vale. This inference is supported by ruins of great antiquity on the hill, *er-Rumeideh*, over agst. the mod. city.

As the act. stands, Joshua took H. and destroyed it (Jo. 10.[36f.], 14.[12ff.], 15.[13ff.]), certain of the old inhabi-

tants being left. They were driven out by Caleb, to whom H. was given. The city was assigned to the Kohathite Levites (Jo. 21.[11]) and made a City of Refuge (20.[7]). It shared the spoil of the Amalekites (1 S. 30.[31]). Here David reigned over Judah $7\frac{1}{2}$ yrs. (2 S. 2.[11]), and was finally anointed over Isr. (5.[3]). H. was the rallying point in Absalom's rebellion (15.[7ff.]). It was fortified by Rehoboam (2 Ch. 11.[10]) and reoccupied after the Exile (Ne. 11.[25]). Later it fell into the hands of the Edomites, fm. whom it was taken by Judas (1 M. 5.[65]; *Ant.* XII. viii. 6).

H. was so called fm. the *Khabiri* of the Tel el-Amarna Tablets (Hommel, *Anct. Heb. Trad.* 234), where the anct. name, Kirjath-arba, appears in the form of "Rūbūti" = "Roba'ot." The old inhabitants were of the giant race of Anak (Nu. 13.[22], &c.), of whom, accdg. to one rdg., Arba was the greatest. The text is suspicious. It is more natl. to take the name as given with the article (Gn. 35.[27]; Ne. 11.[25]), *Q. hā'arba*, "town of the four." Guthe (*KB. s.v.*) suggests the four roads. It poss. refers to a confederacy of four clans, of wh. the town was the centre. *See* Eshcol.

HEDGE. The terms so trd. denote an enclosure or fence, wh. may be of stone, with thorns fixed on the top, or entirely of thorns. A very common H. in mod. Pal. is of prickly pear.

HEIFER (Heb. *'eglāh, pārāh*, the former the more usual), a young cow used for agricultural purposes, for treading out corn (Ho. 10.[11]) and ploughing (Jg. 14.[18]). Ritually the ashes of a "Red H." (*pārāh*) were used for the purification of one unclean through contact with the dead (Nu. 19.[2f.]). In the case of a murdered body being found, and no evidence being procurable as to the murderer, the elders of the nearest city purged themselves by slaying a H. (Dt. 21.[1ff.]). When Abraham made his covenant with God a H. was one of the animals slain and divided (Gn. 15.[9ff.]).

HEIR. In early Isr. all questions of transfer of property and succession were settled by anct. custom. The will as a written instrument does not appear till late, under Gr. and Rm. influences. The rule seems to have been that the firstborn s. by a legitimate w. (Gn. 21.[9ff.], &c.) succeeded to the position and responsibilities of the fr., taking a double share of his possessions as compared with what fell to younger sons. The rule was prob. subj. to many exceptions, since it was found necessary to restrain the fr. fm. giving to the son of a favourite w. the honour wh. custom regarded as rightly belonging to another (Dt. 21.[15ff.]). Cases are recorded in wh. the firstborn was deposed by the fr., and a younger son put in his place, *e.g.* the displacement of Esau, Reuben, and Manasseh. Ahithophel (2 S. 17.[23]) and others arranged the disposition of their property. Upon the H. devolved the duty of providing for his fr.'s wives and other women, his fr.'s property, now regarded as belonging to him. The children of concubines mt., if the fr. pleased, share the inheritance with the legitimate children; otherwise Sarah's anxiety wd. have been unreasonable (Gn. 21.[10]). Prob. the fr. usually discharged any felt responsibility for them by gifts during his life (Gn. 25.[6]); but, if he chose, they and their mr. mt. be simply sent away (Gn. 21.[14]). Legitimate children mt. do this after the fr.'s death (Jg. 11.[1ff.]). In some cases drs. were given a share (Jb. 42.[15]). Failing male heirs, the dr. mt. be married even to a slave in hope of obtaining a son (1 Ch. 2.[34f.]), the fr. being or becoming a member of the w.'s clan, to keep the family inheritance in its hands (Nu. 36.[6ff.]). Failing drs., a man's br. heired him; failing brs., his uncle; failing uncles, his nearest kinsman (Nu. 27.[5ff.]).

Succession to the throne rested ultimately on the people's will; but in ordinary circumstances the k. cd. appoint his heir, usually, but not always, his eldest son (2 Ch. 21.[3]; 1 K. 1.[30]).

HELAM, the city where David defeated the Syrians under Hadarezer (2 S. 10.[15ff.]). Guthe suggests *Ḥalab*, Aleppo.

HELBAH, an unidentd. town in the lot of Asher (Jg. 1.[31]).

HELBON, a place famed for its wine (Ek. 27.[18]) = mod. *Ḥalbūn*, 13 miles N. of Damascus, still noted for the excellence of its grapes.

HELDAI. (1) The captain of the guard in the Temple for the twelfth month (1 Ch. 27.[15]). He is called "the Netophathite," and may poss. be identical with **Heleb** (2 S. 23.[29]), or **Heled** (1 Ch. 11.[30]), son of Baanah, one of David's heroes. (2) One of a company who returned fm. the Captivity, fm. whom Zechariah was directed to take silver and gold, to make of these a crown, and set it on the head of Joshua, the High Priest. This was to be a memorial of the men who furnished the precious metals (Zc. 6.[10ff.]). **Helem** (v. 14) is a scribal error for Heldai.

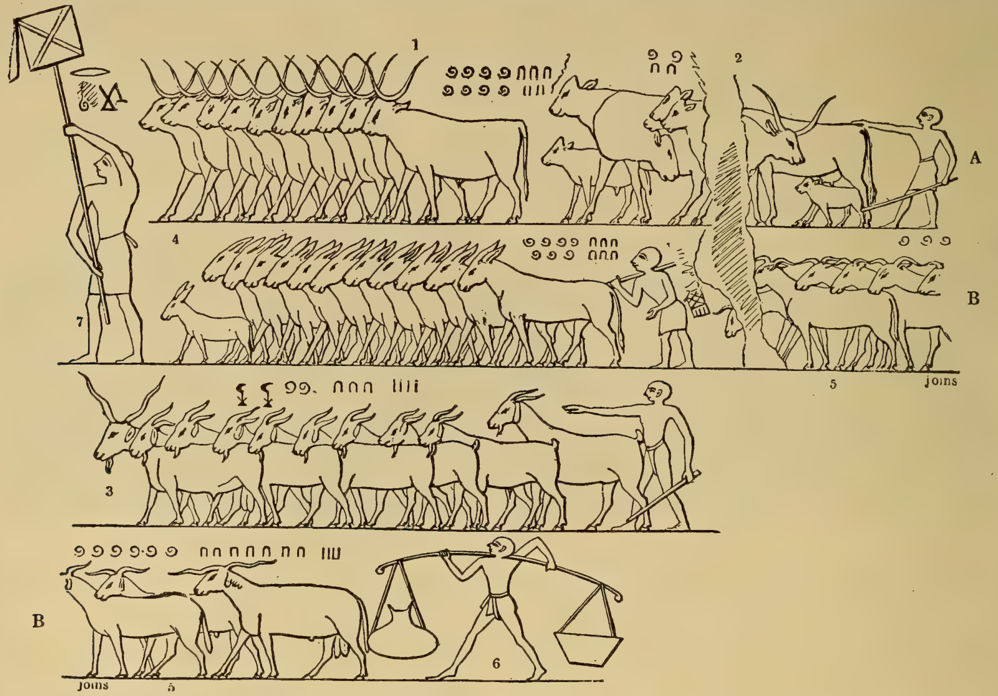
HELEPH, an unidentd. town on the border of Naphtali (Jo. 19.[33]).

HELKATH, an unidentd. city allotted to the Levites in the territory of Asher (Jo. 19.[25], 21.[31]). For H. in 1 Ch. 6.[75] stands **Hukok**.

HELKATH-HAZZURIM ("field of sword edges"), the scene of battle near Gibeon (2 S. 2.[16]). Some read with LXX ח׳ הַצֹּרִים, "field of the crafty," *i.e.* "of the ambush."

HELL. As in Middle English H. meant "the state of the dead," the translators of AV. have used it freely to represent the Heb. *shĕ'ōl* and the Gr. ᾅδης. Occasionally *shĕ'ōl* is trd. "grave." In the OT. there is no distinct indication of the possession of any definite ideas in regard to the future punishment of the wicked; though not a few phrases in the Prophets point toward it (Is. 30.[33], &c.). With

the rise of Apocalyptic, Jewish ideas concerning H. attained greater clearness. Especially is this the case in respect to the Enoch bks.; in that collection there is more than one description of the place of the lost; in Enoch it is specially prepared for the fallen angels (*cp.* Mw. 25.[41]). In the NT. there is a clearly marked distinction between the state of the dead (RV. "Hades") and the place of punishment (RV. "Gehenna"). It is to be noted that with the exception of Js. 3.[6] all the instances occur in the words of our Lord. The other NT. phrases are "outer darkness," "everlasting (Gr. *aionios*)



HERDS: THE UPPER AND LOWER LINES JOIN AT A AND B

1. Long-horned oxen, with number above, 834. 2. Cows with calves, 220. 3. 3234 goats. 4. 760 asses. 5. 974 sheep. 6 represents man carrying calves in baskets. 7. Shepherd gives amount to steward.

fire," "everlasting punishment" (Gr. *kolasin aionion*); these are found in the Synoptics; in Rv. "the lake burning with fire and brimstone" is the phrase used by John.

It is a singular result of the action of one man that the desecration by Josiah of the place where his grandfr. had set up the image of Molech affords the word of execration to Mohammedans fm. Calcutta to Mogador.

HELMET. *See* ARMOUR.

HEM. *See* DRESS.

HEMAN. (1) One of the wise men of Solomon's time (1 K. 4.[31]) mentioned as of the tribe of Judah, with his brs. Ethan, Calcol, and Dara (Darda), sons of Zerah (1 Ch. 2.[6]). (2) One of David's singers, a Levite (1 Ch. 15.[17, 19], &c.), to whom Ps. 88. is ascribed by the superscription. From his mention with Ethan some think he may be identl. with (1).

HEMLOCK occurs only twice in AV. (1) *La'ănāh* (Am. 6.[12]), RV. WORMWOOD. (2) *Rōsh* (Ho. 10.[4]), RV. GALL.

HEN. *See* COCK.

HENA (2 K. 18.[34], 19.[13]; Is. 37.[13]), a Syrian town conquered by Asyr.: unidentd. Hommel (*HDB.*) thinks it may be a divine name, identical with the star name *Al-han'a.*

HEPHER. (1) An unidentd. Can. city named with Tappuah and Aphek. (2) A district in the neighbourhood of Socoh (1 K. 4.[10]). (3) A Gileadite son of Manasseh, fr. of Zelophehad and the **Hepherites** (Nu. 26.[32f.], 27.[1]; Jo. 17.[2f.]). *See also* 1 Ch. 4.[6], 11.[36].

HEPHZI-BAH ("in her is my delight"). (1) Mr. of Manasseh, k. of Judah (2 K. 21.[1]). (2) The name to be borne by restored Jerusalem in Messiah's day (Is. 62.[4]).

HERALD (Heb. *kārōz*, "a crier"), only used in Dn. 3.[4] of one who makes a proclamation. Of the H. in the Gr. or Rm. sense there is no trace among the Jews.

HERD. The commonest Heb. word for this is *bāqār*, "an ox" (Gn. 13.[5]; Ex. 10.[9]); more rarely *miqneh*, "possession," is used (Gn. 47.[17]), and *'ēder*, "flock" (Jl. 1.[18]). **Herdman** (Heb. *bōqēr*, Am. 7.[14]; *rā'āh*, Gn. 13.[7]; 1 S. 21.[7]). Fm. the fact that cattle were so largely the wealth of the Israelite

the H. was a prominent person, as may be seen in the story of Doeg.

It ought to be noted that Driver, following Graetz, wd. read *rātzīm*, "runners," in the title of Doeg instead of *rā'īm*, **herdmen** (1 S. 21.[7]). The diffce. in Heb. writing is small, רצים for רעים.

HERES. (1) Heb. *har ḥereṣ* (Jg. 1.[35]), a place in Dan, named with Aijalon and Shaalbim, therefore poss. a city. Ḥereṣ = *Shemesh*, "sun"; some have thought it another name for BETH-SHEMESH. (2) The ascent of H. (Jg. 8.[13], RV.): unidentd. The text is questionable. *See* TIMNATH HERES.

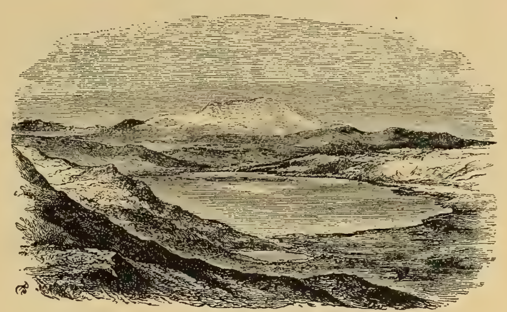
HERESY (Gr. *haeresis*). In the NT. this word means definitely a religious "sect." It is so trd. referring to the Pharisees, Sadducees, &c. (Ac. 5.[17], 15.[5], 26.[5]). It is applied to the community of Christians (24.[5], 28.[22]), or the "way," according to St. Paul, wh. his enemies called "a sect" (24.[14] RV.). Within the Church the sectarian spirit early manifested itself in "factions" (1 Cor. 11.[19] RV.). This is among the "works of the flesh" against wh. the Galatians are warned (Gal. 5.[20]). The damnable or destructive heresies (RVm. "sects of perdition") of 2 P. 2.[1] approach nearer to the later ecclesiastical meaning. The "heresies," however, are still within the Church, and are due to the introduction of false doctrine wh. emboldens men to follow "lascivious doings," thus bringing the truth into disrepute, and ensuring their own swift destruction.

HERMAS (abbreviated form of Hermodorus or Hermogenes), a Christian greeted by Paul (Rm. 16.[14]). In primitive times he was believed to have written *The Shepherd*, a work then regarded as of Scriptural authority. This, however, is untenable. He refers to Clement (B.C. 90–100) as his contemporary. The *Muratorian Fragment* makes him br. of Pius, and dates the writing *c.* A.D. 139. No certainty is possible.

HERMES, a Christian at Rome saluted by Paul (Rm. 16.[14]). Many slaves bore this name. H. may have been attached to the emperor's establishment.

HERMOGENES, mentioned by Paul (2 Tm. 1.[15]) as having with Phygellus turned away fm. him.

HERMON, MOUNT, in wh. the Antilebanon range culminates to the S., rises 9200 ft. above the sea, dominating all the land of Pal. Mighty reservoirs in the heart of the mountain, fed by the snow wh. lies on the heights great part of the yr., issue in the springs of Jordan at *Ḥasbeiyeh*, *Bāniās*, and *Tell el-Qādy*. It forms a ridge fm. 16 to 20 miles long fm. N. to S., rising about the middle into three distinct peaks, the two higher being to the E. Under the highest are the ruins of *Qasr 'Anṭar*, poss. an anct. sanctuary of Baal. The mountain dips steeply to the E., the lower slopes sinking gently into the plain of Damascus. To the W. the descent is more gradual into *Wādy et-Teim*: fm. the S. base fall away the rough uplands of the *Jaulān*. It is by far the most prominent feature of the landscape. The Phœnicians called it Sirion (Ps. 29.[6]), the Amorites Senir (Dt. 3.[9], &c.). It is called "the Hermons," fm. its triple summit (Ps. 42.[6], RV.). The moderns call it *Jebel eth-Thalj*, "Mount of Snow," or *Jebel esh-Sheikh*, "Mt. of the Chief" or "Old Man." The upper reaches are bare and barren, but the lower parts to the W. and S. are rich in vineyards and orchards, and the land is fertile. The wolf, the leopard, and the brown bear are still found in the mountain. It seems improbable that the TRANSFIGURATION took place on any part of Mt. H. The name **Little Hermon** attaching to *Jebel ed-Duḥy*, S. of Tabor, dates only fm. the Middle Ages.



PEF. Drawing

MOUNT HERMON FROM SOUTH OF SEA OF GALILEE

HEROD, HERODIAN FAMILY. The founder of the Herodian family was an Idumæan named Antipater or Antipas. Jannæus made him governor of Idumæa, wh. his fr. Hyrcanus had conquered, forcing the inhabitants to become Jews. His s., also called Antipater, became a close friend of Hyrcanus, the elder son of Jannæus. Hyrcanus, a weak and indolent man, was seduced into giving up to his br. Aristobulus the High Priesthood, to wh., as elder s., he had the right. Antipater, however, roused the suspicions of his friend against his br., even to fear that he wd. aim at taking away his life, and led him to make his escape to Aretas, k. of Arabia. With the Arabian k. as an ally Hyrcanus shut up his br. in Jrs. and besieged him there. The Romans forced him to desist fm. the siege. As Pompey shortly after arrived in Syria both parties appealed to him. Antipater managed to win over Pompey to the side of Hyrcanus. The somewhat insolent bearing of Aristobulus also inclined Pompey to decide in favour of Hyrcanus. Aristobulus rebelled agst. this decision. Pompey marched agst. Jrs., into wh. Aristobulus had thrown himself. After a siege he captured it, and desecrated the Temple by entering the Holy of Holies. Soon after this Cassius, with the remnant of the army of Crassus wh. had been defeated by the Parthians, came into Judea. Antipater secured his favour,

Meantime the Civil War broke out and Pompey, the patron of Antipater and of Hyrcanus, was defeated at Pharsalia by Julius Cæsar. Antipater, however, by assisting Cæsar's lieutenant, Mithridates, in the Alexandrian War, gained the favour of the dictator. He made Hyrcanus Ethnarch of Judea and Galilee, and assigned to Antipater the position of Roman procurator. Antipater sent his s. Herod to Galilee as under governor, and appointed Phasael to the same position in Judea. Herod manifested the energy of his character in the ruthless vigour with wh. he put down the robbers—really Zealots—in Galilee. He was tried before the Sanhedrim for his cruelty, but surrounded by his soldiers he overawed the court into acquitting him.

Another change occurred. Julius Cæsar was assassinated in the Senate House by Brutus and Cassius. When the conspirators scattered to collect armies Cassius came again to Syria, and Herod at once got into favour with him. Antipater was assassinated by one Malichus, and the two sons were left to maintain their position as best they could. The defeat of Cassius and his associates at Philippi might have seemed to expose them to the vengeance of Antony, to whom the East, under the second triumvirate, was assigned. Again the Herodian charm triumphed, and H. became as great a favourite with Antony as he had been with Cassius. H. and Phasael were made tetrarchs of Judea. In order to strengthen his position H. was betrothed to Mariamne, the granddr. of Hyrcanus and of his brother Aristobulus.

New actors, however, appeared upon the scene. Antigonus, the s. of Aristobulus, who had taken refuge with the Parthians, induced them to take advantage of the disturbed condition of the empire to invade Syria and seat Antigonus on the throne in Jrs. By treachery they secured the persons of old John Hyrcanus and of Phasael. In order to render Hyrcanus incapable of being High Priest they cut off his ears, and they killed Phasael. H. escaped and removed his mother, his betrothed wife, and his relatives generally to Masada, while he himself made for Alexandria and thence to Rome. Once there, through the influence of Antony H. received the kdm. of Judea. He did not for some time get possession of his dominion, as Antigonus held Jrs., and the Parthian war hindered Antony fm. assisting him with troops. H., however, succeeded in conquering Galilee, and after celebrating at Samaria his marriage with Mariamne, he advanced against Jrs., captured it, and took Antigonus, who was beheaded by Antony at the instigation of H. As John Hyrcanus was incapacitated and his grandson too young for High Priesthood, an inconspicuous Ananelus (Hananeel) was made High Priest, only shortly to be dispossessed in favour of Aristobulus, the brother of Mariamne. Him H. had suffocated in a bath. H. was threatened with a danger fm. the side of Egypt. Cleopatra unsuccessfully importuned Antony to assign to her the dominions of H.

A new civil war arose, the second triumvirate having broken up, and Octavianus and Antony fought for the empire of the world at Actium. Octavianus (Augustus) was victorious. Again the Herodians had favoured the losing side. H. proceeded to Rome, gained the favour of Augustus, and returned to Judea with greater power than before.

Now began the tragedy of the Herodian family. Hyrcanus was murdered before H. went to make friends with Augustus. During his absence Mariamne discovered his orders that, shd. his embassy fail, she shd. be put to death. On his return she met him with scorn and recrimination. False charges were made agst. her by Herod's sr. Salome, and she and her mr. were put to death.

Externally all prospered with H. Samaria was added to his other dominions. He had to the full the taste for magnificence then so prevalent. To propitiate his new Samaritan subjects he erected a street of columns, many of which, altho' deprived of their capitals, still attest their former splendour. In compliment to Augustus he changed the name of Samaria to "Sebaste," the Gr. equivalent of "Augustus."

The village of Strato's Tower he enlarged into a city, supplied it with a harbour, and called it Cæsarea. His greatest work, however, was rebuilding the Temple at Jrs. in the utmost splendour: the work was unfinished at his death.

Still the domestic tragedy went on: friend after friend, son after son, roused the suspicion of the bloodthirsty tyrant and were put to death. It was towards the end of his reign, when Herod was out of favour with Augustus, knowing that his people wished him dead, and without a friend he cd. trust, that Christ was born and wise men from the East came to worship Him. There is no word in Josephus of the Massacre of the Innocents at Bethlehem, but Macrobius, a heathen writer of the fourth Christian century, gives a confused reference to a massacre of two-year-old children under H.'s orders, in wh. a son of his own was killed. This mischance suggested the witticism of Augustus that it "was safer to be Herod's sow than his son." He lingered on after our Lord's escape into Egp., a miserable, disease-stricken old man. He had executed his two sons by Mariamne at the instigation of Antipater, his eldest s., and when nearing his end found that this eldest s. had not only falsely accused his brothers, but was conspiring against his father's life. Having got permission from Augustus, H. had him executed, and five days later the old tyrant passed away himself. He is called "H. the Great," but it may simply mean the "elder," as compared with his sons who had the same name. At the same

time there was a grandiose magnificence about the man that renders the title "Great" not wholly inept. By his will, wh., with modification, was allowed by Augustus, his s. Archelaus, whom he had nominated as his successor, got Judea with the title of Ethnarch. Herod Antipas, his heir by a previous will, received Galilee and Perea with the title of Tetrarch, and Philip became Tetrarch of Iturea. Another Herod Philip lived in Rome as a private individual, who had married his niece Herodias, the dr. of his half-br. Aristobulus.

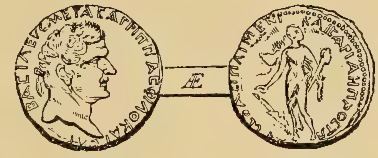
Archelaus proceeded to Rome to receive the kdm., but he had to meet the opposition of an embassy from Judea, a fact to wh. our Lord points in the parable of the pounds (Lk. 19.[14]). Augustus gave Archelaus Judea with the title of Ethnarch. He too faithfully acted, as did the nobleman of the parable, in slaughtering his enemies, and his rule was protested against repeatedly, until at the end of nine yrs. he was deposed by the emperor. He wd. be nearing the end of his reign when our Lord made His visit to the Temple as a child.

Herod Antipas is the most prominent of all Herod's sons in the Gospel narratives. He had many of the characteristics of his fr., cruel, lustful, magnificent, but in a less degree. The two portions of his tetrarchy were separated fm. each other by the territories of the Decapolis. He built a city on the shore of the Sea of Galilee, and wishing, like his father, to ingratiate himself with the reigning emperor, named it Tiberias. He had strengthened himself politically by marrying the dr. of Aretas, k. of Arabia. In his frequent visits to Rome he enjoyed the hospitality of his brother, Herod Philip, and repaid his kindness by wiling his wife away fm. him. It is, however, likely that this ambitious woman preferred to reign in Galilee to being the wife of a private person in Rome. This connection, wh. added the guilt of adultery to that of incest, was denounced by John the Baptist. For this boldness the Baptist was imprisoned and ultimately beheaded, the latter at the special instigation of Herodias, who seems to have been the Jezebel to Herod's Ahab.

Josephus says that John was imprisoned in the fortress of Machærus, E. of the Dead Sea, and that the execution took place there. But the birthday feast was made for "the chief of Galilee" (Mk. 6.[21]). It is difficult to believe that the chief inhabitants of Galilee were conveyed to that lonely fortress, four days' hard riding away fm. Galilee. Further, Machærus seems at this time to have been in the hands of Aretas,* the wrong done to whose dr. by the crime of Herod John had so boldly rebuked. *See* JOHN THE BAPTIST.

Herod's lawful wife had left his house and betaken herself again to her fr. Only the power of Rome hindered Aretas fm. taking vengeance on Antipas for the dishonour done to his house. Meantime the figure of the murdered John haunts H.'s dreams, and when our Lord's preaching and miracles draw the multitudes then his uneasy conscience suggests that the Baptist has risen fm. the dead. He was eager to see Jesus, and when our Lord wd. not reply to his questions, or work a miracle to satisfy his curiosity, he and his soldiery mocked Him and set Him at nought. Shortly after the tragedy of Calvary Aretas invaded the territories of H. and inflicted a severe defeat on him. To get his revenge on Aretas H. endeavoured in every way to ingratiate himself with Tiberius. At length, some seven yrs. after the crucifixion, Tiberius died, and was succeeded by Caius Caligula, his step-grandson. Thinking to secure that his tetrarchy shd. be raised to a monarchy by the addition of his br. Philip's territory, and moved thereto by his wife, H. went to Rome to gain the favour of the young emperor. His nephew, H. Agrippa, however, had forestalled him, and voicing the complaints of the Galileans, secured the banishment of H. and his wife to Gaul (*Ant.* XVIII. vii. 2).

Next of the Herodians in prominence in the NT. is **Herod Agrippa I.**, called usually "H. the k."

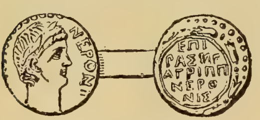


COIN OF HEROD AGRIPPA I.

He was the grands. of H. the Great by Mariamne, and so cd. claim descent from the Hasmoneans. Brought up in Rome in intimate association with the members of the Imperial House, he learned habits of reckless extravagance. Falling out of favour with Tiberius for a number of yrs. he led a vagabond life. He returned, however, to Rome, and ingratiated himself with Caius, the heir to the empire. Some indiscreet words, when in a chariot with Caius, indicating his desire for the accession of his friend, overheard by a slave and reported, led to his imprisonment. The opportune death of Tiberius saved him. Caius gave him the tetrarchies of Lysanius and of his uncle Philip. That of his uncle Antipas was added when he (Antipas) was banished, and the title k. was given him. Shortly after Judea and Samaria were added to his dominions. He thus entered into the kdm. of his grandf. He endeavoured to gain popularity with the Jews by scrupulous attention to all the prescriptions of the law. He is celebrated in the Talmud for his reverence for the

* Jos. makes Herod send his wife, at her own desire, to Machærus, "wh. was subject to her fr." (*Ant.* XVIII. v. 1), she being then aware of his infidelity. In the next section (*ib.* 2) he says that Herod sent John as prisoner to Machærus. Aretas was not likely, in the circumstances, to act as custodian of Herod's political prisoners. There seems to be some confusion in the narrative.

law. In his efforts to secure Jrs. he built the wall to the N. Owing to interference by the Romans it was not quite completed at his death. In pursuance of his policy of currying favour with the Jews, he beheaded James, the s. of Zebedee, and imprisoned Peter with the view of treating him in a similar manner (Ac. 12.$^{2, 7}$). Shortly after this, in receiving at an assembly in Cæsarea deputies from Tyre and Sidon, he was smitten with acute disease and died.* He certainly endeavoured to benefit the Jews. His noblest action was his successful opposition of the mad design of Caligula to set up his statue in the Temple at Jrs.—an opposition that was highly hazardous, as the project was the freak of a madman. His daughters Bernice and Drusilla both appear in the Scripture nar. His s., **Herod Agrippa II.**, on the death of his fr. received the small principality of Chalcis with the title of k. He was a weaker character than his fr., but endeavoured to pursue the same policy. Before the outbreak of the Jewish War, wh. ended in the capture of Jrs. by Titus, Agrippa used every effort to stave off the calamity, but in vain. He retired to Rome, and died probably in Rome about the end of the first Christian cent. Paul was brought before him by Festus when he had come to welcome Festus to his new governorship. Tho' his moral char. left much to be desired, he was for a Herodian a fairly good man. The best of the Herodians appears to have been **Philip the Tetrarch** of Iturea and Trachonitis. He seems to have ruled with moderation and acceptance (*Ant.* XVIII. iv. 6). Perhaps the fact that the population of his tetrarchy was mainly Greek or Syrian rendered it easier to rule gently. He beautified Paneas and changed its name to Cæsarea, to wh., to distinguish it fm. that greater Cæsarea on the coast, was added the name Philippi, after its founder. He is only named in the NT. once (Lk. 3.^{1}). The function of the Hn. family was to promote steadfast allegiance to Rome, and their intercourse with the Romans tended to break down effectively the exclusiveness of the Jews and bring them into the Imperial system, so opening the way for the wider freedom of Pauline Christianity.



Coin of Herod Agrippa II.

HERODIANS, a sect only known to us fm. the Gospels (Mw. 22.^{16}; Mk. 3.^{6}, 12.^{13}). It is not certain what their tenets were; that they were a political party primarily seems prob., but the refce. to the "leaven of Herod" implies religious doctrines as well.

HERODIAS, granddr. of Herod the Great. She married first her uncle, Herod Philip, but, as he was not a sovereign, deserted him for her uncle Antipas. She instigated the murder of John the Baptist. Her dr. Salome, who was the instrument of her vengeance, married her uncle, Herod Philip, Tetrarch of Iturea.



Heron

HERON (Heb. *'ănāphāh*), a bird declared unclean (Lv. 11.^{19}; Dt. 14.^{18}). It is uncertain what bird is meant; there are several species of H. known in Pal.

HESHBON, the royal city of Sihon, k. of the Amorites (Nu. 21.^{25}, &c.), fortified by Reuben (32.^{37}), on the S. border of Gad (Jo. 13.^{26}), to whom it is reckoned as a Levitical city (21.^{39}). It appears later as a city of Moab (Is. 15.^{4}; Jr. 48.^{2}, &c.). It was held by Jannæus (*Ant.* XIII. xv. 4). Jos. calls the country Essebonitis (*ib.* XV. viii. 5; *cp. BJ.* II. xviii. 1). It is ident. with the mod. *Ḥesbān*, in the mountains over agst. Jericho, *c.* 16 miles E. of Jordan. The existing ruins are mostly Rm. The spring in the valley forms pools (SS. 7.^{4}). The city is approached fm. the valley by a steep path, through a cutting, wh. may have been closed by a gate (Conder, *Heth and Moab*, 142). On a ridge to the W., *el-kurmīyeh*, dolmens and stone circles are found (Musil, *Arabia Petræa*, i. 383ff.).

HETH. *See* Hittite.

HETHLON, a place named only in Ek. 47.^{15}, 48.^{1}, in his description of the future frontiers of Israel's land, as on the N. boundary. It is associated with Zedad and the "entering in of Hamath" (*cp.* Nu. 34.^{8}). This seems to point to the ident. suggested by Furrer, with *Ḥeitala*, to the NE. of Tripoli. Some (Von Kasteren, Buhl, and others) are inclined to place it at *'Adlūn*, N. of the river *Qasimiyeh*; but this seems too far to the S.

HEZEKIAH ("J". hath strengthened," or "strengtheneth") at 25 yrs. of age succeeded his fr. Ahaz, k. of Judah (2 K. 18.$^{1f.}$). The fall of Samaria is placed in his 6th yr. (v. 10); his accession wd. therefore be in B.C. 727. But Sennacherib's invasion, B.C. 701, is placed in his 14th yr. (v. 13). This wd. date his accession in B.C. 715. The earlier date agrees with the statement that he was a contemporary of Micah (1.^{1}), who prophesied before the destruction of Samaria (v. 6). The discrepancy cannot at present be explained.

The events of his reign are prob. not recorded in chronological order, but the youthful enthusiasm

* Braun (*Jw. En.*) says he was assassinated by order of the Romans during the games at Cæsarea, but gives no authority for his statement.

of one with his disposition and char. may well have found immediate expression in the reformation of relg. (2 Ch. 29.[3]). Accdg. to the Chronicler the Northern tribes still occupied their country (30.[5ff.]). Others think H.'s reforming zeal was connected with the deliverance fm. SENNACHERIB. He had the high places restored, the pillars and Asherah broken; and the brazen serpent of Moses, wh. had become an obj. of superstitious reverence, he brake in pieces, calling it *nehushtan*, "a bit of copper." The Temple was cleansed and the service reorganised. The destruction of the high places, images, &c., by the people who had gathered to Jrs., extended to the Northern Kdm. (2 K. 18.[4ff.]; 2 Ch. 29. f.). Despite the relapse under Manasseh, the work then done laid the foundations for Josiah's thorough-going reform.

For a time H. preserved the tributary alliance with Asyr. inherited fm. his fr. On the death of Sargon discontent long felt broke out, and took body in a league of the peoples along the Syr. seaboard, to oppose Asyr., relying upon help fm. Egp., a reliance ridiculed by Isaiah (30.). Prob. at this time Merodach Baladan, who had recovered for a brief space the monarchy of Bab., sent ambassadors with gifts to Jrs., to strengthen the league agst. the common enemy, Asyr. Sennacherib's account of his victorious march against the cities in this league is recorded on the Taylor cylinder. There was a pro-Asyr. party, to wh. belonged Padi, k. of Ekron. The patriots had handed him over to H., but at Sennacherib's request he was set free. The defeat of the allies at Eltekeh, the capture of many cities of Judah, the deportation of a great portion of the population, and the apparent certainty of the fall of Jrs. itself, compelled H. to sue for terms of submission. He purchased immunity fm. immediate attack by a payment of 30 talents of gold and 300 talents of silver, stripping off, for this purpose, the gold ornaments of the Temple.

It was prob. on a second campaign (689), that Sennacherib sent his boastful and threatening embassy to Jrs. Strongly supported by Isaiah, H. took up an attitude of trust in God, amply vindicated by the swift destruction of the boaster's army, and his return to his own city, only to fall by the hands of his own sons (2 K. 18.[17]–19.; 2 Ch. 32.[9ff.]; *cp.* Herod. ii. 141). This left H. free to work for the safety of the country, and the welfare of the people. The captured cities wd. be reconquered, and to this time may belong the successful war with the Phil. (2 K. 18.[8]). He fortified the city and initiated works of public utility, *e.g.* in relation to the water supply. Under him the famous SILOAM tunnel may have been made. He was a man of literary interests and poetic gifts (Pr. 25.[1]; Is. 38.[9]). His grievous sickness and recovery, accompanied by the miraculous sign (*see* DIAL), are related as showing God's special favour. His memory is held in highest honour among the Jews, and their Rabbis have always regarded Is. 9.[1ff.] and 11.[1ff.] as referring to him.

HEZION, the grandfather of Asa's contemporary, Ben-hadad, king of Damascus (1 K. 15.[18]). The name is prob. corrupt. Winckler would read "Hazael," wh. may be correct. Others (Ewald, Thenius, Klostermann) think "Hezron" to be the original, of which "Rezon" (1 K. 11.[23]) is another form.

HEZRON. (1) Jo. 15.[3], poss. = HAZAR 1. (2) Jo. 15.[25] = HAZOR 3 (*see* KERIOTH 2). The name may linger in *Jebel Haḍîreh*, S. of Beersheba. (3) A s. of Reuben (Gn. 46.[9]). (4) A s. of Perez (Gn. 46.[12]).

HIDDEKEL (Asyr. *Diglath*, mod. *Digleh*), the Tigris; it rises in Armenia in a mountain lake not far fm. the source of the EUPHRATES. It flows SE., parallel to the Euphrates, and unites with it not far fm. where they both fall into the Persian Gulf. The H. is one of the four rivers of Paradise (EDEN).

HIEL, the Bethelite who rebuilt Jericho in the reign of Ahab (1 K. 16.[34]) and endured the curse of Joshua (Jo. 6.[26]). Some have thought that H. sacrificed his sons, placing the first under the foundation, and the last under the threshold of the city. But the language seems rather to imply death for them by misadventure during the work.

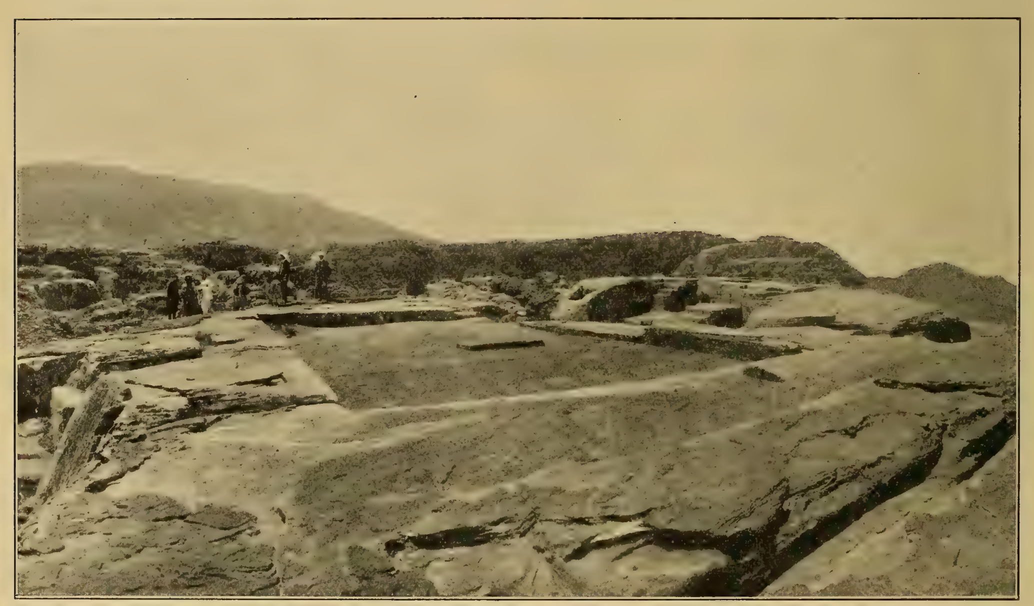
HIERAPOLIS (Col. 4.[13]), mentioned only once in Scrip., a city of Phrygia, on the Lycus, *c.* six miles N. of Laodicæa. It was famous for its hot springs, greatly valued for medicinal purposes. The alum wh. the water contains quickly precipitates, so that the steep rocks over wh. it flows, S. of the city, have been transformed "into the appearance of an immense frozen cascade." Leto was the goddess of the city (Strabo, 469f.). Near the anct. site stands the mod. vill. Pambuk Kalesi. *See* Ramsay, *Cities and Bishopricks of Phrygia*, index.

HIGH PLACES (Heb. *bāmōth*). While it was believed that a god might be worshipped wherever he dwelt, or at any spot where he had shown himself (*see* ALTAR), the sanctuaries of the Canaanites were mostly in conspicuous places. This prob. explains why the name "high place" came to be attached to any seat of idolatrous worship. Thus we find H. P. used as equivalent to "sanctuary" (Am. 7.[9]), and even the centres of the Baal cult in the valley of Hinnom are called H. Ps. Most interesting accounts of the high place at GEZER are found in the *PEFQ.* 1903, p. 23ff., &c. Scrip. contains many illustrations of the association of divine worship with mountains, and one of the most important discoveries of recent yrs. is that of the high place on the height at Petra, where altar, steps, court, &c., are carved out of the living rock, on the summit.

In the confusion of the times of the Judges, while the supremacy of the central hearth of the nation was recognised theoretically, the sacrifices of the whole people were not restricted to one altar. Each tribe and family had its own high place. These were frequently anct. Canaanitish shrines, connected fm. hoary antiquity with the impure rites of the heathen Amorites. These unholy associations exercised a baneful influence, tending to degrade the worship of Jehovah there to the level of that of Baal. This led the prophets to lay emphasis upon the Deuteronomic legislation.

In accordance with what we find elsewhere in antiquity, there must always have been the central altar to symbolise the unity of the nation; but in these early times the exclusive sanctity ascribed to it had not the same sanction. It is not impossible that "the second giving of the law" (Deuteronomy) contained most of the enactments now found in it. But during the period of the Judges frequent foreign domination added much to the perils of travel, and the regulations fell into abeyance. Something not unlike this happened in Christendom, when, despite the Second Commandment, and the contempt poured by the primitive fathers upon idols, image-worship became universal.

Elijah and Elisha did not endeavour to reform the modes of worship. They were concerned with a more important matter, viz., the Person to be worshipped. In like manner, neither Wycliffe nor Huss denounced image-worship. Amos and Hosea declared the sinfulness of worship in high places (Am. 4.[4]; Ho. 8.[11]). Hezekiah was the first who resolutely set himself to put down the H. Ps. (2 K. 18.[32]), but his work was undone by Manasseh his s. Josiah zealously renewed the efforts of his great grandfr. The hist. of the Bks. of Kings is written exclusively fm. the prophetic standpoint; hence it is mentioned as a blemish in the rule of even such a monarch as Jehoshaphat, that "nevertheless the H. Ps. were not taken away" (1 K. 22.[43]). The captivity in Bab., and the destruction of the Temple on Mt. Zion, occasioned the rise of synagogue worship (*see* SYNAGOGUE), and after the return fm. Bab. there is no further mention of high places. Isr. cd. still worship, even when hindered from going up to the Temple. The facts regarding that time brought to light in the documents recently discovered at Assouan, and also the action of Onias some three cents. later, prove that the Israelites held it right to set up a Temple to J". wherever they were in sufficient numbers.



HIGH PLACE AT PETRA

There are many curious customs, possibly survivals of the primitive cult, connected with local sanctuaries in the East to-day. These latter may in many cases be identical with the high places of antiquity (Curtiss, *Primitive Semitic Religion To-day*).

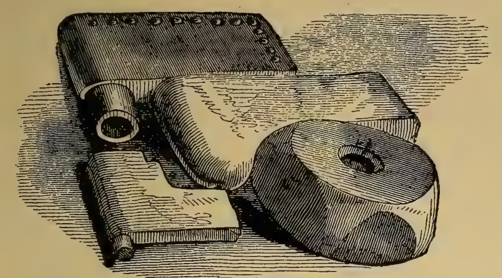
Lit.: The Lit. is extensive, but specially important are Robertson's *The Early Religion of Israel*; Wellhausen's *Proleg. to the Hist. of Isr.*; and Robertson Smith's *RS*.

HIGH PRIEST. *See* LEVI, &c.

HILKIAH ("the portion of J"."), the High Priest who found the bk. of the law in the Temple

wh. inspired and directed the reforms of Josiah (2 K. 22.[8ff.]; 2 Ch. 34.[8ff.]). *See also* 2 K. 18.[18]; 1 Ch. 6.[45]; Ne. 8.[4]; Jr. 1.[1], 29.[3].

HILL. (1) *Gib'ah* (1 K. 14.[23], &c.) denotes a hill standing apart, and is never used of a range. It is uniformly trd. "hill" (*see further* GIBEAH).



ANCIENT DOOR HINGES AND SOCKETS

(2) *Har* may be either a single hill (1 K. 11.[7], &c.), a mountain range (Ps. 68.[15], &c.), a definite part of a range (Jo. 17.[15], &c., *see* MOUNT), or a mountainous district (Jo. 13.[6], &c., in wh. cases RV. genly. trs. **Hill Country**). (3) *'Ophel*, "a swelling" (2 K. 5.[24], *see* OPHEL). In NT. (Mw. 5.[14]; Lk. 4.[29], 9.[37], RV. "mountain"), H. stands for *oros*, lit. "mountain."

HIN. *See* WEIGHTS AND MEASURES.

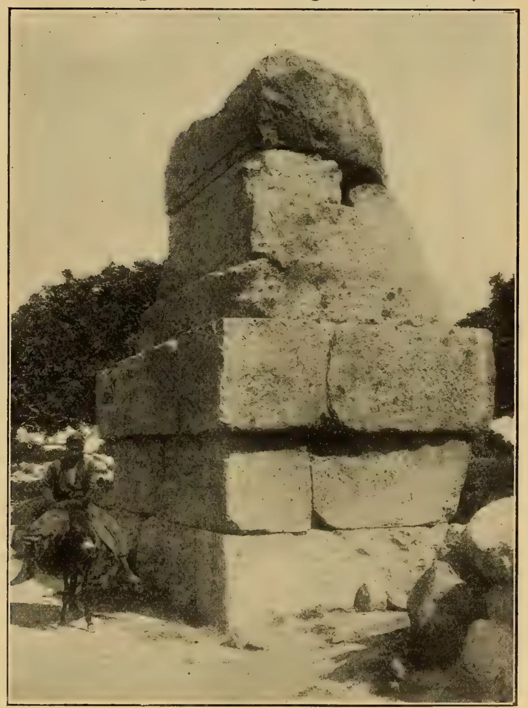
HIND. *See* HART.

HINGE. In ancient times the H. was always made by a pivot and socket above and below; sometimes the socket was of metal set in the stone, sometimes a hole was cut in the stone of the threshold or lintel. In the Ḥaurān anciently doors were made of slabs of stone cut so as to leave pivots projecting at top and bottom. Such a door may be seen in *Ṣeffūrieh* (Sepphoris), dating fm. Christian times.

HINNOM (or HINNAM), an unknown person after whom (Jo. 15.[8], 18.[16]; Ne. 11.[30]), or his son (Jo. 15.[8], 18.[16]; Jr. 7.[31f.], 19.[2, 6], 32.[35]; 2 Ch. 28.[3], 33.[6]), or his sons (2 K. 23.[10], EV. "children"), a valley S. of Jrs. was named. In Jr. 2.[23] it is simply "the valley." It appears in the name, "the gate of the valley" (*see* JERUSALEM). From Jo. 15.[8], 18.[16] it is clear that mod. *Wādy er-Rabbābi* is intended. The name, however, must have covered part of the large basin at the junction of this valley with the Kidron (*see* TOPHET). The valley was dry, *i.e.* watered by no spring, and formerly even treeless (En. 26.[4]). For the pools, not mentioned in the Bible, in the upper part and at the head of the valley, *see* JERUSALEM. For the high place at its issue into the Kidron *see* TOPHET. Jeremiah's prediction that it shd. be called "the valley of slaughter," or "of the slain" (7.[32], 19.[6], corrected text), together with Is. 66.[24], gave foothold to the notion that this valley, with the lower part of the Kidron, shd. become the place of eternal damnation (En. 27.[7ff.]), wh. accdgly. was called "Gehenna" (= *gē Hinnam*, "valley of Hinnom" [Mw. 5.[29], RV. "hell"]). In the fourth cent. this name was applied to the whole Kidron valley E. of Jrs. As *Wādy en-Nār*, "valley of hell fire," it is still used for the lower reaches of the same valley.

G. H. DALMAN.

HIRAM, **Hirom** (1 K. 5.[10], &c.), **Huram** (2 Ch. 2.[11], &c.). (1) S. of Abibaal, k. of Tyre. After the capture of Jrs. he assisted David in building his palace, with cedar and workmen (2 S. 5.[11ff.]). The cordial relations established with David H. sought to maintain with Solomon (1 K. 5.[1]), and this with entire success. His skilled artisans assisted in building the Temple and Solomon's palace, cedar and fir being brought fm. Lebanon (1 K. 5., 6., 7.), Solomon giving him annually large quantities of oil and wheat, besides presenting him with cert. cities in Galilee; Hiram giving in return 120 talents of gold (1 K. 9.[10ff.]: the statements in 2 Ch. 2.[3f.], 8.[1f.] differ considerably). The friendship of the monarchs was doubtless strengthened by copartnery in commercial enterprise, the success of wh. wd. be largely due to the skill of Tyrian sailors (1 K. 9.[26ff.], 10.[11, 22]; 2 Ch. 8.[17f.], 9.[21]). The reign of H. was one of great splendour. Accdg. to Rawlinson (*Hist.*



HIRAM'S TOMB

Phœn., 421, 427, 433), H. came to the throne at the age of 19, when David was in full vigour, and reigned 43 yrs. He greatly extended and adorned the city of Tyre, and under his direction the Tyrian people grew rich and prosperous. (2) A skilful artificer in metal work, who cast the great pillars of

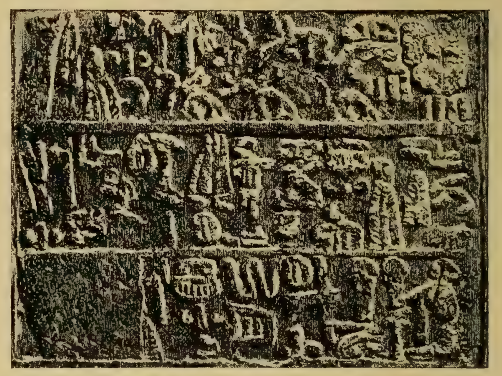
brass (bronze ?), and prepared the metal ornaments and utensils for the Temple (1 K. 7.[13ff.]; 2 Ch. 2.[13ff.]). His fr. was a Tyrian, and his mr. an Israelite of the tribe of Dan (2 Ch. 2.[14]) or of Naphtali (1 K. 7.[13]).

HIRE, HIRELING. *See* SERVANT.

HITTITES, the (חִתִּים, Χετταιοι), *Khatâ*, *Khatti* in cuneiform, *Khata* in Egyptian, a people whose original seat was in eastern Asia Minor, but who played a great part in the history of Syria. When the Assyrians first became acquainted with Syria and Palestine they formed so dominant an element in the population as to cause the old Babylonian title, "land of the Amorites," to be replaced by "land of the Hittites." Even as late as the age of Sennacherib the Assyrian campaign against Phœnicia and Judah is stated to have been made against "the land of the Hittites." Hence in Gn. 10.[15] "Heth" occupies the first place among the races and tribes of Canaan. In Nu. 13.[29] the Hittites are described along with the Jebusites and Amorites as dwelling "in the mountains," in opposition to the Amalekite Beduin in the southern desert, and the Canaanites on the sea-coast and in the Jordan valley.

The "sons of Heth" (בְּנֵי חֵת), from whom Abraham bought the cave of Machpelah, correspond with the "sons of the god Khatu" of the native texts, and must therefore have been a Hittite tribe settled at Hebron. The painted pottery found in the pre-Israelitish strata of Lachish and Gezer has been traced by Prof. J. L. Myres to Cappadocia, and shown to be of Hittite origin (*Jnl. Anthropological Institute*, xxxiii. pp. 367 *sqq.*), and a stela in the Louvre (*C.* 1) belonging to the beginning of the 12th dynasty refers to "the palaces of the Hittites" in southern Palestine, tho' the ethnic meaning of the name in this passage is denied by some Egyptologists. A Hittite army invaded Babylonia as early as the Abrahamic age, and the astrological texts of the same period associate "the king of the Hittites" with "the king of the Amorites" or Canaan. The people of Ashkelon are still depicted with Hittite features in a bas-relief at Karnak of the time of the 19th dynasty. The Hittites of the Israelitish period of Hebrew history are confined to the north. The Canaanite who betrayed Beth-el built the town of Luz among them (Jg. 1.[26]); the merchants of Solomon traded in horses between Egypt and "the kings of the Hittites" (1 K. 10.[28, 29]), and the king of Samaria was supposed to have "hired the kings of the Hittites" against its panic-stricken assailants (2 K. 7.[6]). A probable correction of the text, based upon Lucian's recension, transforms the unintelligible Tahtim-hodshi of 2 Sam. 24.[6] into "the Hittites of Kadesh," the southern capital of the Hittite empire.

The history of the Hittites has been in part recovered, first from the inscriptions of Egypt and Assyria, and now from their own monuments. Their primitive seat was in Cappadocia and the Taurus mountains. They were thick-set and muscular, with large, protrusive jaws and nose, high cheek-bones, fairly prominent eyebrows, hairless face, and retreating forehead and chin. Their excessive prognathism distinguishes them among the populations of Western Asia. They wore pigtails and tunics wh. descended to the knees, mantles wh. came down to the ankles, and mountaineers' boots with upturned toes. These latter, originally intended for walking thro' snow, were retained by them even in the hot plains of Syria. The usual head-dress was a sort of skull-cap, but the priests, like the figures of the gods, wore a high-peaked mitre, wh. was also often adopted by the king, and in the case of the High Priest was of an elaborate de-



PEF. Copy

HITTITE INSCRIPTION: THE STONE OF OFFERING FROM HAMATH

scription. The dirk was used, but not the sword, along with the spear, bow, and arrow.

The Hittite language, wh. seems to have been divided into several closely-allied dialects, was related to those of the proto-Armenian (Vannic) and Mitannian cuneiform inscriptions, and was probably of Caucasian origin. The type is "Asianic," like that of the other pre-Aryan languages of Asia Minor. Like the modern Georgian, it was inflectional, and in many respects presented striking resemblances to the Indo-European languages. Thus (as in Vannic and Mitannian) the nominative and accusative sing. of the noun ended in *-s* and *-n*, the acc. pl. in *-s*, the first and third person sing. of the verb in *-i*, *-wi*, or *-u* and *-t*, while the possessive pronouns were *mi-s*, *ta-s*, and *sa-s*. It was, nevertheless, not a member of the Indo-European family of speech.

The native monuments are scattered over the larger part of Asia Minor, from the frontiers of Armenia to Lydia, as well as over northern Syria as far south as Hamath. Most of them are accompanied by inscriptions in a peculiar hieroglyphic system of writing, wh. was probably invented in

Cappadocia. The hieroglyphs, however, were for the most part reserved for monumental purposes, the ordinary literary script being the cuneiform, adopted from the Assyro-Babylonian settlers in the neighbourhood of Kaisariyeh, where they had been established as early as the Abrahamic age. The ruins of Boghaz Keui, north of the Halys, the site of the capital of the Hittite empire, contained two libraries of clay tablets inscribed with cuneiform characters, hundreds of wh. have now been disinterred. Most of the texts are in the native language, but for documents of an international nature, like the Hittite copy of the treaty between Khattu-sil and Ramses II., Assyrian is used. And even the native texts are filled with words and phrases borrowed from Assyrian.

The standard Babylonian work on astrology shows that already in the Abrahamic age "the king of the Hittites" was a power, and the Hittite invasion of Babylonia in B.C. 1900 seems to have brought about the fall of the dynasty to wh. Khammu-rabi (Amraphel) belonged. Eastern Asia Minor was rich in metals wh. had long since been exported to Syria and Babylonia; already in the age of the 6th dynasty gold was brought from thence to Egypt; and it was from the same region that bronze appears to have made its way to the south and east. In the wake of the trader came the soldier, and the Tel el-Amarna tablets reveal to us a Canaan filled with Hittite free-lances, who sold their services to the highest bidder and, while professing allegiance to the Egyptian government, carved out principalities for themselves. Thus Labbawa, from the neighbourhood of Aleppo, established himself at Shechem, and the sons of Arzawaya (from Arzawa in Cappadocia) in the neighbourhood of Jerusalem, whose king bore a Hittite name and had the Hittites of Kas (Cappadocia and Cilicia) in his pay. Ezekiel (16.[3, 45]) was therefore justified in describing the "mother" of Jerusalem as a Hittite, and the Hittite descent of Uriah (2 Sam. 23.[39]) and Ahimelech (1 Sam. 26.[6]) can be accounted for. The decay of the Egyptian empire enabled the Hittites to make themselves masters of Syria as far south as the northern borders of Palestine, and establish their southern capital at Kadesh on the Orontes. Under Khattu-sil I. and his successors, Subbi-luliuma (who corresponded with Amon-hotep IV. *c.* B.C. 1380), Mur-sil, and Khattu-sil II., a great empire was founded wh. extended from the shores of the Ægean to the frontiers of Egypt, with its capital at "the city of the Hittite god," now Boghaz Keui. Here temples and palaces were erected, enclosed by a stone wall of great length, and in a rocky ravine (Yasili Kaia) near the city bas-reliefs were cut representing the figures of the deities in human form and the rites with wh. they were worshipped. The empire was based on a confederacy of nine Hittite states. The contest between the Hittites and Egyptians for the possession of Syria was finally brought to an end in the 21st year of Ramses II. (*c.* B.C. 1280), when a treaty was concluded between him and Khattu-sil II. defining the boundaries of the two empires and guaranteeing immunity to the political refugees of the two countries. The treaty left Canaan in the hands of Egypt. The Hittite empire seems to have been broken up by the movement of the northern tribes of Greek or Thracian origin wh. took place about B.C. 1200; henceforward it was represented by a number of separate independent states, of wh. the best-known were that of the Khatti-nâ on the Gulf of Antioch and the Lydia of the Herakleid dynasty. In Asia Minor the Hittites were called upon to struggle against the Thraco-Phrygians; in Syria against the Aramæans and Assyrians. The capture of Carchemish (*Jerablûs*), wh. commanded the ford of the Euphrates and the high-road of commerce from east to west, marks the final fall of Hittite power. It was taken by Sargon B.C. 717 and made an Assyrian satrapy.



HITTITE MOUND WITH MODERN FORTRESS IN ALEPPO

Hittite religion was a nature-worship, the chief object of wh. was the Earth-goddess or "Great Mother." Rites were performed in her honour symbolising the mysteries of marriage and birth, and she was served by multitudes of eunuch priests. Along with her son, who was also her husband, she formed a sort of trinity, the conception of wh. was probably derived from Babylonia. Originally the objects of worship were fetishes—bull-heads, the chariot, the sacred tree, the sacred dirk, the sacred stone, columns and poles and the like—but contact with Babylonian culture introduced the idea of deities in human form, of whom the fetishes and sacred animals were symbols. Each city or state was a divinity and represented a special form of the Earth-goddess. By the side of the deified state stood the Sun-god, who seems to have been identified with it. The mountains and rivers were also accounted divine. By eating and drinking at a table

before the image of the deity the worshipper was believed to participate in the divine nature. The "asylum" or city of refuge was a Hittite institution.

Hittite art was derived from Babylonia, but modified in a special way. It is characterised by a peculiar roundness and thickness of outline, and tho' vigorous, is heavy and at times clumsy. It shows a particular fondness for animal forms wh. are often composite. Thus the centaur, like the winged horse, passed from Babylonia to Greece thro' Hittite hands. The Hittites were metal-lurgists from an early period; their work in silver was especially skilful, and their hieroglyphs were originally embossed on metal plates, the characters being afterwards imitated in relief on stone. The painted pottery of the eastern basin of the Mediterranean, in wh. red plays a prominent part, has been traced to their primitive seat in Cappadocia, where the red ochre was found. Their buildings were of unmortared stone, not of brick, and the remains at Boghaz Keui show that in the Mosaic age their architectural designs rivalled those of Assyria or Egypt.

[Sayce, *Monuments of the Hittites*, Trans. S.B.A., 1881; *The Hittites*, R.T.S., 1903; W. Wright, *Empire of the Hittites*, Nisbet, 1884; L. Messerschmidt, *Corpus inscriptionum Hettiticarum*, Berlin, 1900–6; H. Winckler, *Mitteilungen der Deutschen Orient-Gesellschaft* 35, Dec. 1907; Sayce, *Decipherment of Hittite Inscriptions*, Proc. S.B.A., 1907.] A. H. Sayce.

HIVITE. A Canaanitish race expelled by the Israelites (Jo. 24.[11]); they seem to have dwelt in central Pal.; *e.g.* Gibeon (Jo. 9.[7]) and Shechem (Gn. 33.[18]) were H. cities. The origin of the name is doubtful; the sugg. that H. simply means "villager" is contradicted by their dwelling in large cities such as Gibeon and Shechem. They seem to have had a settlement in Cœlosyria, between Lebanon and the Antilibanus (Jo. 11.[3]; Jg. 3.[3]).

The suggested various reading cf "Hittite" instead of H. in these passages "from geographical reasons" has no weight with those who know how Kurdish, Circassian, Druze, and Arab villages alternate in modern Pal.

HOBAB, br.-in-law of Moses, s. of Jethro (Raguel). This follows fm. the most natural interpretation of the apparently conflicting accounts of the household into wh. Moses married (Nu. 10.[29ff.]; Jg. 4.[11]; *cp.* Ex. 3.[1], &c.). Altho' eager at first to return to his own land and kindred after visiting Moses with his fr., he seems to have been persuaded to stay with Isr. His acquaintance with the desert, and his powers of observation trained in the wilderness, on wh. wanderers in waste places so largely depend, wd. be of great value to the camp (Nu. 10.[31]).

HOBAH, whither Abraham pursued Chedorlaomer (Gn. 14.[15]), poss. = *Ḥōbā*, *c.* 60 miles NW. of Damascus.

HOHAM, k. of Hebron, slain by Joshua (10.[3ff.]).

HOLINESS, HOLY (Heb. *qōdesh*, *qādōsh*). The essential idea of holiness in OT. is "separation." It applies equally to persons and things. What is "holy" is "set apart" for the use or service of the deity. It did not necessarily imply ethical purity. The moral content of the idea depended upon the known char. of the deity concerned. The char. of J″., however, as revealed to His people was such that men knew He could not be served with iniquity. And in the teaching of Scrip. it is made increasingly plain that "holiness to God," to be pleasing to Him, must be "separated" from all impurity, dishonesty, injustice, oppression of the poor, &c. The requirement, "Ye shall be holy, for I the Lord your God am holy," "Ye shall be holy unto Me, for I am holy" (Lv. 19.[2], 20.[26]), is connected with ritual enactments designed to separate Isr. fm. all other races. The prophets showed that this ritual separation was a symbol of moral purity. The use of *qādēsh* for "sodomite," and *qĕdēshāh* for "harlot," expresses the fact that these were "set apart" for the impure rites of Ashtoreth.

A "holy place" is thus a place set apart for purposes of worship (Lv. 7.[6]); what is used in the ritual of worship is "holy" (Nu. 5.[17], &c.); the priest is "holy" (Lv. 21.[7], &c.); the nation is "holy" (Ex. 19.[6], &c.); so also is the day set apart for special service (Ex. 12.[16], &c.).

We may take *hagios* in NT. as simply a tr. of *qādōsh*; it becomes practically the technical term for followers of Jesus Christ (Ac. 9.[13], &c., "saints"). In 1 Tm. 2.[8]; Ti. 1.[8]; He. 7.[26]; Rv. 15.[4], "holy" represents the Gr. *hosios*, lit. "gracious." In 1 Cor. 9.[13]; 2 Tm. 3.[15], the Gr. word is *hieros*, lit. "priestly."

HOLM TREE (Is. 44.[14], RV.). *See* Cypress.

HOLON. (1) An unidentd. city in Judah, named with Goshen and Gilo (Jo. 15.[51]), given to the priests (21.[15]; 1 Ch. 6.[58]; **Hilen**). (2) An unidentd. city in Moab (Jr. 48.[21]), evidently S. of Heshbon.

HOLY OF HOLIES. *See* Tabernacle, Temple.

HOLY SPIRIT. *See* Spirit, Holy.

HOMER. *See* Weights and Measures.

HONEY. *See* Food.

HOOD. This is the AV. tr. of the Heb. *tzānīph* (Is. 3.[23]), wh. RV. correctly renders "turban."

HOOK. (1) *Agmōn* (Jb. 41.[2]), lit. "rush." (2) *Vāv* (Ex. 26.[32], &c.), used of the pegs or hooks



Pruning Hook

on wh. the curtains were hung. (3) *Ḥāḥ* (Ex. 35.[22]), prob. = "ring," like that put in the nose of a beast to master it. Fish hooks are mentioned in Jb. 41.[1]; Am. 4.[2]; Mw. 17.[27]. The **Pruning H.** is

shaped like our own shearing hook, on a much smaller scale. It is fitted with a long wooden handle, so that thorny trees can be pruned without danger to the hands.

HOPHNI and Phinehas, sons of Eli, were priests in Shiloh (1 S. 1.[3]). They used their position to secure more than their due of the sacrifices, and are described as "men of Belial" (1 S. 2.[12ff.]). LXX omits the charge of licentiousness (v. 22). Eli had lost all control over them. They were slain in battle with the Phil. in fulfilment of the doom pronounced on the house of Eli (1 S. 3.[11ff.], 4.[11]).

HOPHRA (Egp. *uah-ab-rah*), k. of Egypt, who reigned fm. B.C. 586 to 569. He intervened in the affairs of Pal., sending an army to relieve Jrs. The Babylonians temporarily raised the siege; but as H. did not venture to encounter Nebuchadnezzar, the siege was renewed, and the conqueror wreaked all the severer vengeance on Jrs. and its k. After an unsuccessful expedition agst. Cyrene he was put to death by his subjects (Jr. 44.[30]; tho' not named he is the "Pharaoh" of Jr. and Ek.: *see also* Herod. ii. 161–163).

HOR. (1) A mountain wh. cannot now be identd., "by the border of the land of Edom" (Nu. 20.[22], 33.[37]), in wh. Aaron died and was buried (vv. 38ff.). Tradition has long pointed to *Jebel Hārūn*, a prominent height E. of the Arabah, hard by the famous city of Petra (*Ant.* IV. iv. 7), wh. in Jerome's time was identd. with Kadesh (*OEJ. s.v.* "Or"). The mountain commands a spacious view of the Arabah, and of the broken uplands E. and W. It is crowned by a whitewashed sanctuary, the reputed tomb of Aaron, held in great veneration by the Moslems. Pilgrims fm. Damascus yearly bring a covering for the tomb of *Sayidna Hārūn*. In former times, when the Hajj pilgrimage passed by *el-Kerak* and *esh-Shōbak*, great numbers ascended the mountain. Now only a few of those more zealous for the honour of Aaron visit his grave (Musil, *Arabia Petræa*, II. i. 41). But the identification is imposs. Petra was cert. not Kadesh, and *Jebel Hārūn* lies in the heart, not on the border of Edom. The NW. frontier was prob. *Wādy el-Fiqrah*. *Jebel Madarah*, S. of this Wady, *c.* midway between *'Ain Qadīs* and the Dead Sea, has been proposed (Trumbull, *Kadesh Barnea*, 127ff.). The position seems to suit the requirements of the text; but without further kge. certainty is imposs. (2) A mountain named only in Nu. 34.[8], as on the N. border of the land of Can.: unidentd. The text is difficult, and the mountain is not known to Ezekiel (47.[15f.]).

HOREB (Ex. 31., &c.) = Mt. SINAI.

HOREM ("consecrated"), a fortified city in the uplands of Naphtali (Jo. 19.[38]), poss. ident. with the mod. *Hūrah*, wh. occupies a mound at the S. end of *Wādy el-'Ain*, to the W. of *Kedesh-Naphtali*.

HOR-HAGGIDGAD, an unidentd. station in the wanderings (Nu. 33.[32f.]). LXX understands "mountain of Gidgad." But the Heb. word is *ḥōr*, "hollow" or "cavern," not *har*, "mountain." *See* GUDGODAH.

HORIM, HORITES, the primitive inhabitants of Mount Seir (Gn. 14.[6]) expelled by the Edomites (Dt. 2.[12-22]). The name H. is supposed to mean "cave-dwellers."

HORMAH ("accursed"), a city near Kadesh, the scene of disaster to Isr. (Nu. 14.[45]; Dt. 1.[44]). When taken later its name, Zephath, was changed to H. (Nu. 21.[3]; Jo. 12.[14]; *cp.* Jg. 1.[17]). It lay in the S. of Judah, in the territory assigned to Simeon (Jo. 15.[20ff.], 19.[4]; 1 Ch. 4.[30]; *see also* 1 S. 30.[30]). The anct. name prob. survives in *eṣ-Ṣebaita*, *c.* 23 miles N. of *'Ain Qadīs*, 14 miles S. of *'Aslūj* (= Ziklag ?). Robinson decides for some position on *Naqb eṣ-Ṣafā*, but that seems too far fm. Kadesh.

HORN. We read of H. vessels for oil (1 K. 1.[39]; 1 S. 16.[1]) and for eye paint (Jb. 42.[14], *Keren-happuch*, lit. "horn of eye paint"), also of H. trumpets (Jo. 6.[4]). H. perhaps stands for weapon of attack (Ps. 18.[2]). To prosper or crush a man is to exalt or break his H. (1 S. 2.[1]; Jr. 48.[25], &c.). The arrogant man lifts his H. (Ps. 75.[4]). The H. symbolises strength (Dt. 33.[17], &c.), and is used for monarchs and empires (Dn. 7.[8], 8.[21], &c.). The Hs. of the altar are projections at the corners. *See* ALTAR.

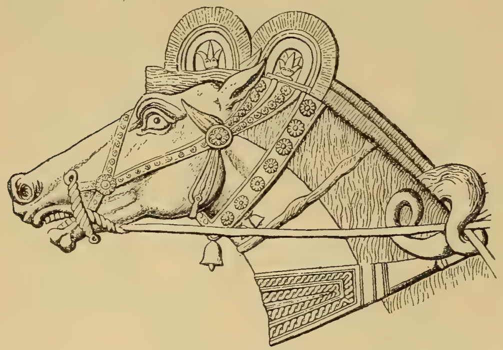
HORNET, a large hymenopterous insect (*Vespa orientalis*), larger than the common wasp but not so vicious. It is referred to in connection with the conquest of Pal. by Israel: "I will send the H. before you" (Ex. 23.[28]; Dt. 7.[20]; Jo. 24.[12]; Ws. 12.[8]). It prob. is metaphorical for the terror that unmanned the Canaanites before the Israelites. As in all three cases where the word occurs the LXX has σφηκία, no suggestion of a various reading need be considered.

HORONAIM, an unidentd. city in the S. of Moab (Is. 15.[5]; Jr. 48.[3], &c.; *cp.* Moabite Stone, l. 32f.). The "descent of H." may be the way leading up *Seyl ed-Drā'* and *Wādy Kerak*, by *el-Mezra* and *Kerak* (Musil, *Arabia Petræa*, i. 21).

HORONITE (Ne. 2.[10]), a native of Beth-horon.

HORSE (Heb. *sūs*, *pārāsh*). Among the Jews the H. was used only for war or pageant, for chariots (*sūs*), or for cavalry (*pārāsh*, usually in the pl. tr. "horsemen"). The H. was not introduced into Egp. till the times of the Hyksos. As Isr. was an agricultural nation, and not intended by Providence to play an imperial rôle, they were forbidden to addict themselves to horsemanship. The k. was forbidden to multiply Hs. (Dt. 17.[16]); it was regarded as a proof of apostasy to ride upon Hs. (Is. 30.[16]). After his victory by the Waters of Merom Joshua "houghed the Hs." of Jabin and his allies (Jo. 11.[9]); David acted similarly (2 S. 8.[4]), tho'

he "reserved of them for a hundred chariots." Solomon reversed this policy; he had "forty thousand stalls for horses for his chariots and twelve thousand horsemen" (1 K. 4.[26]); and he established a regular traffic in Hs. Cavalry and chariots were more used in the Northern than in the Southern Kdm. The only refces. to Hs. in agriculture are Is. 28.[28] and Am. 6.[12]. The hilly nature of Palestine rendered chariots ineffective, so they were needless in defensive war; they cd. only be of use in aggressive war, and this was to be discouraged in the Jews. For the Jews to found an "empire" was to be untrue to their calling. As used for purposes of pageant the heads of the horses were adorned with trappings of various kinds—bells and studs.



HEAD OF ASSYRIAN CHARIOT-HORSE, SHOWING COLLAR AND BELLS ATTACHED

HORSE-GATE. *See* JERUSALEM.

HORSE-LEECH (Heb. *'alūqāh*). The leech in both species is common in Pal.; most pools are infested with them, so that horses frequently get them in their mouths. The name occurs only in Pr. 30.[15].

HOSANNA (Heb. *hōshī'ā nā*, "save now"), the exclamation used by the multitude at our Lord's triumphal entry into Jrs; taken fm. Ps. 118.[25].

HOSEA, the first of the Minor Prophets, is one of the earliest of the writing prophets of OT. He prophesied in the days of Jeroboam II., k. of Isr., and his successors, and was a younger contemporary of Amos. But, while Amos of Judah looked upon the evils of the Northern Kdm. fm. the outside, H. himself belonged to the land wh. he denounced; and while he condemns, there is, as in the case of Jeremiah, tender affection for the people in all he says. H. has the distinction of being the only prophet of the Northern Kdm. who has left any written prophecy. He speaks of its k. as "our k.," and refces. to Judah are not frequent. Of his personal life we know nothing except what can be gathered fm. his prophecy, and of his fr., Beeri, the name only is known.

It was an evil time in the hist. of Isr., and H. saw clearly that it was the beginning of the end. Jeroboam reigned till B.C. 746, and the first three chaps., which belong to his time, reveal the vices and arrogance of the wealthy during his prosperous reign, when the name of J″. was dishonoured. H. foretells that disasters would follow, and that the royal house of Isr., wh. began in bloodshed when Jehu destroyed the house of Ahab, would itself be overthrown. Jehu had acted under the instigation of the earlier prophets, but they were not responsible for the cruelty and selfishness wh. was shown; and now H. declares that the blood of Jezreel (2 K. 10.[11]) will be avenged. Zechariah, s. of Jeroboam, reigned only six months, and with his murder the house of Jehu came to an end. H., in the second part of his bk. (4.–14.), gives a picture of the condition of anarchy wh. ensued when ks. were set up and quickly removed, one after the other. Shallum, the next k., was overthrown by Menahem, who called in the aid of Pul or Tiglath-pileser, k. of Asyr. The difft. parties in the kdm. looked either to Asyr. or to Egp. for support, and H. plainly declares that as the result of this they will become subj. to Asyr. This prophecy was soon fulfilled. Menahem was succeeded by his s. Pekahiah, but after two yrs. he was killed by Pekah, who in his turn fell before Hoshea. Pekah had come into conflict with Tiglath-pileser, whose assistance had been invoked by Ahaz, k. of Judah, agst. him and his allies in B.C. 734. The Asyr. k. took captive the inhabitants of Galilee and Gilead (2 K. 15.[29]), and Hoshea was made k. of the much weakened and reduced kdm. of Samaria, under the over-lordship of Asyr. On the death of Tiglath-pileser, Hoshea attempted to throw off the yoke, trusting to the help of Egp., but Shalmaneser IV., the successor of Tiglath-pileser, attacked Samaria; and after a siege of three yrs. the city was taken by Sargon, who succeeded Shalmaneser, and the Northern Kdm. came to an end in B.C. 722. This event was foreseen by the prophet H., for there is reason to conclude that his prophecy was delivered before the yr. B.C. 734. His refces. to Gilead (6.[8], 12.[11]) must have been made before the deportation of its inhabitants, and while it was still a part of the kdm. of Isr.; and there is no mention of the attack of Pekah upon Judah.

H. ranks among the very greatest of OT. prophets, and he had a distinct contribution to make to men's thoughts about God. His prophetic inspiration seems to have come in connection with an unhappy domestic life. His personal experience of an unfaithful wife, whom he still continued to love and to seek to win back to love and virtue, gave him an insight into the relation of God to His people. God is love. H. knew what this meant, fm. what he had learned of his own heart; and herein he found the explanation of J″.'s dealings, and of His requirement from Isr. J″. is the Hus-

band and Isr. the mr., and His patient, forbearing love will not let His people go. But they must be changed. H. insists upon the ethical and sptl. nat. of worship, and laughs at the calves of Bethel, and the worship connected therewith. God requires loving-kindness and not sacrifice, and the kge. of God more than burnt-offerings. When we consider that these ideas, wh. are of the essence of the highest relg., were absolutely new to the world, we must look upon H. as one of the greatest religious geniuses wh. the world has produced.

The greatness of H. has been obscured by the difficulty of his style, and the sequence of his thought is often hard to follow. His prophecy is well described as a monologue, in wh. a deeply moved soul is expressing all its changing moods and impressions, without thought of logic or order. He passes quickly fm. condemnation to promise, fm. despair to hope. In the midst of his strongest denunciations of the false relg. and of the unfaithfulness of Isr., the thought of the yearning love of J″. continues to recur; and the prophecy ends with an exquisite picture of the beauty and the joy wh. would return to Isr. if she wd. even yet return to J″. her God, and place all her confidence in Him.

The 1st division of the bk. (chaps. 1.–3.) gives an act. of the prophet's domestic life, and the circumstances wh. gave rise to his religious insight. In chap. 1. the story is told of his false w., Gomer, who bore three children, to whom, like Isaiah, he gave significant names, accdg. to the direction of J″. The 1st, Jezreel, was named as a prophecy of the fall of Jeroboam's house, wh. had begun in bloodshed at Jezreel. Next a dr. was born, who was named Lo-ruhamah, meaning "That hath not obtained mercy"; and then again a son, Lo-ammi, "Not my people," indicating that Isr. was rejected by J″. Yet the prophet is not willing to give up all hope, and the chap. closes with a picture of future restoration.

Chap. 2. gives the prophet's explanation of the foregoing chap. Ephraim's ingratitude and unfaithfulness to J″. occasion the punishment wh. He will send upon her—a punishment, however, not meant as a final destruction, but as a means of bringing her to repentance. When the nation returns to her allegiance J″. will make a new covenant with her, and will have mercy on her that had not obtained mercy.

In chap. 3. H.'s own story is continued. He behaves towards his w. in the way in wh. J″. deals with Ephraim. Gomer, who has left her husband and become the w. of another, is bought back by H. and is kept beside him, for a time on probation. Thus J″., who is forsaken by His people, will deprive them for a time of their liberty, as in the Exile, and then, taught by experience, they will return with fear unto the Lord and to His goodness.

The 2nd part of the bk. (chaps. 4.–14.) consists of a series of prophecies, arranged without apparent system or continuity. H. inveighs esp. agst. two great evils: first, agst. the false worship, wh. puts emphasis on the wrong things, and thinks of relg. as a matter of ceremonial, instead of moral obedience; and secondly, agst. the political tendencies of the time, when the nation set its hope upon the help of Asyr. and Egp., instead of trusting in J″. alone. In chap. 4. a vivid picture is drawn of the moral deterioration of the people, wh. is laid to the charge of the priests, who themselves are worldly and immoral; and in chap. 5. the priests and princes are addressed personally, their sin is denounced, and J″. is represented as finally leaving Ephraim to itself. The prophecy continues with fierce denunciation of immorality and faithlessness, while ever and again occurs a passage of tender longing for the repentance and restoration of Isr. "O Ephraim, what shall I do unto thee?" "How shall I give thee up, Ephraim?" "O Isr., return unto the Lord thy God." Such alternate promise and condemnation continue throughout, for H. feels deeply for those whom he is compelled to denounce. He is one of themselves, and he experiences the shame of their evil doing. But if they will only repent and trust in the God of love, whom he has declared, then all the threatenings wh. their own sin deserved will be given up; and even yet J″. will be ready to bestow His blessings upon them.

John Davidson.

HOSHEA. (1) The original name of Joshua (Nu. 13.[8], AV. "Oshea"; Dt. 32.[44]). (2) Ruler of Ephraim under David (1 Ch. 27.[20]). (3) The last k. of Samaria. He slew and succeeded Pekah, s. of Remaliah (2 K. 15.[30]). Fm. the Asyr. inscrs. it is clear that H. was of the pro-Asyr. party in Isr., and carried out this conspiracy in concert with Tiglath-pileser III., whose puppet he became. He did evil "but not as the ks. of Isr. that were before him" (2 K. 17.[2]), influenced, perhaps, by the preaching of Hosea, his contemporary. H. doubtless felt the Asyr. tribute burdensome, and sought for greater independence by alliance with So (or Sawa), k. of Egp. The non-arrival of his tribute roused the suspicions of Shalmaneser, who marched into Samaria and besieged H. in his capital for three yrs. Shalmaneser died and was succeeded by Sargon, an energetic and able prince, who completed the conquest and took H. prisoner. The summary given in 2 K. 17. is supplemented by the conqueror's brief words in the Khorsabad inscrn.: "Samaria I besieged, I captured, 27,290 of her inhabitants I carried away."

HOSPITALITY is primarily the reception and entertainment of travellers; but around this have grown up cert. deeply interesting ideas and practices, sanctioned by immemorial usage, and consecrated by religion.

Among the dwellers in the anct. Orient to ask a wayfarer to pay for lodging and food wd. have been reckoned an outrage; and not less for the guest to offer payment. The traveller was regarded as unfortunate, a man to be pitied, and kindly entreated. No man wd. leave home and kindred to wander amid strange places and people except under the urgency of dire necessity. Save in the larger centres of population, dearth of patronage made houses of public resort impossible. In the fleeting tent villages of the nomads an "inn" wd. be an absurdity. Were there no welcome for a man in the tent it is his hap to find, there wd. be little assurance of life amid the perils of the wilderness. No man knows when his own fortune may cast him on the consideration of others. Each, therefore, tries to deserve kindness by showing it to such as come his way. The host expects, and usually receives, no thanks. The guest has only had what custom prescribes as his right, wh. he mt. take if it were refused. In the villages, if no one is rich and generous enough to win honour by taking the burden on himself, responsibility for the proper care of the guest is shared by the whole community.

The Egyptians, Greeks, and Romans, as well as the anct. Hebs., held H. in high esteem, and its requirements are still loyally observed in all the far-spreading encampments of Arabia. The old dislike of travel is nearly universal. A man's position and influence depend largely on his reputation for open-hearted H. A niggard in this regard is held in contempt, while he who spurns the guest is covered with indelible infamy.

The rights and duties of H. centre in the tent or dwelling, and in the common meal. There is no safety for the stranger met in the country, if he be not valiant, or have not powerful relatives; but even in an enemy's land peril is past if he touch but the most distant peg of the foeman's tent. When he eats and drinks with the owner the two pass under a sacred bond to defend each other to the uttermost.

The tent is regarded as belonging to God, by whose favour it stands. By entering or touching it appeal is made to the Deity for shelter and sustenance. These His servant, the occupant, is ready and eager to give. The host does not speak of the stranger as "my guest," but as "the guest of God." To mishandle or neglect the guest were to incur the displeasure of God.

In the desert food and drink are not articles of merchandise. They represent the bounty of the Divine Host, and all alike are His "guests." Only a churl wd. refuse or take payment for a share in life's necessities supplied to a fellow-sojourner in God's great tent.

The Arab recognises "duties" and "rights" only within the circle of his own **kin**. Nothing done to those beyond is "wrong," and fm. them no rights can be claimed. But one born without may acquire the kindred relationship by eating and drinking with one or more members of a kin—this of course to a certain limited extent, wh. includes the right to food and protection. The kin is a sacred unity. If one member suffer in life or honour, the duty of vengeance lies upon all. This idea seems to rest on the primeval faith that the deity shared his life with the kin. When one eats with a clansman he is said to become sharer in the same life. His blood is renewed and refreshed fm. a common source. He thus shares the life of the clan, and also of the clan god, and must therefore be protected at all costs. Sacred associations attached to the common



An Arab Meal: Company sitting at a Public Feast of Thanksgiving

meal. The animal slain is still called *dhabīḥah*, "sacrifice," and to the feast all members of the kin are free to come unbidden.

This "brotherhood of the bread" or "of salt," with its mutual obligations, lasts only 36 hours after the guest leaves the tent; but it may become perpetual by frequent repetition.

The guest's right of entertainment, it is genly. allowed, runs to three days. Beyond this the host may give him work to do. No guest of honour will stay to his host's inconvenience.

"The guest who arrives after sunset sleeps without supper"; so runs the desert law. The host must have time to do himself credit by the meat prepared. But as no one wd. willingly be abroad after sunset, the law is often relaxed. The guest, mindful of the host's honour, will always leave a portion of the food as evidence that more than enough has been supplied.

The right of asylum attaching in all times to particular places, in origin rests on appeal for H. made by the fugitive to the god there worshipped. Joab indeed was slain at the altar; but he had forfeited the right of asylum by his own breach of the law (1 K. 2.[31ff.]). Jael's treacherous murder of Sisera was a gross outrage, bearing witness to the savage lawlessness of the time (Jg. 4.[17], &c.).

Biblical illustrations of or refces. to H. are numerous: *e.g.* Gn. 18., 19.[2ff.]; Jg. 19.[15, 18]; Jb. 31.[31f.]; Mw. 10.[9f.], 25.[35]; Lk. 7.[44ff.], 10.[4ff.]; Jn. 13.[20]; Rm. 12.[13, 20]; 1 Tm. 3.[2]; He. 13.[2], &c. *See further* Inn.

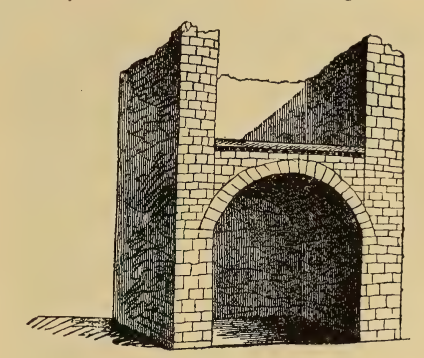
HOST OF HEAVEN (Heb. *tzĕbā hashshāmayīm*), primarily the stars (Gn. 2.[1]; Dt. 4.[19]); fm. this the transition was simple to the Angels (1 K. 22.[19]; *cp.* Lk. 2.[13]).

HOSTS, LORD OF (Heb. *JHWH tzĕbā'ōth*), a prophetic title of God, used also in Samuel, Kings, Chronicles, and Psalms. It is uncertain whether the reference is to "hosts of Isr." or the "hosts of Heaven," *i.e.* the stars, or the angels.

HOUR (Aram. *shā'āh*) in the OT. occurs only in Daniel (3.[6], &c.); the Hebrews did not divide the "day" into hours. Even for the Greeks until the time of Hipparchus H. had a very indefinite meaning; it mt. equally be a season of the yr. or a portion of a day. The Rms. gave definite meaning to the term. In NT. the Gr. *hōra* has also the meaning of an appointed time (Jn. 7.[30]), or the time during wh. anything occurs (Rv. 3.[10], &c.).

HOUSE (Heb. *bayith*, poss. from *bānāh*, "to build," or fm. *būth* [Aram.], "to pass the night." It is sometimes used for "a tent"; though *bayith* is elsewhere contrasted with *'ōhel*, the usual word for "tent," 2 S. 7.[6]). In the beginning two forms of shelter wd. be open to men, the shade of trees and the shelter of caves. When these were not available men had to invent substitutes for them, so the tent took the place of the tree, and the built house that of the cave. In countries like Greece, where trees were plentiful, or like Egp. where winter rains did not make solid shelter imperative, the tent generated the "booth," and that in turn the "wooden hut"; fm. this sprang the pillared architecture of Egp. and Greece. In Pal., where the winter rain is torrential, the limestone rocks afford many examples of caves, and there is abundance of rock that may be easily quarried, built houses appear to have been the rule in anct. times as now.

We have shown under Corner-stone that the foundations of an Eastern H. are really four arches, the piers of wh. are the "Corner-stones." The next step in building is to collect a quantity of earth and mould it into the shape of the inside of a vault; when this is done, stones shaped as voussoirs of an arch are laid upon the mound above described and united with cement. After this has settled the earthen core is removed and there is left the vault, the imitation cave. The ends are closed up with walls, in which necessarily the doors and windows are placed; walls are also built up tangential to the sides, enclosing the vault. The space between these side-walls and the vault is filled up with earth and rubble. The whole is overlaid with earth to form the flat roof so characteristic of the nearer East. This has to be rolled with a stone roller when the first rain indicates the approach of winter, to obliterate the cracks made by the summer heat and make it water-tight. If this is not done the rain percolates through: at times the mass of rubble gets so water-logged that the haunches of the vaults fall in. Sometimes the roller is a stone that had been a drum of a small column in Roman times. Access to the roof is most frequently afforded by an outside stair. Although the enactment of the law (Dt. 22.[8]) is generally complied with, yet cases in wh. there is either no parapet at all, or one too low to be of any use, are frequent, hence injuries in consequence of falling fm. the roof are not uncommon. When a second storey is contemplated the retaining walls are carried up to the requisite height, the space roofed over with beams, covered with rough boards and brushwood; upon this earth and clay are placed, and again the flat roof is formed. In the case of the house of a rich man, a number of these vaults, the erection of wh. we have described, are arranged in the form of a square, forming a courtyard in wh. there may be trees and a fountain. In the cases of the sheikh of a village, who has to consider the housing of horses and cattle, occasionally all the vaulted chambers are used for stabling, and the living rooms are built as an upper storey upon them; a broad passage guarded by a parapet going round in front of the various rooms. The windows to the street are usually small and high, and often unglazed.

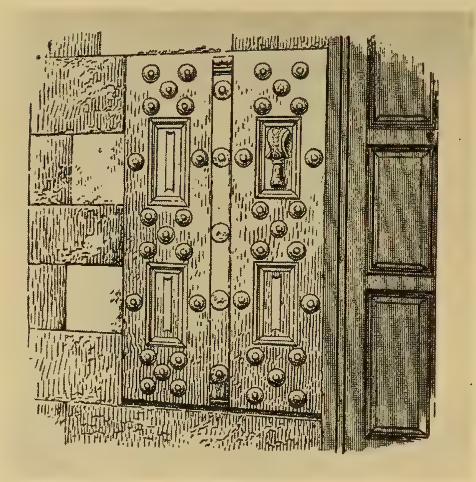


Flooring over an Arched Room

Sometimes, if the houses exceed two storeys, the windows protrude beyond the line of the wall; it was through a "lattice" of this sort that Ahaziah

the s. of Ahab fell (2 K. 1.[2]). The roof in anct. days, as now, was a place to wh. one mt. retire for devotion, as Peter did in Joppa (Ac. 10.[9]). One often betakes himself to the housetop to enjoy the coolness of the evening. For a like reason small chambers are frequently erected on the roof for sleeping in. That Bathsheba shd. be bathing on the housetop throws a sinister light on her character; for the housetop in a city was not a place of seclusion.

There is little of what we wd. regard as furniture in an Eastern house; there may be a small table or two. Along the wall is a "diwan" or stone seat, and on it are numerous cushions laid. Occasionally one of the walls is covered with stone shelves in wh. are laid precious carpets fm. Damascus or Persia. In the kitchen premises tall whitewashed structures built of stone cemented with clay serve the pur-



PEF. Drawing Stone Door

poses of grain chests. Filled fm. the top, the grain is withdrawn for use by an orifice at the foot. In the houses of the wealthy there is no difficulty in securing privacy for the harem; in smaller houses a curtain has to afford the desired seclusion. Fm. the general warmth of the climate in Pal. there is no need of fire-places; that, conjoined with the absence of woodwork, makes destructive conflagrations practically unknown in Pal. The description we have just given applies to houses erected about half a century ago and earlier; since then western methods have been rapidly gaining ground. In the primitive period of Jewish hist., if we may judge fm. the remains at Tell el-Hesy and Gezer, things must have been very much as they were in the middle of last cent. The pillared structures of Solomon owned the effect of Egyptian influence; while in the period of the Herodians a Romanised Hellenism predominated among the wealthy. Even in the time of our Lord the external appearance of the houses of the middle and lower classes must have been much what it is at present.



Deer: Assyrian. *See* Hunting

In certain ruined and deserted cities in the Ḥauran houses are found standing practically intact, with walls built of squared blocks of stone, and roof of stone slabs. The door is a single slab of stone, swinging easily on its Hinges; while the aperture in the wall corresponding to our window is filled by a smaller slab, similarly hung. These doors are often elaborately carved. The date of these houses is uncertain, but probably they were built about the beginning of our era.

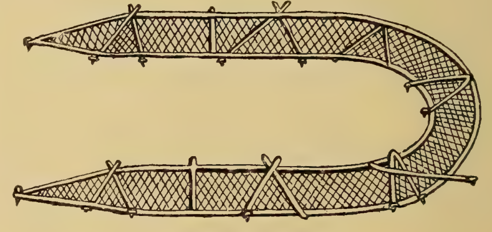
The mod. fig. use of "house" for "family" or "household" has prevailed in all ages. The first time "house" appears in EV. it is used in this sense (Gn. 7.[1]).

HUKKOK, on the boundary of Naphtali, not far fm. Tabor (Jo. 19.[34]), prob. = *Yaqūq*, NW. of the Sea of Galilee, five miles fm. *el-Mejdel*. H. stands for Helkath in 1 Ch. 6.[75].

HUKOK (1 Ch. 6.[75]) = HELKATH (Jo. 21.[31]).

HULDAH, the prophetess, w. of Shallum, the keeper of the wardrobe (2 K. 22.[14ff.]; 2 Ch. 34.[22ff.]), with whom Josiah took counsel when the bk. of the law was found in the Temple.

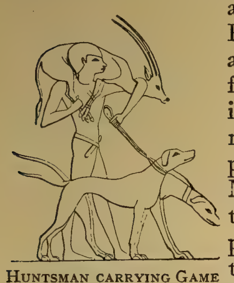
HUNTING as a form of sport was little known among the Hebs., as indeed it still is among



Net set for Deer

Orientals. Herod's love of H. was prob. due to foreign influence (*BJ*. I. xxi. 13). Birds, such as the partridge (1 S. 26.[20]), quail, even the lark, and cert. wild animals, the gazelle, the roebuck, the hart, and wild goat (Dt. 12.[15, 22], 14.[5]; 1 K. 4.[23]),

were valued as food. In securing these men used snares (Ps. 64.[5], &c.), decoys (Sr. 11.[30]), nets (Ps. 9.[16], &c.), slings (1 S. 17.[40]), clubs (Jb. 41.[29]), bows and arrows (Gn. 27.[3], &c.). Pits were dug for larger animals (Ps. 9.[15], &c.). Dogs for hunting are mentioned in Jos. (*Ant.* IV. viii. 9) but not in Scrip. Despite the prohibition of Moses and Mohammed, the boar is sometimes hunted and eaten. The presence of the lion (in anct. times), bear, wolf, leopard, fox, &c., compelled men to acquire some kge. of H. for the protection of themselves and their flocks.



Huntsman carrying Game Home, with Coupled Dogs

HUR was a name borne by several persons. (1) H. with Aaron supported the hands of Moses on Horeb, while the battle of Rephidim was being fought on the plain (Ex. 17.[12]); with Aaron he was left as Moses' vicegerent (Ex. 24.[14]) when the latter went up Sinai. Jewish tradition declares H. to have been the husband of Miriam. (2) Grandfr. of Bezaleel (Ex. 31.[2]). (3) A king of Midian slain by Isr. (Nu. 31.[8]).

HUSHAI the Archite, the friend of David who, in the rebellion of Absalom, overthrew the counsel of Ahithophel (2 S. 15.[32], &c.; 1 Ch. 27.[33]).

HUSKS. These are the brown pods of the carob tree, wh. grows luxuriantly in Pal. They are used to feed cattle and horses, and wd. cert. be given to swine (Lk. 15.[16]). Sweet to taste, they are sometimes eaten by the poor. It is customary to boil them, extracting a substance like molasses, used in various ways for food. *See* Locust.

HUZZAB (Na. 2.[7]). It is doubtful whether H. is a prop. noun as it is in EV. Rabbinic comm. declare H. to have been Queen of Nineveh. No such name has yet been found. The text may be corrupt.

HYMENÆUS, a false teacher associated with Alexander (1 Tm. 1.[20]) and with Philetus (2 Tm. 2.[17]). He taught that the "Resurrection was past already." The precise force of Paul's sentence on H. and Alexander, "delivered unto Satan," cannot be decided absolutely, but "excommunication" seems the simplest meaning.

HYMN (Gr. *humnos*). The H. has been a feature of Christian worship, public and private, fm. the earliest times (Mw. 26.[30]; Ac. 16.[25]; He. 2.[12], &c.). In Eph. 5.[19]; Col. 3.[16], *humnoi* are apparently distinguished fm. *psalmoi* and *ōdai pneumatikai*, "psalms" and "spiritual songs," the psalms prob. referring to the contents of the psalter, the others being religious songs, *humnoi* being specially songs of praise. But the distinction is not maintained; Josephus speaking of the "hymns" wh. David wrote (*Ant.* VII. xii. 3). Fm. Col. 3.[16] it wd. appear that such compositions were used to convey instruction. Eph. 5.[14] is evidently part of an anct. H. There are prob. many fragments of Hs. in NT. Illustrations are Mary's song (Lk. 1.[46ff.]), reminiscent of that of Hannah (1 S. 2.[1ff.]), and the H. of the angels (Lk. 2.[14]).

Lit.: Julian, *Dict. of Hymnology*; Lightfoot, *Galatians*, *ad.* 3.[16]; Edersheim, *LTJ.*, i. 153; *The Temple, its Ministry and Services*, 56f., 142f.

HYPOCRITE, in OT. represents Heb. *ḥaneph*, "impious," frequently in Jb., twice in LXX *hypokritēs*: in NT. meaning "an actor" in religion, *i.e.* one who wd. seem more pious than he actually is. In Mw. 24.[51] *ḥaneph* appears to have been in the mind of the Evangelist; in the parallel passage in Lk. 12.[56] we read "unbelievers."

HYSSOP, a plant of wh. the twigs formed into a bunch were used as a sprinkler (Ex. 12.[22], &c.). It is described as springing out of the wall (1 K. 4.[33]). The herb intended is prob. a species of Marjoram, the *Origanum Maru*, wh. is found plentifully in Pal. Its "straight, herbaceous stems and rough, hairy leaves" are easily made into a bundle fitted for the purpose named. The leaves and heads have an aromatic flavour, with a refreshing quality. On this act. prob. the sponge with vinegar was laid on a bunch of H. and raised to the lips of Jesus, on the end of a reed (Jn. 19.[29]; *cp.* Mw. 27.[48], &c.). It often grows in the chinks of rocks, between the stones in old dykes, terrace walls, &c.

I

IBLEAM, a town in Manasseh (Jo. 17.[11]; Jg. 1.[27]). It is ident. with the mod. *Belʿameh*, a large *tell* ½ mile S. of Jenīn, with anct. remains. "The city has been inhabited certainly fm. the Amorites to the early Arabs" (R. A. Macalister, *PEFQ.*, April 1907, p. 129).

IBZAN (Jg. 12.[8ff.]), a minor judge, successor of Jephthah, prob. fm. Bethlehem in Zebulun. Jewish tradition identd. him with Boaz. The fr. of a remarkable family, he judged Isr. seven yrs.

ICHABOD (Heb. *'ī chābōd*, poss. "the glory has departed"), s. of Phinehas. His mr., overwhelmed by disastrous tidings, died in giving him birth (1 S. 4.[19f.], 14.[3]).

ICONIUM, a Phrygian city rivalling Damascus in antiquity, resembling that city in the beauty and fruitfulness of its surroundings, and in its protection by western mountains (Ramsay, *The Cities of St. Paul*, 317ff.). It is represented by the mod. *Konia*, in the great plain of Lycaonia, N. of the

Taurus, at a point where cert. important roads meet, connecting it with the sea and the Euphrates valley. Possessing thus many commercial advantages, it attracted a colony of Jews. Paul visited I. on his first missy. journey, coming fm. Antioch





Coin of Iconium

in the W., and met success among both Jews and Gentiles (Ac. 13.[51], 14.[1ff.]). Trouble arising, he passed on to Lystra and Derbe, returning later to "confirm the souls of the disciples." To the experiences of this time he alludes in 2 Tm. 3.[11]. Timothy was well known in I., and may have been circumcised and ordained here, when Paul came on his second missy. journey (Ac. 16.[1ff.]). Although



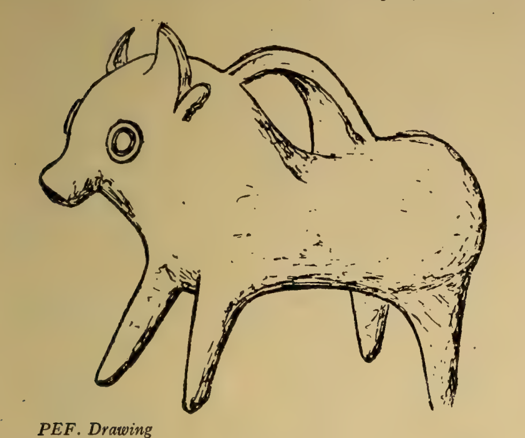
Konieh (Iconium)

not named, it was prob. visited again on the third missy. journey (Ac. 18.[23]). Ill-adapted for defence, the city owes its continuance to its central position and serviceableness, with its well-watered and fruitful district. It became a Rm. colony, and in later times it was the capital of the Seljuk empire. It is still the chief town of the district. The scene of the legend of St. Thekla is laid here (Ramsay, *The Ch. in the Rm. Emp.*, 31ff., 375ff.).

IDDO. (1) *'Iddō* (2 Ch. 12.[15], 13.[22]), *Ye'dō*, or *Ye'dī* (2 Ch. 9.[29], prob. in error for *'iddō*), a prophet who wrote a hist. of the times of Solomon, Rehoboam, and Abijah. (2) *'Iddo* (Zc. 1.[1]), or *'Iddō* (1.[7]; Ez. 5.[1], 6.[14]), fr. of Zechariah. (3) *'Iddō*, "the chief at the place Casphia" (Ez. 8.[17]), to whom Ezra sent for "ministers for the house of our God." *See also* 1 K. 4.[14]; 1 Ch. 27.[21]; Ez. 10.[43]; He. 12.[4, 16].

IDOL, IDOLATRY. Every representation of Deity used for worship was an idol, and all reverence given to it was idolatry. Idols in Isr., if we may make a reasonable deduction fm. the remains of Asyr. and Egp., were usually figures representing men, animals, or composite beings. These last were prob. recognised as symbols; not representations. Very frequently they symbolised the reproductive powers of nature (*see* Ashtoreth). Sometimes amorphous stones, posts, or natural objects, such as trees, were regarded as representatives of Deity and worshipped. The Heb. names for idols are numerous, but the most common are *'elîlêm* and *gillûlîm*, "idols" generally; *peṣel*, "graven image"; *maṣṣēkāh*, "a molten image"; the frequency with wh. these two last terms occur together suggests that the "idol" was first cast, then the graver completed the work; or that a cast was made fm. the "graven image" and used as a mould. The earliest refce. to idols in Isr. is Gn. 31.[19], the "teraphim" that Rachel stole. Later Jacob buried "all the strange gods" under the oak at Shechem. How far Isr. was addicted to idolatry in Egp. it is impossible to say. The case of Micah (Jg. 17.[1ff.]) shows that very soon after their settlement in Pal. Isr. relapsed fm. the spiritual worship of J″. to make use of idols. The hist. of the period of the Judges is one of repeated fallings away into idolatry. The revival under Samuel of the purer worship of J″. continued till the reign of Solomon. Prob. Solomon's personal view was that, as all worship was really directed to J″., the form was

indifferent. At the disruption of the kdm. Jeroboam introduced the worship of the " calves." As he had been so long in Egp. where there was a spiritual religion behind idolatry, Jeroboam chose the form of Apis wh. had been worshipped by Isr. in the wilderness (Ex. 32.[4ff.], JE.). In the



PEF. Drawing
Cow Divinity (Pottery)

Northern Kdm. the alternation was between Baal-worship and the worship of J". by idols. In the Southern there was more spirituality; though under some of the kings, *e.g.* Manasseh and Amon, and possibly also Ahaz, there were lapses into heathenism. There does not seem to have been anything equivalent to the worship of the calves in the Southern Kdm.

The reason for the severity of the Mosaic law towards idolatry is found partly in the immorality wh. accompanied all heathen worship; partly in the tendency to regard all material symbols as representations. The materialised and limited deity became a person. The parabolic descriptions of the powers of nature took form in myths, the contents of wh. were regarded as sacred facts. The spirituality of God was gradually obscured, and progress towards fetichism was accelerated.

Again, idolatry was to be deprecated if Judaism was to be the precursor of and preparation for Christianity. Human sacrifice is a constant feature in the history of all heathenism. This was an infamy wh. Isr. did not wholly escape (2 K. 16.[3], 17.[17], &c.). It involved denial of the sanctity of the individual as a child of God. One who offered his son was held as sacrificing his most precious possession. But Christianity declares that each individual has a direct personal relation to God, and cannot be regarded as the possession of another, even of his father.

After the return fm. Babylon the Jews appear to have been completely weaned fm. idolatry. They seem indeed to have imbibed the contempt for idol-worship wh. we find in the prophets. The Persians as fire-worshippers stood in a closer relationship to spiritual worship than did the worshippers of Bel-Marduk and Nebo, so their domination favoured the anti-idolatrous views of the prophets. The advent of the Greek power exposed Judaism to a severer test. For a time the Hellenisation of the Jews went on rapidly, and idolatry was the natural termination of this. The effort of Epiphanes to hasten the process resulted in the revolt of the Maccabees, and the deepening of the antagonism to idolatry. Under Rome there was no attempt at compelling the Jews to be worshippers of idols. Every form of faith or unfaith was tolerated within its empire. Judaism was, however, a purely national religion. The Jews attempted no mission to convert the world fm. idolatry; this was the function of Christianity. In the days of the apostles scepticism was the rule among the educated classes. The apostle Paul, when he said (1 Cor. 8.[4]) " an idol is nothing in the world," must have assumed general agreement with the statement, or he wd. have argued the question. It is a singular phenomenon that Christianity, wh. thus in the beginning assumed the absolute nonentity of idols, shd. within half a millennium become fanatically addicted to idol-worship.

In Athens St. Paul takes a further step. He considers idol-worship as misdirected worship of the true God (Ac. 17.[23]), altho' idolatry was so common in Athens that men said it was easier to find a god than a man there. Yet philosophy had affirmed the merely symbolical meaning of idols. We must remember that St. Paul's discourse was addressed to philosophers.

The apostle Paul recognised a spiritual meaning behind idolatry. Anything wh. becomes so absorbing that it hinders the love and service of God is regarded as idolatry (Col. 3.[5]). Such devotion to any enterprise as excludes or limits the devotion due to God: the pursuit of pleasure, wealth, even of knowledge, when carried to excess, becomes in its essence idolatry.



Clay Statuettes of Assyrian Deities

IDUMÆA. *See* Edom.

IJON, a town in N. Naphtali named with Dan and Abel-beth-maachah (1 K. 15.[20]), taken by the Syr., and later (2 K. 15.[29]) by Tiglath-pileser: unidentd. The name lingers in *Merj A'yūn*, the plain N. of *Tell el-Qādy* (Dan). It may be represented by the mod. *Khiyām*, 5 miles N. of *Abil*, or by the considerable ruin at *Tell Dibbīn*, 3 miles NW. of *Khiyām*.

ILLYRICUM (Rm. 15.[19]), the W. limit of the sphere in wh. Paul had hitherto preached. The district lay on the E. shore of the Adriatic, S. of Italy and N. of Epirus, with Mœsia and Macedonia on the E. The name Dalmatia applied to the S. part of I., but fm. the time of the Flavian emperors it covered the whole province.

IMAGE. Among all creatures the unique distinction belongs to man of being made in the image of the Creator (Gn. 1.[26f.]); that is, in His likeness (Gn. 5.[1]). In view of the spiritual nature of God, this cannot refer to any material or formal resemblance. We must find the divine reflected in the mental, moral, and spiritual nature of man: in the elements of personality, self-conscious thought, the power of distinguishing good from evil, freedom to choose and to pursue ends that are approved. That the image may be complete these powers must be exercised under the influence of a true conception of God and human destiny, and in harmony with the divine will. The Fall, setting the human will in opposition to God's will, obscured the true knowledge of God, and shattered the divine image in man. But the lost image may be restored (Rm. 8.[29]). Unmarred in its perfection it is found in Jesus Christ (Col. 1.[15]; He. 1.[3], &c.). By the agency of the Spirit believing men are changed into His image (2 Cor. 3.[18]; Col. 3.[10]), and therefore again into that of the Creator. For image as an obj. of worship *see* IDOL.

IMMANUEL ("God with us"), in NT. EMMANUEL. The name given to the promised s. of the "virgin" (*'almāh*, Is. 7.[14]). In the following chap. the prophet assumes I. to be in possession of the land of Judah (Is. 8.[8]). By Matthew the former passage is quoted and referred to Christ (1.[23]).

IMMORTALITY. *See* ESCHATOLOGY.

IMPRISONMENT. *See* CRIMES AND PENALTIES.

INCENSE (Heb. *qĕtōreth*), ALTAR OF INCENSE. Taking into account the Oriental delight in perfumes, and the fact that alike in Assyria, whence Isr. had sprung, and in Egp. where they had sojourned so long, the burning of incense was an act of worship, it seems an anachronism to postpone the introduction of this practice till after the days of Ezra, as do Wellhausen, Nowack, and Benzinger. The materials of wh. the I. was to be compounded (Ex. 30.[34]), STACTE, ONYCHA, GALBANUM, and FRANKINCENSE, were all easily accessible even in the desert. The great increase in the number of the ingredients of I. in later times indicates the primitive nature of the Ex. narrative. The Altar of Incense was a double cube of shittim wood, two cubits high, overlaid with pure gold; it was placed before the veil of the Holy of Holies. Offering I. on an altar does not seem to have been practised either in Asyr. or Egp.

The cloud of incense that accompanied the High Priest when he entered the Holy of Holies, besides being the symbol of prayer (Rv. 8.[4]), had also a psychological reason. The overwhelming sense of being alone with God, spirit with spirit, might have so crushed the sensitive that death might have ensued there before God. The pungent but pleasing odour of the incense kept the body always in evidence, thus preventing such fatal absorption.

The burning of incense formed part of the regular morning and evening sacrifice (Ex. 30.[7f.]).



INCENSE

In a regular order of rotation the priests burnt incense before the Lord (Lk. 1.[9]). This privilege, wh. was highly esteemed, was seldom enjoyed twice by one person.

The golden "spoons" (Nu. 4.[7], &c.; Heb. *kaf*, "hollow of the hand") were evidently vessels in wh. incense was kept. In use it was usual to cast the incense on the fire, but there is ample evidence that the CENSER also was employed (Lv. 10.[1]; Ek. 8.[11], &c.).

INDIA. EV. so render *hōddū*, derived fm. *Hondu*, the name of the Indus and the country it drains. It marks the E. limit of Ahasuerus' empire (Est. 1.[1], 8.[9]; *cp.* 1 M. 8.[8]; Est. Ad. 13.[1], 16.[1]; 1 Es. 3.[2]). While I. proper is not mentioned in Scrip., Isr. seems to have had relations with it by means of the Arabian merchants. Cert. products of I., brought by the Arab caravans, are named in Ek. 27.[15ff.], *e.g.* "horns of ivory and ebony," "cassia and calamus." Many of the things brought by the ships fm. Ophir and the navy of Tarshish

seem to have been of Indian origin, almug (sandal-wood), apes, peacocks, &c. (1 K. 10.[11, 25], &c.).

INGATHERING, FEAST OF. *See* FEASTS.

INHERITANCE is EV. tr. of *ḥēleq* (Ps. 16.[5]), lit. "portion," *yerushāh* (Jg. 21.[17]; Jr. 32.[8]), and *mōrāshāh* (Dt. 33.[4]; Ek. 33.[24]), lit. "possession." The usual word, *naḥalāh*, denotes property that passes fm. holder to heir, but also quite commonly = "possession." The same is true of the Gr. *klēronomia* (Mw. 21.[38]; Ac. 7.[5], &c.), and *klēros* (Ac. 26.[18]; Col. 1.[12]). *See* HEIR.

INIQUITY. *See* SIN.

INK, INKHORN. *See* WRITING.

INN. For Eastern views of travel and provision made for travellers *see* HOSPITALITY. The I. as we know it does not appear in the OT. The *mālōn* (Gn. 42.[27], &c.) was only a halting-place, not implying any bldg. In NT. times Inns, with the foreign name *pandocheion* = Arb. *funduq* (Lk. 10.[34]), were plentiful, and were resorted to by all kinds of people. The moral atmosphere was such that Christians deemed it prudent to shun them, and keep open door for the brethren (1 P. 4.[9], &c.). The bldgs. affording shelter and security on the main roads prob. resembled the mod. *khān*, a square court enclosed by a stout wall, with accommodation for animals on the ground level, and for travellers in rooms above. The inn of Lk. 10.[34] is gen. identd. with *Khān Ḥadrūr*, *c.* eight miles E. of Jrs., on the descent to Jericho.

In Lk. 2.[7] we shd. prob. tr. *kataluma* "guest-chamber," as in Mk. 14.[14]; Lk. 22.[11]: *i.e.* a room in a private house placed at the disposal of guests. Joseph and Mary may have expected such quarters in a friend's house, and finding it full, had to be content with the shelter of the *khān*.

There are now many hotels in Pal. patronised chiefly by tourists.

INSTRUMENT (Heb. *kelī*) is applied to instruments of music as with ourselves (1 Ch. 15.[16], &c.). It is also employed where we should speak of "furniture" (Ex. 25.[9] RV., &c.), "utensils" (Nu. 31.[6], &c.), and "implements," *e.g.* implements of husbandry (2 S. 24.[22]; 1 K. 19.[21]) and of war (1 S. 8.[12], &c.). Our bodies are "instruments" (Gr. *ὅπλα*) with which righteousness or unrighteousness is wrought (Rm. 6.[13]). The word also occurs in 1 M. 13.[42] in the mod. sense of a legal deed.

INTERCESSION. *See* PRAYER.

IR-HA-HERES (RV.), **City of Destruction** (AV.). In his vision of the coming time Isaiah (19.[18]) sees several cities in Egp. whose inhabitants speak the language of Canaan, and swear to J″. of Hosts, one of which is called "the city of destruction." This may mean that they were occupied by Jewish colonists, or that the inhabitants were converts to the relg. of Isr., and naturally, in worship of J″. of Hosts, they wd. make use of the sacred tongue. Possibly the name was *Ir-ha-ḥereṣ*, "city of the sun," which a scribe, writing to dictation, might have mistaken for *Ir-ha-hereṣ*. It is only in the late square characters that the Heb. *h* and *ḥ* resemble each other. There may, however, be intended a play upon the two words wh. were so similar in sound: the city where the sun was worshipped under many emblems becomes a city where the zeal of those converted to J″. finds expression in the destruction of all objects of their former idolatrous worship. The LXX curiously reads *polis asedek*, "city of righteousness."

The reading "city of the sun" is perhaps rendered suspicious by the fact that it was in the nome of *Heliopolis*, "city of the sun," that Onias afterwards erected his temple.

IRIJAH, the captain of the guard in Jerusalem who arrested Jeremiah at the gate of Benjamin, and on the false charge of falling away to the Chaldeans led him back to be smitten by "the princes" and cast into prison (Jr. 37.[13f.]).

IRON, a city in Naphtali (Jo. 19.[38]), the mod. *Yārūn*, a vill. about nine miles NW. of Ṣafed, with ruins, prob. all of Christian origin.

IRON (Heb. *barzel*) was certainly known to the Egyptians, and used by them fm. *c.* B.C. 3800 to 3000 (Budge, *Hist. of Egp.*, ii. 135). The ore was found in considerable quantities in certain districts of Mt. Lebanon, and was worked there in ancient times. Recently steps have been taken for opening the old mines in the neighbourhood of *Btughreen*. The metal is frequently referred to in Scrip. (Gn. 4.[22]; Am. 1.[3]; Jb. 28.[2], &c.). It was used for tools and implements; indeed so common was this use that the axe-head was called simply "the iron" (Dt. 19.[5]; 2 K. 6.[5]). Isaiah (44.[12]) represents the smith as making the axe to cut down the tree with wh. an idol is to be made (adopting the reading of LXX).

Og, king of Bashan, had a bedstead of iron (Dt. 3.[11]). Some (*e.g.* Driver *ad loc.*) wd. translate "sarcophagus of basalt." While basalt contains a high percentage of iron, there is no evidence that the Heb. *barzel* ever means basalt. Further, the present writer has seen many sarcophagi E. of Jordan made of limestone, wh. when weathered and darkened is often mistaken for basalt, but he has not seen any made of basalt. And it is questionable, to say the least, whether the Heb. *'eres*, "a bed" or "couch," could ever denote a sarcophagus.

IRPEEL ("God heals"), a city in the territory of Benjamin (Jo. 18.[27]). It may poss. be represented by the mod *Rafāt*, to the N. of *el-Jib*, the ancient GIBEON.

IR SHEMESH. *See* BETH SHEMESH.

ISAAC, the long-promised s. of ABRAHAM and SARAH (Gn. 17.[16], P.; 18.[10], J.). Various occasions are suggested for the bestowal of the name *Yitzḥaq*, "he laughs" (17.[17], 18.[12], 21.[6]). His life was comparatively uneventful. His rôle as presented in the extant records was little more than that of a link in the patriarchal chain connecting Abraham and Jacob. These were both

far-travelled men, who had seen much of the world and life. I.'s days were spent in a narrow circuit, in the S. of Pal., in pastoral and agricultural occupations.

Abraham's willing obedience, when called to sacrifice the s. in whom all his hopes centred, was not more remarkable than the meek submission of I., who is therefore often cited as a type of Christ.

Accdg. to a custom still largely prevailing, he had no choice as to whom he shd. marry. He accepted REBEKAH, who had been brought by his fr.'s steward, without question (Gn. 24.[67]). He was then 40 yrs. old. Twenty yrs. later Jacob and Esau were born (25.[20, 26]). Famine drove him to GERAR: fear led him to practise deception wh. involved him and Rebekah in grave peril (26.[1-11]). Settled in the neighbourhood of Gerar, he prospered greatly. He first of the patriarchs is mentioned as sowing (26.[12]). He secured a good supply of water by digging wells. These became scenes of strife with the envious Phil. in wh. his peace-loving disposition was made manifest (26.[14ff.]). He removed to Beersheba, and there made a treaty with Abimelech, who had followed him to entreat an alliance. In the scene where Jacob and his mr. win by guile the blessing designed for Esau, he figures as already a frail old man, his eyes dimmed with yrs. At Rebekah's sugg. he sends Jacob away to Padan-aram. He was still alive when Jacob returned (Gn. 28.[1], 35.[27]). At the age of 180 he died, and was buried by his sons in the cave of Machpelah (35.[28f.], 49.[31]).

It is evident that only fragments of his hist. have been preserved. An allusion in Amos 7.[9, 16] seems to sugg. that in some way he was more particularly associated with the tribes of N. Isr.

ISAIAH (Heb. *Yesha'yâhû*, "salvation of Yâhû"; Gr. *Esaias;* Vlg. *Isaias*, whence the English form in the OT. is derived), traditional author of a collection of prophecies. The chapters in the Bks. of Kings in wh. this prophet's name occurs are practically identical with three incorporated in his bk. (36.–39.), and the chronicler (2 Ch. 32.[32]) attributes this portion of the Bk. of Kings, as well as that dealing with Uzziah (26.[22]), to the prophet; but our kge. of the origin and hist. of these works is not such as to enable us to state their relations with precision. It is now commonly supposed that the three chapters were taken from the historical bk. by the compiler of the Bk. of Isaiah; against this is the fact that the latter bk. has preserved an ode by Hezekiah (38.[9-20]) wh. is not found in the Kings. If the chapters were transferred fm. "Isaiah" by the compiler of the Bk. of Kings, the bk. bearing the name of the latter must be regarded as our sole source of information about him; and it is observable that Ezra (1.[1]) quotes Jeremiah and not Isaiah for the prophecy of the return under Cyrus; and in Daniel (9.[2]), in a somewhat similar context, Jeremiah and not Isaiah is mentioned; the first writer who characterises his prophecies being Ben-Sira, near the beginning of the second cent. B.C. (Sr. 48.[22-25]). According to the bk. ascribed to him, wh. is written partly in the first, but more often in the third person in its narrative portions, and contains even secret details of its author's life, he was the son of Amos ('Âmôtz, not to be confused with 'Âmôs, the name of the Minor Prophet transliterated in the same way), received his call to the prophetic office in the yr. of King Uzziah's death (B.C. 740), and held it during the reigns of Jotham (16 yrs.), Ahaz (16 yrs.), and Hezekiah, at any rate till 15 yrs. before that king's death. His residence appears to have been mainly, if not entirely, at Jrs.; but there are passages wh. imply an acquaintance on his part with the topography of Pal., and even of the adjoining countries. Incidentally there is an allusion to his wife (called the prophetess), and two or perhaps three of his sons (Shear-Jashub, Mahar-shalal-hash-baz, and possibly Immanuel). The prophecies that are dated belong to the last yr. of Uzziah and the periods of Ahaz and Hezekiah; and they contain references to the operations of various Asyr. kings, of whom Sargon (722–705) and Sennacherib (705–681) are mentioned by name (20.[1], 36.[1], &c.). In the latter portion of the bk. there are references to Cyrus, king of Persia (*ob.* 529). His career seems to have been marked by many of the hardships associated with the prophetic office (20.[3]), but the chaps. 36.–39. represent him as court-prophet and physician to Hezekiah. Of the time of his death there is no record, though a tradition, wh. may have been known to the author of the Epistle to the Hebrews, makes him suffer martyrdom under Manasseh, by the process of sawing asunder, a mode of torture wh. is attested by excavations in parts of Pal.

Of the oracles collected in the bk. one (2.[2-4]) is also attributed to Micah (4.[1-3]), and portions of chaps. 15. and 16. are to be found in Jr. 48. In one case (16.[14]) an oracle "spoken formerly" is confessedly utilised by the prophet.

Division of the Book.—The bk. falls into two main divisions, chaps. 1.–39. and chaps. 40. to the end. It has been suggested that these at one time occupied separate rolls, and it has been argued that the chaps. 36.–39. were an appendix to the first collection of Isaiah's prophecies similar to the historical appendix to Jeremiah. This may or may not be correct. In the first division chaps. 13.–23. appear to constitute a collection of oracles dealing mainly with foreign countries; whence (since 36.–39. constitute a section) the first division falls into four groups of chapters. The second division is sometimes thought to fall into two sections, the first ending with chap. 55. The arrangement of

the first division appears to be in the main chronological, since kings and other personages are mentioned in order of time (Uzziah, chap. 6.; Ahaz, chaps. 7., 14.; Shebna, chap. 22.; Hezekiah, chaps. 36.–39.). The principle, however, on wh. the various oracles are introduced into this chronological framework is obscure. In part it seems to be artistic; this wd. explain the reservation of the account of the prophetic call (chap. 6.) till the reader has some acquaintance with the prophet's message, and the regular alternation of threats with promises; and esp. the preparation (beginning in chap. 2.), in oracles of gradually increasing length, for the subject wh. fills the most of the second division.

Authorship of the Book.—The attitude adopted towards this subject depends largely on the view taken by individuals of the function and powers of a prophet. In Ecclesiasticus Isaiah is said to have foreseen the future to the end of time, and in the chapters common to the Bk. of Isaiah and the Kings he foretells the rout of Sennacherib and the prolongation of Hezekiah's life for 15 yrs.; and the author of the latter half claims belief for his predictions on the ground that the "former things" have come to pass. The author of the first half appears otherwise as a miracle-worker of extraordinary power: he offers to produce any sign demanded of him in heaven or earth; and though this offer was rejected by Ahaz, it was accepted by Hezekiah, and the prophet caused the sun to retreat; a miracle wh. was perhaps intended to exhibit a greater degree of power than that displayed by Joshua, who made the sun stand still. To those who believe in the possibility of these powers the ordinary criteria for dating and estimating literary matter will seem inapplicable in such a case: the mention of Cyrus by a prophet who lived more than a cent. before his appearance cannot serve as evidence of imposture or mistaken ascription. Nor cd. arguments drawn fm. environment or language have any weight. The general belief of the Jews, at any rate fm. the second cent. B.C., and the Christians till about the eighteenth cent., attributed these powers to the prophet, whence it was not unnatural that with the latter community many passages in the second half of the bk. and some in the first were thought to apply primarily to the Christian Saviour.

To those who regard miraculous powers as inconsistent with the order of nature, and the power of prediction as in conflict with the freedom of the human will, the traditional ascription of these prophecies is fraught with difficulty; and many critics, abandoning the tradition, have attempted to locate them by processes resembling those employed in ordinary historical research. These studies have led to the division of the bk. between a great many authors, dating fm. the time of the traditional Isaiah to the beginning of the Greek period, *i.e.* somewhat after B.C. 300, or even later (B.C. 120). A theory wh., first made popular by Döderlein in the eighteenth cent., has found wide acceptance, assigns the second half in the main to a Second Isaiah (Deuteroisaias), contemporary of Cyrus and resident in Babylonia: attributing the inclusion of these oracles in Isaiah's bk. to mistake or the accidental juxtaposition of the two rolls. This hypothesis involves that of serious interpolation in the first half, and even the brilliant chaps. 13., 14., and 35. come under this head, as they deal with the fall of Bab. and the fate of the Exiles. This results, therefore, in a highly complicated hypothesis, wh. is moreover seriously invalidated by (1) the fact already noticed, that the first half is presupposed by the second half, whence the notion that the two were accidentally attributed to the same prophet can scarcely be maintained; and (2) the undeniable uniformity of the whole, at least to the extent that both parts are unequalled in Heb. literature for pathos and sublimity of expression. Endeavours that have been made to prove the language employed in different parts to differ in date have been unsuccessful; whereas some curious coincidences have been noticed. Hence it has been suggested that the whole is one author's work, but belongs to the latest date wh. critics have tried to establish for any part of it, *i.e.* the Greek period. The author mainly responsible for this suggestion supposes the nucleus of the bk. to be the chapters incorporated fm. the Kings, whence the fabricator obtained the name of Isaiah with his historical location, to base thereon this volume of oracles. Hitherto this theory has met with little acceptance, partly owing to the confirmation by cuneiform inscriptions of the capture of Ashdod by Sargon mentioned in Is. 20.[1], wh. is not recorded in the Kings, and wh. it seems incredible that a forger of a later period cd. have known; but still more by the improbability that the classical language of this bk. cd. have been written in the Greek period. Slightly less improbability wd. attach to a theory wh. made the whole originate in the Captivity. An argument of some weight in favour of conflation of documents on a large scale may be drawn from the incorporation in the bk. of oracles elsewhere assigned to Jeremiah and Micah.

Structure of the Book according to Current Hypotheses.—The amount of Isaianic matter wh. modern criticism finds in the book is therefore small. The following is the list given by Stade (1889): chaps. 1.–11.[5], 17.[1-12], 18.–20., 22., 28.–31. (most of these chapters are, however, said to contain interpolations). The following is the list given by Cheyne (1895): chap. 1. (except vv.

1–4 and 27, 28), 2.[6-22], 3. (parts), 5., 6., 7., 8. (mainly), 9.[7]–10.[4] (some other verses in 10.), 15.[1]–18.[6], 20., 21.[11]–23., 28.[1-22], 29.[1-15], 30.[1-17], 31. According to the latter the latest oracle embodied in the bk. is 19.[16-25], "not earlier than 275": the former appears to regard the verses as the work of the *genuine* Isaiah. Hence it appears that critics of the same school may differ to the extent of over four hundred yrs. in the dates wh. they assign particular passages. In general the arguments by wh. they are located wd. be assigned little value in other fields of historical inquiry.

Of the second part various divisions have been attempted, those chapters which speak of the Return as in the future being referred to the period between the rise of Cyrus and the fall of Bab. (539), while others wh. call attention to definite abuses are referred to the period after the Return, interpreted where possible from the scanty historical data of Ezra and Nehemiah, and located at various points in the fifth, fourth, and third centuries B.C. There is considerable difference of opinion as to the place where the prophet of the Return resided, most critics being probably in favour of Babylonia; and indeed some acquaintance is displayed with Babylonian civilisation, though not more than wd. be matter of common kge. when that country was at the head of a world-empire. There is an almost total dearth of local and personal names wh. is very unlike the wealth in such specifications to be found in the first half of the bk. in connection with the Assyrian campaigns. The discourses, however, are even so too seditious to have been delivered with safety in public; but if they were delivered in private (wh. the prophet declares was not the case, 45.[19], 48.[16]), the reason for such vagueness is obscure.

The prophets whose oracles are assigned to the period after the Return are supposed to have been resident at Jrs.

Collection of these Works into a Volume bearing the Name of Isaiah.—It has been seen that the bk. is known to have existed in its present form (in the main) early in the second cent. B.C. According to the Jewish tradition Hezekiah collected the prophecies of Isaiah, and this, though a guess, wd. not be improbable, if that king is rightly connected with other literary enterprises (Pr. 25.[1]). The prophecies themselves contain some allusions to their being written (at least in part, 30.[8], 8.[1]) and guarded in the prophet's school (8.[20]); and the autobiographical matter (especially 6., 8.) cannot easily be thought of otherwise than as coming fm. memoirs written by the prophet, though Jr. 36.[18] might seem to imply that the writing of oracles was an innovation in Jeremiah's time. In 59.[21] there appears to be a reference to an oral tradition of them in the prophet's family. Some have supposed that the Bk. of the Lord, mentioned 34.[18], is to be interpreted of an original bk. of Isaiah, but this suggestion has little probability, the phrase being more probably poetical. The theory of the origin of the bk. that has been sketched above wd. imply that in the course of five centuries this nucleus of genuine oracles (whether first issued by Hezekiah or by the prophet himself) had been re-edited repeatedly, with fresh and ever fresh accretions. Suggestions that may be quoted are that the first part was at one time a collection resembling that of the twelve Minor Prophets; and that the nucleus was purposely swollen by the addition of matter of doubtful authenticity in order that Isaiah might not sink to the rank of a Minor Prophet. Of the production of "editions" we have absolutely no record, nor indeed wd. it be easy to state with precision what that process wd. mean; but if the plurality of authorship be established, the collection was probably put together by combining survivals of written documents with oral tradition, wh. may indeed have been preserved in particular families, professing descent fm. Isaiah, or have been attributed to Isaiah on critical grounds. The tendency wh. led to both collection and attribution wd. be the same as produced the Bk. of Psalms.

Chief Topics.—An analysis of the contents of the bk. wd. exceed the limits of the present article. The various styles represented may be classified as the oracular, the homiletic, the hymnodic, the apocalyptic, the narrative, and autobiographical: the first, fifth, and sixth are confined to the first half, the others spread over both halves. By oracles we mean messages delivered either in reply to consultation, or in reference to some definite situation: such are found in the first half, in reference to the following countries (besides Judah and Israel): Arabia or Kedar, 21.[13]; Assyria, 7.[17], &c.; Babylon, especially 13., 14., 21.; Damascus, 17.[1]; Dumah, 21.[11]; Edom, 34.; Egypt, 19., 30.; Ethiopia (with Egypt), 20.; Moab, 15., 16.; Philistia, 14.[29]; Silsal Kenafaim (unknown), 18.; Tyre, 23.; the Wilderness of the Sea (heading), 21. Some connection with Israelitish politics can be found in each case. The oracles dealing with political emergencies are given to Ahaz spontaneously, but to Hezekiah after consultation. It is not certain whether we are to think of the others as sent (like Jeremiah's) to the nations concerned or delivered to Jewish audiences. The homiletic style is represented by the first chapter, and numerous others, in which the sins of the people are denounced, esp. idolatry, and practices connected therewith; besides various vices and social evils. According to a practice observable in other prophecies, threat is made almost invariably to alternate with promise. In these "remonstrances" no class of the population is spared; and there are two vigorous denunciations

of the women of the community. The hymns or songs show even less trace of metrical scheme than can be found in the psalms, though their poetic merits are in no way inferior. The apocalyptic passages are those in wh. the glories of the "new heaven and new earth" are depicted; they occur chiefly in the second half, but even the first two chapters show the idea matured.

Partly owing to difficulties of language, but still more to the absence of any authoritative commentary traceable to the author, the bk. is in numerous places obscure, and the ease with wh. the Christian interpretation gained ground shows at least that there was no generally recognised reference of such passages as 7.[14], 9.[5], wh. had to be refuted before the NT. interpretation cd. be received. Even where the oracles seem unusually clear, and the persons to whom they refer are known, there is usually some obscurity, *e.g.* 22.[15] threatens Shebna, the mayor of the palace, with exile, his place being given to Eliakim, son of Hilkiah; but in 37.[2], while Eliakim appears as mayor of the palace, Shebna occupies the honourable position of state secretary. To some oracles, *e.g.* chap. 18., the key appears to be entirely lost.

In the latter portion the most interesting problem is that connected with the import of the phrase, "Servant of the Lord," occurring especially 42.[1-4, 18-25], 49., 50.[4-9], 52.[13]–53.[12]. The resemblance of the function and career of the Servant, as described in these passages, to those of the Christian Messiah was found so striking that their effect both on the development and propagation of Christian doctrine cd. not be easily over-estimated; but the majority of modern critics have endeavoured to find a less distant reference, not without some countenance fm. the text of the prophet, in wh. the title Servant is at times given to "Jacob" or "Israel," and the introduction of the word "Israel" into 52.[13] is not wholly devoid of plausibility. On the other hand, the functions ascribed to the Servant being such as cannot be reconciled with those of the whole nation, it has often been held that the name applies to the pious kernel of it, or even the members of the prophetic profession. As, however, some of the texts seem to refer distinctly to an individual, another set of commentators have searched the hist. for a suitable identification; and among the names that have been suggested those of Hezekiah, Jehoiachin, and Zerubbabel may be mentioned. A yet older exegesis interpreted the Servant as the prophet himself, and for this, too, a plausible case may be made out. The passages dealing with the Servant are by some critics separated fm. the rest of the Second Isaiah, and even assigned to different authors. Another theory makes (at any rate portions of) them relics of older hymns, adapted to some new ideas. It seems clear that only archæological discovery, continuing such finds as have recently been made at Elephantine, can settle finally the direction in wh. the solution of this problem is to be sought.

History of Interpretation.—The events recorded in the Gospels gave a new significance to a large portion of the bk., while at the same or perhaps an earlier period, attempts were made to explain it by the aid of Greek philosophy. The Christian interpretation largely affected the Jewish, which, while adopting part of it, endeavoured in various ways to evade the application of the oracles to Jesus Christ. The results of modern criticism have, as has been seen, been more largely negative or suggestive than positive and satisfactory.

D. S. Margoliouth.

ISCARIOT. *See* Judas.

ISHBOSHETH, s. of Saul, who at Mahanaim was proclaimed k. over all Isr., except Judah, wh. had chosen David at Hebron. The original form of the name was Ishbaal (1 Ch. 8.[33], 9.[39]). In early times J″. was freely spoken of under the designation of *Baal*, "Lord." But the name came to be used for the Phœnician deity as distinguished fm. J″., and in personal names this element was changed to *bosheth*, "shameful thing" (2 S. 2.[8], &c.; *cp.* Jg. 6.[32]; 2 S. 11.[21]; 2 S. 4.[4]; 1 Ch. 8.[34], &c.). His army under Abner was defeated by the troops of David at Gibeon (2 S. 2.[12ff.]). Abner, smarting under an insult (*see* Abner), went over to David (3.[6ff.]). This was the death-blow to the hopes of I. Soon after he was murdered by Rechab and Baanah (4.[1ff.]), who brought his head to David, and were forthwith ordered to execution. Thus bereaved, all the tribes rallied to David (5.[1ff.]).

ISHMAEL (Heb. *Yishma'ēl*, "God hears," Gn. 16.[11]). (1) S. of Abraham by Hagar, an Egyptian handmaid of Sarah (Gn. 16.[15]). Driven forth with her child by reason of Sarah's jealousy, Hagar went towards her native land. At Beer-lahai-roi, prob. the mod. *Muweilih*, on the Egyptian highway, 25 miles N. of *'Ain Qadīs*, the angel of the Lord turned her back. The promise of great posterity for I. is followed by a characterisation wh. accurately describes his descts. He is to be "a wild ass among men," capricious, intractable, dwelling in the open, like the Bedawy tribes who brook no restriction of their freedom, over whom even their own chiefs have no absolute dominion, who regard as God-sent booty whatever they can take fm. caravan or traveller on the way. God confirmed to Abraham the promise made to Hagar, and at the age of 13 I. was circumcised (Gn. 17.[20-24]; *cp.* 16.[16]). Sarah's motherly interest in her own s. gave her no peace while I. remained in the camp, so Hagar and I. were finally dismissed by Abraham. They narrowly escaped death in the desert through the intervention of an angel, who discovered to Hagar

water near by, and spoke words of good cheer (21.[9ff.]). This nar. assumes that I. was still a child in arms (vv. 14, 15, 20), while chap. 16.[16] (*cp.* 17.[24]) wd. make him now at least 16 yrs. old. The difference is explained by the combining of different accounts, that in 16., 17., 21.[5] being fm. P., that in 21.[8ff.] fm. E. When I. "grew up" (21.[20]) he dwelt in the wilderness of Paran, married an Egyptian w., and became famous as an archer. I. met Isaac at their fr.'s burial (25.[9]). He lived 137 yrs. (25.[17]).

For the sons of I. who rank as ancestors of the tribes named after them, *see* separate articles (Gn. 25.[13]). *See also* ARABIA. As his descts. increased they came to occupy the land to the E. of Pal. (25.[18]). Esau married Mahalath (28.[9]), or Basemath (36.[3]), a dr. of I.

Ishmaelites are mentioned as trading by caravan with Egp. (Gn. 37.[25], J. = "Midianites," v. 36, E.). The name poss. denoted their occupation, not their race; *cp.* Jg. 8.[24]. *See also* 1 Ch. 2.[17], 27.[30]; Ps. 83.[6].

(2) The murderer of GEDALIAH, whom, after the fall of Jrs., Nebuchadnezzar had made governor, with his residence at Mizpeh. I., s. of Nethaniah, of Davidic stock, at first submitted to Gedaliah, but later, at the instance of the Ammonite k. Baalis, undertook to kill him. Gedaliah disbelieved reports of his design, and discouraged measures to prevent it. This confidence made easy for I. and his ten associates the treacherous murder of Gedaliah and his attendants. I. seems to have taken the town, into wh., two days later, he enticed 80 pilgrims bound for Jrs., and put them to death; ten men promised to discover stores of provisions and were spared. I. attempted to carry away the inhabitants of Mizpeh and the k.'s drs., but was overtaken at Gibeon by Johanan ben-Kareah and his troops. He was unable to keep his prisoners, and escaped to Baalis with only eight men (2 K. 25.[23ff.]; Jr. 40., 41.). For others *see* 1 Ch. 8.[38], 9.[44]; 2 Ch. 19.[11], 23.[1]; Ez. 10.[22].

ISLAND, ISLE (Heb. *'ī*, pl. *'īyyim*, Gr. *nēsos*, *nēsion*). If Caphtor (Jr. 47.[4], RV.) is Crete, we have one cert. use in OT. of "island" in the mod. sense. But almost always the word stands for land washed by the sea, coast-lands. Thus, *e.g.*, "the isles of the Gentiles" (Gn. 10.[5]) are the lands on the W. Mediterranean seaboard. For islands named in NT. *see* separate articles.

ISRAEL. The purpose of the present article is to sketch the hist. of Isr. fm. the entrance of ABRAHAM into Pal. till the final fall of the nation before Rome. Under ABRAHAM, JACOB, MOSES, SAMUEL, SAUL, DAVID, &c., fuller information is given regarding the periods specially associated with these names.

Palestine B.C. 2000.—The country was sparsely covered by a number of small cities surrounded with earthen walls strengthened by towers at intervals; a larger tower or towers marked the gateways, in front of wh. markets were held; within the GATE the Elders met in session as judges or legislators. A considerable territory round the walls was occupied by the citizens for purposes of agriculture. Notwithstanding, as at present, there were great open tracts claimed by no one as property, where nomadic tribes might pasture their flocks and herds. Those cities, while to a great extent independent, probably were united to each other in somewhat loose leagues. The head of each city generally assumed the title of king. It wd. seem that HEBRON was a republic in the time of Abraham; as also, a little later, SHECHEM, and still later, GIBEON. As at present, there were different races scattered in patches over the land. The powerful HITTITE race, who contested with Asyr. and Egp. the supremacy of SW. Asia, abutted on Pal. in the N., but had an offshoot in the S. at Hebron. The HIVITES appear to have had their possessions in the centre of the country; tho' they seem also to have had territory between Lebanon and the Anti-Lebanon. The Canaanites inhabited the plain, and the AMORITES and the JEBUSITES the mountains. The Amorites were early so prominent that at all events the hill portion of the country was known both to the Egyptians and the Assyrians as the "Land of the Amorite." Besides these there were fragments of primitive races, Emim, Zamzummim, and Horim; and, connected with them, the Anakim, and Rephaim. These were not in so advanced a stage of civilisation as the other inhabitants. They do not seem at first to have had cities, tho' later the Anakim had migrated into Hebron. The language of the peoples seems to have been a tongue akin to Heb. In religion, if we are to be guided by the notices in Gn. (14.[18], 20.[11ff.]), they were worshippers of "the Most High God" (*'el 'eleyôn*), who had his shrine in Salem, whose priest was MELCHIZEDEK.

There is light thrown on Melchizedek by the Tell el-Amarna tablets. Among the correspondents of Khu-n-Aten is Ebed-Tob, k. of Uru-Salim (Jerusalem—*see* Sayce, *Patriarchal Palestine*, 71, 72).

As in Egypt, and in many savage nations of the present day, along with the supreme God many inferior deities were reverenced.

Into this land came, entering by the N., a great tribe of nomads fm. the banks of the Euphrates. Their leader, or to call him by the modern name, "sheikh," was an old man who had come through many spiritual experiences. The original home of these wanderers had been the city of UR, near the Persian Gulf. Thence they had migrated to Harran, near the fords of the Euphrates. After a stay of some time there, they crossed the Great River: wherefore they were called *'Ebiri*, "**Hebrews**,"

"the men from beyond," *i.e.* beyond the river. Thence they journeyed S. and entered Pal. fm. Damascus. Along with the aged sheikh ABRAHAM was his nephew LOT, who, travelling with his uncle, had yet an independent following. Their first stay was made near Sichem (Shechem), under the shadow of Mount Gerizim. There an altar was built, but they do not seem to have had any intercourse with the Shechemites. Their next halt was at a place between Bethel and Ai. They continued their S'ward journey, when a season of drought, followed by famine, led the nomads to take refuge in Egypt. The reigning dynasty was Hyksos, and the Hebrews, as kindred Semites, were received with a disturbing amount of cordiality; the k., regarding Sarai as Abraham's sister, took her into his harem as a pledge of their alliance. The danger thus threatened was averted by Divine interposition (Gn. 12.[10ff.]). After a short stay in Egp. the nomads returned to Pal. and reoccupied their former district between Bethel and Ai. Their wealth had been increased by their residence in Egp., so that Abraham and his nephew cd. not pasture their flocks together. They agreed to separate. Lot went to the rich plain of Jordan, but Abraham remained in the hill-country, and moved S. to Hebron. In Hebron he made an alliance with the Amorite and Hittite inhabitants. Not long after this Chedor-laomer, the Elamite suzerain of Babylonia, and his allies invaded Pal. to recall to their allegiance those who had rebelled after their previous submission. The kings of the plain of Jordan were defeated and their cities plundered. Among the captives was Lot. This led Abraham to arm his followers and call upon his allies to assist him in pursuit of the conquerors. Surprising them by night, he released the captives and regained what had been taken.

After this overthrow the suzerainty pased fm. the Elamites to AMRAPHEL (Ḥammurabi).

The destruction of the Cities of the Plain appears to have happened shortly after Abraham's return to Hebron fm. this expedition. At this point in the hist. is introduced the nar. explaining the descent fm. Lot of the Moabites and Ammonites. The relationship between Isr. and the Arab tribes is exhibited in the story of ISHMAEL. ISAAC, the son of Abraham's old age, is the progenitor of Isr. After his father's death Isaac became the leader of the clan. His marriage with REBECCA indicates at once a maintaining of relations with Assyria and a break off fm. the inhabitants of the land. Connected with this, if not the occasion of it, mt. be the growing density of the population and the consequent limitation of spaces free for pasture. Altho' dwelling at the edge of the desert, away fm. the centres of population, Isaac is involved in continuous contests about wells. This same cause may have led Isaac to supplement his care for his sheep with cultivation of the ground (Gn. 26.[12]). In consequence of a quarrel between Isaac's two sons, Jacob, the younger, fled to Padan-aram. His br. Esau allied himself with the neighbouring clans and left his blind fr. After 20 years JACOB returned with a new Semite clan wh. he had gathered together. As Jacob was manifesting a desire to give Joseph the place of "first-born," so ousting Reuben fm. his right, the rest of the sons conspired agst. Joseph, and he was sold into slavery. Time rolls on and the slave becomes prime minister of Pharaoh, the last of the Hyksos rulers of Egp. He induces his fr. and the clans that had gathered round his brethren to come down to Egp. In order at once to supply the country with a defence agst. raids, and to have a means at hand for retaliation, he placed his kinsfolk in the border territory of Goshen. At the death of their fr. the sons of Joseph seem to have united themselves and their followers to the clans of Isr. There is a reference to a counter-raid by the Ephraimites agst. the S. of Pal. (1 Ch. 7.[21]).

While it is not impossible, and not at all derogatory to Scrip. to regard the Patriarchs as impersonations of tribes, since in Gn. 10. tribes are declared to be the sons of individuals (vv. 15–18); yet the intense personality of the leading Patriarchs, Abraham, Jacob, and Joseph, and the minute accuracy as to habits, render it impossible to regard them as other than historical persons.

The discovery of Dr. Pinches that the four Eastern confederate kings of Gn. 14. were really kings in Babylonia, and contemporaries, heightens the probability that the whole narrative is historical. The utter carelessness as to mere fact congenital to the Jew renders it improbable in the highest degree that, in inventing a victory for Abraham, he wd. search the Babylonian records for four kings contemporary with each other. Their names conveyed no idea to his immediate public. In Jewish and Mohammedan tradition Nimrod is made the opponent of Abraham. Cornill (*Introduction to the Canonical Bks. of the OT.*, p. 128) says that a Jew with literary instincts cd. obtain names and dates fm. the old Mesopotamian hist. in abundance. He wd. be a marvellous Jew who wd. search for such historical personages, merely for a *Midrash*. The purpose of the *Midrash* was moral, and historic accuracy was of little value, as every student of the Tlm. knows. Cornill himself doubts Zimmern's unproved assertion to the effect that an epos involving Ḥammurai was extant in the time of the Seleucids. Mere abstract possibility is no proof of actuality.

The fall of the Hyksos dynasty and the rise of the native kings was naturally adverse to Isr. What was the dynasty of the oppression and what was the duration of Isr.'s stay in Egp. are questions difficult to answer. The fact of a lengthened residence in Egp. may be regarded as indubitable.

That there was a *Musr.* (Egypt) in Arabia may be taken for granted; it probably was a name given to the Egyptian possessions in the Sinaitic peninsula. It does not follow that Isr. was only in this, and not in the greater *Musr.*—Egp. proper. As well mt. it be regarded as valid reasoning to argue that because there was adjoining Normandy a "Bretagne" much more accessible than "la Grande Bretagne" across the sea, it was the former, not the latter, wh. was conquered by William Duke of Normandy in the eleventh cent.

Oppressed and enslaved in Egp. they called to God and were led out fm. the land of bondage by

Moses, who opened a way for them through the Red Sea. He led them to the foot of Mt. Sinai, where he delivered to them "the Law of Jehovah (JHVH)," and united the people in a covenant relation to Him. Here also he erected the Tabernacle. The people were miraculously sustained by manna fm. heaven, water fm. the rock, and quails brought by the wind.

To those who believe in revelation the presence of miracle in a nar. does not prove it to be unhistorical. This does not mean that we are to multiply marvels. One of the greatest difficulties is the great number of Isr. when they left Egp. This applies not only to the Exodus and the journey through the wilderness, but also to the conquest of Canaan. A huge army of more than 600,000, under one leader, wd. have subdued in a single campaign a small country like Pal., inhabited by differing races dwelling in small independent cities. A suggestion of Dr. Petrie is worthy of consideration; that *'eleph* (EV. "a thousand") shd. be rendered "family," as it is in Jg. 6.[15]; so instead of reading (Nu. 1.[21]) "of the tribe of Reuben were forty-six thousand five hundred," it ought to be "forty-six families, five hundred men." Mrs. Gibson suggests that *'eleph* is an interpolation, and we shd. read "of the tribe of Reuben five hundred and forty-six." Both schemes imply that the summations of the camps and of the people have been added in Nu., both in chaps. 1. and 2. and in chap. 26. They wd. both necessitate a modification of the numbers in Jo. 7.[4], 8.[3, 12, 25] also. In both schemes the number of warriors wd. be about 6000; and the whole of the men, women, and children about 30,000. When they encamped in the wilderness, it was probably not in four large camps, but in relatively small groups of tents embracing only a "family" each. The "forty years" in the wilderness may be taken as a round number indicating any space of time fm. 25 to 60 yrs.

After a long period of journeying Isr. arrived in the plains of Moab. There they encountered and conquered the Amorite kings Sihon and Og. In acknowledgment of kinship Isr. did not assault or dispossess Edom, Moab, or Ammon. Before he was taken fm. them Moses addressed the assembled tribes and re-enacted the "Law" with modifications (Deuteronomy). Having renewed his exhortations to the tribes of Isr., Moses ascended Mt. Nebo to die. He was succeeded by Joshua, who had been his servant, and had acted as military leader during the march through the wilderness. Under him Isr. crossed the Jordan, wh. was dried up before them. The walls of Jericho fell down before the simple blast of their trumpets. City after city was then besieged and taken; and merciless slaughter was meted out to the inhabitants.

In considering this we must bear in mind (*a*) that Isr. cd. not be lifted violently out of the moral atmosphere of their time, nor follow a different practice in warfare fm. that wh. was customary. (*b*) We must also not forget that our own colonists have a way of killing out the aborigines in any land where they settle; they can neither claim the sanction of Divine command, nor excuse themselves by the practice of modern warfare. (*c*) There was the necessity, for the ultimate benefit of humanity, that Isr. be kept pure fm. idolatry and its attendant pollutions.

During the lifetime of Joshua thirty-one cities and their territories seem to sum up the conquests of Isr. These cities were scattered over the country; thus there was an excuse for the division of Western Pal. into ten portions by Joshua and Eleazar. The conquest was continued by the different tribes in the spheres thus allotted to them. During the lifetime of Joshua the central authority was represented, not only by the leader, but also by the "Elders of Isr." The allotment of separate provinces to the different tribes made the government tribal; so it appears to be throughout the period of the Judges (Judges). That Isr. became now a loose confederacy laid them more open to assaults fm. without; hence foreign invaders were so often the instruments of Divine chastisement on them for their lapses into idolatry. When the oppression had served its purpose God raised up for Isr. a deliverer, a Judge. How far these oppressions were successive, and how far they overlapped, it is impossible to say. As indefinite is our kge. of the char. and extent of the authority exercised by the Judges. The struggle with the Phil. forced upon Isr. the need of greater unity; and this feeling found its exponent in Samuel. He endeavoured to regularise the government by arranging a system of circuits, and appointed his sons as Judges under himself. The people wished to go further than Samuel desired; he wished as the principal magistrate, the divinely appointed Judge, raised and inspired by God for a special emergency; but the people desired a king to be their permanent generalissimo. In the choice of Saul by lot JHVH was acknowledged as the true k. of Isr. The kingship of Saul was limited; he was expected to be guided by Samuel the prophet. He, however, wd. not yield to this, and so alienated the prophetic order. His massacre of the priests at Nob naturally put him at enmity with the priests. A man religious even to superstition, Saul was now isolated. By his defeat and death on Gilboa the way was opened for the accession of David, who had, even during the lifetime of Saul, gained the favour of the Prophetic and the Priestly parties.

David's kdm. at first consisted only of Judah, but gradually it embraced all Isr. He conquered Moab and Ammon on the E., Edom on the S., Philistia on the W., and Syria on the N. His rule was really imperial on a small scale. Solomon succeeded to this extensive kdm., and at first maintained it; but causes of discontent and consequent disintegration appeared. The erection of his splendid Temple appeared to consolidate the national unity, by thus glorifying the national hearth. His magnificence was costly; the philosophic indifference wh. led him to permit the worship of heathen deities in rival shrines over against the Temple alienated prophets and priests.

At the death of Solomon and the accession of his s., Rehoboam, the Northern tribes revolted. There had always been a tendency on the side of Judah and Simeon, whose tribe had been absorbed in Judah, to segregate themselves; now Benjamin

stayed by the House of David; the Temple made it natural that the Levites as a whole shd. follow the Southern tribes. The Northern tribes, joined by those E. of Jordan, chose Jeroboam as their k. He had returned fm. a lengthened exile in Egp. whither he had fled fm. Solomon. He introduced the worship of the Calves at Bethel and at Dan; probably the Egyptian Apis-worship suggested to Jeroboam the calf as the symbol of JHVH. There was little stability in the Northern Kdm.; the dynasties of Jeroboam, Baasha, and Omri flit across the stage; only the last seeing the third generation. Ahab, the s. of Omri, endeavoured to introduce the worship of Baal alongside of that of JHVH. It is to be noted that all the sons of Ahab whose names are recorded have JHVH as an element in the name—Joash, Ahaziah, Jehoram. Against the impure cult of BAAL the prophets ELIJAH and ELISHA set themselves. Finally they overthrew the house of Omri and replaced it by that of JEHU. The new dynasty seemed to endeavour to keep on friendly terms with the prophets; under Jeroboam II. the Northern Kdm. attained its greatest extent and power. After this the descent was rapid; in less than a generation Samaria was taken, and the Northern Kdm. ceased to be.

Although, if we sum up the reigns of the successive kings fm. the death of Jeroboam II., we have 41 years; yet between the accession of Tiglath-pileser, who exacted tribute fm. Menahem, and the fall of Samaria, there are, accdg. to the Assyrian records, only 23 years; hence we cannot regard the time between the death of Jeroboam II. and the end of the kdm. of Isr. as more than 31 years. Kautzsch supposes that Pekah's reign shd. only be 6 instead of 20 years.

There was much greater stability in the Southern Kdm. With the exception of the six yrs. of Athaliah's usurpation the House of David held the throne. Though the Temple was the principal seat of worship, yet until the accession of Hezekiah, who saw the fall of Samaria, the people still sacrificed in the HIGH PLACES. He began a puritan reformation on Deuteronomic lines. Sennacherib, the s. of the conqueror of Samaria, invaded Judah but did not take Jrs. Hezekiah's reformation did not sink into the heart of the people, for under his successor, Manasseh, idolatrous worship was set up and the prophets of JHVH put to death. Though Amon was, like his fr., an idolater, JOSIAH, who followed him on the throne, pursued the same religious policy as Hezekiah.

It was during his reign that "the Book of the Law" was found in "the House of the Lord." It is assumed without evidence that this was DEUTERONOMY. There is nothing in the narrative to prevent it containing the whole enactments of the Pentateuch. In 2 K. 23.[2] the bk. is called "the Book of the Covenant"; this phrase is found in Ex. 24.[7] (J.: Addis attributes this v. to E.); some portion of the Torah, not DEUTERONOMY, must be understood by this designation.

The weakening of the Assyrian Empire was taken advantage of by Necho, k. of Egp., to endeavour to restore the dominion of Egp. over W. Asia. Josiah had, in the weakness of Assyria, resumed royal power over the Northern Kdm. He resented and attempted to resist the passage of the Egyptian army. He was defeated and slain at Megiddo, and Necho put Jehoiakim on the throne. Necho himself was overthrown at Carchemish by NEBUCHADNEZZAR. The young conqueror followed up his victory, receiving the submission of the various tributaries of Egp., among the rest that of Jehoiakim, apparently after a siege (Dn. 1.[1]). Jehoiakim rebelled, and in the reign of his s., Jeconiah, Jrs. was taken, and the king carried captive to Bab. His uncle, Zedekiah, set on the throne, also rebelled; again the city was captured, the Temple was ruined, and the whole city made a desolation. Nebuchadnezzar deported all the inhabitants likely to be centres of rebellion and brought them to Bab.

If reckoned fm. the capture of Jrs. the Babylonian captivity lasted about fifty years. The residence of the Jews in Bab. did not result in their absorption in the mass of the population, as seems to have been the case with the deported of the ten tribes. While they maintained their religious isolation they seem otherwise to have made themselves at home in the city of their exile, as may be seen by the relatively small number that returned when the decree of Cyrus gave them permission. As the Temple services were not open to them in Bab., the worship of the synagogue came into all the greater prominence. The exiles that returned to Pal. found themselves in a land very different fm. that whence their frs. had been carried captive. Intruders fm. neighbouring countries had taken possession of the land of Isr. The Jews who had been left had in many cases intermarried with these strangers. Although Heb. was known in Jewish families, the language of ordinary intercourse was Aramaic. When they had arrived, they set up an altar to the Lord; and, *pari passu* with dwellings for themselves, they began to erect the Temple again. When it was dedicated those who remembered the former Temple wept at the sight of the relatively mean aspect of the newly built edifice. Various bands of the exiles returned; notably one under Ezra. They now began to think of rebuilding the walls of Jrs., but met with many hindrances, to a large extent fm. the envy of the SAMARITANS whom they had refused to allow to take part in the rebuilding of the Temple.

After the departure of Nehemiah a veil falls on the hist. of Isr. till the conquest of Alexander. A new element entered now into SW. Asia. Greek cities sprang up everywhere, in Pal. as well as elsewhere; the Greek language began to supersede Aramaic as the medium of intercourse; Greek culture had a fascination for the Jew. At first Pal. formed part of the Lagid dominion; and under the Ptolemies the Jews enjoyed much freedom of worship. In these circumstances the process of

Hellenisation went on peaceably. When Pal. passed into the hands of Antiochus Epiphanes there was an attempt made to hasten the process, and put down Judaism by force. This produced the revolt of the Jewish people under the leadership of Mattathias, the priest of Modin, and his heroic sons. The conflict was maintained agst. great odds. The Maccabean brothers fell one by one, but the people fought on, till at last the Seleucids had to acknowledge the independence of the Jews under John Hyrcanus. He conquered Galilee, the E. of Jordan, and invaded Samaria and burned the Temple on Mt. Gerizim. Edom he also conquered, and compelled the people to be circumcised and become Jews. He ruled only with the title High Priest, but his s., Aristobulus I., assumed the title King. He was succeeded by his br., Alexander Jannæus. On his death there was a conflict between his sons, John Hyrcanus II. and Aristobulus II., for the supreme power. This occasioned the intervention of the Romans under Pompey, who took Aristobulus captive to Rome and declared Hyrcanus High Priest and Ethnarch, while the Idumæan Antipater, his *major-domo*, was appointed Roman Procurator. Antigonus, s. of Aristobulus, by the help of the Parthians, snatched a momentary victory, and for a short while held Jrs. By the Parthians Hyrcanus was taken prisoner and mutilated so that he cd. not be High Priest. Antigonus was soon dispossessed, and after various vicissitudes Herod the s. of Antipater, who had married the grand-dr. of Hyrcanus, secured the throne (HERODIANS). His s. Archelaus, who succeeded with the title of Ethnarch, was deposed, and Judea became a Roman province. So it remained with the exception of a short period, when the first Agrippa received the territory of his grandfr. During the rule of the Roman Procurators the alienation of the Jews fm. their Roman masters became more and more acute, till they definitely rebelled agst. Gessius Florus and Cestius Gallus. The latter made an attempt to take Jrs. but had to make a disastrous retreat. Vespasian was appointed to the command in the war agst. the Jews. He began his operations in Galilee, and took city after city. Before he carried the conflict into Judea the death of Nero occurred, and the struggle for the Empire began. While prosecuting his claim to the throne Vespasian left the conduct of the campaign to his s. Titus. After a heroic defence Jrs. was taken by assault, and the slave-market was glutted with Jewish captives. Two generations later the attempt of Barcochba to restore the sacred kdm. excited the hopes of the Jews; but it was quenched in blood. While Isr. ceased as a state it lived on as a religion, having its synagogues in every city of the Roman Empire. The Sanhedrin still continued, no longer as council of state but as an assembly of scholars; it was moved fm. Jrs. to Jabne, to Sepphoris, to Tiberias. There was no longer Israel, but Judaism.

ISSACHAR (*Yissākhār* [pointed in MT. יִשָּׂשכָר]; some tr. as *'ish sākhār*, "a hired worker"). (1) Ninth s. of Jacob, the fifth by Leah (Gn. 30.[18], 35.[23]). Of his life no details are given. For strength of the tribe *see* NUMBERS. The boundaries of the "lot" of I. cannot be certainly traced (Jo. 17.[10], 19.[17ff.]). On the E. was Jordan, on the N. Zebulun and Naphtali, on the S. Manasseh, and on the W. Manasseh, and poss. Asher. It does not seem to have touched the sea. It included Tabor and Moreh, and the great plain (*see* JEZREEL). Manasseh held cert. towns in I. (Jo. 17.[11]). I. played a heroic part in the battle with Sisera (Jg. 5.[15]). They did not then deserve the reproach implied in Gn. 49.[14f.] Enjoyment of their rich land may have induced a softer mood. Dt. 33.[18] poss. refers to a sanctuary on Tabor to wh. people were attracted fm. afar. A market connected with this, such as till recently was held under the shadow of the mountain at *Khān et-Tujjār*, wd. prove a source of enrichment. (2) S. of Obed-edom (1 Ch. 26.[5]).

ISSUE. *See* DISEASES AND REMEDIES.

ITALIAN BAND. *See* AUGUSTUS' BAND.

ITALY originally applied to the SW. corner, but fm. Cæsar's time it covered the whole of the peninsula now called by that name, reaching to the foot of the Alps. In Ac. 18.[2] I. is poss. = Rome. Many Jews were attracted to I. as the home of the world's masters (Ac. 2.[10]), and Christianity was early introduced there (He. 13.[24]).

ITCH. *See* DISEASES AND REMEDIES.

ITHAMAR, youngest s. of AARON (Ex. 6.[23]), paymaster at the erection of the TABERNACLE (Ex. 38.[21]). He superintended the service of the sons of Gershon and Merari in removing the Tabernacle. Fm. ELI to ABIATHAR the High Priesthood was in the house of I.

ITHRA, the husband of David's sister Abigail, and father of AMASA (2 S. 17.[25]). In this passage he is called an "Israelite." But the reason for stating his nationality at all would prob. be that he was *not* an Israelite. Most likely, therefore, the reading of 1 Ch. 2.[17] is correct, viz., "Jether the Ishmaelite."

ITTAI. (1) A Phil. fm. Gath, who came to Jrs. with 600 men, poss. as hostages (2 S. 15.[18ff.]: I.'s name has dropped out in v. 18), and became devoted to the service of David. He commanded the third division of the army sent agst. Absalom (18.[2ff.]). There may be a refce. to I. and his 600 in the titles of Ps. 8., 81., 84., wh. Delitzsch, agreeing with Hitzig, thinks may mean "a joyous melody . . . a march of the Gittite guard." (2) One of David's heroes (2 S. 23.[29]; 1 Ch. 11.[31]).

ITURÆA (Lk. 3.[1]). Accdg. to Prof. Ramsay (*Expositor*, 1894, ix. 51ff., 143ff., 286ff.), the word must be taken as an adj., denoting the country of the

Ituræans, the descts. of **Jetur** (Gn. 25.[15]; 1 Ch. 1.[31]). Eusebius (*Præp. Evang.* ix. 30) quotes Eupolemus (*c.* B.C. 150) to the effect that they were among the tribes E. of Jordan agst. wh. David warred. Aristobulus I. (B.C. 105–104) obtained some success agst. them (*Ant.* XIII. xi. 3). They are frequently mentioned in classical writers (*see* Lit. in Schürer, *HJP.* I. ii. 325ff.). They appear now as Syrians, now as Arabians. They were famous as horsemen. They seem to have resided mainly in the Lebanons and the broad vale between them; but prob. held also the uplands SE. of Hermon, the mod. *Jēdūr.* In B.C. 20 Augustus gave to Herod Ulatha and Panias, wh. prob. had been part of Ituræan territory (Schürer, *op. cit.* 333). This district, at the death of Herod, was given to the tetrarch Philip (*Ant.* XVII. xi. 4; *BJ.* II. vi. 3); doubtless this was meant by the "Ituræan country" in Lk. 3.[1].

IVORY (Heb. *shēn*, "tooth," *shenhabbīm*, "elephant's teeth"). The Heb. name shows that the Jews knew the nat. of I. Brought by ships of Tarshish to Solomon (1 K. 10.[22]), who made a throne of I. (1 K. 10.[18]). Ahab made a palace of I.; prob. so called because adorned with inlaid wk. of I. (1 K. 22.[39]). It was prob. brought fm. Africa.

IVVAH, a town, prob. in Syr., named with Hena and Sepharvaim (2 K. 18.[34], &c.). In an interesting article in *Expository Times*, April 1898, 330, Prof. Hommel suggests that Hena and I. are intended to designate the two chief gods of the three Syr. cities just named.



IVORIES. (From Layard's *Nineveh*)

IYE ABARIM, IYYIM. *See* ABARIM.

J

JAAR (Heb. *ya'ar*), commonly rendered "forest" or "wood," is taken as a proper name in Ps. 132.[6], RVm. It is prob. a shortened form of the name of Kirjath-jearim, where the ark rested so long—"the town of the woods," *Qiryat Ye'ārīm*, *ye'ārīm* being the pl. of *ya'ar*.



FORD OF THE JABBOK

JAARE-OREGIM (2 S. 21.[19]). The name is prob. "Jair." "Oregim" has slipped into the text by mistake fm. the following line.

JAAZER. *See* JAZER.

JABAL, son of Lamech and Adah, described as "the father of such as dwell in tents" (Gn. 4.[20]), *i.e.* the first who followed the nomadic life.

JABBOK, a stream in E. Pal. crossed by Jacob at a ford near PENIEL on his way fm. Mahanaim (Gn. 32.[22ff.]). It is named as the N. border of Sihon's kdm. (Nu. 21.[24]) and as the boundary of Ammon (Dt. 3.[16]). It is the mod. *Nahr ez-Zerqā*, wh. rises near '*Ammān* (= RABBATH AMMON). Taking first a north-easterly direction, with many windings it turns W'ward, and flows through a deep valley with high precipitous banks in many places, reaching the Jordan at *ed-Dāmieh.* It is the most important stream S. of the Yarmuk. The rich soil in the bed of the valley is covered with luxuriant tropical vegetation.

JABESH-GILEAD, a city in Gad the inhabitants of wh. failed in religious duty, and were terribly punished (Jg. 21.[5ff.]). It was rescued by Saul fm. the Ammonite Nahash (1 S. 11.[1ff.]), and the people showed their gratitude in the hour of his fall (1 S. 31.[11], &c.). The city has utterly disappeared, but the name lingers in *Wādy Yabis*, wh. breaks down through Gilead almost due E. of *Beisān.*

JABEZ. (1) An unidentd. town inhabited by

scribes (1 Ch. 2.[55]). (2) A desct. of Judah (1 Ch. 4.[9]). The name *Ya'bētz* is interpreted as if it were *Ya'tzēb*, "he causes pain." See also play on the word, v. 10.

JABIN. (1) K. of Hazor, defeated and slain by Joshua at the Waters of Merom (11.[1ff.]). (2) K. of Canaan, who reigned in Hazor, whose army under Sisera was destroyed on the banks of the Kishon (Jg. 4., 5.). Critics suspect a mingling of tradition in these two nars., but there are no materials for the reconstruction of the hist.

JABNEEL (Jo. 15.[11]), or JABNEH (2 Ch. 26.[6]). (1) A town on the N. border of Judah, near the sea, taken fm. the Phil., along with Gath and Ashdod, by Uzziah (*cp. Ant.* V. i. 22; XIV. iv. 4; *BJ.* I. vii. 7). As **Jamnia** it figures in the wars of Judas (1 M. 4.[15], &c.), who burned its port and navy (2 M. 12.[8], &c.). Strabo (XVI. p. 75) says J. and its district furnished 40,000 fighting men. Under Jannæus it had passed to the Jews (*Ant.* XIII. xv. 4), and while it changed hands under Pompey, Gabinius, and Herod, becoming the private property of



PEF. Photo
YEBNEH: VIEW OF FORTRESS

Tiberius, it still contained a considerable Jewish population. After the destruction of Jrs. it became for a time the seat of the Sanhedrin, and here tradition says the great Gamaliel was buried. It is identd. with *Yebneh*, a vill. with anct. fortress crowning a hill, 13 miles S. of Jaffa, four miles fm. the coast, with ruins dating fm. Crusading times. The port was at the mouth of *Nahr Rūbīn*, affording good protection for ancient shipping (for Lit. *see* Schürer, *HJP.* II. i. 78f.). (2) A town in Naphtali named with Adami-nekeb and Lakkum (Jo. 19.[33]). It may be = "Jamneia" (Jos. *Vit.* 37) or "Jamnith" (*BJ.* II. xx. 6). Conder suggests *Yemma*, seven miles E. of Tabor.

JACHIN (Heb. *yakīn*, "He [God] establishes"). (1) S. of Simeon (Gn. 46.[10]). (2) Head of 21st division of priests (1 Ch. 24.[17]). (3) The right hand of the two brazen pillars moulded by Hiram for the entrance of the Temple. *See* BOAZ.

JACINTH (Gr. *hyakinthos*, Rv. 9.[17], 21.[20]), a precious stone; it is uncertain what mineral is meant. It may be identical with the mod. sapphire, known to science as *zircon*. It was found in Syene, in Egp.

JACKAL. This animal is never named in AV., but it is often referred to in OT. (*see* Fox). (1) The Heb. *shū'āl*, wh. AV. uniformly renders "fox," certainly denotes the jackal in Jg. 15.[4]. Jackals go in packs, often in great numbers, while the fox is solitary in its habits. A fox may be intended in Ne. 4.[3]. In Ps. 63.[10] we must read "a portion for jackals." Their main food is carrion. Either foxes or jackals may be meant in SS. 2.[15], as both are very fond of grapes, and are cordially hated by the vine-dressers. The jackal's haunts in the daytime are ruins and waste places (La. 5.[18]; Ek. 13.[4]). (2) *Tannīm*. For AV. "dragons" (Jb. 30.[29], &c.), RV. gives "jackals." In Ek. 2.[2] we shd. prob. read *tannīn*, as apparently the crocodile is intended. In all other cases "wolves" would poss. be the correct translation. (3) *'Iyyīm*, AV. "wild beasts," RV. "wolves" (Is. 13.[22], 34.[14]; Jr. 50.[39]). Cheyne (*Isaiah*, *ad loc.*) renders "hyænas." *'I.* is lit. "howler," and corresponds to the Arb. *ibn 'awā*, the common jackal. The howling of the jackals round the city walls is among the most dismal sounds of an Oriental night. (4) *'Ōḥīm*, "doleful creatures" (EV. Is. 13.[21]), Cheyne (*ad loc.*) renders "jackals."

Living chiefly upon carrion, the jackal, save when present in considerable numbers, is not apt to attack men. It issues from its haunts at nightfall. When the challenge of the jackals without is answered by the dogs within the walls, the earlier hours of darkness especially are often made hideous.

JACOB (*Ya'aqob*), "one who takes by the heel" (Gn. 25.[26]), or "one who outwits" (27.[36]; *cp.* Ho. 12.[3f.]), the younger twin s. of Isaac and Rebekah. The rivalry between him and his br. Esau began before they were born (25.[22]). In this was foreshadowed the strife between their descendants, the nations of Edom and Isr. (v. 23). Their contrasted chars. led to a division of parental regard, Rebekah loving J., the "quiet" lad about the tents, engaged in peaceful pastoral work, while Isaac's heart was drawn to Esau, the "man of the field," prob. following agricultural pursuits, and at the same time a bold and skilful hunter. In open conflict J. wd. have been no match for the brave and free son of the wilds; but what he lacked in strength and courage he more than made up in guile. In the contest of wits Esau was easily vanquished. His frank, generous nat. unfitted him to use the weapons that came readily to the hand of J. Even apart fm. the influence of his son's venison on the old man's palate, it is not difficult to understand and sympathise with Isaac's preference. But the crafty schemer had the truer estimate of real values. With Esau the supply of present need was all-important. In his own exaggerated way he was "ready to die" of hunger; and he "despised" a birthright, the true worth of wh. he cd. not

appreciate. All this favoured J.'s designs (Gn. 25.[27ff.]). J. purchased the birthright easily enough; to secure it was another matter. Like most improvident persons, when the pinch of the moment was past, Esau was in no way ready to accept the consequences of his folly. To make sure of the blessing wh. the birthright carried J. resorted to congenial methods, with the assistance of his mr. practising upon the infirmities of his aged fr. The trick, complete in its immediate success, brought an undreamed-of entail of sorrow upon the deceivers. Regard for his fr.'s feelings alone prevented Esau fm. slaying the "supplanter" at once. In the hope that the gusty wrath of the inconstant huntsman wd. soon blow over, J. was sent to his kinsmen in the far N., ostensibly to seek a wife. He and his mr. met no more on earth. One episode in his journey is recorded, his never-to-be-forgotten experience at BETHEL. Prob. in the "place" consecrated by Abraham's sacrifice (Gn. 12.[8]) he saw the vision of the ladder or flight of steps reaching to heaven. The form of the dream may have been suggested by the appearance of the rocky terraces on the adjoining hill. Angelic messengers come and go between heaven and earth, and J″. Himself bends over the slumberer with words of kindly interest and inspiring promise. He is assured of a great posterity, who shall possess the land, and of the guidance and protection of J″. in his own life. The vision further suggests the thought of a Divine Providence presiding over and directing all human affairs. While J. on awaking had the grace to feel "how dreadful is this place," he yet accepted the promises in the spirit of a huckster. "Nothing for nothing" was his motto. If J″. fulfilled His promises then J. wd. do certain things for Him! J. shared the conviction of his day that deity cd. choose any time and place for self-manifestation; but where a god had once been seen men mt. reasonably expect to see him again. The "pillow" of stone associated with the vision was regarded as a *beth-el*, "house of God." It was set up and anointed, and in future times became the centre of a famous sanctuary.

Arriving at HARAN, J. found that he had no monopoly of craftiness. At first he cd. not even hold his own in artifice with his uncle Laban, who palmed off on him Leah instead of Rachel, and secured in return for his two drs. 14 yrs. faithful service of an accomplished shepherd. All J.'s children except Benjamin were born in Haran, in the following order: Reuben, Simeon, Levi, and Judah, of Leah; Dan and Naphtali, of Bilhah, Rachel's maid; Gad and Asher, of Zilpah, Leah's maid; Issachar and Zebulun, of Leah; and Joseph, of Rachel.

When J. proposed to return home with his family, Laban prevailed on him to serve another seven yrs., on terms that seemed specially favourable to the older man. J. cleverly turned them to his own advantage, and his flocks and herds rapidly increased. From the envy and ill-will of Laban thus excited J. determined to escape. In his uncle's temporary absence he gathered together his possessions and "passed over the river" (Euphrates) on his homeward journey. Rachel, prob. to secure the blessing of the family gods, stole her fr.'s teraphim. Hearing of the flight, Laban took his brethren, pursued, and overtook the fugitive in Mt. Gilead. With something of her fr.'s guile Rachel saved herself fm. grave peril. The interview, wh. threatened to be stormy, ended in reconciliation. A heap of stones was made (*see* GILEAD), and each vowed not to pass it with hostile intent agst. the other. The treaty was sealed in a common meal (*see* HOSPITALITY).

At MAHANAIM ("two camps"), J. was cheered by a vision of angels (Gn. 32.[1f.]); but on the bank of the JABBOK came the remembrance of Esau, and fear of his vengeance. With something like panic he heard of his br.'s approach. Fear, however, did not paralyse his wit. He divides his company into two, so that if one is attacked, the other may escape. He arranges a present for Esau, skilfully designed to appease him. The cavalcades move forward, and he is left alone for the night by the stream. Suddenly he finds himself sore beset by one whom he may have thought an emissary of Esau come to slay him. They wrestle till morning, when, discovering through a disabling touch who his adversary is, he entreats and obtains a blessing, the sign of wh. is a new name. This appears as the turning-point in J.'s life. Hitherto he has been self-reliant, trusting in his own craft and cunning: henceforth he trusts in God. The change of name signifies a change of char. With the "supplanter" or "over-reacher" what good end cd. be attained? With *Israel*, "the perseverer with God," all things were possible. When the sun rose upon him halting on his thigh over PENIEL, it was truly the dawn of a new day for a new man.

Rebekah's estimate of Esau was justified. He had ceased to desire revenge, and evidently regarded the erewhile "supplanter" with nothing but brotherly feelings, reinforced no doubt by kindly recollections of old boyhood's days. He was unwilling even to accept J.'s present. The reconciliation was as complete as the anxiety of the returning exile had been deep. Esau returned to Edom, and J., crossing the Jordan near SUCCOTH, ascended to Shechem, and pitched his tent E. of the town, doubtless in the plot of land wh. he bought fm. the children of Hamor (Gn. 33.[19]), where in later days the body of Joseph was laid (Jo. 24.[32]).

The seduction of Dinah by Shechem, Hamor's son, led to complications. In his desire to secure Dinah as a w. for his s., and to establish social and com-

mercial relations with J.'s people, Hamor accepted the guileful proposal of Dinah's brs. The men of the city fell into the snare, and while they were suffering and unable to defend themselves, J.'s sons took terrible revenge for the outrage upon their sister (Gn. 34.). The horror of this deed seems to have paralysed the surrounding peoples, and J., unmolested, journeyed to Bethel. He buried under "the oak wh. was by Shechem" everything associated with idolatry among his people; Rachel's stolen teraphim, ear-rings (amulets), &c. At Bethel he renewed his homage to J″., and received fresh promises of blessing.

On the further journey towards Hebron Rachel died in childbirth, not far fm. EPHRATH. With her last breath she called her s. Benoni, "son of my sorrow," but J. called him Benjamin, "son of the right hand" (*see* RACHEL). By way of the tower of Eder—not otherwise known—he came to Hebron, where he was present at his fr.'s death, and met Esau, apparently for the last time, at the funeral.

J. continued to reside near Hebron, but his flocks in charge of his sons grazed over a wide circuit (Gn. 37.). The remaining recorded episodes of his life are closely associated with the hist. of Joseph. In his sorrow for the loss of his favourite son, his heart turned to the youngest, Benjamin. The famine, and the incidents leading to the settlement in Egp., are recorded under JOSEPH. On the journey God spoke to him in a vision at Beersheba words of encouragement and hope. Accdg. to Gn. 46.[26] the company of his descendants going down with him numbered 66, besides his sons' wives. Kindly received by Pharaoh for Joseph's sake, the rich pasture-land of GOSHEN was assigned to them, and there, in peace and tranquillity, the evening of J.'s life was spent. Before his death he blessed the sons of Joseph, discerning the superiority of Ephraim to his elder br. To Joseph he promised one portion (Heb. *shechem*, "shoulder" or "mountain slope"), referring doubtless to the spot where Joseph's bones were laid (*see* SHECHEM).

The Blessing of J. (Gn. 49.) is a poetical composition attributed to J., dealing with the leading characteristics of the tribes, or of their respective territories; *see* separate articles. It received its present form at a later time, poss. that of David.

In accordance with a solemn charge to his sons, J.'s body was embalmed. With great pomp it was carried up to Hebron, and laid in the cave of Machpelah.

As fr. of the 12 patriarchs J. is represented as the great ancestor of the people called by his name, ISRAEL.

In literature of such antiquity, subjected to so many vicissitudes, there are, naturally, many difficulties in the nars. Fm. the extant records, *e.g.*, it is impossible to construct a consistent chronological scheme.

Whether, and if so how far, the patriarchal nars. are historical, are questions on wh. opinions differ. Dr. Cheyne (*EB. s.v.* JACOB) frankly accepts the view that the patriarchs are not historical persons, but impersonations of the clans and tribes called by these names. To these imaginary ancestors are attributed the characteristics of their presumed descts., and in their life hist. are reflected the movements and experiences of peoples in an age long posterior to that assumed for the patriarchs. Dr. Driver (*HDB. s.v.*) cannot go so far, hindered by "the amount of personal incident and detail" in the nars. For him Abraham, Isaac, and Jacob are historical persons, and the acts. given of them are, in outline, historically true; but "their chars. are idealised, and their biographies in many respects coloured by the feelings and associations of a later age."

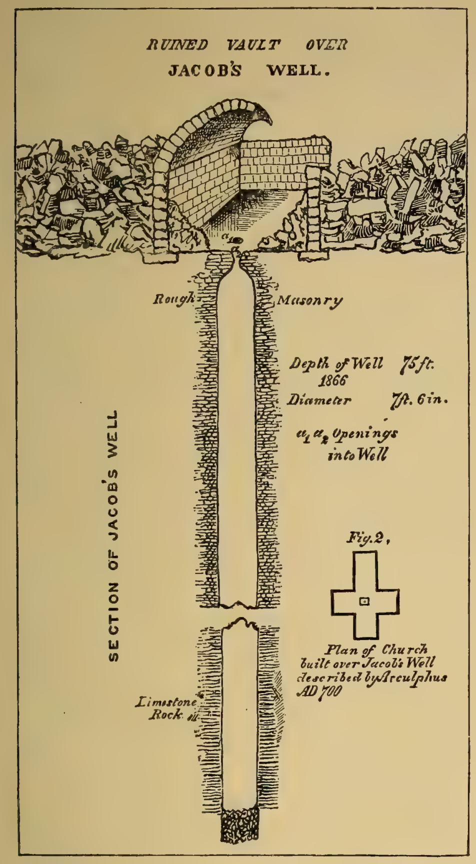
Dr. Robertson's trenchant and effective criticisms (*Early Relg. of Isr.* 120ff.) of Wellhausen's view—practically that of Dr. Cheyne—Dr. Driver describes as "contemptuous," showing "little insight," and "anything but conclusive." This may not be contemptuous: it certainly is an easy but inconclusive way of dealing with a hostile critic. What must the writer of JACOB in *EB.* think of Dr. Driver's own position?

There is no convincing reason why the nar. shd. not be regarded as in the main a firm outline of the life of the man Jacob.

JACOB'S WELL (Jn. 4.[6]) is not mentioned in OT. Anct. tradition unanimously idents. it with *Bīr Ya'qūb*, just under Mt. Gerizim—"this mountain"—where the vale of Shechem opens E'ward into the plain of *el-Mukhneh*. Here Jacob must have pitched his tent "before," *i.e.* to the E. of Shechem (Gn. 33.[20]). There is a copious spring not far off, at *'Askar*, on the N. edge of the vale. But it wd. make for independence and peace with his neighbours if Jacob had his own water-supply. For this reason, doubtless, the well was dug. A church reared over it was destroyed after the Crusades. The well was prob. of great depth, to secure a constant supply of water by percolation. There is no evidence of a spring in it, wh. wd. have yielded "living water." Owing to accumulated rubbish in the bottom the depth is not now more than 75 ft. On the mouth is a large stone with circular aperture through wh. vessels were lowered to draw water, in the sides of wh. the ropes have worn grooves. Water is now found in the well only in the rainy season. The natives esteem it "light" as compared with the "hard" water fm. the springs (*PEFQ.* 1897, pp. 67, 149, 196). The well was hard by the road to Galilee, whether one turned W. through the vale, or turned N'ward to

Jenīn (Jn. 4.); *see* SYCHAR. For act. of the ruins, &c., *see PEFM.* ii. 172ff.

JADDUA. (1) One who sealed the covenant (Ne. 10.[22]). (2) S. and successor of Johanan, High Priest, and contemporary of Alexander the Great (*Ant.* XI. vii. 2).



PEF.

JAEL (*Yā'ēl*, "mountain goat"), w. of Heber the Kenite (Jg. 4.[17]), who had alliance with Jabin. After the battle on the Kishon (*see* DEBORAH, BARAK) Sisera fled, and at J.'s invitation took shelter in her tent, where she treacherously slew him. The prose act. does not agree with the song (Jg. 4.[17ff.], 5.[24ff.]). The latter, wh. bears marks of greater antiquity, represents him as struck down when unsuspectingly drinking at the tent door (v. 27); the former gives details of his murder while asleep in the tent, a peg, by no means "blunt" (Moore, *Judges*, p. 124), being driven through his temples. The language of the song is obscure, and courageous conjectures have been made as to its meaning (*EB. s.v.*). But we may assume that the writer of chap. 4. had the song before him, and was as likely to understand it as modern scholars. In any case J.'s blow was treacherous, and her deed was an outrage upon HOSPITALITY. It could not have been justified even then save in the fervour of patriotic fanaticism.

JAH, a contraction for J″. Altho' it only appears in Ps. 68.[4] (EV.), about 50 times it is the Heb. word translated "LORD." It occurs mostly in the bk. of Psalms. J. is the form of the Divine Name wh. appears in composition, *e.g.* Jerem*iah*: it is to be noted that in Heb. this termination is most frequently *yahu*, as *Yeremiahu*. This supports the conjecture of a connection of J″. with Asyr. *Yahu*.

JAHAZ, an unidentd. city, the scene of Sihon's defeat (Nu. 21.[23]; Dt. 2.[32]; Jg. 11.[20]) on the plateau (Jr. 48.[21], "Jahazah"), poss. near the main road N. of Arnon and S. of Heshbon. Given to the Merarite Levites in the lot of Reuben (Jo. 13.[18], 21.[36]), it is mentioned on the Moabite Stone (lines 19f.) as taken by Mesha fm. the k. of Isr.

JAHAZIAH, RV. JAHZEIAH, was one of those "who were employed about" the matter of the men who had married foreign wives. This has been taken to mean that they assisted Ezra (Ez. 10.[15]). RV. makes them his opponents. This is in accordance with the meaning of the Heb. phrase in other places (2 Ch. 20.[23], &c.), but the LXX, μετ' ἐμοῦ, favours the rendering of AV.

JAIR (*Yā'īr*, "he enlightens"). (1) A desct. of Manasseh, contemporary of Moses, under whom a district E. of Jordan, variously described, was conquered (Nu. 32.[41]; Jo. 13.[30], &c.). (2) A judge (Jg. 10.[3]), by some identd. with (1). If this is right, J.'s exploits came after the settlement in W. Pal., and the act. of them in the earlier nar. may have been introduced to give completeness to the story of the conquest. (3) Fr. of Elhanan (1 Ch. 20.[5], *Yā'īr*, "he awakens"). (4) Fr. of Mordecai (Est. 2.[5]; *cp.* Ad. Est. 11.[2]).

JAIRUS, the ruler of the synagogue whose little dr. Jesus raised fm. the dead (Mk. 5.[22], &c.), prob. in Capernaum.

JAMBRES. *See* JANNES AND JAMBRES.

JAMES (Gr. *Jakōbos*), the name of at least three men of note in the early days of Christianity. (1) The fisherman, s. of Zebedee, prob. elder br. of John, as he is always named first (Mw. 4.[21]; Mk. 1.[19], &c.), one of the Twelve and a member with Peter and John of the inmost group. He is not named by John. He and his br. were called BOANERGES. They were ambitious, their mr., Salome (*cp.* Mw. 27.[56]; Mk. 15.[40]), the aunt of Jesus (Jn. 19.[25]), interceding with Him for the advancement of His cousins (Mw. 20.[20f.], *cp.* Mk. 10.[35f.]). Of J.'s work in the first days nothing individual is recorded, but his zeal was rewarded with the martyr's crown under Herod Agrippa, A.D. 44. He was the first of the apostles to die (Ac. 12.[1f.]). Accdg. to anct. tradition the brave bearing of the apostle led to the conversion of his accuser, who

therefore perished with him. There is no truth in the marvellous story of his visit to Spain (Mrs. Jameson, *Sacred and Legendary Art*, i. 230ff.). (2) S. of Alphæus, prob. br. of Levi (Mk. 3.[18], 2.[14], &c.), one of the Twelve, poss. = **James the Less**, lit. "the little" (Mk. 15.[40]; *cp.* Mw. 27.[56]). There is no record of his life (*see* BRETHREN OF THE LORD). (3) The Lord's br. (*see* BRETHREN OF THE LORD), to whom Jesus appeared after the resurrection (1 Cor. 15.[7]). Poss. this led to his conversion, as we find him at once numbered with the believers (Ac. 1.[13]). Close relationship to Jesus may have favoured his promotion, but that he was a man of commanding char. and ability need not be doubted. He soon took a leading position in the Church, as appears fm. Gal. 1.[18f.]; holding it still 14 yrs. later (Gal. 2.[9]). As president of the Council J. delivers its decision on the relation of the Gentile Christians to the Jewish law. He was evidently himself associated with its stricter application to Jewish Christians (Gal. 2.[12]). This may act. for his surname, "the just." Hegesippus (quoted by Eusebius, *HE.* ii. 23) represents J. as a Nazirite, called "just" fm. the first. His knees were as hard as a camel's from perpetual kneeling to pray for the people. For his fearless testimony to Jesus as Saviour the Scribes and Pharisees had him hurled fm. the pinnacle of the Temple into the valley, where he was despatched by a blow with a fuller's club, praying that his murderers mt. be forgiven. Josephus with more probability attributes his death to the "bold" and "insolent" High Priest, Ananus the younger, between the death of Festus and the arrival of Albinus, his successor. For this he was deprived of office (*Ant.* XX. ix. 1). The passage referred to by Eusebius (*HE.* ii. 23), in wh. Josephus describes the horrors of the siege of Jrs. as vengeance for this crime, has disappeared fm. his works. J. was author of the epistle bearing his name. The *Protevangelium Jacobi* and the *Liturgy of St. James* are also attributed to him.

JAMES, EPISTLE OF. The first of the "Catholic" Epistles.

Contents.—It consists mainly of a series of exhortations as to Christian conduct, wh. follow each other without much logical connection. Sometimes a word suggests a thought wh. leads the writer off at a tangent; thus the word *leipomenoi*, "lacking" (RV.), in the 4th verse suggests the 5th verse, "If any man lack wisdom"; again the word *aiteitō*, "ask," in the 5th verse suggests the next, "but let him ask in faith." He returns in v. 12 to "patience under temptation," with wh. he began; but some one, he fancies, mt. excuse himself in falling before temptation by saying he was "tempted of God," so he turns aside to denounce this error and show the source of temptation in "lust"; this, again, leads him to follow "lust" to its consequences. Space fails to follow step by step the windings of his thought. At times the writer does carry on a consecutive argument; as where, meeting the case of one who wd. excuse his slackness in practical beneficence by claiming orthodoxy of belief, he shows by instance after instance that "faith" to be worth anything must express itself in action. The whole manner of thought has a striking resemblance to what we find in the "Sermon on the Mount."

Audience Contemplated.—By its introduction it is addressed "to the twelve tribes wh. are scattered abroad," *i.e.* only to Israelites and to all Israelites outside Pal. While the writer does not conceal his own Christianity he addresses a wider audience; in the same way that a Baptist mt. address Protestants as a whole, without noticing the differences between difft. sections of Protestants; to him all Jews are rightfully, like himself, "servants of Jesus Christ." He uses *sunagōgē* for the place where he expects his readers to meet for worship; he does not exalt Jesus as do Paul, Peter, and John, in obvious statement. Certainly the writer calls upon his readers not to have "the faith of our Lord Jesus Christ (the Lord) of Glory with respect of persons," but this does not necessarily and obviously mean more than a belief in His Messiahship; though implicitly it contains more. While he addresses all Jews, his primary message is for those who, like himself, are Christians.

Date.—External evidence is not very early, yet although it is not quoted there are traces of acquaintance with this epistle in Clement of Rome, Hermas, and Justin Martyr. It is, however, in the Peshitta, wh. omits 2 P., 2 and 3 J., and Rv.: it is quoted repeatedly by Irenæus and Tertullian. The internal evidence points to an early date. The separation between Church and Synagogue had not become prominent; there is no hint of persecution, except the oppression of the poor by the rich; no reference to the episcopate, nor indeed to the apostolate. Elders are mentioned, but every Jewish community had of necessity its Elders. The use of the term "Synagogue" is also evidence of primitive conditions.

In Safed there were 62 synagogues, but only six communities (congregations) named according to their origin, or their tenets: each of these had a certain internal government.

While the resemblance between J. and Paul is too close to be accidental, it is not to be assumed that J. is the later. A close study of the passages in question proves the opposite. From there being no reference to believing Gentiles we may deduce that the Epistle of James was written before the Council of Jrs. (A.D. 48, Lewin). It may prob. be dated A.D. 40–45.

Authorship.—The epistle claims to be written by "James, a servant of God and our Lord Jesus

Christ." James (Jacob) was a name common in the opening cent. of our era ; it was borne by three men prominent in the early hist. of the Church. Two were apostles, viz., James, s. of Zebedee, and James, s. of Alphæus. There was also James, the br. of our Lord. The epistle has never been ascribed to the second of these save when he has been regarded as identical with the third. The choice really lies between James, son of Zebedee, and our Lord's br. We have seen that the epistle may have been written before A.D. 44, when James, the son of Zebedee, was put to death. On the other hand, in beginning his letter, the author does not, like Peter, announce his apostleship. Further, we find in style and vocabulary a striking resemblance between the epistle and the speech recorded in Ac. 15.[13-21]. These facts strengthen the probability that James the br. of our Lord was the writer.

Canonicity.—Eusebius (*HE.* ii. 23, iii. 25) says that the Epistle of James was rejected by some churches, but received by most. It was not in the Muratorian catalogue ; but it was in the Canon of the Syrian Church. It was accepted as Scrip. by Origen, Athanasius, and Gregory, and is placed in the Canon by the Council of Carthage (397). It did not claim to be written by an apostle, and it seemed to controvert the teaching of St. Paul. This sufficiently explains the hesitation of some in accepting it as canonical.

JANNES AND JAMBRES (2 Tm. 3.[8]). The traditional names of two of the Egyptian magicians who opposed Moses (*see* Tg. Jrs. ; Ex. 7.[11]). An Apocryphal bk. under their name is referred to, but not preserved.

JANOAH. (1) A town near Kedesh Naphtali (2 K. 15.[29]). The name is found in *Yānūḥ*, a vill. six miles E. of Tyre ; but this seems too far to the W. (2) On the NE. border of Ephraim (Jo. 16.[6f.]). *OEJ. s.v.* "Jano," points to *Yānūn*, eight miles SE. of Nāblūs.

JANUM, RV. JANIM, a town in the territory of Judah, in the mountain near BETH-TAPPUAH (Jo. 15.[53]) ; not identd.

JAPHETH, the eldest s. of Noah (Gn. 10.[21]), ancestor of the Greeks, the Medes, and Aryan races generally (Gn. 10.[2-4]).

JAPHIA. (1) K. of Lachish, who, after the defeat at Beth-horon, was slain at Makkedah (Jo. 10.[3ff.]). (2) A s. of David (2 S. 5.[14, 15], &c.).

JAPHIA, a town on the E. border of Zebulun (Jo. 19.[12]). If the places are here named in order, the identn. with *Yāfā*, two miles SW. of Nazareth, is precarious (*cp. BJ.* II. xx. 6; III. vii. 31 ; *Vit.* 37, 45, 52).

JAPHO. *See* JOPPA.

JAREB, "King Jareb" (Ho. 5.[13], 10.[6]), apparently the name of an otherwise unknown Asyr. k. It is poss. that the prophet here modifies the title, "the Great King" (Asyr. *Sharru Rabbu*), to make it describe the char. of the man—"king quarrelsome."

JARMUTH. (1) A royal city of the Can. in the Judæan Shephelah (Jo. 10.[3], 12.[11], 15.[35] ; Ne. 11.[29]). It is the mod. *Khirbet el-Yarmūk*, eight miles N. of *Beit Jibrīn.* The ruins crown a hill, and bear many marks of anct. strength. (2) An anct. city in Issachar (Jo. 21.[29]). In 1 Ch. 6.[73] it is called Ramoth, wh. resembles "Remeth" of Jo. 19.[21]. It may be *er-Rāmeh, c.* 11 miles SW. of *Jenīn.*

JASHER (RV. JASHAR), THE BOOK OF, is referred to, Jo. 10.[13] (not in LXX), 2 S. 1.[18]. Jasher may mean "the Just" ; in the Psh. it is rendered "praise" ; in Tg. Jn. "the Law." Judging by the two references it was a collection of ballads, but the facts available are too few to permit an absolute decision.

JASHOBEAM, the first of David's mighty men (1 Ch. 11.[11]), "the son of a Hachmonite" (RV.), "the son of Zabdiel" (1 Ch. 27.[2]). He was one of the three who broke through the ranks of the Phil. to draw water fm. the well of Bethlehem.

In 2 S. 23.[8] the text is corrupt. *Jashobeam* is changed into *josheb basshebeth*, "that sat in the seat" (AV.). RV. takes it as a prop. name, Josheb-basshebeth. LXX reads *Jebosthe ;* the true reading was therefore prob. *Jeshabbosheth*, wh., according to the analogy of ISHBOSHETH, wd. imply *Jashabbaal.* The chronicler changed "l" into "m," to avoid writing "Baal." "Tachmonite" for "Hachmonite" is a scribal error, taking ת for ה, so late that the square character must have been in use. "**Adino**" is a form also due to scribal error. Confusing ר with ד, the copyist took the phrase, "raising up his spear," as a proper name, with ethnic determinative.

JASON was Paul's host in Thessalonica, and his surety with the magistrates (Ac. 17.[5ff.]). He may have been a Jew, J. being a favourite equivalent of Heb. Joshua. The "kinsman" (Rm. 16.[21]) was poss. the same man.

JASPER (Heb. *yashepheh*, LXX *iaspis*), a precious stone appearing in the High Priest's breastplate (Ex. 28.[20]), among the jewels of the k. of Tyre (Ek. 28.[13]), and as the first foundation of the new Jrs. (Rv. 21.[19]). Some wd. identify it with the Opal (Cheyne), or Chalcedony (King), or Diamond (Ebrard). It is impossible to decide what stone is intended. It is certainly not the mod. J. *Iaspis* seems to have denoted stones of various colours (Pliny, *NH.* xxxvii. 37).

JATTIR, a town in the highlands of Judah (Jo. 15.[48]), given to the priests (21.[14]), associated with the adventures of David (1 S. 30.[27]). It is = *Khirbet 'Attīr*, a place with caves and traces of anct. bldgs., 13 miles S. of Hebron.

JAVAN, fourth s. of Japheth (Gn. 10.[2]), is the representative of the Greek race, esp. of the Ionians on the coast of Asia Minor. J. thus appears in connection with "the islands far off" ; *i.e.* those of

the Archipelago (Is. 66.[19]). J. is a nation of merchants and slave-dealers (Ek. 27.[13]; Jl. 3.[6]). J. is mentioned again in Ek. 27.[13], where the text is prob. corrupt. The references in Daniel (8.[21], 10.[20], 11.[2]), where *Javan* is translated "Greece" (RV.; "Grecia," AV.), are to the empire of Alexander. Sargon campaigned agst. Javan. Among the allies of the Hittites agst. Ramses II. are *Yevana.* All over SW. Asia the name is the same.

JAVELIN. *See* ARMS.

JAZER, an Amorite town taken by Isr. (Nu. 21.[32]) in the lot of Gad, assigned to the priests (Jo. 13.[25], 21.[31]). It is mentioned in connection with David's Census (2 S. 24.[5]). The district was very fertile. J. was captured by Judas (*Ant.* XII. viii. 1). It is prob. = *Kh. Ṣâr*, five miles W. of *'Ammân.* This corrsps. with the position indicated by *OEJ.*; the perennial stream, *Wâdy Sîr*, near by, being doubtless the "river" referred to as "flowing to the Jordan."

JEBUS. *See* JERUSALEM.

JECONIAH. *See* JEHOIAKIM.

JEDIDIAH. *See* SOLOMON.

JEDUTHUN, apparently the same as ETHAN; head of a guild of singers (1 Ch. 16.[38]): fm. the use of the name in the titles of certain psalms (39., 62., 77.) Jeduthun seems to have been either a musical instrument or a tune.

JEGAR SAHADUTHA ("cairn of stones"), the Aram. name given by Laban to the heap of stones called by Jacob GALEED (Gn. 31.[47]).

JEHOAHAZ. (1) S. and successor of Jehu, k. of Isr. (2 K. 10.[35]). He reigned 17 yrs. He failed to free Isr. fm. the dominion of Syr., Benhadad III. being esp. oppressive. Idolatry flourished in his reign (2 K. 13.[1-9], 22.). The "saviour" (13.[5]) prob. indicates J.'s grandson, Jeroboam II. The figures in vv. 1, 10 require adjustment. (2) S. and successor of Josiah, k. of Judah. After a brief and inglorious reign of three months, he was deposed by Pharaoh Necho and carried into Egp., where he died. His name, Shallum, was changed to J. at his coronation (2 K. 23.[30]; 2 Ch. 36.[1]; Jr. 22.[10ff.]; Ek. 19.[2ff.]). (3) A name of AHAZIAH, k. of Judah (2 Ch. 21.[17], 22.[1]).

JEHOASH, JOASH. (1) Youngest s. of Jehoram, k. of Judah, who alone escaped the massacre planned by ATHALIAH his grandmr. Hidden by his aunt JEHOSHEBA, he was brought out and crowned in his seventh yr. (*see* JEHOIADA) (2 Ch. 22.[10f.], 23.). A covenant was made between God, the k., and the people. The temple of Baal was destroyed, and the Temple service reorganised. The revenue fm. gifts and offerings was given to the priests on condition that they shd. keep the Temple bldgs. in repair. This they failed to do, and part of the income was withdrawn fm. them, ample funds for repair and furnishing of the Temple being collected in a box with a hole in the lid, placed for their reception. After Jehoiada's death J. seems to have deteriorated, and the murder of Zechariah is a dark blot on his record. He bought immunity fm. a Syrian attack with a costly bribe, poss. after the defeat recorded by the chronicler (2 K. 12.[17ff.]; 2 Ch. 24.[23ff.]). He was murdered by his servants Jozacar and Jehozabad, having reigned 40 yrs., and was buried in the city of David, but not in the royal sepulchres (2 Ch. 24.[25]). (2) S. and successor of Jehoahaz, k. of Isr. (2 K. 13.[10]). Idolatry flourished in his reign of 16 yrs. The Syrians, weakened by attacks of Asyr. (Winckler, *Geschichte Isr.* i. 154), he thrice defeated (2 K. 13.[14ff.]). AMAZIAH, elated by success over Edom, forced J. into conflict, to his own decisive discomfiture (2 K. 14.[8ff.]). He seems to have been a brave and capable soldier.

JEHOIACHIN (**Jeconiah**, Jr. 27.[20], &c.; **Coniah**, Jr. 22.[24], &c.; **Jechoniah**, Mw. 1.[11]), s. of Jehoiakim, k. of Judah. He succeeded his fr. at 18 (2 K. 24.[8]: "eight" in 2 Ch. 36.[9] arises fm. displacement of the "ten," added as days to the length of his reign). The Chaldeans were already in the country, and on the arrival of Nebuchadnezzar J. surrendered at discretion. Nebuchadnezzar sacked the Temple, carrying away the treasure and sacred vessels, and took captive to Bab. J., his mr., the nobles, and men of war, together with the craftsmen, leaving only the poorest of the people (2 K. 24.[11ff.]; Jr. 52.[28]). Among the exiles was Ezekiel. Evil-Merodach dealt kindly with J. (2 K. 25.[27ff.]; Jr. 52.[31ff.]). Scrip. condemns J. as an evil-doer: for a more favourable estimate *see Ant.* X. vii. 1.

JEHOIADA, the High Priest, related to the royal house by marriage (2 Ch. 22.[11]), who brought up JEHOASH, and secured his coronation at seven yrs. of age (*see* ATHALIAH). His influence over the boy king prob. continued till his death, so that he was in fact ruler (2 Ch. 24.[2]). To his initiative was due the renewing of the covenant, the destruction of the temple and slaughter of the priests of Baal, the re-ordering of the Temple service, and, along with the k., the placing of the box to receive the money for Temple repair, &c. At his death he was buried among the kings, an honour due prob. to his royal connection as well as to his good deeds in Isr. (2 K. 11.[17ff.], 12.[1ff.]; 2 Ch. 23.[16ff.], 24.[1-16]). Several other men bore this name.

JEHOIAKIM, s. of Josiah, whom Pharaoh Necho made k. instead of his half-br. Jehoahaz, changing his name fm. Eliakim to J. (2 K. 23.[34], &c.). He was then 25 yrs. old. He reigned 11 yrs., during three of wh. he was subj. to Nebuchadnezzar, the power of Egp. being broken (24.[1ff.]). Of the evil wh. he did there are illustrations in the prophets Jeremiah and Habakkuk. The former pre-

sents a picture of the general degradation of the country. The old idolatries flourish; loathsome heathen rites are practised; princes, priests, and people are sunk in regardlessness and vice (chaps. 7.–9., &c.). In 22.[13-19] a fierce denunciation is launched at J. (*cp.* Hb. 2.[9-11]). His cruel murder of Uriah (Jr. 26.[20ff.]), the despite done to the law (36.[22]), and his desire to be rid of Jeremiah and Baruch (36.[26]), shed lurid light upon his char. How he died we know not; it may have been by the hand of some victim of his oppression. His dishonoured corpse was buried "with the burial of an ass," drawn and cast forth beyond the gates of Jrs. (Jr. 22.[19]; but *see* LXX, 2 Ch. 36.[8]). The fall of the city, B.C. 597, properly marked the beginning of the Captivity.

JEHONADAB (**Jonadab**, Jr. 35.[6], &c.), s. of Rechab (2 K. 10.[15], &c.), the founder of the RECHABITES (Jr. 35.[6], &c.).

JEHORAM, JORAM. (1) S. of Jehoshaphat, k. of Judah. Crowned at the age of 32, he reigned eight yrs. He married ATHALIAH, dr. of Ahab, poss. for diplomatic reasons. To her influence perhaps we may trace the murder of his brs. (2 Ch. 21.[4]) and the revival of idolatry. Under him Edom rebelled. Fm. an ill-starred expedition to subdue it he escaped with difficulty, and Edom regained freedom (2 K. 8.[21]; 2 Ch. 21.[8ff.]). At the same time LIBNAH revolted (2 K. 8.[22]; 2 Ch. 21.[10]). In 2 Ch. 21.[12] we shd. prob. read "Elisha" (but *see* ELIJAH) for "Elijah," the latter being then long dead. The Arabians and Phil. invaded Judah, sacked the k.'s house, and carried off the k.'s wives, and all his sons save Jehoahaz. He died of a loathsome disease, and was refused burial in the royal sepulchres. (2) S. of Ahab, who succeeded his br. Ahaziah as k. of Isr. He modified but did not abolish the worship of Baal (2 K. 3.[1-3]). Mesha, k. of Moab, revolted fm. J. Gaining the help of Jehoshaphat, k. of Judah, and the k. of Edom, *i.e.* Jehoshaphat's vassal, he marched agst. Moab fm. the S., passing through a waterless district, where only a miracle by Elisha saved their army fm. death by thirst. The Moabites were vanquished and Mesha beleaguered in Kir-hareseth. In desperation he sacrificed his first-born on the wall. For what reason we know not, Isr. returned home.

J. may be the k. of Isr. associated with the deeds of Elisha (2 K. 4.–8.) (*see* ELISHA). Wounded in battle at Ramoth Gilead, J. returned to Jezreel. Jehu, his general, followed, and slew him in the field of Naboth (2 K. 8.[28]–9.[26]).

JEHOSHAPHAT ("J". hath judged"), s. and successor of Asa, k. of Judah (1 K. 22.[41f.]; 2 Ch. 20.[31]). Thirty-five yrs. old at his accession, he reigned 25 yrs. At first he strengthened himself agst. Isr. (2 Ch. 17.[1]). He sought to abolish idolatry, removed the high places and Asherim (v. 6, but *cp.* 1 K. 22.[43]), and made provision for teaching the people the law. The Phil. and the Arabians brought him presents: he built store cities, and raised a very great army (2 Ch. 17.). He then made friendship with Ahab of Isr., whose dr. Athaliah his s. Jehoram married—a step fraught with dire consequences to his house. Despite the warning of Micaiah he went with Ahab agst. Ramoth Gilead, and narrowly escaped death, while Ahab fell (1 K. 22.[1-38]; 2 Ch. 18.). 2 Ch. 19 describes his arrangements for administration of justice, &c. Chap. 20. narrates an invasion by the men of Moab, Ammon, and Mt. Seir, with nothing to show whether before or after the attack on Mesha with JEHORAM. The enemy slaughtered each other, and great spoil fell to Judah in the Vale of Beracah, prob. *Wādy Bereikūt*, SW. of Tekoah. The destruction of J.'s ships at Ezion-geber quenched Isr.'s sea-ward aspirations (1 K. 22.[48ff.]; 2 Ch. 20.[35ff.]). For others called J. *see* 2 S. 8.[16], &c.; 1 K. 4.[17]; 2 K. 9.[2].

JEHOSHAPHAT, VALLEY OF (Jl. 3.[2, 12]). This valley is not mentioned by this name elsewhere in Scrip., and Josephus does not refer to it. Some would connect it with the name of King JEHOSHAPHAT, and the great victory recorded in 2 Ch. 20. This might point to the valley there called BERACHAH. A late tradition (4th cent.) identifies the Valley of Jehoshaphat with that wh., on the E., cuts Jrs. off fm. the Mt. of Olives (*see* KIDRON). Since then this has figured in most narratives of pilgrims and travellers. There is, however, nothing to support it; and the name, *'ēmeq*, wh. signifies a wide vale, wd. not be applied to such a valley as the Kidron. If the name pointed to a literal valley, wh. is prob., there is now no clue to its identity.

JEHOSHEBA (**Jehoshabeath**, 2 Ch. 22.[11]), sr. of Ahaziah, w. of Jehoiada, and aunt of Jehoash (2 K. 11.[2]).

JEHOSHUA. *See* JOSHUA.

JEHOVAH (GOD), sacred name JHWH with vocalisation of *ădōnāi*. The latter was substituted in reading for the sacred name, wh. it was not permissible to utter.

JEHOVAH JIREH ("J". seeth," or "will see," or "provide"). Abraham so named the spot where God provided the animal for sacrifice instead of Isaac (Gn. 22.[14]).

JEHOVAH NISSI ("J". is my banner"). So Moses called the altar built to signalise the defeat of Amalek (Ex. 17.[15]). As men gather round a banner in war, so shd. men gather round J".

JEHOVAH SHALOM ("J". is peace"), the name of the altar Gideon built in Ophra (Jg. 6.[24]), referring to the salutation "peace be unto thee" (v. 23).

JEHOVAH SHAMMAH ("J". is there"), the

symbolic name of Jrs. renewed and beautified, wherein J″. shd. abide (Ek. 48.[35]).

JEHOVAH TZIDKENU (" J″. is our righteousness "), the symbolic name of the k. who is to reign over Isr. when restored to their own land (Jr. 23.[6], &c.).

JEHU (poss. " J″. is he "). (1) S. of Jehoshaphat, s. of Nimshi, founder of the 5th dyn. in Isr. J. belonged to Ahab's guard (2 K. 9.[25]), and rose under Jehoram to the rank of General. This k., when defending Ramoth Gilead agst. the Syrians, was wounded, and returned to Jezreel, leaving J. in command. A messenger fm. Elisha visited him in his tent and anointed him. He at once secured his acclamation as k. by the army, and set out for Jezreel. The story of his impetuous drive, his slaughter of Jehoram in the field of Naboth, the pursuit and death of Amaziah, and the fate of Jezebel, is vividly told in 2 K. 9. Seventy sons of Ahab's house in Samaria were done to death by J.'s order, and their heads, brought to Jezreel, made two ghastly heaps by the gate. All, great or small, who might be suspected of friendship for Ahab's family, were slain. The like fate overtook 42 princes, " brethren " of Ahaziah, k. of Judah. All poss. rivals to the throne were thus cut off (2 K. 10.[1-14]). Coming to Samaria accompanied by Jonadab, J. guilefully ensnared the priests of Baal, and his worshippers. Having shut them up in his great temple, he sent his soldiers, who slew them to a man. The temple and its furniture were utterly destroyed.

Personal ambition was doubtless the chief motive in J.'s career. His designs were assisted by the action of Elisha, who found in him an instrument for the overthrow of Baal-worship, and the baneful influence of Phœnicia in Isr. Resentment, deep and widespread, at the shameful murder of Naboth furnished occasion for successful appeal to popular passion agst. the house of Ahab. There is no reason to think that J. was much of a J″.-worshipper himself (2 K. 10.[29]), or that the murder of Naboth was to him more than a useful pretext for the furtherance of his views.

That J. was cruel and unscrupulous is plain to see. A man of fierce energy; swift and decisive in action; an able soldier and capable ruler; his career is redeemed by no touch of chivalry, nor by the more humane and generous elements wh. win affection.

Friendly relations with Phœnicia being ruptured, it was necessary to seek some means of security agst. the Syrians. This J. found in alliance with the growing Asyr. power. The tribute he sent to Shalmaneser II. is figured on the black obelisk of that monarch (*see* pp. 300–1). Repeated invasions of the Asyr. brought the Syrians very low, leaving J. in peace and security. After B.C. 839, however, these attacks fm. the N. ceased, and the Syrians, swiftly gathering strength, avenged themselves on Isr. by conquering the land E. of Jordan (2 K. 10.[32ff.]). J. reigned for 28 yrs. At his death he was buried in Samaria.

JEHUD, a town named between Baalath and Bene-berak (Jo. 19.[45]), prob. = *el-Yehūdīyeh*, eight miles E. of Jaffa.

JEHUDI (Heb. *yehūdī*, " a Jew ") is the name of the princes' messenger who brought Baruch with the roll in wh. he had written Jeremiah's prophecies, to read to them (Jr. 36.[14]). Afterwards, at the royal command, Jehudi read the roll before the king and the princes; whereupon the king cut the roll in pieces and burned it (vv. 21ff.).

JEPHTHAH, an illegitimate s. of Gilead. Driven fm. home by his brs., he went to the " land of Tob," and there, as leader of a guerilla band, gained the experience and repute wh. fitted him for the great part he was called on to play. The Gileadites, fearing an Ammonite invasion, having no capable leader, asked him to take command. Having bound them by oath to make him their " head and chief," he consented. In a remonstrance wh., curiously, refers more to Moab than to Ammon, he tried in vain to make the enemy withdraw. Battle being inevitable, J. vowed to sacrifice to J″. " whoever " shd. come first fm. his door to meet him if he returned victorious. He triumphed completely, somewhere near Rabbath Ammon, and, returning, was stunned at the sight of his dr., his only child, first issuing fm. the door to welcome the victor " with timbrels and dances." Infinitely pathetic is the brave acceptance of her fate by that heroic maiden. Two months were granted for bewailing her virginity. To die unwed and childless was heavy grief. Then she died by her fr.'s hand.

It is quite futile to argue that she was only condemned to perpetual virginity. The lang. of the vow shows that J. contemplated a *human* sacrifice. Such offerings were known among the Hebs. (2 K. 16.[3]; Ek. 20.[26], &c.), as among other peoples (2 K. 3.[27]; *cp.* Wellhausen, *Skizzen*, iii. 112f.).

The Ephraimites' discontent and threat were met as we wd. expect by J. (Jg. 12.[1-8]). Their inability to pronounce " sh " betrayed them to the swords of Gilead. Having ruled six yrs., J. died and was buried " in the cities of Gilead "—we shd. prob. tr. " in Ary of Gilead."

Critics maintain the composite char. of the nar.; but no satisfactory analysis is proposed. For Dr. Cheyne's interesting reconstruction see *EB. s.v.*

JERAH, fourth s. of JOKTAN (Gn. 10.[26]). The Joktanites represent the S. Arabian tribes; J. may be represented by *Yurākh* in Yemen.

JERAHMEEL. (1) S. of HEZRON (1 Ch. 2.[9f.]); his descendants, the **Jerahmeelites**, inhabited S. of JUDAH (1 S. 27.[10]). (2) A Levite, desct. of Merari.

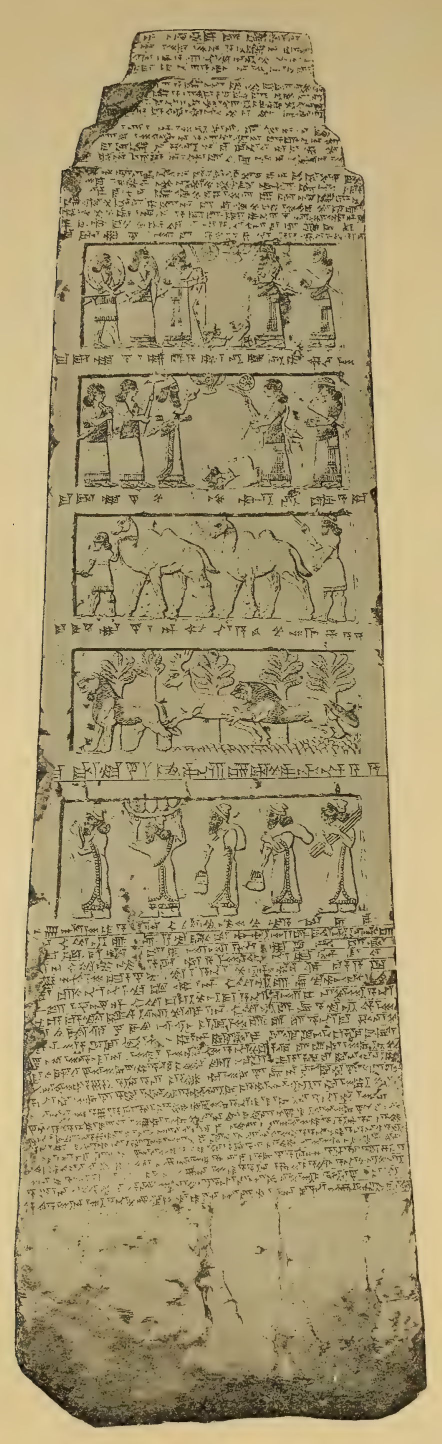
(3) S. of Hammelech (or "of the King") sent to arrest JEREMIAH (Jr. 36.[26]).

JEREMIAH, the most interesting personality in the hist. of Isr., flourished during the stirring times wh. preceded the fall of Jrs. and the captivity of the Jews. The bk. of J., wh. is made up of history, biography, and prophecy, reveals much of the public and private life of the prophet, and his life is consequently better known than that of any other prophet. The story of his chequered life is narrated fm. his call to the prophetic office to his sojourn in Egp. after the destruction of Jrs. We are impressed by the strong, unflinching attitude agst. evil wh. he everywhere displays, and all the more when we consider the fears and trembling with wh. he undertook the office imposed upon him, and his profound dislike of a position and a kge. wh. continually caused him to appear as the enemy of his own people, whom he deeply loved. When the "call" came, he shrank fm. it, saying, "Ah, Lord God, I cannot speak, for I am a child," but he obeyed the heavenly vision; and though, again and again, he felt a deep longing to be allowed to remain hidden and silent, he never failed to speak out his message when the strong word was needed. His own personal experience gave the form to his teaching, and his continual introspection and examination of the workings of his own heart led him, the first of all the prophets, to give the heart of man its true prominence in religion. "'Cast your idols of gold and your idols of silver to the moles and to the bats,' cried Isaiah. 'Cast your ark of the covenant, your Temple made with hands, your holy sacrifices, your sacred utensils and machinery—cast them all into the same dust-hole,' cried J." (A. B. Davidson).

J. came of a priestly house, and belonged to Anathoth, a vill. a few miles north-east of Jrs. His call came in 626, a few yrs. before the reformation under k. Josiah, and the discovery of the Bk. of the Law in the Temple. J. had no illusions as to the nat. of this reformation, but he realised the danger of the people concentrating all their thoughts upon the one true Temple, thereby giving it a sanctity wh. was hurtful to the true religious spirit. He felt that the reformation did not go beyond externals. It was only a sowing among thorns, there was no deep ploughing of the ground (4.[3]). When Josiah fell in battle agst. Pharaoh Necho at Megiddo, in B.C. 608, there was a speedy end of all the hopes of Judah. The event bewildered the people, for they thought they had been faithful to J"., and yet He had not defended them agst. their enemies. J. declared that they had not been faithful to J". at all. They had trusted in lying words instead of amending their ways, and, in answer to their superstitious confidence in the Temple of the Lord, he prophesied that it wd. become desolate, even as Shiloh.

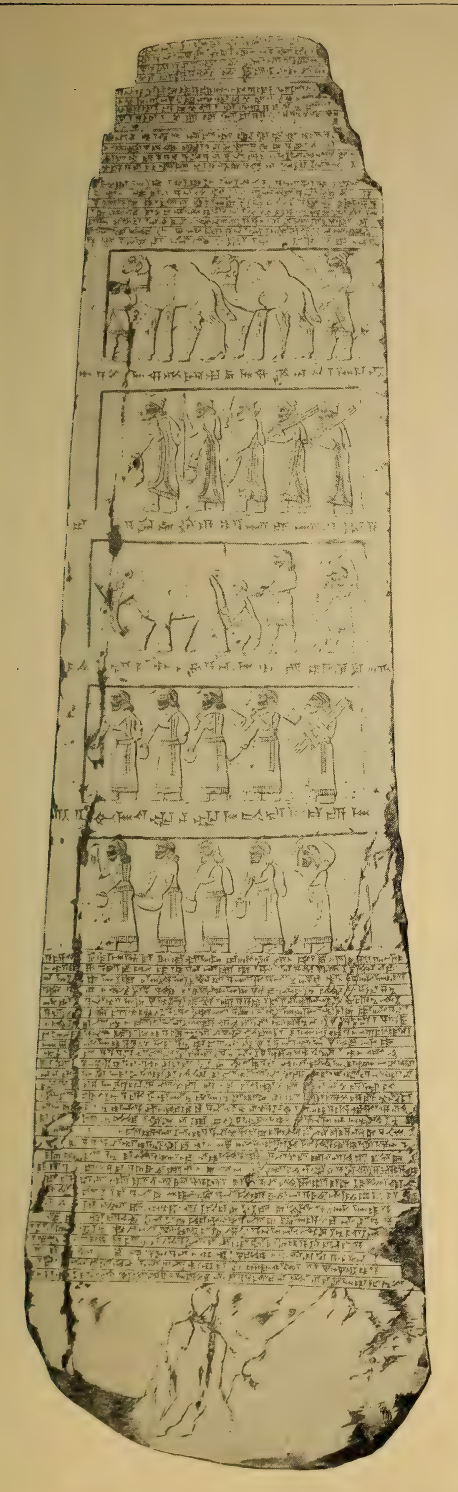
Jehoiakim, who was made k. by Necho, after the death of Josiah, his fr., followed in the footsteps of Manasseh, and aroused the hostility of the fearless prophet. But the people were full of high hopes, secure under the protection of Egp., and proud of their young king. So long as the Temple stood they considered themselves safe, and they manifested their devotion by greater diligence in worship and in the keeping of fasts (36.[6-9]). Soon, however, the supremacy of Egp. came to an end, and in the battle of Carchemish in B.C. 605, one of the decisive battles of the world, Nebuchadnezzar, son of the k. of Bab., defeated Pharaoh Necho, and gained the mastery over Syria and Judah. Jehoiakim now came under the Chaldean power, and paid tribute peacefully for three yrs. Jeremiah proclaimed Nebuchadnezzar to be the minister of J"., sent to punish the nation for sin, beginning with Jrs. His previous prophecies of evil had been fully justified, and the prophet now received the Divine command to write down what he had been declaring during the past yrs. His spoken word had seemed to all others the declaration of things wh. were wildly imposs., but now the fulfilment was at hand. For long he had believed that the instrument of Divine vengeance wd. come fm. the north, perhaps by the inroads of the wild Scythians, but now he saw that J".'s avengers were Nebuchadnezzar and the Chaldeans. J. hated the office of a prophet of evil upon the land he loved, but there was no escape. "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war" (4.[19]). Yet he hoped that, if his words were now heard by the people with the light of their new experience upon them, they mt. listen and repent (36.[2, 3]). The story is told in chap. 36. how the king destroyed the roll of his prophecies, and immediately ordered the arrest of J. and Baruch. They were not to be found, but J. dictated his prophecies once more to Baruch, "and there were added besides unto them many like words." These doubtless contained additions, made in the light of subsequent events, and this second edition forms the basis of the present Bk. of J.

Jehoiakim, after three yrs., refused to pay tribute to the Chaldeans, trusting to the support of Egp., and in B.C. 597 Nebuchadnezzar advanced in person agst. Jrs. Jehoiakim had died in the meantime, though we have no details of his death (but *cp.* 36.[30]), and his son Jehoiachin had soon to surrender to the enemy. The young k. and 10,000 men, the best of the people, were carried off into Bab., and Zedekiah, the third son of Josiah, was set on the throne. Chap. 24. is addressed to these exiles, to encourage them to wait with patience. The Lord will remember them in exile, and after seventy yrs. they shall return (25.[12]). J. urged the king to submit quietly to the Chaldeans, but was fiercely opposed by the k.'s advisers, who considered his attitude





THE BLACK OBELISK OF SHALMANESER
The second panel from the top on each of the sides represents the tribute of Jehu





THE BLACK OBELISK OF SHALMANESER

The second panel from the top on each of the sides represents the tribute of Jehu

unpatriotic. Early in Zedekiah's reign there was a widespread rebellion agst. the k. of Bab., but under the influence of J. the k. refrained fm. participating in it. He opposed the false prophets, esp. one Hananiah, who encouraged rebellion, and he continued to maintain that the fall of Bab., though cert., was yet far off (27., 28.). He continued to reiterate that, though Jrs. wd. be taken by the Chaldeans, God's gracious purposes with His people wd. not be ended. The days wd. come when the Lord wd. make a new covenant with Isr. and with Judah, a covenant written in their hearts (31.[31-40]). As a sign of his confidence the prophet bought a field in his native vill. and took out all the legal instruments to make it secure agst. the future (32.[6-15]).

Zedekiah, notwithstanding his adherence to Nebuchadnezzar, had to send messengers to Bab. to allay all suspicion, and J. took the opportunity of sending a letter to the captives in Bab., urging them to remain quiet and to distrust their false advisers (29.). Zedekiah was weak and shifty in char., and, though secretly inclined to favour J. and to believe in him, he allowed himself to be swayed by his opponents. On difft. occasions the k. consulted the prophet privately, but lacked resolution to act on his advice. He asked J. to pray for him (37.[3]), and secretly inquired of the Lord through him (37.[17]). At last, urged by his evil advisers and by the promises of help fm. Egp., Zedekiah rebelled agst. his over-lord. Jrs. was besieged by the Chaldeans for a yr. and a half, and during most of this time J. was subjected to the greatest indignities. Formerly he had been put in the stocks because of his prophecies of evil (20.[2]), and narrowly escaped death (26.[11]). For a time, at the beginning of the siege, some respect was paid to his utterances, but soon a new situation arose. An army came fm. Egp. to the help of Jrs., and the Chaldeans left the city to meet the new enemy (37.[5]). All except J. looked upon this intervention as a deliverance by the Lord ; but the prophet knew there was no respite. While the besiegers were absent he set out for his native vill., but he was captured and accused of escaping to the Chaldeans. Though he repudiated the charge he was scourged and cast into prison, where he remained many days, afterwards being granted by the k. a milder imprisonment in the "court of the prison" (37.). Here he had access to the people, to whom he declared that their only safety was to be found in yielding to the Chaldeans. He was accused of treason by the princes, and the k., too weak to defend him, delivered him into their hands. He was cast into a miry dungeon, where he wd. have perished but for the intervention of a negro servant of the court, who obtained permission fm. the k. to rescue him. He was again put in the court of the prison, where he remained till the city fell (38.[1-13]).

On the repulse of the Egyptians the siege had been renewed with fresh vigour. Zedekiah still sought private interviews with J., but saved him fm. the malice of the princes, by concealing fm. them the answers of the prophet, who reiterated his advice to the k. to make his peace with the enemy. Zedekiah was afraid to act upon the prophet's advice, and in the end the city fell in B.C. 586, and the k. was taken captive and cruelly treated by the conquerors. J. was also taken prisoner and carried in chains to Ramah, but his attitude during the siege had become known to the Chaldeans, and he was given the choice of going with the exiles to Bab., or of remaining in the ruined city. He chose to remain, and returned to Mizpah, to Gedaliah, the new governor. But the end of his troubles had not come. Gedaliah was assassinated by a band of adventurers, and though the party of the governor regained the upper hand, they were afraid to remain in Jrs. to answer to the Chaldeans for their failure to preserve peace, and resolved to flee into Egp. They consulted J. as to their course, promising to follow his decision, but when he advised them to remain they refused to obey, and, denying that he spoke in the name of J″. at all, they carried him, sorely agst. his will, along with them (43.[2]). This was "the most unkindest cut of all." From first to last the word of the prophet was discredited and despised, and the declaration of the will of J″., wh. it cost his tender heart such intense agony to deliver, was looked upon as mere disloyalty to Judah, or as the false utterance of a godless prophet. In Egp. he had the misery of seeing his fellow countrymen return openly to idolatry, and, on his remonstrating with them, they roundly declared that J″. had not been a Helper in the past, and now they wd. seek help fm. the "queen of heaven" (44.[16-19]). Here he delivered his last message, declaring that the hand of J″. wd. yet reach them even in this new land. Tradition says that he was stoned to death by his own people, who were enraged at his continued condemnation of their doings.

"Like many of the world's greatest children, J. was little esteemed in his life, but when dead his spt. breathed out upon men, and they felt its beauty and greatness. The oppressed people saw for ages in his sufferings a type of itself, and drew fm. his constancy courage to endure and be true. Imagery fm. the scenes of his life and echoes of his words fill many of the psalms, the authors of wh. were like him in his sorrows, and strove to be like him in his faith. Fm. being of no account as a prophet he came to be considered the greatest of them all, and was spoken of as 'the prophet' (Jn. 1.[21, 25]) ; and it was told of him how in after days he appeared in visions to those contending for the faith like an angel fm. heaven strengthening them" (A. B. Davidson).

The Bk. of J. differs fm. the other prophetical bks. in the amount of biographical matter wh. it contains, a fact partly to be explained by the char. of the prophet himself, who makes known his own personal experiences, both in the inception and the delivery of his message. The bk. is the longest in the Bible, and is arranged without apparent plan. In the LXX we find a very difft. arrangement of the chaps., and many passages and phrases of the Heb. text are omitted altogether. The basis of the bk. is the collection of prophecies wh. J. dictated to Baruch in the yr. B.C. 605. The prophet's description of this collection shows that it contained a denunciation of the sins of Isr. and Judah, and prophecies agst. the nations; and, in view of the known date at wh. the collection was made, the attempt is usually made to reconstruct it in its main features. It is quite evident, however, that the original roll has not come down to us as it was dictated to Baruch, but has been arranged by later hands. Therefore a chap., or a series of chaps., wh. is assigned to a special date, may yet contain passages wh. break the connection, but wh. have been inserted or rearranged for reasons wh. are no longer known. The original roll, wh. contains the prophecies belonging to the time of Josiah and Jehoiakim, will be found in chaps. 1.–20., 25., 45. Chaps. 21.–29., with reservations, belong to the reign of Zedekiah. Chaps. 30.–33. seem to contain a separate prophecy of the restoration of Judah and Isr., placed by some after the fall of Jrs. Chaps. 34.–45. are mainly biographical, and 46.–51. are concerned with the denunciations of the foreign peoples, Egp., the Phil., Moab, Ammon, Edom, Damascus, Kedar, Elam, Bab. The last chap. of the bk. is a historical appendix wh. seems to be taken fm. 2 K. 24.[18]–25.[30]. JOHN DAVIDSON.

JERICHO, a Can. royal city about the site of wh. there has never been any doubt. It was on the border of Judah and Benjamin, belonging to the latter (Jo. 16.[1], 18.[12], &c.). Anct. J. stood by the fountain, *'Ain es-Sulṭān.* Its position is marked by a mound with remains dating fm. Can. days, 1½ miles fm. mod. *Erīḥa.* It lay 900 ft. below the level of the Mediterranean, in a district wh., with ample irrigation, must have been a very garden of God. To the humble husbandry of to-day it responds with singular generosity.

J. was the first stronghold W. of Jordan taken by Joshua (Jo. 6.). Every living thing within was put to death, save the household of Rahab, who had befriended the spies. The city was utterly destroyed, and a curse pronounced agst. the man who shd. restore it. Fm. the spoil taken it must have been wealthy. It stood on the great avenue of commerce, &c., fm. the E., wh. here entered the western uplands. It seems soon to have revived, although perhaps unfortified. It was known as "the city of palm trees," and was taken by Eglon of Moab (Jg. 3.[13]). It is mentioned as inhabited in 2 S. 10.[5]. In Ahab's time Hiel rebuilt it, and endured the curse (1 K. 16.[34]). Here dwelt a company of the "sons of the prophets" (2 K. 2.[5]). The spring (v. 21) prob. denotes *'Ain es-Sulṭān*, popularly known as the fountain of Elisha. Hither the captives of Judah taken by Pekah of Samaria were sent back and kindly treated (2 Ch. 28.[15]). Hard by the fugitive Zedekiah was captured (2 K. 25.[5], &c.). It was reoccupied after the Exile (Ez. 2.[34]; Ne. 7.[36]), and the inhabitants took part in building the walls of Jrs. (Ne. 3.[2]). In the Maccabæan war J. was fortified by Bacchides (1 M. 9.[50]). Visited by Pompey, B.C. 63 (*Ant.* XIV. iv. 1; *BJ.* I. vi. 6), it was honoured by Gabinius, who (B.C. 57) made it



SITE OF ANCIENT JERICHO: MOUND AT 'AIN ES-SULṬĀN

the place of assembly—*i.e.* the chief city—in the district, and the seat of one of the five councils wh. he set over the people (*Ant.* XIV. v. 4; *BJ.* I. viii. 5). When Antony gave the country to Cleopatra, Herod farmed fm. her the revenues of Jericho (*Ant.* XV. iv. 1, 2). Later he greatly enlarged and beautified the city, building theatre, hippodrome, and amphitheatre (*Ant.* XVII. vi. 3, 5; *BJ.* I. xxxiii. 8). Traces of this city are still found between *Erīḥā* and the mountain S. of *Wādy el-Qelt.*

Here Jesus healed blind Bartimæus (Mk. 10.[46]; Lk. 18.[35]; *cp.* Mw. 20.[29]) and visited Zacchæus (Lk. 19.[1ff.]).

Records of J. in subsequent times are meagre. Justinian built a church here and a hospice. Under the Arabs J. was a place of consequence (Guy le Strange, *Pal. under the Moslems*, index). The Crusaders assigned the revenues of the district to the Church of the Holy Sepulchre in Jrs., and, later, to support a convent in Bethany (Will. of Tyre, xi. 15, xv. 26). In these times the plain was rich in sugar-cane, palms, and bananas. Indigo also, and balsam (*see* BALM), were profitable articles of commerce.

Mod. *Erīḥā* is a squalid vill. on the N. lip of *Wādy*

el-Qelt, about a mile fm. the foot of the mountain, consisting mainly of frail mud huts. There are several hotels for the accommodation of tourists, and a large hospice wh. shelters pilgrims of the Greek Church. An old tower hard by dates, prob., fm. Crusading times. The road to Jrs. enters the mountain by the gorge of *Wādy el-Qelt*, and passes upward through scenes of utter loneliness and desolation (Lk. 10.[30]). Along the edge of the plain are the ruins of old sugar-mills, and remains of anct. aqueducts. Jebel Quruntul, the traditional Mt. of Temptation, frowns over it fm. the W., pierced by many caves, still the haunts of eremites. E'ward, across the flat lands, and beyond the Jordan, rises the steep wall of Moab, while away to the S., in the mighty hollow between the mountains, is seen the haze that hangs over the Dead Sea.



Modern Jericho: Looking to the North

JEROBOAM. (1) S. of Nebat (1 K. 11.[26]). His industry commended him to Solomon, who made him overseer of the forced labour in Ephraim. The people were restless under the despotism of Solomon, and, incited by a prophecy of Ahijah (11.[29ff.]) J. attempted an uprising wh. failed, and he fled to Egp. The folly of Rehoboam produced popular exasperation wh. furnished J. his opportunity. Returning fm. Egp., he was chosen k. with the consent of every tribe but Judah (chap. 12.). He fortified Shechem and Penuel. To the latter he may have retired at Shishak's invasion (1 K. 14.[28], Karnak inscr.). To counteract the influence of Jrs. as the religious centre of the whole nation, he reconsecrated the anct. sanctuaries at Dan and Bethel, setting in each a golden calf (*i.e.* a representation of J″. as a gilded bull), and instituted attractive religious ritual. This it is that brands him with the infamy of having made Isr. to sin. 1 K. 13. tells of J.'s encounter with the prophet whose denunciation of the altar at Bethel, with its significance for his own house, failed to turn J. fm. his evil ways. Ahijah foretold the doom of J.'s children, fm. wh. his s. ABIJAH was mercifully delivered by an early death (14.[1-18]). Continually at war with Judah, J. does not seem to have achieved any great military success. He failed to establish a dyn., his s. Nadab being slain and succeeded by Baasha after a two years' reign. (2) S. of Joash k. of Isr., the fourth of Jehu's dyn. (2 K. 14.[23]). A skilful warrior; under him Isr. attained its greatest success. Syr., weakened by repeated Asyr. invasions, he brought low, restoring the border of Isr. fm. the entering in of Hamath to the sea of the Arabah (2 K. 14.[25]). This seems also to imply the conquest of Moab. Amos describes the conditions that flourished amid the prevailing peace and security—the gross

idolatries, the wealth and luxury, the moral depravity and corruption, the oppression of the poor, and perversion of justice, in wh. his prophetic eye saw the heralds of swiftly approaching doom (2.[6ff.], &c., 5.[27], 6.[14]; *cp.* Ho. 1.–3.).

JERUBBAAL. *See* GIDEON.

JERUEL (2 Ch. 20.[16]), the scene of the discomfiture of Judah's foes. It is prob. the district NW. of En-gedi, in the direction of Tekoa.

JERUSALEM. I. *Name.*—In later Heb. *Yerūshālayim*, perhaps originally *Yerūshālēm*; from *Yerūsh-shālēm*, "possession of Shalem." Shorter form *Shālēm*, only in Ps. 76.[3], Gn. 14.[18]. Whether Jebus (Jg. 19.[10]; 1 Ch. 11.[4]) really was its ancient name is doubtful.

II. *General Situation.*—Jrs. is situated on the S. Palestinian plateau, at a point where the watershed curves to westward, itself belonging to the hydrographic sphere of the Dead Sea. Part of the higher land here sloped to the E., and the drainage flowed in that direction, breaking an opening thro' the spur of Olivet, not far SE. of Jrs. This hollowed out the valleys, wh. increasing in depth and steepness as they approach their common issue at the opening mentioned above (originally 1929 ft., now 1979 ft.), left between them the long and comparatively narrow spurs on wh. the city is built. The southern extremities of these low ridges, between the valleys, offered strong positions for human habitations, lacking in strength only on the N. In this direction they rise slowly, and finally unite in a slope which comes down fm. the western range (2717.2 ft.), higher than the Mt. of Olives.

The surrounding country afforded sufficient ground for the cultivation of grain and fruit trees. Water was provided by the GIHON, a somewhat poor spring rising under the E. slope of the spur next to the Mt. of Olives, the mod. *'Ain umm ed-Daraj.* Water percolating thro' the soil, fm. the natural drainage of the whole area, was collected by EN-ROGEL, mod. *Bīr Eyūb*, at the issue of the system (*see also* KIDRON). The position of the spring and the well pointed out the hill nearest them, *i.e.* the S. end of the spur W. of the spring and N. of the well, as suitable for human dwellings. There was on the top ample room for one of the small cities of Pal. at the time of the Israelite immigration. A larger population wd., however, find accommodation on the S. end of the next spur to the W. This was further fm. the spring and the well; but it had the advantage of stronger natural defences, having deep valleys on all sides, and being connected with the N. slope only by a narrow neck, wh. cd. be easily guarded. Further, the great highway fm. N. to S. passed here; and the roads from E. to W. were more easily accessible fm. the South-west Hill than fm. the remote corner of the South-east Hill. The latter might become a local centre, and, perhaps, a fortress; the former was fitted to be a market-place and political centre for a larger district. The connections with the N., S., and W. were excellent; and it is important to note that, N. of the great barrier of the Dead Sea, the first possible road crossing fm. the fertile pains of Moab to the coast came this way. On the other hand it is true that a town on this site was too far S. to dominate the whole of Pal.; and this Jrs. did only for a very short time. None of the great lines of commerce of the old world passed through her. On these stony mountains bordering the wilderness, neither trade nor agriculture cd. create a centre of culture like DAMASCUS, capable of subjecting vast surroundings to its influence. Not the natural flow of history but the influence of great personalities, under Divine guidance, could have given to a city in such a position an importance, not for Pal. alone, but for the whole world.

III. *The Situation in Detail.*—(*a*) *The Valleys.*—The main artery of natural drainage near Jrs. is the KIDRON valley, on the E. It receives three tributaries fm. the W.: (1) a short valley in the N. coming fm. the NW., wh. may be called the Valley of Bezatha (*see* BETHESDA); (2) a much longer valley, running at first parallel to the Valley of Bezatha, then bending to the S., with a slight deviation towards the W., called by Jos. the Cheesemakers' Valley * (by mod. writers, incorrectly, "the Tyropœon"). In the wide depression wh. forms the head of this valley Jos. (*Ant.* VII. x. 3; *cp.* I. x. 2) places **the vale** (or lowland) **of the king** (Gn. 14.[17]; 2 S. 18.[18]); prob. also **the vale** (or lowland) **of Jehoshaphat** (Jl. 3.[2, 12]). It was the place where foreign hosts approached Jrs. fm. the N.; hence the last gathering of her enemies is expected in this vale (*cp.* Is. 22.[7]; Jr. 31.[40]). The Cheesemakers' Valley receives, near the middle, a tributary fm. the W. wh. may be called the Valley of the Upper Pool (*see below*), because the biblical pool of this name marked its head. (3) Deeper than these two, further to the W., is a third valley, wh. runs at first fm. NE. to SW., then due S., and finally eastward again to join the Kidron immediately S. of the issue of the Cheesemakers' Valley. The Bible calls it the Valley of (the son of) HINNOM. The name prob. applied only to the southern part, now called *Wādy er-Rabbābi.* Like many Palestinian valleys, it has at its head a wide depression, which collects the natural surface water, now gathered in *Birket Mamilla.* The Fuller's Field (Is. 7.[3], 36.[2] = 2 K.

* The name is suspicious. We shd. more likely find cheesemongers than cheesemakers in a city like Jrs. Accdg. to *Sabb.* 15a, it was a dwelling-place of weavers. Perhaps the real name was "Dung Valley," corresponding with that of the gate at the end, because refuse was thrown into it fm. both sides. Jos. may have felt warranted by 2 S. 17.[29] to translate *shpōth* (lit. "refuse") "cheese."

18.[17]) would be in this neighbourhood. At the confluence of the last two valleys with the Kidron, a great natural basin caused the accumulation of humus on a large scale, wh., with the water from the Gihon, formed admirable gardens for the cultivation of vegetables. This unique garden-land, belonging at first to the Jebusite owners of the eastern spur and the spring, afterwards became royal property as "the king's gardens" (2 K. 25.[4]; Jr. 39.[4], 52.[7]; Ne. 3.[15]). Not far off to westward, at the exit of the Hinnom valley, the Tophet must have been, and southward, near En-rogel, the stone of Zoheleth.

(*b*) *The Hills.*—Of the hill between the Kidron and the Valley of Bezatha, only in the latest times of old Jrs. was a small part included within the precinct. In the days of Jos. it was the hill of "the Fuller's Monument" (*BJ.* V. iv. 2). Of the highest importance, however, was the spur between the Cheesemakers' Valley and the king's vale on the one side, and the Valleys of Bezatha and Kidron on the other. It starts in the N. with the mod. hill of *es-sāhira* (2549 ft.), now cut off fm. its southern continuation by a broad ditch. This ditch is the result of quarrying, wh. was carried into the interior of the hill to the S., forming a large grotto called by Jos. (*BJ.* V. iv. 2) "the royal caverns," or, as we shd. say, "the royal quarries": a royal property, as might be expected, by the side of the king's vale. The continuation of the spur southward gradually sloped from a height of 2529 ft. to 2409 ft., where it was so narrowed by a western extension of the Valley of Bezatha that this part looked like an independent hill. It may be called the North-east Hill of Jrs. At the time of Jos. it was named Bezetha or Bezatha (*see below*); formerly, perhaps, it was the hill Gareb (Jr. 31.[39]). S. of this constriction lies the central part of the eastern spur, with a flat and almost even top (2419–2440 ft.), terminating at the edge of the Kidron valley in a steep declivity. To the SWS. it runs out in a long narrow slope, fm. 2300 ft. to 2100 ft., where it sinks into the deep valley of the Kidron. Accdg. to Jos. (*Ant.* XIII. vi. 6; *BJ.* V. iv. 1) this slope had once a summit of its own, appearing like an independent hill, though even then much lower than the central eminence to the N. It may be called the South-east Hill. In ancient times the name Zion covered all the spur S. of Bezatha. The central part alone was called Ophel, "mound" (Mi. 4.[8]), a name wh. later was confined to the southern end, outside the Sanctuary (Ne. 3.[26f.], 11.[21]; 2 Ch. 27.[3], 33.[14]). It was identified with Moriah (2 Ch. 3.[1]).

A second spur rising between the Cheesemakers' Valley and the head of the Vale of Hinnom also runs at first fm. NW. to SE., and then to the S. In the N. it resembles a long slope rather than a hill, falling fm. a height of 2630 ft. to 2510 ft. On the E. it drops into the Cheesemakers' Valley at its confluence with the Valley of the "Upper Pool." If, as we think, the North-east Hill was "the hill Gareb," then "Goa" (Jr. 31.[39], RV. "Goah") must have been the northern end of the western spur—the North-west Hill. Jos. (*BJ.* V. vii. 3, xii. 2) calls it "the camp of the Assyrians." Christian tradition gives the special name of Golgotha to its western declivity. The southern part of this spur, the South-west Hill (2502), is more isolated than any other eminence of the two spurs. The broad area on its summit afforded ample room for a city. It was, we believe, the old site of Jrs., and had no other name.



Jerusalem from Roof of Convent of the Sisters of Zion: Dome of the Rock and Mount of Olives to the Left

Of the mountains round Jrs. the most prominent, although not the highest, was the Mount of Olives (2664.8 ft.) on the E. It was not a single mountain, but only a lower summit of an extensive range, beginning at the watershed in the N. with a summit of 2735 ft. An outrunner to the W. (2686 ft.) was renowned as the spot whence the traveller fm. the N. obtained the first good view of Jrs. Jos. calls it *Scopos*, "look-out," "watchman" (*Ant.* XI. viii. 5; *BJ.* II. xix. 4, 7, v. 2, 3). In Heb. the name was *har hatz-tzōphīm*, "mount of the watchmen" (B. *Makkoth*, 24[b], J. *Moed Qatan*, 83[b], *Siphre*, ed. Friedmann, 81[a]). Gethsemane lay at the western base, and the mountain terminated to the S. in the low summit of *Bāṭen el-Hawa* (2411.4 ft.); *see* Mount of Olives. The mountains to the W. belong to the range on the eastern spurs of wh. Jrs. is built. The range attains a height of 2717.2 ft.

The spur running out to the S. bounding the upper part of the Valley of Hinnom on the W. falls to 2647 ft. In the time of Christ the monument of Herod (*i.e.* the sepulchre of his family) was seen on the eastern slope of this spur (*BJ.* V. iii. 2, xii. 2). It was prob. the tomb, with remarkable rock-bases for monuments, wh. is now shown under this name. No name for this hill has come down to us. Jo. 15.[8] refers to it as " the mountain that lieth before the Valley of Hinnom westward, wh. is at the uttermost part of the Vale of Rephaim northward." The watershed follows the spur, and then turns eastward. A vill. stood here in the time of Christ called " the place of chickpeas " (Heb. *Beth-aphūnīm*), prob. because the adjoining plain of Rephaim was the only place near Jrs. where that legumen was grown to advantage. S. of the lower part of the Valley of Hinnom the watershed rises to a point 2548.9 ft. high, now called *Jebel Deir Abu Thōr*. In Josephus' time it was known as " the camp of Pompey " (*BJ.* V. xii. 2). On its N. slope towards the Kidron was shown " the field of blood " (*see* AKELDAMA), and, lower down, the tomb of the High Priest Ananos (*BJ. ib.*), prob. the Annas of Lk. 3.[2]; Jn. 18.[13]; Ac. 4.[6]. The mountains around Jrs. were thus on three sides higher than the hills on wh. the city stood; that on the S. being only of equal height. Through the great opening between the Mt. of Olives and *Jebel Deir Abu Thōr* a far-reaching view is obtained over the Wilderness of Judæa, with the mountains of Moab, beyond the Dead Sea, on the distant horizon.

IV. *History*.—When the Isr. entered Pal., Jrs. was the centre of a small kdm. (Jo. 10.[1]). Its sphere of influence apparently extended more to the S. and SW. than to the N. It was inhabited by Jebusites, who were subdued, but not driven out by the Isr. (Jg. 1.[21]). In Jo. 18.[16ff.] (*cp.* Dt. 33.[12]; Ne. 11.[30]) its territory is reckoned as part of the lot of Benjamin, the S. frontier of wh. made a circuit to include it. Accdg. to Rabbinical tradition (B. *Joma*, 12[a]) the Sanctuary, excluding only the Temple house, was Judæan. For reasons already stated, the main portion of Jrs. must, at this time, be located on the SW. Hill. If the Jebusites dwelt here along with the Israelite rulers of the country, the SE. Hill was still in their exclusive possession. Had the city covered the whole of the SW. Hill to the bottom of the Cheesemakers' Valley, this small place, in its relatively low position, mt. have been called a suburb of Jrs. But at that time the city was confined to the summit of the SW. Hill; and the SE. Hill was strong enough to bear a castle independently of Jrs. The supposition that this castle, " the stronghold of Zion " (2 S. 5.[7]), might dominate Jrs., is without sufficient ground. Nearness to the Gihon and to En-rogel was an advantage, but long ere this the Jerusalemites had certainly provided for water supply by means of cisterns and pools. In Maccabæan times foreigners who held the stronghold of Zion were able to molest visitors to the Temple; but they never seriously threatened the owners of the city.

David conquered the castle of **Zion** and made it his own city (2 S. 5.[7, 9]) without entirely driving out the Jebusites (2 S. 5.[8], corrected text,* 24.[16ff.]).

What he wanted was a fortress as a support for his kdm. further north than Hebron, and not too far fm. his own tribe. Jrs. was too large and populous to become a safe residence and military store-house for the new king. But the Jebusite castle, while not too strong to be captured, was strong enough to become the solid base of an intertribal kdm. David fortified it by a new wall (2 S. 5.[9]), had a house built for himself (v. 11), and prob. also the " house for the mighty men " (Ne. 3.[16])—the barracks for his guards. At the S. declivity, within the city (2 K. 2.[10]), " the sepulchres of David " (Ne. 3.[16]) were hewn in the rock; prob. very plain rock chambers. At their entrance Herod erected a monument (*Ant.* XVI. vii. 1) wh. suddenly decayed, *c.* A.D. 132 (Dio Cassius, lix. 14). The place, well known in the time of the apostles (Ac. 2.[29]), was afterwards forgotten. When Solomon built a new residence on the central summit of the Eastern Hill it was not owing to disregard of his fr.'s stronghold, for he strengthened it at a point wh. David had not sufficiently fortified, by building the Millo (2 S. 5.[9]; 1 K. 9.[15], 11.[27]; 2 Ch. 32.[5]). This must have been a strong fort at the N. end of David's city, to wh. prob. even the harīm of David's palace had to give way (1 K. 9.[24]). The new castle was intended to protect the new residence fm. the S., and to furnish a place of refuge in case of imminent danger.

In David's time the central summit of the Eastern Hill was still used as a threshing-floor (2 S. 24.[25]). The wide space furnished ample room for a palace and a sanctuary, surrounded by spacious courts, as Phœnician architecture and royal splendour required. Here, higher up than the City of David (1 K. 9.[24]), in seven yrs. Solomon completed the building of the new Sanctuary, more glorious than the tent of the ark in David's City (2 S. 6.[17]), over the spot already consecrated by David's altar (2 S. 24.[25]). At a later time the place was associated with the offering of Isaac (Gn. 22.[14]; *cp.* 2 Ch. 3.[1]). Great artificial substructions were necessary to provide level areas for the various platforms required. In the days of Josephus it was believed that the central part of the eastern substructions, supporting the Sanctuary of that time, was the work of Solomon (*Ant.* VIII. iii. 9; XV.

* " David said: Whosoever smiteth a Jebusite, toucheth his own neck; the lame and the blind [as they pretend to be] are not hated of David's soul; wherefore they say the blind and the lame [not being dangerous] may come into the house."

xi. 3; XX. ix. 7; *BJ.* V. v. 1; Ac. 5.[12]). If this be true, then traces of it are still to be seen here. Stones of ten cubits and eight cubits were used (1 K. 7.[10]). For the Temple itself and its history *see* TEMPLE. Here it need only be said that it had an inner court of its own (1 K. 7.[17]), and a great court in common with the royal residence (v. 12). Subsequently part of this latter was set apart as an "outer" (Ek. 10.[5]), or "new" (2 Ch. 20.[5]) court of the Sanctuary. The inner court included the highest platform of the area; the great court, widest towards the E., surrounded it; containing also to the S. the royal residence. This was completed in 13 yrs. (1 K. 7.[1]), including the time occupied in building the great court and substructions. The residence consisted of an inner court called (1 K. 7.[8]) "the other court" (2 K. 20.[4], correct text,



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"the middle court"), wh. contained the house of the king and the house of Pharaoh's dr. (1 K. 7.[8]), *i.e.* the harīm of the palace. This court must have been to the S. of the Sanctuary, so that "there was but the wall" between them (Ek. 43.[8]). At the entrance stood the throne-room, with the judgment-seat of the king (1 K. 7.[7]). This was approached thro' a larger pillared hall, of 50 to 30 cubits, with a porch (v. 6), evidently the waiting-room for the people who came to see the king, and for the watchmen of the royal guard. In the outer court the most conspicuous building was the House of the Forest of Lebanon, equal in size to the Temple, 100 cubits long, 50 broad, and 30 high (1 K. 7.[2-5]). The name was taken fm. the ground-storey, the ceiling of wh. rested upon 45 pillars of cedar in three rows. Above this were three storeys of store-rooms, prob. 64 in each storey, the rooms measuring fm. 6 to 12 cubits each. The Temple store-rooms were 5 cubits high (1 K. 6.[10]). We may assume that these were of equal height. This leaves 15 cubits as the height of the pillar hall. The whole building was designed as an armoury (1 K. 10.[17]; Is. 22.[8]), the hall on the ground-floor being the show-room, where costly weapons were exhibited. Here also, perhaps, the soldiers assembled to receive their arms. Naturally only the most important parts of the residence are specified. We must conceive the whole as a bewildering complex of small rooms, galleries, and courts, grouped around the great courts. In the outer court there certainly were numerous store-houses, stables, offices, and other apartments. The enclosing walls of the great court consisted of three rows of hewn stones and one row of cedar beams. This means, not that the walls were only four rows in height, but that above every third row of stones there was laid a row of cedar beams, accdg. to an anct. method of strengthening high walls. The new royal residence, including the Sanctuary, might be called a fortress. Its weakest point was in the N., although the Valley of Bezatha was a natural protection. The higher platform of the present Sanctuary (*Ḥaram*) is more than large enough to accommodate Solomon's Temple and court; while the area on the E. and towards the S. to a line drawn through the N. wall of the so-called Stables of Solomon, wd. afford ample room for the royal residence. One gate, "the gate of the footmen" ("runners," 2 K. 11.[19]), or the "upper gate" (2 Ch. 23.[20]), furnished direct communication between the residence and the Sanctuary. The "gate of the horses" (2 K. 11.[16]; Ne. 3.[28]) was an entrance fm. without in the SE. The "gate of the guard" (Ne. 3.[31], 12.[39]—the phrases are different) was in the N., while "the court of the guard," *i.e.* the prison (Jr. 32.[2, 8, 12], 33.[1], 37.[21], 38.[6, 13, 28], 39.[14f.]), was at the SE. corner of the outer court, near the gate of the horses (Ne. 3.[25]). "The gate Sur" (2 K. 19.[6]), or "the gate of the foundation" (2 Ch. 23.[5]), is perhaps only a mistake for "horse-gate." "The middle gate" (Jr. 39.[3]) was perhaps the least gate of the inner Sanctuary (*cp. Ant.* X. viii. 2).

Another work of Solomon was the wall of Jrs. (1 K. 3.[1], 9.[15]). This might refer to the fortification of the city on the SW. Hill. But the chronicler makes Joab restore the rest of the city (1 Ch. 11.[8]). If he assumes, as does Josephus later (*Ant.* VII. iii. 1, 2; *BJ.* V. iv. 2), that the wall uniting the SW. and SE. Hills was already in existence, it is not impossible that it was Solomon who, by means of his wall, accomplished this union of Jrs. with the two royal residences on the Eastern Hill, and thus created Greater Jrs., wh. was his city. The new wall left the old city open and defenceless on the side towards the Eastern Hill with its two castles, in full accord with the line of inner politics followed by Solomon. The track of the wall described by Josephus as the first and oldest (*BJ.* V. iv. 2) will therefore follow the wall of Solomon. It is doubtful, however, if any of the remains excavated by Dr. F. J. Bliss (1894–97) really belong to it.

According to the description of Josephus, and the remains found by Wilson, this wall started fm. the East Hill, exactly where the royal residence must have had its N. wall, towards the Sanctuary. It crossed the Cheesemakers' Valley, and ran almost straight westward, to the upper part of the Valley of Hinnom, leaving the Valley of the Upper Pool outside. Here it bent sharply to the S., followed the edge of the valley to the point where it curves eastward, descended the slope towards the issue of the Cheesemakers' Valley, and then turned northward to join the southern extremity of the wall of the City of David. In what way the E. wall of this stronghold was connected with the E. wall of the new residence we do not know. Some details of this "first" wall of Jrs. are known to us fm. the Bks. of the Kings and Nehemiah; some of them, however, may belong to later alterations in the time of the kings of Judah. The main N. gate wd. be that of Ephraim (Ne. 8.[16], 12.[39]), 400 cubits fm. the corner gate (2 K. 14.[13]), and consequently not far E. of "the pool of the patriarch's bath" in mod. Jrs. The wall between these gates was called "the broad wall" (Ne. 3.[8], 12.[38]), because it was more strongly built than the rest. This is easily understood. It had to protect the weakest point in the whole line of fortification. The corner was defended by the tower of the baking-ovens (Ne. 3.[11], 12.[38]), the predecessor of Herod's Hippicus. The baking-ovens of old Jrs. were in this vicinity. Here also must have been "the gate of the corner" (2 K. 14.[13]; Jr. 31.[38]; Zc. 14.[10]—not mentioned by Ne.), the west gate of the anct city. On the S. three gates are mentioned. "The gate of the valley" (Ne. 2.[13, 15], 3.[13]) was the S. gate of oldest Jrs., but not so important as the W. gate, since, owing to the depth of the southern valley, the great road to the S. started fm. the latter. "The dung-gate"—better, "the gate of refuse" (Ne. 2.[13], 3.[13f.], 12.[31]), perhaps also called "the gate of potsherds" (Jr. 19.[2])—answered to the Cheesemakers' Valley, and gave the city on the SW. Hill an outlet towards En-rogel and the Wilderness of Judah. "The fountain gate" (Ne. 2.[14], 3.[15], 12.[37]), not far fm. the last, led in the same direction, but belonged to the City of David. It was also called "the gate betwixt the two walls" (Jr. 39.[4], 52.[7]; 2 K. 25.[4]), prob. because a double wall here closed the Cheesemakers' Valley. The "stairs of the City of David" (Ne. 3.[15], 12.[37]) must have led up fm. this gate. Lower down, the royal wine-presses (Zc. 14.[10]) may have had their place.

A suburb (*mishne*) is mentioned (2 K. 22.[14]; Ne. 11.[9]; Zp. 1.[10]) as existing at least in the last days of pre-exilic Jrs. Part of it seems to have been called "the mortar," showing that it did not cover the hills N. of the old town; although, as Jr. 31.[39] presupposes, extension was possible only in that direction. "Another wall without" is referred to in the time of Hezekiah (2 Ch. 32.[5]), and Manasseh "built an outer wall to the City of David on the W. side of Gihon, in the valley, even to the entering in at the fish-gate; and he compassed about Ophel" (2 Ch. 33.[14]). Hezekiah's outer wall prob. protected the "suburb" in the N. corresponding to part of Nehemiah's N. wall (Ne. 3.[1ff.]), and to the "second wall" of Jos. (*BJ.* V. iv. 2). Jos. says it began at the gate Gennath in the old wall, and ended at the castle of Antonia. We can best understand the clear distinction between the northern and southern parts of this wall if we take it as running fm. the first wall to the N., then turning sharply to the W. Fm. *BJ.* V. vi. 2, xi. 4 it appears that the point of departure in the W. was to the E. of the Upper Pool and not too near Herod's three greatt owers (*see below*). The anct. wall found N. of Herod's second tower cannot, therefore, belong to the "second wall," wh. did not start fm. this tower. More probably it is part of the "third wall," or it belongs to Ælia Capitolina. The direct object of the "second wall" was not to protect old Jrs. agst. assault fm. the N., but to secure the "suburb" in the middle part of the Cheesemakers' Valley, and to improve the connection of the city with the Sanctuary and the royal residence. Naturally, however, the W. wall of the suburb made it dangerous for an enemy to approach the N. wall of the city, and so added to its security. Manasseh's wall seems to have been a continuation of that existing in Hezekiah's time, in the interest of the royal residence. Solomon's wall was no longer deemed sufficiently strong. A second wall was therefore built lower down, perhaps beginning at David's city above the Gihon, following the valley, and crossing the narrow neck between the NE. Hill and the Hill of the Sanctuary, to join Hezekiah's wall. Here, at the NE. corner, near an important entrance to the Temple, there seems to have been another small suburb wh. required protection. That the wall shd. end near the fish-gate is surprising, as no older wall cd. have terminated here. If the act. in Chronicles is correct, the wall of the suburb may originally have taken a curve, reaching the E. Hill further S. than Manasseh's wall. Nehemiah's restoration seems to have followed the line of Hezekiah and Manasseh. His description (Ne. 3.[1ff.]) points to this outer wall. It would begin on the E. with the water-gate (Ne. 8.[26ff.], 12.[37]) leading down to the Gihon. It was necessary to make two inward curves and one outward corner in order to surround the southern end of Ophel and join the E. wall. At the corner a tower projecting fm. the royal residence strengthened the position. The road fm. the horse-gate, wh. already belonged to the residence (*see above*), joined that fm. the water-gate, and crossed the Kidron to the NE. towards the MT. OF OLIVES and the Jordan. The east gate (Ne. 3.[29]) prob. only belonged to the Sanctuary. The E. wall

of Ophel ended towards the N. in a corner provided with an upper chamber (Ne. 3.[31])—a kind of tower. Here, at the Valley of Bezatha, it turned to the W. or NW., ascending the E. spur. The sheep-gate (Ne. 3.[1, 32], 12.[39]), wh. may be identd. with the gate of Benjamin (Jr. 37.[13], 38.[7]; Zc. 14.[10]), was the N. outlet of the E. Hill, with roads leading to the N. and to the E. The towers of Hammeah, " the hundred " (perhaps permanently occupied by a guard), and Hananeel (Ne. 3.[1], 12.[39]; Jr. 31.[38]; Zc. 14.[10]), strengthened the wall at its weakest point, where it was overlooked by the ascent of the NE. Hill. Then came the fish-gate (Ne. 3.[3], 12.[39]; Zp. 1.[10]; 2 Ch. 33.[14]), evidently the N. gate of the suburb, whence issued important roads to the N. and NW. We shd. prob. look for it at the point where the wall crossed the Cheesemakers' Valley. Some believe that the W. gate of the suburb was " the gate of the old [wall] " (Ne. 3.[6], 12.[39], where prob. we shd. supply " wall "), poss. also called the former gate (Zc. 14.[10]). The name wd. be most appropriate for a gate in the N. wall of oldest Jrs., called by Jos. " the old wall " (*BJ.* V. iv. 2, 4). This gate wd. then be ident. with the " gate of Ephraim " mentioned in Ne. 12.[39] as beside " the gate of the old," one or other of wh. wd. therefore require to be cancelled. In any case the gate of Ephraim, wh. must have been the N. gate of the old city, wd. be the point at wh. Hezekiah's " outer wall " started fm. the old wall, and must be identd. with Josephus' gate Gennath (*BJ.* V. iv. 2).

In the time of Nehemiah at least, there were open spaces within the walls near the gate of Ephraim (Ne. 8.[6]) and at the water-gate (Ne. 8.[1], 3.[16]: this place may be intended by *bēth merḥāq*—read *beth merḥāb*—in 2 S. 15.[17]); that is, near the principal gates of both parts of the city. Market streets cd. not be wanting. A bakers' street is mentioned (Jr. 37.[21]). But also the craftsmen and the locksmiths (2 K. 24.[16]), even the potters (Jr. 18.[2]), the perfumers (Ne. 3.[8]), and fullers (Is. 7.[3]), wd. have their own streets. The foreign merchants and the goldsmiths had their quarters in the suburb (Zp. 1.[11]); later, near the sheep-gate (Ne. 3.[31ff.]). It is very prob. that one street connected the gate of the valley with the gate of Ephraim, another the dung-gate with the fish-gate, both crossed by a street running from the gate of the corner, over the open place at the gate of Ephraim, towards the Sanctuary and the royal residence. In mod. Jrs. there are streets corresponding with these, although not always in the same positions. In the time of the kings the whole city, except the residence, was under one governor (2 K. 23.[8]; 2 Ch. 34.[8]): in Nehemiah's time it was divided into two districts (Ne. 3.[9, 12]).

Fm. Jo. 18.[16ff.] we may infer that the territory of Jrs. was limited in the S. to the Valley of Hinnom. Its chief olive and fig land must have been to the N. as Jos. (*BJ.* V. ii. 2, iii. 2) assumes, round the king's vale. Here was Absalom's monument (2 S. 18.[18]). In this direction also may have lain Uzza's garden with Manasseh's tomb (2 K. 21.[18]).

The City of David and Solomon was destroyed, B.C. 587, by Nebuchadnezzar. All houses were burned, and the walls broken down (2 K. 25.[9ff.]). Zerubbabel and Joshua, B.C. 519–515, restored the Sanctuary (Hg. 1.[12]; Zc. 4.[9]; Ez. 5.[6]), and Nehemiah, B.C. 445, the outer wall in 52 days (Ne. 3.[4], 6.[15]). The mention of the house of the mighty men, the armoury, the upper house of the king, and the court of the guard (Ne. 3.[16, 19, 25]) shows that, of the old buildings in David's City and Solomon's residence, much had been preserved, and prob. restored, before Nehemiah came. When the N. wall of the SW. Hill was restored is unknown. It may have been done by the High Priest, Simon II. (died B.C. 198), who also fortified the Sanctuary anew (Sir. 1.[3]; *cp. Ant.* XII. iii. 3). At the same time the Egyptians occupied a castle in Jrs. In 168 B.C. the Syrians strengthened it with a new wall, and held it until 142. 1 M. 1.[33], 7.[32], 14.[36] leave no doubt that the Akra (Heb. *ḥaqrā* [*Mcg. Taan.*]), a stronghold used agst. the Jews, was the old City of David. This was the reason for completely fortifying the Sanctuary (1 M. 4.[60f.], 6.[7], 10.[11], 12.[37], 13.[52]). At this time prob. the remains of Solomon's residence disappeared. A wall was built on the E. of the SW. Hill to protect it agst. the Syrian castle (1 M. 12.[36]). To this wall prob. belonged the gate at the bridge wh. connected the upper city with the Temple (*BJ.* VI. vi. 2). It may not have been the Hasmonæan Simon, as Jos. pretends (*Ant.* XIII. vi. 7; *BJ.* I. ii. 2, iv. 1; but *cp.* 1 M. 13.[50f.]), but his s., John Hyrcanus I. (135–105), who found it necessary not only to destroy the Akra, but to lower the hill, so that it mt. no longer, in foreign hands, prove a danger to Jrs. The top of the hill was cut away, the Cheesemakers' Valley being filled with the debris. Simon had already made the Sanctuary his residence (1 M. 13.[52]). His son replaced the towers Hammeah and Hananeel in the N. by a new castle, called Baris (*Ant.* XIII. xi. 2, xvi. 5; XIV. i. 2, iv. 2; XV. xi. 4; XVIII. iv. 3; *BJ.* I. iii. 3, v. 4), wh. Aristeas describes as garrisoned by 500 men; and here the vestments of the High Priest were usually kept (*Ant.* XV. xi. 4). The castle was an annex of the Sanctuary, secured on the E. by the Valley of Bezatha, and severed fm. the NE. Hill by a broad ditch (*Ant.* XIV. iv. 2; *BJ.* V. iv. 2), wh. is still in existence, although not so deep as was formerly supposed. It served also as an approach to the sheep-gate. Another ditch, supposed to run between the castle and the Sanctuary, is doubtful. The royal residence proper, however, was not here, but on the E. edge of the SW. Hill, connected with

the Sanctuary by a bridge (*see above*) wh. spanned the Cheesemakers' Valley (*Ant.* XIV. iv. 2; *BJ.* I. vii. 2). Fm. the palace, wh. was on a level with the highest part of the Sanctuary, a good view was obtained of all that was going on there (*Ant.* XX. viii. 11; *BJ.* II. xvi. 4). Its position also secured control of the old city. It is first mentioned in the time of John Hyrcanus II., B.C. 67 (*Ant.* XIV. i. 2; *BJ.* I. vi. 1), but it may have been the work of John Hyrcanus I. This palace was afterwards given to the Herodian family, when their own royal seats were taken by the Romans. Herod Antipas resided here when Jesus was sent to him by Pilate (Lk. 23.[6ff.]); Agrippa I. when he killed James, and put Peter in prison (Ac. 12.[2-4]); and Agrippa II. when he tried to prevent the Jewish rebellion (*BJ.* II. xvi. 3). It was destroyed by the insurgents, A.D. 66 (*BJ.* II. xvii. 2). In the time of the High Priest Jason (B.C. 174–171), a gymnasium (1 M. 1.[14]) was built just "below the castle," in the Cheesemakers' Valley (2 M. 4.[12]). The statement as to the position seems incorrect, as we afterwards find a "Xystos"—the designation of covered halls connected with a gymnasium—higher up in the same valley, just below the crossing of the "old wall," at the bridge leading to the Sanctuary (*Ant.* XX. viii. 11; *BJ.* II. xvi. 3; V. vi. 2; VI. iii. 2, vi. 2, viii. 1). This place was certainly no longer used for gymnastics, but rather resembled a forum, having on the W. the palace of the Hasmonæans, and on the E. the Council Hall (*BJ.* V. iv. 2; VI. vi. 3), where it was resolved to deliver Jesus to Pilate (Mw. 27.[1]; Mk. 15.[1]; Lk. 22.[66ff.]); where Peter and John (Ac. 4.[5]), Stephen (Ac. 6.[7]), and Paul (Ac. 23.) were examined. Stairs led fm. the Xystos up to the Sanctuary (*BJ.* II. xvi. 3). The public archives probably were in the neighbourhood (*BJ.* II. xvii. 6; VI. vi. 3).

Even before the time of the Hasmonæans, the influence of Hellenic art must have been very visible in Jrs. Herod lent himself to its promotion. Representations of the human figure were avoided, but those of animals were common (*Tos. Ab. Z.*, V. 2; J. *Ab. Z.*, 42[c]). The golden eagle placed by Herod in the Temple was an idolatrous symbol, and, therefore, naturally detested (*Ant.* XVII. vi. 2; *BJ.* I. xxxiii. 2). The Sanctuary was not only enlarged by Herod, but also adapted to Hellenic taste. Hellenic art and comfort were introduced in his palace, castles, and towers; while the old Phœnician style of building with huge stones was retained in the substructions.

Herod's first great work was the construction of a new castle wh. he called Antonia (*Ant.* XV. viii. 5, xi. 4, 7; XVIII. iv. 3; *BJ.* I. xxi. 1; V. v. 8), on the site of the Baris. It was square, with towers at the corners, of wh. those nearest to the Sanctuary were highest. The castle, wh. projected into the NW. corner of the sacred enclosure (*BJ.* V. v. 2; VI. v. 4; *cp.* VI. ii. 7), stood in immediate connection with the outer cloisters, making it easy to line them with soldiers; but it was not easily accessible fm. the Sanctuary. The Jews set fire to it at the outbreak of the insurrection (*BJ.* II. xvii. 7). This Jos. regards as a bad omen (*BJ.* VI. v. 4), poss. referring to Dn. 9.[27], and interpreting it "and on a corner one destroys abominations" (AV. "for the overspreading of abominations he shall make it desolate"). It was finally demolished by the Romans (*BJ.* VI. ii. 1, 7; VII. i. 1). In this castle the apostle Paul was a prisoner (Ac. 21.[34], 22.[24], 23.[26]).

Another castle was built by Herod at the weak point in the defence of old Jrs. in the NW. The tower of the furnaces (or "bakers' ovens"—*see above*) was replaced by a row of three unusually strong and high towers, Hippicus, Phasael, and Mariamne (*BJ.* V. iv. 3, 4). Hippicus, also mentioned in Tg. Jn. 31.[37]; Zc. 14.[10], stood at the corner of the city (*BJ.* V. iii. 5); but Phasael was the strongest, resting on a solid cube of masonry of 40 cubits, wh. is poss. still preserved in the substruction of the so-called Tower of David, a solid block measuring 68 ft. by 56 ft., and 56 ft. high. These towers, built in the city wall, also protected a palace, finished B.C. 23, designed as the residence of the king; the dwelling-houses, gardens, ponds, &c., were enclosed by a special wall with towers, and connected with barracks (*Ant.* XV. ix. 3; *BJ.* II. xv. 5, xvii. 8; V. iv. 4). The old gate of the corner



JERUSALEM FROM S.E. ANGLE OF CITY WALL, SHOWING TEMPLE AREA: MOSQUE OF AQSÂ ON THE LEFT, DOME OF THE ROCK IN CENTRE, AND KIDRON VALLEY WITH ROAD TO JERICHO TO THE RIGHT

was replaced by one near Hippicus (*BJ.* V. vi. 5), prob. the same by wh. an aqueduct entered the city (*ib.* vii. 3). How this gate was made accessible fm. the town is not known. At the W. front of this castle was an open space, where Gessius Florus, the Rm. Procurator, erected his judgment-seat (*BJ.* II. xiv. 8). Prob. here also the judgment-seat of Pilate was placed (*BJ.* II. ix. 4; Mw. 27.[19]; Jn. 19.[13]); *see* GABBATHA. Herod's palace wd. therefore be Pilate's prætorium, where Christ spent the morning before His crucifixion (Mw. 27.[27]; Mk. 15.[16]; Jn. 18.[28]). As a Hellenistic town cd. not be without places of amusement, Herod built a theatre (*Ant.* XV. viii. 1), intended also for athletic combats and wild beast fights (alluded to, *Tos. Eduj.* iii. 2; J. *Shek.* 51[a]; B. *Men.* 103[b]), and therefore more a circus than a theatre. The same edifice may be meant by the Hippodrome (*Ant.* XVII. x. 2; *BJ.* II. iii. 1, ix. 3), S. of the Sanctuary, prob. in the Cheesemakers' Valley; while "the amphitheatre in the plain" (*Ant.* XVII. x. 2) is evidently the Hippodrome at Jericho (*Ant.* XVII. vi. 5, viii. 2; *B.J.* I. xxxiii. 6; *cp.* xxxiii. 8).

For Herod's restoration of the Temple, B.C. 19–12, *see* TEMPLE. Here we need only note that he added considerably to the strength of its fortifications. The extension of its substructions to the S. and to the N. made an assault fm. these sides very difficult. In its last days, John of Gischala built four towers; one at the NE. corner, another at the gate in the W. leading to the bridge, a third at the SE. corner, and a fourth over the "store-rooms," wh. must have been near the SW. corner, as fm. this place the Sabbath was announced to the inhabitants of Jrs. (*BJ.* IV. ix. 12). The NW. corner was already fortified by the Antonia. At the NE. corner of the upper town a tower was erected by Simon Bar Giora (*BJ.* VI. viii. 1).

Greater Jrs., before its destruction, consisted of four parts. The Upper Town, usually called the Upper Market (Heb. *hash-shūq hā-'elyōn*: *Shek.* viii. 1; *Tos. Sanh.* xi. 14), was oldest Jrs. (*BJ.* V. iv. 1): the Lower Town, or Akra, was the former City of David (*BJ.* I. i. 4; II. xvii. 5; IV. ix. 12; V. iv. 1, vi. 1; VI. vi. 3, vii. 2, viii. 1), still at that time a noble quarter, with the palaces of the royal family of Adiabene (*BJ.* IV. ix. 11; V. vi. 1; VI. vi. 3). Even after the destruction of the castle, the name Akra remained in use. The New City evidently means the quarter between the old and the second wall (*BJ.* II. xix. 4; V. viii. i, xii. 2), and wd. be the Lower Market (Heb. *hash-shūq hat-taḥtōn*: *Tos. Sanh.* xi. 14), altho' not so called by Jos., because the bazaars of the wool-dealers, and blacksmiths, and the clothes stores (*BJ.* V. viii. 1), prob. also the timber merchants (*BJ.* II. xix. 4), were there. Markets of the wool-dealers and of the perfumers are mentioned in Tlm. B. *Erub.* 101[b]. The fourth part of Jrs. was called Bezetha, a name wh. originally applied only to the quarter on the NE. Hill (*BJ.* II. xv. 5, xix. 4; V. iv. 2, v. 8). Jos. says (*BJ.* V. iv. 2) that "Bezetha" may be trd. "New City"; and calls this quarter a portion of the New City (*BJ.* V. v. 8), and that in the north part of the Cheesemakers' Valley the Lower New City (*BJ.* V. xii. 2). He even extends the name New City to a place W. of the second wall, on wh. there were only scattered buildings.

Josephus' trn. of Bezetha (other rdgs. "Bezatha," "Bethaza") is imposs. It is = either *bēzēthā*, "place of olives," or *beza'tā*, "section." Jewish tradition (Tlm. J. *Sanh.* 19[b]; *Tos. Sanh.* iii. 4; B. *Shebu.* 16[a]) speaks of two "sections" (Heb. *biṣ'īn*) in Jrs., the lower of them being sanctified before the Exile; the other (the higher), at the weak point of Jrs., after it. The sing. of *biṣ'īn* wd. be *biṣ'ā*, Aram. det. *beza'tā* or *beze'tā*. The lower *beza'tā* wd. be the pre-exilic "suburb"; the higher, Josephus' Bezetha. To protect the new, wh. was also the weakest part of Jrs., Agrippa I. (A.D. 41–44) began to build a wall (*Ant.* XIX. vii. 2; *BJ.* II. xi. 6; V. iv. 2) wh. was finished by the insurgents, A.D. 66–69 (*BJ.* V. iv. 2). This wall, fm. the NW. corner of the Upper Market, ran northward to the high octagonal tower, Psephinus, where it turned to the W. Crossing the royal caverns, prob. = the mod. "cotton grotto" (more correctly "linen-dealers' grotto"—*see above*), it turned again at another tower, and joined the old wall, evidently at the NE. corner of the Sanctuary (*BJ.* V. iii. 5, iv. 2, 3). Of the various theories as to the course of this wall the most prob. is that, on the whole, it followed the line of the N. wall of mod. Jrs. The Psephinus must then be sought at the NW. corner of the present city; and the Fuller's Monument, wh. Jos. places at the opposite corner, perhaps at *Burj Laqlaq*, within the walls. The two Towers of the Women protected the principal gate to the N. (*BJ.* V. ii. 2, iii. 3), to wh. the present Damascus gate must correspond. On the Western Hill, as far as it was included, there were perhaps more olive gardens than houses. This is why the N. gate of the old city was called "Gennath" (*BJ.* V. iv. 2), wh. can be explained only by the Heb. *ginnā*, pl. *ginnōth*, appearing in Aram. as *ginnāth*, "the garden gate." Here, opposite the old city, naturally part of the necropolis of Jrs. was found. The tomb of King Alexander Jannæus in the N., and that of the High Priest John (prob. not Hyrcanus) in the W., were the most prominent monuments. The refuse of Jrs. cd. no longer be thrown into the Cheesemakers' Valley, adorned as it was with important buildings. Jos. speaks of a place at the SE. corner of the old city wall, called Bethso, or Besou, wh. means "place of filth" (Heb. *bēt tzōā*: *BJ.* V. iv. 2). That near by the S. gate of the old city was now called the

gate of the Essenes (*BJ.* V. iv. 2), prob. because their haunts were in the southern wilderness. The priests' gate, E. of the Sanctuary (*Cant. R.* 2, 9), would be the predecessor of the present Golden Gate. A synagogue of the Alexandrians is mentioned in *Tos. Meg.* 3[b]; Tlm. J. *Meg.* 73[d]; *cp.* Ac. 6.[9]. The synagogue of the Tarsians (Tlm. B. *Meg.* 26[a]) reminds us of the apostle Paul. The house of John Mark (Ac. 12.[12]), as the first Christian church, was believed to have survived the destruction of Titus. It was shown on the site of the present Cœnaculum, in the Upper Town of old Jrs., and the rose garden within the town was regarded as a singular curiosity (*Maaser.* ii. 5; Tlm. B. *Bab.* k. 82[b]).

Jos. exaggerates the population of the city destroyed by the Romans: 1,100,000 souls are said to have perished during the siege, 40,000 retained their freedom, and, of the captives, 18,000 died (*BJ.* VI. viii. 2, ix. 2, 3). This points to a population of over 1,200,000. If we compare this with the present population of Jrs., we have within the walls, at most, 40,000; adding about half that number for the district now outside the walls, we get somewhere near 55,000 souls for a very crowded area. As old Jrs. was not densely occupied in all parts, a fair estimate for its later days wd. be 45,000 to 50,000: perhaps 30,000 more than in the time of Solomon.

After the destruction, Titus stationed the tenth legion in the NW. part of the old city (*BJ.* VII. i. 1, 2). As military encampments were square, we may assume that it occupied the site of the SW. quarter of mod. Jrs., cut off by a line from the Jaffa gate to the first market street, and following its prolongation southward. Ælia Capitolina, built by Hadrian after A.D. 135, covered the whole area of the present city. The camp of the tenth legion became one of the seven quarters of the new city. The *Cardo* (principal street) ran fm. the Damascus gate to the site of the mediæval south gate. The two *Decumani* corresponded to the street fm. the Jaffa gate to the Sanctuary, and fm. the mediæval gate near the NW. corner, to the present Gate of the Tribes. The NE. corner of the city formed the seventh quarter.

The main buildings were two public baths, a theatre, a triple arch (prob. the present Arch of Ecce Homo), a four-sided Nymphæum, with fountains, perhaps at one of the principal street crossings; a place with twelve gates, formerly called "stairs," wh. prob. means the area of the Temple with the stairs to the inner Sanctuary; and a square (*kodra*), perhaps the higher platform of the Sanctuary. All this we know fm. the *Chronicon Paschale*, wh., however, does not mention the temple of Jupiter, on the site of the old Temple (Dio. Cass.), nor the temple of Venus over against it, W. of the *Cardo*, between the two *Decumani* (Eusebius, *Vit. Const.*), nor the prætorium (Hieron.).

For water supply Jrs. must at first have depended solely on the Gihon and En-rogel. Various attempts were made to render these waters more approachable by artificial means (*see* GIHON, SHILOAH, EN-ROGEL). As the population increased, it became necessary to collect the rain-water in cisterns and pools. For this purpose the City of David had "the pool that was made" (Ne. 3.[16]) with a very doubtful name, wh. shd. prob. be corrected to "the pool of Asaiah." In Hezekiah's time, besides the conduit of Shiloah, special efforts were made to have water stored up within the walls. A pool was constructed between the two walls for the water of the "old pool," wh. is also called the "lower pool" (Is. 22.[9]; 2 K. 21.[20]); *see* SHILOAH. Hezekiah's new pool, called "the king's pool" (Ne. 2.[4]), "the pool of Shiloah" (Ne. 3.[5], correct text), "the pool of Solomon" (*BJ.* V. iv. 2), was at the southern issue of the Cheesemakers' Valley: the "old," or "lower pool," prob. a little higher up in the same valley. "The upper pool" (Is. 7.[3], 36.[2]), wh. was perhaps connected with the lower pool by a conduit, may be found at the head of the side branch of the Cheesemakers' Valley, N. of the old city, in the pool Amygdalon of Jos. (*BJ.* V. xi. 4)—prob. Heb. *berēkath hammigdāl*, "pool of the tower," because of its nearness to one of Herod's great towers (Mariamne); perhaps also intended by the "pool of the heifer" (Tg. Jr. 33.[38]); the present "pool of the patriarch's bath." We can hardly conceive this pool without a conduit such as now feeds it fm. *Birket Mamilla* on the W. This latter is not old in its present shape; but its predecessor may have been the "end of the conduit of the upper pool" (Is. 7.[3]), and perhaps the serpent pool of Jos. (*BJ.* V. iii. 2); if indeed this last is not to be identd. with the much smaller predecessor of the present *Birket es Sultān*, W. of the old city.

The Sanctuary was provided with many cisterns. The large pool sunk by Simon (Sir. 50.[3]) was poss. one of the largest. The present *Birket Isrāīn*, N. of the Sanctuary, belonged to Ælia Capitolina. Of greater antiquity, prob., is the pool further to the N., part of wh. has been found again. Useful to the inhabitants of the quarter Bezetha, it mt. prob. be called the pool of Bezatha—prob. the correct rdg. in Jn. 5.[2] (*see* BETHESDA). Baris and Antonia were supplied fm. the pool, now changed into a double cistern, below the house of the Sisters of Zion, wh. must have been the *strouthion*, or sparrow-pool of Jos. (*BJ.* V. xi. 4). It is connected with a conduit coming fm. the moat, E. of the present Damascus gate; a second conduit carried the overflow towards the Sanctuary. The letter of Aristeas distinctly mentions a conduit leading water to the Sanctuary.

Pilate was prob. the first to lead spring water into the city, making use of works begun by Herod to bring water to his castle, Herodium (*Ant.* XV. ix. 4). The length of the conduit Jos. gives in *Ant.* XVIII. iii. 2 as 200 stadia; in *BJ.* II. ix. 4 as 400 stadia. He was either ignorant of the exact length, or he purposely exaggerated. Jewish tradition says that the conduit wh. conveyed water to the Temple came fm. Etam (Tlm. J. *Yom.* 41.[9]; B. *Yom.* 31[a]; *Seb.* 54[b]). There, about 65 stadia S. of Jrs., a conduit of earthenware pipes still begins, wh., following the contours of the hills in many windings, may have an actual length of 150 stadia. It collects the water of four springs. It might be strengthened by two great tanks, wh. stored the overflow of water in the winter. Prob. in the Middle Ages a third tank was constructed, and the water supply increased by a new conduit coming fm. *Wādy el-'Arrūb*, *c.* 100 stadia S. of Jrs. Another conduit, partially constructed of hermetically joined stone pipes, brought the water of the upper springs near Etam, increased by the springs in *Wādy el-Biyār*, in a straight line to Jrs. The first conduit reached Jrs. at the level of the Sanctuary. Was it possible for the last to keep a higher level? Inscriptions prove that it belonged to Ælia Capitolina. It would furnish water for the two public baths, and for the Nymphæum. The first conduit was repaired at intervals fm. the Middle Ages, but in 1902 it was replaced by a system of iron pipes. The perforated "water-trough of Jehu," where all legal purifications were performed (*Mikw.* IV. 59; Tlm. B. *Yeb.* 15[a]), may have been connected with Pilate's conduit, prob. near the bridge (*see above*) on wh. it crossed the Cheesemakers' Valley to reach the Sanctuary. G. H. DALMAN.

JESHANAH (2 Ch. 13.[19]), a town taken along with Bethel by Abijah fm. Jeroboam, prob. = *'Ain Sînia*, a vill. 4½ miles N. of *Beitîn*.

JESHIMON (Nu. 21.[20]; 1 S. 23.[19], &c.). We shd. read with RV. in each case "desert." The desolate stretch along the E. shore of the Dead Sea and N'wards is referred to in Numbers, that E. of Hachilah in 1 Sam.

JESHUA, a name once applied to Joshua, the s. of Nun (Ne. 8.[17]), borne by several men, the most important of whom was the High Priest, also called Joshua (Hg. 1.[1], &c.), who returned with Zerubbabel (Ez. 2.[2]) and took charge of building the altar and restoring the offerings (3.[2ff.]). He also assisted in laying the foundation of the Temple (Hg. 1.[1], &c.). Zechariah makes use of him in a striking fig. (3.[1ff.]), and in a fig. crowns him (6.[11]).

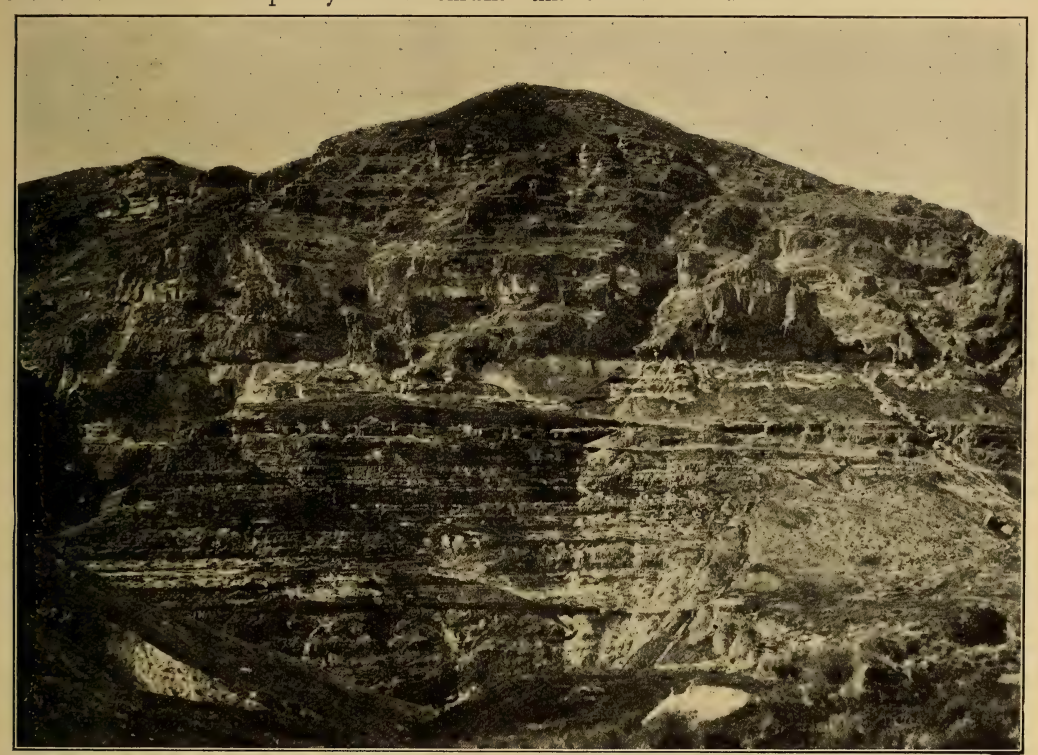
JESHURUN, a poetic name for the people of Israel (Dt. 32.[15], 33.[5]; Is. 44.[2]).

JESSE, apparently a well-to-do sheep farmer in the town of Bethlehem, a desct. of Boaz (Ru. 4.[17]), fr. of David (1 S. 16.[1], &c.). His importance is due entirely to his relationship to his distinguished son, and to his place in the genealogy of Christ (Is. 11.[1, 10]; Ps. 72.[20]; Mw. 1.[5f.]; Lk. 3.[32]; Ac. 13.[22]). At the time of David's exploit with Goliath J. was already an old man. This explains David's care of his parents in the days of his persecution (1 S. 17.[12], 22.[2f.]). This is the last we hear of J., although 22.[4] implies his return fm. Moab.

JESUS CHRIST. Every human life may be said to have for its presupposition all the antecedent hist. of the race and to transmit its consequences into all subsequent hist., for it can never be told with certainty either from what distance some influences wh. have modified it may have travelled or to what distance influences originated by it may reach. The more important the life, however, the more solemn become such considerations; and this solemnity reaches its height in the life of Christ. All preceding hist. culminates in Him, and from Him all subsequent hist. flows. The histories of the Jews, the Greeks, and the Romans may be studied as providential preparations for His advent; and, in modern hist., we see His influence affecting, first, the races round the basin of the Mediterranean, then, from the fourth cent. onwards, it extends to the conquering races wh. swarm forth, to occupy Europe, from the basin of the Baltic; while, in our own day, we see Africa, China, and Japan coming within its sweep.

The nearest formative influence is that of the home; and, in this respect, the circumstances in wh. Jesus was brought up resembled many other aspects of His life in their combination of lowliness with loftiness. His parents were poor, yet of royal descent; they were working people in the village of Nazareth, yet they belonged to the excellent of the earth. In them, as in a few others, scattered as a seed of godliness throughout the land, the results aimed at in the past hist. of the people of God had been fulfilled: they feared the Lord, fed their piety on His Word, and sighed and prayed for a better time. In this home the language spoken would be Aramaic, a kind of degenerate Hebrew; but He would know Greek also, wh. was extensively spoken in "Galilee of the Gentiles," and it is not impossible that He may have been master of Hebrew, the language in which the Scriptures were read in the synagogue. He seems to have learned the trade of Joseph—that of village carpenter—and to have practised it for many years. The great source of ideas for Him would be the Old Testament, read and commented on in the synagogue; but nature also proved a school to Him, and He never wearied of considering the lilies, how they grow, or the sparrows, how they are fed. When He was taken to Jerusalem to the feasts, the history of His race spoke to His heart out of the fields and cities through which He passed. Palestine is so

small a country that His eye could almost sweep over its whole extent as He stood on the hill behind the town of His abode, and the love of it sank deep into His affections, as it had into those of its children from century to century. But He could not love the Roman rule, which then held it in a grasp of iron, or the degenerate native sovereignty, the rumour of whose frivolity and crimes was poisoning the air. Closely as Jesus loved and studied nature, He studied human nature more closely still, and, in the silent years of Nazareth, the observations and convictions that were subsequently to flow from His lips in terms of grace and truth were unconsciously yet incessantly collecting in His mind.



Traditional Mount of Temptation (Jebel Qaranṭal)

A religious movement, which filled the whole land with excitement and sharply divided the spirits, preceded that of which Jesus was the centre; and it may be said to have been through the Baptist that Jesus was induced to part from His employment in the Galilean village and turn His thoughts towards another vocation. How far in the incidents accompanying the baptism there may have been for Jesus an element of surprise, it is impossible to tell; but, at all events, these formed a crisis, which must have been accompanied by a remarkable development within Himself. As the dove, brooding on the nest, evokes life, so the descent of the Holy Spirit stirred and called forth the latent powers of His nature; and the voice from heaven, while a testimony to the Father's love, was, at the same time, a summons to a Messianic career. The flight of Jesus into the wilderness, which immediately ensued, undoubtedly betokens internal excitement, from which relief was sought in solitude, where the mastery might be obtained of the multitude of thoughts fighting in His heart, His mind grasping the great vocation which had been divinely imposed upon Him and determining the methods by which it was to be carried out. Of this conflict a record has come down to us in what is called our Lord's Temptation in the Wilderness, which is full of suggestive hints on temptation in general, but unfolds its deepest meaning when interpreted in its special application to Him at the crisis which His life had then reached. In these dramatic scenes we discern, negatively, how Jesus resolved not to act; but we should give much to learn, with the same clearness, positively, how He did resolve to carry out His Messianic calling. As this, however, has not been vouchsafed, we must trust to subsequent events to reveal the secret; for doubtless the way in which He actually discharged His vocation corresponded with the vision of it which He saw from its commencement. The nearest approach we possess to an accurate summary of the purposes which were thronging in His soul at this

time may, however, be found in the prophetic words from the Book of Isaiah which He read aloud in the synagogue at Nazareth, adding, "To-day is this Scripture fulfilled in your ears." The passage is instinct with the consciousness of Divine inspiration, a high calling, and an ability to comfort and to bless; and this must have been the mood in which He entered on His career.

For a few months, indeed, we hear very little of what Jesus was doing, the information of the Synoptists having not yet commenced, and John, who had been brought into close contact with Jesus during those opening scenes of His ministry, not being yet copious in his communications. The imprisonment of the Baptist seems to have been the signal for a more public and systematic beginning; and this was in the line of the work which had dropped from the hands of the forerunner. Like John, Jesus commenced with the message that the kingdom of God was at hand, and with the summons, therefore, to repent and believe the Gospel. But it was not long before, instead of saying that the kingdom was at hand, He intimated that it had already come; and, although, for reasons which were to be found in the moral and spiritual unpreparedness of His hearers, He refrained from intimating that He was the Messiah, this was the inference implied in the attitude taken up by Him; nor were voices of various kinds long lacking to demonstrate that by some, at least, this inference had been drawn.

Like John the Baptist and the other prophets who had gone before, Jesus wielded, as His first and chief instrument, the word. His word was with power; He spake as one having authority and not as the scribes; never man spake like this man—such were the rumours of His preaching which soon spread from one end of the land to the other, and brought people in thousands to hang upon His lips. Even in the form of His words there lurked a grace and charm, which might by themselves have accounted for the popularity of the speaker. Everything was simple, homely, and practical. So pointed and weighty were the sentences that they could not be forgotten. Besides, He made use of illustrations, which He drew with perfect facility from the commonest aspects of nature and the commonest experiences of human life. These culminated in His parables—a literary form which none had ever with any considerable success cultivated before, and none have successfully imitated since. Yet it was not in the form of His words that their compelling power lay, but in the substance. He spoke of the spiritual world as one who was native to it and before whom all its secrets lay naked and open. Of God He spoke as the Heavenly Father, without whose knowledge not a sparrow falls to the ground, but whose delights are with the sons of men. He honoured woman, and blessed the little children, and declared the soul of man to be more precious than all the world. Yet He did not flatter human nature: He detected sin not only in the outward conduct, but in the most secret movements of the heart and fancy; and, while He received with unbounded compassion the penitent, He scourged with unsparing severity the sin that was unconscious of itself. The keynote of the Sermon on the Mount, the best example which has come down to us of His popular method, is Blessedness; but, after ringing out this watchword a number of times, He goes on to show that blessedness consists in righteousness, which to Him is a far higher and rarer attainment than His hearers were thinking of. With the skill of a born teacher, He brings out its qualities one by one by comparing it with the ideals to which they were accustomed—first in the sermons of the scribes, and then in the practices of the Pharisees—and then He contrasts it with the selfishness and worldliness of men in general, who spend their days asking, What shall we eat? and What shall we drink? and forget whence they have come and whither they are going. Those who are not willing to be condemned with the wicked must strive to enter in by the strait gate. The commonest phrase in all the preaching of Jesus was "the kingdom of God" or "the kingdom of heaven." This may seem to mean the other world. And so it does; Jesus saw everything in the light of eternity. But, at the same time, it is here and now; He Himself was in the world for the very purpose of making the will of God to be done there as it is in heaven; and for this He taught all who listened to Him not only to pray, but to labour and to agonise. This had been the goal of the prayers of the saints and the labours of the prophets of old, into whose aspirations He entered; and this was the Messianic kingdom of which He was to be King.

Unlike John the Baptist, Jesus used as a second method for accomplishing His life-work the performing of miracles. In this He had been preceded by some of the greatest of the prophets, and the Jewish people, with whom He had to do, had been accustomed to this mode of authenticating a Divine message. Indeed, they were excessively fond of the supernatural; and one of the temptations which Jesus had to meet and overcome in the wilderness was to seek popularity by gratifying their taste for wonders. He never yielded to their demands that He should perform miracles of this type. His were all reasonable, consistent with His own character, and illustrative of His doctrine. When He gave sight to the blind, it was to prove that He brought the light of revelation to a dark world; and, when He cured the leper, it was to hint that He had a remedy for the worse leprosy of sin. Yet His miracles did not fail on occasion to

touch the utmost limits of wonder; for He fed the multitudes, stilled the storm, and even raised the dead. They produced an overpowering sense of the immediate presence of the holy God, as we see in the effect on Peter of the miracle in his boat. They made the journeyings of Jesus like the flowing of a river of mercy through the country, as the sick and tormented flocked or were carried to the places where He was; and there is no reason to doubt that a large proportion of those who believed in Him consisted of persons who had been healed or had had their relatives healed at His hands.

What may be truly looked upon as a third method by which Jesus accomplished His life-work was the training of the Twelve. In this it cannot be claimed that He was entirely original; for something of the same kind had been attempted by the prophets in the same country in the "schools of the prophets," and "those about" Socrates and the other philosophers of Greece propagated to the generations coming after them the views of the masters. But none had ever seen with the same clearness of insight what are the possibilities of an intense and concentrated influence on a chosen few; none ever stuck to the work with the same assiduity amidst constant temptations to neglect it in favour of work that seemed more pressing; and none ever received more ample justification in the ultimate success of the method. From an early period of His ministry Jesus chose twelve of His disciples to be apostles. These were to be with Him, surrendering their earthly callings for this purpose and accompanying Him wherever He went, so that they were constantly under His personal influence. Not only did they witness all His miracles and hear all His discourses, but they enjoyed, besides, the inestimable privilege of questioning Him in private as to points in His discourses which they had not understood, or as to doubts which had arisen in their minds. After they had reached some degree of maturity, they were sent forth, two and two, to heal and evangelise on their own account in places which He had not time to visit, or to prepare the way for visits which He intended to make. They were of diverse character and occupation; some attained to greater nearness and familiarity with the Master than others; but the position they were able to take in guiding the Christian enterprise after Jesus had been taken from the world is the most eloquent testimony to their Master's wisdom and greatness. They became the nucleus of the Christian Church, and they now rank among the foremost instructors of mankind. In spite of the natural talents which some of them possessed, they were at first insignificant and seemed destined to obscurity; but the influence of Jesus made them "the glorious company of the apostles."

Such were the means with which Jesus operated, employing them with perfect freedom, and meeting every occasion, as it arose, with the naturalness of one always equal to the demands of His vocation. Many of the most exquisite touches in the Gospel narratives must have been inspirations of the moment; He displayed the utmost readiness and mother-wit in answering the objections of opponents on the spot; and the remarks He dropped in casual conversation or table talk were no less redolent of wisdom than His deliberate discourses. He was ever the child of nature, notwithstanding the clearly conceived purpose which went through all His life.

For a time it seemed as if He were to carry everything before Him, so enormous were the crowds that gathered round Him and followed Him wherever He went, and so overwhelming the enthusiasm excited by His miracles. After the feeding of the five thousand the multitude tried to take Him by force and make Him a king; and the king intended was, no doubt, the Messianic King of the Jews. Nevertheless, His ministry had not lasted long before, in influential quarters, a disposition began to manifest itself of a contrary character. The scribes, who were the public teachers in the synagogues, and the Pharisees, who were the popular models of piety, stood in doubt or proceeded to open opposition, while He never could visit the Holy City without, in one form or another, coming into collision with the party of the High Priests and the Sadducees, which was all-powerful there. These various authorities were offended by the lowliness of His origin, and by the fact that He "had never learned." He gave offence by His refusal to be bound by the strict rules of Sabbath-observance current in the country, and by His want of respect for other points in "the tradition of the elders," such as fasting and the washing of hands before eating bread. Jesus not only turned into ridicule a whole circle of observances invented by the pretenders of piety and supposed to be pleasing to God, but swept away the distinction between things clean and things unclean, as this had been laid down in the Jewish law, and intimated not obscurely that the whole worship of the Temple was to come to an end, giving way to a worship in spirit and truth, which should know nothing of sacred places, but should be as extensive as humanity and appropriate in any corner of the wide world. By this contrast, which became ever more marked, between the traditional opinions and the message of Jesus, there was created throughout the country a great fermentation of clashing opinions. Some thought Him a good man, while others considered Him a deceiver of the people; many were clear that He was a prophet, others allowed Him to be a forerunner of the Messiah; but the voices were not numerous that pronounced Him to be the Messiah Himself.

For a time Jesus simply went on with His work, leaving the people free to make up their own minds. And this was a golden season, when He revelled in the bliss of doing good, in the gratitude of those who had benefited from His beneficence, and in the friendship and enthusiasm of His disciples. The principal scene of His labours was the Lake of Galilee; and there He went, preaching and healing, from town to town round the shore or retired with the Twelve to the bosom of the deep. Sometimes He would strike away to the north or the south, the east or the west; sometimes He would make a wide circuit in Galilee, preaching in the synagogues; sometimes He would have the Twelve scouring the country far and near; at the feasts He would go up to Jerusalem with the pilgrims, and come back with exciting memories of adventures there; but ever the blue and sunny lake in the north drew Him back, to mingle with the people with whom He felt most at home and to reiterate the good news of eternal life. But by degrees the tide of popularity ebbed. The authoritative classes became more and more hostile. This could not be the hero they were expecting to come and redeem their country from bondage to the Roman; He had none of the grandeur which surrounded the Messiah in Old Testament prophecy; this was a feeble dreamer and a false Messiah. Such grew to be their settled conviction. Wherever He turned, He met this frowning aspect on the face of authority. From headquarters deputations were sent down to Galilee to watch and test Him, and to take counsel with the local authorities. But one who made Messianic claims, or allowed them to be made for Him, without being able to fill the rôle, excited, not only disappointment, but the keenest resentment; for He was defacing the proudest hope of a nation and blaspheming the name of God; and at an early stage of His career there began to be whispers about cutting Him off, when an opportunity should arise.

Such sentiments in high places could not fail, in the long run, to tell on the multitude. As time went by, the crowds waiting on His preaching dwindled, and His miracles no longer created the boundless wonder they had at first excited. He Himself lost the sympathetic touch with the multitude which had gladdened His earlier ministry, and fell back on the chosen few who believed entirely in Him, and especially on the Twelve. With the latter He made long circuits, at a distance from the region which had hitherto been the centre of His activity, sometimes plunging into natural solitudes, sometimes even going across the confines of the Holy Land in order to devote Himself to the deeper instruction of the apostles in the truth for which they were to be His witnesses.

On one such journey, which carried Him and them to Cæsarea Philippi, on the north-eastern frontier, at the foot of Mount Hermon, having gently drawn from them what were the opinions of the people at large about Himself, He asked what was their own opinion; whereupon Peter, in the name of all, confessed Him to be the Messiah, the Son of the living God. This noble confession of religious conviction He hailed with delight as the work of God, and proceeded to indicate that now He had the nucleus of that body which would propagate His views and spirit, and would survive all the changes and chances of time. It was not long after this till the faith of the chosen Three was still further confirmed by the sight of the Transfiguration, when, on the top of a mountain, to which they had accompanied Him, Moses and Elias appeared talking with Him about His destiny, and God again, as at the Baptism, acknowledged Him as His beloved Son. But, as if He had been waiting for the moment when their faith should be mature enough to stand it, Jesus made these happy and exalted experiences the signals for communicating to them the prediction, now become a clear conviction in His own mind, that He would fall a victim to the zeal of His adversaries; and, returning again and again to the subject, He disclosed more and more of the details of the sad future. But He did so to ears that could not take in what He was trying to instil; for, sharing the conceptions of the Messiah entertained by His enemies, they were certain that He could not die.

At length, quitting Galilee for ever, He turned His face towards Jerusalem, where, He was conscious, the final judgment of the nation, whether for or against Him, must be pronounced. Yet He did not hasten thither; because He owed it to the parts of the country He had not yet visited to make them also partakers of His Gospel, if they would accept it. Accordingly He lingered in the regions between Galilee and Samaria, and in the country beyond Jordan, unfolding all the activities of which He had made use in Galilee, and awakening so much of the enthusiasm which had at first risen around Him in the north that it seemed not impossible that, on the crest of this wave, He might advance with irresistible prestige on Jerusalem.

It was a week before the ceremonies of the great annual feast of the Passover commenced, in the spring of the year, that He reached Jericho, the City of Palm Trees, in the basin of the Jordan, and from there entered on the ascent towards the Holy City along a road thronged with pilgrims from Galilee and those parts in which He had been recently evangelising. It was no wonder that He became the centre of the advancing crowd, or that the pilgrims soon became fervent with Messianic excitement. And, at last, He who had, at earlier stages, resisted all such attempts, yielded to the

popular tide; for the time had come for giving to the country an unmistakable indication of the claims made by Him, and to challenge on these a final decision. Seated, therefore, on an ass, over which some gay garment had been spread, and borne along by the multitude, who cut down branches and strewed them in His path, whilst they shouted "Hosanna to the Son of David!" He entered the city and proceeded through the streets to the Temple. But the inhabitants of the capital looked coldly on, and the authorities ordered Him to call upon His followers to hold their peace. Giving them an answer which revealed the exuberance of His spirit at the moment, He entered the Temple and drove thence the traders, who were turning, He said, the place which His Father had intended as a house of prayer for all nations into a den of thieves. This might have been the signal for an outbreak of reformatory zeal against those institutions with which the city abounded and in which the power of His enemies was entrenched; but He took no further advantage of the opportunity; the multitude, which was of provincial complexion, dispersed; Jerusalem went about its ordinary concerns; and He retired for the night to the Mount of Olives.

The authorities could hardly be expected, however, to let such a demonstration take place without some rejoinder on their part; and they resolved upon His death, waiting only for an opportunity of putting this purpose into execution without re-awakening the enthusiasm on His behalf of which He had failed to take advantage. The opportunity came to them from an unexpected quarter, one of His nearest followers offering to betray Him for an insignificant reward. Some have thought that the purpose of Judas was to compel Jesus to take the prompt and decisive action which He had failed to do on the day of the triumphal entry; but it is more probable that, as the Gospels seem unanimously to say, his treachery was the revenge of a disappointed man. At all events, it facilitated the operations of the authorities and hastened the inevitable end.

Meanwhile Jesus, going day by day into the city, continued His usual ministrations as preacher and healer. The sentiments of the growing pilgrim-multitudes was favourable; but the authorities, encountering Him publicly in argument, endeavoured to expose Him before His sympathisers. Out of these dialectical encounters He rescued Himself with the utmost brilliancy, and, carrying the war into the enemy's camp, overwhelmed the authorities with ridicule. The flood-gates of His anger and contempt for them being opened, He assailed them with a philippic of accusation which has the rhythmic perfection of a poem in its concentrated truth and scorn. It could not, however, be doubtful whither such violent division between them and Him must tend; and, on the night when the ceremonies of the festival commenced in the slaying of the paschal lamb, He took farewell of the Twelve in words which have been called the Holy of Holies of His biography, while He transmuted the Old Testament feast of the Passover into the New Testament Lord's Supper, ordaining it to remain for all time His memorial. That night He was betrayed by Judas at the gate of the Garden of Gethsemane, to which He had retired for prayer.

His captors led Him into the presence of the Jewish authorities, who condemned Him to death for blasphemy. But it was not in their power to execute Him without the confirmation of their sentence by the Roman governor; and this they had no small difficulty in obtaining from Pontius Pilate. They extorted it, however, by the use of threats; and Jesus, being handed over to the executioners, was, without delay, put to death by crucifixion.

At the critical moment all His disciples forsook Him and fled; and Peter, the foremost of them all, denied, with oaths and curses, that he knew Him. This looked like the breaking up of the whole Messianic enterprise; politico-religious illusions have been far from rare in the history of mankind; and this appeared to be one which had come to an ignominious end. But, from the time when He had begun to foretell that He was to suffer and die, Jesus had likewise foretold that He would rise again from the dead the third day. A thing so unlikely, however, had taken no hold of the disciples, who probably gave to the words some figurative sense, so far as they observed them at all. On the morning, however, of the third day, certain women, who went to the sepulchre in which He had been buried, found it empty; and to one of them Jesus appeared, telling her to go and spread the news amongst His followers that He had risen. To Peter He likewise appeared, and to His own brother James, who had not, till this point, been a disciple. He appeared to two on the way to Emmaus, and then to larger numbers, till at last he was seen by five hundred at once in Galilee. For forty days He lingered among His disciples; and then, in the sight of the Eleven, whom He had led out as far as the Mount of Olivet, He was taken up, and a cloud received Him out of their sight. Under the influence of these experiences the meanness and failure of the last stages of the career of Jesus were forgotten; the grandeur of His character, the loftiness of His aims, and the wisdom of His teaching were revived in the memory of the disciples; and they returned to Jerusalem with jubilation, to wait for the descent of the Spirit, which He had promised to them at parting. This endowment came on the

Day of Pentecost; and then they appeared in public as His witnesses, testifying to small and great that Christ was risen and alive for evermore.

The Problems of the Life of Christ

There is no other portion of human knowledge on which the same amount of inquiry has been concentrated as on the life of Christ. Every incident has been scrutinised with microscopical closeness; every line and every word have been weighed; every conceivable way of accounting for the phenomena has been tried. There has been so much arbitrariness of criticism as to call forth the not unnatural resentment of those to whom the Lord is precious; but it ought to be remembered that the very excess of doubt or scepticism is a tribute to the immeasurable value of the facts: if these did not matter so much, it would not be worth while to make so much noise about them; and, the more precious any kind of truth is, the more hot must the fires be by which it is tried.

(1) **The Sources.**—In two directions the attempt has recently been made to enlarge the literary sources from which our knowledge of Jesus must be derived—on the one hand, by the collection of Agrapha, as they are called, that is, sayings of Jesus not recorded in the Gospels but preserved in early documents, something like a score of these having been ascertained with more or less of confidence; on the other hand, by the unearthing and study of books which may have influenced our Lord and His apostles (to borrow the happy title of one of the books on the subject), these being products of the period between the Old Testament and the New, and being now ransacked for ideas or phrases which may have modified the thinking or the language of our Lord. A recent writer of a life of Christ has made use, wherever possible, of the fragments which have come down to us of a Gospel to the Hebrews, but without adding to our knowledge anything substantial. The four Gospels still assert their position as practically the sole sources on which we can draw with security. The three first are called the Synoptists, because they look at the history from the same point of view. But it is one of the most intricate of all literary problems to account for their resemblances on the one hand and their differences on the other. The favourite explanation at present is what is called the Two-source Theory, which assumes that St. Mark was first, and that St. Matthew and St. Luke borrowed from him, while the two latter, and perhaps all three, borrowed from an older collection attributed in tradition to the apostle Matthew, who may or may not have been the author of our present St. Matthew. Extraordinary attempts are being made to reconstruct this older document by piecing together the fragments of it scattered through our present Gospels, and some are confident they may be able in this way to educe a simpler and more primitive life of Christ. It is too readily, however, taken for granted that priority in time must necessarily imply superiority in quality. No portions of our Gospels bear more incontestably on their face the signature of trustworthiness than some passages, like the Good Samaritan and the Prodigal Son, which we owe entirely to St. Luke, although this Evangelist is generally believed to be later than the others. The truth would appear to be, that each of the Evangelists had an affinity for certain aspects of the life, and each is superior in his own direction. In St. Mark we have the rush and movement of Christ's life, the wonder it created, and the rumour it diffused; to St. Matthew we are indebted for our Lord's sayings and discourses, preserved with manifest fidelity and arranged in excellent order; while St. Luke has an affinity for the more human and catholic aspects of the Lord's ministry.

The fourth Gospel has a point of view of its own. In very early times it was called the "spiritual" Gospel; it might be called the interior Gospel, depicting its subject as He moved among His own in private, whereas the Synoptists portray rather His public life; and it cleaves largely to His life in Judæa, whereas they attach themselves mostly to Galilee. The tradition is, that it was written intentionally to supplement the others. But opinion as to its date, authorship, and value has passed through extraordinary changes, swaying, on both sides, to the extreme reach of the pendulum. Many have considered it the gem among the four; others have questioned its value altogether. It cannot be denied that there is a remarkable contrast between the traits and the words of the Figure who moves in a guise so simple through the first three Gospels and those of the Christ of the fourth. But this is not without analogy in literature, the Socrates of Xenophon bearing a striking resemblance to the Jesus of the Synoptists, while the Socrates of Plato, with his subtle arguments and lofty speculations, bears an undoubted resemblance to the Christ of St. John. Invaluable as is the portrait of Jesus we owe to the Evangelists of the first three Gospels, it hardly brings out the full stature of Him who towers at the commencement of Christian history; and as one of the ablest representatives of a school of pretty negative criticism has proved, in a work on the teaching of Jesus, the ideas of Christ in St. John, when stripped of a superficial mannerism, perhaps due to the peculiar mental constitution of the Evangelist, are, in their essence, identical with the doctrines of Jesus as reported by the other Evangelists. Scholarship has its own rights, which some of its representatives proclaim from the housetops; but the experience and the instincts of the

Christian mind have also something to say; and it will not be easy to take from the Church of God the conviction, that in this Gospel it possesses a priceless and faithful picture from the hand of the disciple whom Jesus loved. Idealised it may be; but, if so, only in the sense in which the products of the loftiest genius are all idealised.

(2) **The Events.**—When we turn from the records to the events, we are confronted by a great profusion of problems. Chronological problems, for example, abound; and it may even be said to be a problem, how far the attempt should be made to identify a chronology at all. The most interesting, however, of these inquiries relates to the duration of the public ministry. From the indications supplied in the fourth Gospel of the feasts at Jerusalem attended by Jesus, the conclusion has been drawn that it lasted three years, each of which had its own character, the first being a year of comparative obscurity, the second one of marked success and popularity, while the third deepened into eclipse and disaster. But, in consequence of the disposition in certain quarters to drop the fourth Gospel from the list of authoritative sources, there has arisen a tendency to suppose the public ministry to have been very brief, not lasting longer than a single year. But not only would this detract from the dignity of the drama, the different acts not having room to unfold themselves, but there are indications even in the Synoptists—such, for example, as the lament over Jerusalem—"How often would I have gathered thee"—which point to a more frequent activity in the capital than this theory could make room for. Another interesting question of the same kind is the day on which the Lord's Supper was instituted. By many St. John is supposed to correct the chronology of his predecessors, and to represent the farewell scenes as having taken place four-and-twenty hours earlier than the others assume. Not only, however, would this seriously interfere with the connection between the old and the new ordinance stamped on the Synoptic records, but such an obvious mistake is a thing very unlikely in itself.

Of course, however, it is in the sphere of the miraculous that problems most abound. Against the very idea of miracle there is a strong prejudice in the minds of many, who believe either that it is impossible for a miracle ever to have happened or at least that such an occurrence can never be proved; and against particular miracles objections may at any time be raised owing to these having accidentally been made prominent in controversy. Thus, not long ago, fierce controversy raged, in this country, round the casting out of the devils from the demoniac of Gadara, and, at an earlier date in other countries, the raising of Lazarus was made for long a burning centre of attack. At present there is a disposition to divide the miracles attributed to our Lord into two classes—such as might possibly admit of a natural explanation and such as could by no possibility be explained in this way. The area of the former class is widened as much as possible; it is acknowledged that the working of such marvels, which were accepted by His unscientific contemporaries as miracles, formed a conspicuous element in His activity; and all kinds of modern marvels, such as those of hypnotism and faith-healing, are cited as suggestions to account for His performance of them, while much is made of the instances wherein He made use of means, such as His own spittle, and special interest is exhibited in any cases which seem to show that either He or His disciples sometimes failed in their attempts. The other class of miracles, comprising the turning of water into wine, the stilling of the storm and the like, would be rejected as unhistorical. But these are related by the Evangelists, side by side with the others, with the utmost tranquillity; and the accounts of some of them are of the most incontrovertible kind; thus the feeding of the five thousand is attested by all the four witnesses. Not a few of them are authenticated by striking sayings of Jesus, so woven into the texture of the narrative that, if the saying be His, the miracle must have taken place also. The message of Jesus to the Baptist carries exceptional force: "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised, and the poor have the Gospel preached unto them." Here it will be observed how quietly the cleansing of lepers and the raising of the dead are ranged side by side with the other works of a less extraordinary character; and it is worth observing also how much apologetic value Jesus Himself ascribes to His miracles. The same line of argument was obviously in His mind on other occasions; and it is no contradiction of it—although it has been so interpreted—that He reproved the Jews for their greed of signs, for the highest value may be justly placed on marvels of one type while it is wholly refused to those of another.

(3) **The Sayings.**—The study of the words of Jesus has lagged behind that of His acts; but lost time is now being rapidly made up, and it is not unlikely that works on the words or teachings of Jesus may pour from the press as copiously during the next half-century as books on His life have done in the half-century just past. In this region, at all events, problems already abound, and they will grow more numerous as the attention of scholarship is more drawn in this direction.

The remark made above about single miracles may be here repeated about single sayings of Jesus, that

circumstances may, as if by accident, at any time make one of them a theme of keen controversy. Thus, the saying attributed to Jesus about His parables, that He uttered them, in order that they who heard might hear but not understand, but have their hearts hardened, has of late been violently assailed as a sentiment which the loving Saviour can never have uttered: on the contrary, the purpose of His parables was to make the truth intelligible and acceptable. It is, however, the reverse of probable that even an Evangelist can have been ignorant that the latter was the obvious use of parables; and the question is whether they may also have had a use which was not obvious: many a preacher popular with the multitude has had to make the experience that, after an audience has been drawn and gratified with the æsthetic virtues of the preaching, nothing has been done for the real ends of the Gospel. The passage in the Sermon on the Mount in which Jesus is made to say that, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, has been objected to as a total misrepresentation of the attitude of Jesus to the dispensation which went before, one zealous critic remarking that it is just as likely that Jesus said this as it would be to read that Luther had bought an indulgence after nailing his theses to the church at Wittenberg. The relation, however, of Jesus to the Old Testament Law is a topic of great difficulty and complexity; and a thorough exposition of it will not be able to dispense with this verse for its completion. At least one entire book has recently been written on the question whether or not our Lord's farewell words to the Eleven, reported in the last three verses of the Gospel of St. Matthew, are authentic. Of course to those who disbelieve that there was any resurrection, any words attributed to the risen Saviour must be spurious, and there is a disposition in certain quarters to empty all the greatest sayings of our Lord of the major part of their meaning; but, assuming the situation to be real, we cannot but recognise that the words exactly fit it; and none speak more powerfully to the heart of Christendom.

There are certain sections of the words of Jesus which have given rise to serious problems. For instance, His references to the Old Testament are extremely numerous; and it is allowed by all competent to judge that in many cases He has shed a marvellous light on the passages which He quotes; but the question has been acutely raised, especially in England, whether His references to certain events, such as the case of Jonah, and to the authorship of certain portions, such as the 110th Psalm, imply authoritative decisions on questions which criticism is apt to raise at these very points. This, however, resolves itself into a far wider question as to the limits of Jesus' knowledge. On one topic, we know from His own lips, He was ignorant; and the question may be asked, whether this was the only one, or only a specimen of others of the same kind. The attempt to deal with such difficulties has given rise to what are called the Kenotic Theories in modern theology. These it is far from easy either to state briefly in an intelligible form, or to apply in detail to the phenomena of our Lord's earthly life; but it is surely wise to keep His name as much as possible out of the investigations and conflicts of science. Not less perplexing are the difficulties connected with another section of our Lord's words—that, namely, which may be called eschatological. Many of His sayings related to the future; and, although, as has just been stated, He acknowledged there was at least one future event which the Father had kept in His own power, He uttered many predictions, in some of which, as in those relating to the Last Judgment, His glory was conspicuously revealed. Yet there are other things which, it must be admitted, are hard to be understood. Such, for example, are the sayings which seem to imply that He was to return to the world in the lifetime of the generation then living. These are the more strange because they appear to be in conflict with others wherein He anticipated such a lengthy development of His kingdom as history since then has actually exhibited. Some think that the conditions can be met by assuming that He was referring to such a return to the world on His part as took place at the destruction of Jerusalem; but there may be a deeper secret: this may have been a way of intimating that the proper attitude of His followers in all generations is to be on the watch, as if He might appear at any moment.

Interesting, however, as the problems indicated or others that might be mentioned may be, the point round which the discussion of the teaching of Jesus has centred, during the last ten or twenty years, has been what is called the Self-consciousness of Jesus—that is, His teaching about Himself, His own person and His work.

Here fall to be considered the titles by which He was known; and the first of these is His own favourite name for Himself—the Son of man. Most people are tolerably satisfied that they know what this sweet and tender title signifies, but, in the realm of scholarship, there prevails extraordinary variety of opinion on the subject, one investigator quoting, a few years ago, a perfectly bewildering number of shades of difference in the views of various authors. Since then the learned world has been extraordinarily agitated by a suggestion that it means no more than "any one." The contention is, that the language spoken by Jesus was Aramaic, and that in this language the phrase which He must have used signifies no more than this. In point of fact, this suggestion is not

by any means new, and the wonder it has excited will not last long; for "the son of man" in the vague sense of man in general frequently occurs both in the LXX and the New Testament, evidently as the translation into Greek of a Semitic idea, but the phrase in which, in such cases, it is rendered is never identical with that employed by Jesus when speaking of Himself. The investigations of recent scholarship leave practically no doubt that the source of the phrase as used by Jesus was the passage in Daniel where the prophet saw one like unto the Son of man coming in the clouds of heaven; and, therefore, its primary meaning is not that attributed to it by the common mind, but Messianic; and there is strong reason to think that Jesus employed it partly because it concealed His pretensions from the crowd, while it suggested them to those to whom He wished to reveal His secret mind. Another title, "the Son of God," occupies in St. John the same place as "the Son of man" does in the Synoptists, though it is not absent from the latter any more than "the Son of man" is from St. John; and it was more a name bestowed on Him by others than one He of His own accord applied to Himself. In the common mind it designates His deity, as "the Son of man" does His humanity; and St. John distinctly states that the Jews accused Him of making Himself equal with God because He made claim to this title. Nevertheless, it is maintained by many that, in the Synoptists at least, it is no more than a Messianic title; and, if it be observed that in Scripture not only angels but many human beings are called "sons of God," it will be easily perceived that the mere application of this name to Jesus does not, as a matter of course, imply divinity; it may do so, but, if it does, this must be proved by further evidence. These two designations—"the Son of man" and "the Son of God"—may be called the two more intimate titles of Christ; but there corresponded with them two more public—"the Son of David" and "the Messiah" or "the Christ." In one of the closing days of His ministry Jesus, after silencing those opponents who were trying to puzzle Him, carried the war into the enemies' country by puzzling them with the question how the Messiah could be the son of David, when, in the 110th Psalm, David called Him Lord. This is confidently interpreted by some to mean that Jesus admitted He was not entitled to the name of "the Son of David," but wanted to prove that He might be the Messiah nevertheless. There is, however, no evidence whatever that it was ever charged against Him that He did not stand in the Davidic line; and the consensus of the New Testament to the opposite effect is too unanimous to leave any doubt on the subject. The intention of Jesus in voluntarily raising the question, as He did on this occasion, was very different. He wanted to suggest that, though David's son, as the Messiah must be by common consent, He was yet far above David; just as He said, on another occasion, "A greater than Solomon is here." For reasons already hinted at, Jesus did not readily apply the other popular title, "the Messiah" or "the Christ," to Himself; but voices around Him were doing so, from time to time, all through His ministry; and when the Twelve, through the lips of St. Peter, did so at Cæsarea Philippi, we have already seen how He accepted the confession. The nearest equivalent to "Messiah" in English would be "King"; and closely connected with the claim of Jesus to this name is His employment of the phrase "the kingdom of God" or "of heaven" ("heaven" being, perhaps, only another name for God, as in the phrase, "I have sinned against heaven"), as a general name for His teaching as a whole. To determine what exactly this phrase meant has engaged the most earnest labour of interpreters; and systematic theologians have displayed their skill in bringing all the details of the teaching of Jesus within the scope of this single conception. Some believe devoutly that it was intended by Him to be the framework within which Christian thought should, in all ages, be gathered; but others regard it with less favour, asserting that it was imposed on Jesus by circumstances rather than chosen by Himself; that it was sloughed off by Christian thought even before the close of the New Testament; and that the revival of its use could only have the effect of imposing fetters on theology.

(4) **The Virgin Birth and the Bodily Resurrection.**—Mention has been made above of the problems connected with the miracles wrought by Jesus; but problems still more vital surround the miracles wrought on Him. These comprise the voices from heaven which acknowledged Him as the object of the Divine good pleasure, the Transfiguration, which was a foretaste of the Ascension, and the Ascension itself; but those of greatest moment were the Virgin Birth and the bodily Resurrection. Both of these are included in the Apostles' Creed, which forms a part of the regular liturgy of the Lutheran Church; but, in 1892, a preacher in South Germany, of the name of Schrempf, began to recite the liturgy with these two clauses left out. For this he was challenged by his parishioners and ultimately deposed by the ecclesiastical authorities. His situation being, thereupon, sympathetically referred to by Professor Harnack and other like-minded theologians of Germany, there broke out a perfect tempest of controversy on these two points, which has extended far beyond the limits of Germany, and may be said to be raging still; although nothing substantially new on either topic has come to light.

The supernatural birth must have presented as

grave difficulties to the first who heard it as it does to us; for the Jews of that time were violent monotheists, who treated the heathen fables of the birth of heroes from the gods with horror and disdain. It is charged against the fact that it is not oftener referred to in the New Testament; but it is of such a nature that it was not likely to be often referred to; and the poetic drapery in which the details are veiled are precisely such as became a fact so delicate and mysterious. The narratives in St. Matthew and St. Luke present, it must be acknowledged, some divergences, but these are not irreconcilable, nor is some diversity unnatural in such a case. Wellhausen has simply dropped both narratives out of his edition of the Gospels; but such a procedure is wholly unscientific, there being not a particle of evidence that either Gospel ever existed minus this portion. It may be confessed, however, that the credit of no fragment of ancient literature could survive if it were submitted to the torture to which these have been subjected—that is, if they were isolated from their surroundings and searched as with microscopes for signs of untrustworthiness. These narratives are entitled to be studied as part of the whole life of Christ, and particularly in connection with His sinlessness; and, when so studied, the fact they narrate will be perceived to be not unnatural but necessary, although there is no sign in these primitive and idyllic stories that they were invented for a dogmatic purpose.

The other miracle wrought on Jesus, His bodily resurrection, enters even further into the essence of Christianity. The theory of those who reject the evidence of this fact is that the disciples believed the Lord had risen because they were eagerly expecting Him to rise. This is the point of view still met with in the latest life of Christ of the naturalistic type—that of Otto Holtzmann. But no assumption can be more utterly at variance with the situation, or with the testimony of those who were most immediately concerned. The holy women went to the sepulchre not to see whether their Lord had risen but to anoint His corpse; and, when they reported to the disciples what they had seen, their words seemed to them as idle tales and they believed them not. The two on the way to Emmaus placed no faith whatever in the women's testimony; it is well known how obstinate was the unbelief of Thomas; and even among the five hundred who saw the risen Lord in Galilee "some doubted." So far from eagerly expecting Him to rise, they were as certain that He had disappeared for ever as were the Jews who had crucified Him, and their scepticism could only be overcome by many infallible proofs. The number and variety of the appearances count for much; and in some of them, as in those to Mary Magdalene and to Thomas, there are touches of nature incapable of being invented. Indeed, so lifelike and impressive are these narratives that Keim, a scholar strongly disposed to take a naturalistic view, invented the theory that, by the special providence of God, it was arranged that visions of Jesus should appear to the different disciples for the purpose of convincing them that He was alive. But it is difficult to perceive wherein this is easier to believe than the miracle itself.

Even these evidences, however, for this cardinal fact of the Christian religion are not by any means the strongest. The overwhelming proof of the resurrection of Christ is what may be called the resurrection of Christianity. When Jesus was lying dead in the grave, His cause may be truly said to have been lying in a grave as deep. It was then the cause of a Messiah proved false by the irresistible logic of events; His enemies were glorying that Providence had decided the controversy between Him and them in their favour; and what could His adherents say, seeing that they shared the presuppositions of His enemies about the necessary course of the career of a true Messiah? They were in despair, and the enterprise in which they had been engaged was ended. But from the nadir of depression the cause of the Messiah swept back at a bound to the opposite extreme. At the Passover the situation was such as we have seen; but at Pentecost the apostles were witnessing to a cause newborn, and born to a vigorous and enduring vitality. They were filled with enthusiasm; they were ready to live and to die for it; and, in point of fact, many of them did die for it. What was the reason for this transformation? The subjects of it alleged that they had seen the Saviour alive; and this would adequately account for the facts; but the wit of man has never invented, and never can invent, any other explanation that has even the semblance of being sufficient.

The resurrection may be said to have transfigured the Twelve: they had been earthly, limited, ambitious, now they were intrepid, magnanimous, and wise. It transfigured Christ and Christianity. Jesus had missed the Messianic crown, but, through the providence of Him who is wonderful in counsel and excellent in working, He had thereby attained a throne universal and everlasting. But strangest and most solemn of all was the transformation which had taken place on His death. That had been the defeat of His enterprise, the despair of His friends, the triumph of His foes; but now, as the apostles pondered the mystery, guided by the Scriptures of the Old Testament, interpreted to them by the Risen One Himself, it turned into the ransom paid for the redemption of the world. Thenceforth they knew Him after the Spirit, and, though they had known Him after the flesh, they knew Him so no more. The Christianity of the resurrection is the true Christianity; but to dispense with this

fact is to return to the position of the disciples in the days of their ignorance, if not to that of the enemies who believed that the life of Christ had terminated at the mouth of the sepulchre.

Lit.: Of the larger books in English on the Life of Christ those of Farrar, Edersheim and Cunningham Geikie are all good; of foreign books, accessible in translation, those of Neander, Lange, Pressensé and Weiss are worthy of mention. Those who can read German will find a remarkable *résumé* of the whole literature in Schweitzer's *Von Reimarus zu Wrede*. On the problems great assistance will be found in Andrews' *Life of Our Lord*. Dr. Orr has a book on the Supernatural Birth and another on the Resurrection. On the Teaching of Jesus *see* Wendt's work so entitled and Bruce's *The Kingdom of God*. JAMES STALKER.

JETHER. (1) The father-in-law of Moses is so called, prob. in mistake for Jethro (Ex. 4.[18], Heb.). (2) The eldest son of Gideon. He was evidently still a tender youth when he first tasted the excitements of war. His father ordered him to slay Zebah and Zalmunna, in revenge for the slaughter of his kinsmen. "But the youth drew not his sword; for he feared, because he was yet a youth" (Jg. 8.[20]). He was slain, with all his brothers, save Jotham, by Abimelech (9.[5]). (3) The father of Amasa = ITHRA (1 K. 2.[5], &c.). (4) Eldest son of Jada, of the family of Hezron. He died childless; so the birthright passed to his younger brother (1 Ch. 2.[32]). (5) Son of Ezrah, a man of Judah (1 Ch. 4.[17]). (6) Father of Jephunneh, named in the record of mighty men, as belonging to Asher (1 Ch. 7.[38]), perhaps identical with "Ithran" of v. 37.

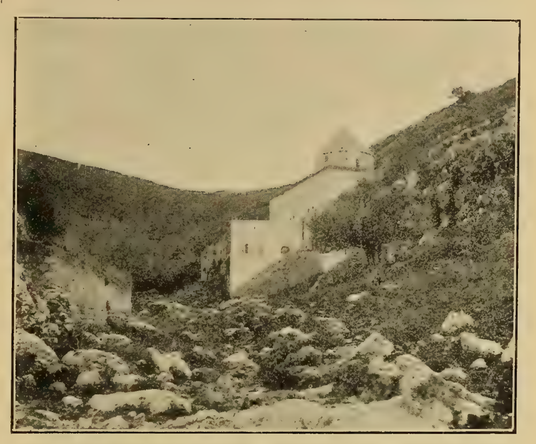
JETHRO, also JETHER, REUEL, RAGUEL, father-in-law of Moses, priest of Midian (Ex. 3.[1], 18.[1], &c.). In cuneiform script. the names "Jethro" and "Reuel" closely resemble each other (Conder, *Earliest Bible*). Moses was acting as shepherd to J. when he had the vision of the "Burning Bush." J. visited the camp of Isr. and gave Moses valuable counsel, propounding a scheme of administration wh. the latter adopted. In his capacity as priest he offered a sacrifice in wh. Aaron and the elders of Isr. felt justified in taking part (Ex. 18.[12])—an acknowledgment of community in faith and worship.

JETUR. *See* ITURÆA.

JEUSH. (1) Esau's son by Aholibamah, reputed ancestor of an Edomite clan (Gn. 36.[5], &c.). (2) Son of Bilhan, "head" of a house in Benjamin (1 Ch. 7.[10]). (3) A descendant in the eleventh generation fm. Saul (1 Ch. 8.[39], AV. **Jehush**). (4) Head of a Gershonite family (1 Ch. 23.[10f.]). (5) Son of Rehoboam by ABIHAIL.

JEW. The name is derived fm. "Judah," and applied in the first instance to inhabitants of the Southern Kdm. (2 K. 16.[6]; Jr. 32.[12], 38.[19], 40.[11]). The fall of the Northern Kdm. left Jrs. the one centre of national and religious feeling; and at the end of the Captivity it was the scene of the reorganisation of the national and religious life of Israel. The name "Jew" thus easily gained a wider significance, and became practically synonymous with "Israelite." This meaning it bears in NT. Saul of Tarsus, altho' a Benjamite, claims to be a Jew (Ac. 21.[39]). He also, however, uses the term to denote an adherent of the Jewish faith, as distinguished from the Christian (1 Cor. 9.[20], &c.).

In Mw. 2.[2], and in the title on the cross, "Jews" undoubtedly means the Jewish nation. St. Mark names them once in connection with ritual washing (7.[3]), and St. Luke speaks of the ELDERS of the Jews (7.[3]). In the Gospel of St. John they appear fre-



TRADITIONAL TOMB OF JETHRO

quently as the critics and antagonists of Jesus. What is called "the Dispersion" was not then a thing of recent date. Colonies of Jews were already long settled in practically all the main trading centres of the world. Their presence in newly-founded cities was especially valued by many rulers, by reason of the prosperity which by their skill in commerce they assured; only a small fraction of the nation then found its home in Palestine. Jews in various parts of the world have often been persecuted by Christians, by way of avenging the murder of Jesus by the forefathers of their victims. The latter justly claim that, whoever was responsible, *their* forefathers were innocent, having settled in the lands of the Dispersion long before the days of Jesus. This enables us to understand the part played by the Jews in the Acts of the Apostles. Wherever a Jewish colony was founded, a synagogue was established, in which the community assembled for worship, preserving in the midst of heathendom the faith of their fathers, and cherishing the Messianic hope. To them naturally the missionaries of the Gospel went first, with the good news that this hope was fulfilled; and the

converts won among them formed centres of missionary influence in the Gentile world.

What is called the Jewish or Judaising party in the Christian Church exercised great influence in the early days of Christianity. Their deep loyalty to the old order, and their inability to believe that anything once ordained of God could have fulfilled its purpose and cease to claim observance, led them to protest against the freedom from the ritual obligations of the old law, which, in the spirit of Christ's teaching, was asserted by St. Paul. The new faith,



Modern Tiberias Jew and Grandchild

they maintained, was only the completion of the faith of their fathers. The Gospel could be approached, therefore, only by way of the law. Judaism was, so to speak, the vestibule through which alone either Jew or Gentile could enter the temple of Christianity. They laid upon all alike the burden of the ancient requirements, laying especial emphasis upon the necessity for the characteristic rite of Circumcision. They were a sore trial to St. Paul, whose claim to apostleship they impugned, even casting aspersions on his character; and by their zealous propaganda they succeeded in leading many of his converts into what he calls the "bondage" of the law. The question was submitted by St. Paul to an assembly of Church leaders in Jerusalem. There he fought successfully the battle for liberty on behalf of them who "from among the Gentiles turn to God" (Ac. 15.; Gal. 1., 2., &c.). It is interesting in this connection to note that to this day there are many Christians of Jewish blood, who, while regarding the Gentiles as entirely free, hold themselves bound to observe the ritual requirements of the ancient law.

During the War of Independence, so graphically described by Josephus, the Jews manifested splendid heroism, and the powers of endurance they displayed during the siege of Jerusalem by Titus were almost incredible. But lack of internal unity had foredoomed their enterprise to failure, even against a less powerful enemy than Rome. The destruction of the Temple was a severe blow to the pride, but it hardly endangered the existence, of Judaism. Its position had long been secured as a religion associated with a book, and its life was nourished in the worship of the synagogue. Jerusalem, with the Temple and great annual feasts, ceased to be the rallying ground of the scattered nation; but it is not merely fanciful to suggest that the sacrificial ritual, in the hands of the unspiritual and avaricious Sadducees, had already been largely discredited in the minds of the truly pious in Israel (the sect of the Essenes entirely avoided the Temple sacrifices). These men were driven to seek sustenance for their faith along other lines: in the more earnest study and observance of the law, and in prayer. The way was thus prepared for the transition; and the world witnesses the strange spectacle of a religion, the very essence of which was sacrifice, reorganised on a non-sacrificial basis, and proving an unfailing bond of unity and inspiration among a people who are broken in fragments, and scattered to the ends of the earth.

When the last embers of revolt under Bar Cochba had been quenched in Jewish blood (A.D. 135), the Jews were driven from Palestine, and for centuries were strangers to their ancestral haunts. In later centuries, under Mohammedan rule, small companies found their way again into the country; but not until recent years have the numbers been considerable. During the latter half of the 19th cent. immigration took place on a larger scale, settlements being made at Jerusalem, Hebron, Tiberias, and Safed. Schemes of colonisation have also been promoted by various agencies, and large tracts of the best land on both sides of the Jordan are now again being tilled by the children of Abraham. The most important movement of recent days is that called Zionism, the history of wh. hardly lies within the scope of this Dictionary.

JEWEL. This in EV. represents various Heb. wds. wh. refer to ornaments; the meaning being usually clear from the context. Oriental love of display led to lavish use of the precious metals in articles of personal adornment. Of gold and silver were made chains, rings for finger, nose, and ear; bracelets,

armlets, crescents, anklets, &c. (*see* AMULET). In mod. use " jewels " signify precious stones. These are treated under their own names (AMETHYST, &c.).

JEWRY. This stands in AV. for Gr. Ἰουδαία, in Lk. 23.[5]; Jn. 7.[1]. Elsewhere AV. renders " Judea "; RV. uniformly " Judæa."

JEZANIAH, one of the " captains of the forces that were in the fields " (Jr. 40.[7f.]), who had escaped from Jerusalem at the time of the siege by the " king of Babylon." He joined Gedaliah, who had been made " governor of the land " at Mizpah. After the murder of Gedaliah, the pursuit of Ishmael, and the consequent unsettlement in the country, he was one of those who at Geruth Chimcham pressed for migration to Egypt, thus coming into wordy conflict with Jeremiah (42.[1ff.]). He seems to have assumed the rôle of leader in this movement (43.[2]). Here he is called **Azariah,** a form wh. may have arisen from **Jaazaniah,** the name given him in 2 K. 25.[23].

JEZEBEL, dr. of Ethbaal, k. of Tyre, w. of Ahab, k. of Isr., mr. of Ahaziah and Jehoram, ks. of Isr., and of Athaliah, w. of Jehoram, k. of Judah (1 K. 16.[31], &c.). She was a woman imperious, resolute, unscrupulous. She set her heart upon supplanting in Isr. the worship of J″. by that of Baal, and Ahab became practically her tool. He built a great temple to Baal in Samaria. Her propaganda was enforced by slaughter of the prophets of J″. (1 K. 16.[32], 18.[4]). Her chief antagonist was ELIJAH, by whose agency the triumph of J″. at Carmel was achieved (1 K. 18.[1ff.]); but even he fled before the wrath of J. thus aroused. By a process of peculiar infamy she compassed the death of Naboth, whose patrimony Ahab was thus enabled to secure (21.), drawing upon himself and his house the curse of Elijah. The crime also excited deep and abiding popular detestation (2 K. 9.[21, 25f.]). About B.C. 853 Ahab was slain. J. lived ten yrs. longer. In all the pride of her fierce nat. she prepared herself for the end. It was a queenly figure that greeted Jehu the regicide with such disdain. It is impossible to justify that coarse plebeian in his brutal treatment of the aged princess of Tyre (9.[30ff.]).

JEZIEL, a Benjamite archer or slinger, who went to David at Ziklag (1 Ch. 12.[3]). He was son of Azmaveth, prob. identical with Azmaveth of Bahurim, David's hero (1 S. 23.[31]).

JEZREEL (" God soweth "). (1) **The Valley of J.** (Jo. 17.[16]). While the city J. overlooks both, the name *'emeq* applies more suitably to the depression between Moreh and Gilboa than to the wide plain wh. runs W'ward to Carmel. But the larger vale is also so designated (Jg. 5.[15]). Elsewhere it is called by the more appropriate name, used of wide plains, *biq'ah*, and associated with Megiddo (2 Ch. 35.[22]; Zc. 12.[11]). In later times it takes the Gr. form of **Esdraelon** (Jth. 1.[8], &c.). The mod. name is *Merj ibn 'Amr*. It is almost a right-angled triangle in shape, the base, 20 miles, stretching fm. Carmel to *Jenīn*, with the apex at Tabor. The soil is very rich, partly basaltic fm. the crater of Little Hermon. The Kishon winds in its deep bed through the plain to the gorge at Carmel, whence it escapes to the sea. The Canaanites long held the plain by means of their iron chariots (Jo. 17.[16]). Its fruitfulness attracted the nomads fm. the E., to whose attack it lay easily open (Jg. 6.[33]). Until comparatively recent times Arab raids were a source of terror to the people on the plain.



FORD AT JEZREEL

It was a great battlefield of the old world (Jg. 5.[15], 6.[33], 7.[1]; 1 S. 29.[1], 31.; 2 K. 23.[29], &c.). In what more fitting scene could be imagined the gathering of the peoples to war in the great day of the Lord (Rv. 16.[14, 16])? (2) A city in Issachar (Jo. 19.[18]) wh., with its district, adhered to the house of Saul (2 S. 2.[9]). It was the northern residence of Ahab and Jezebel (1 K. 18.[45], 21.[1], &c.), the scene of the dastard crime upon Naboth, and of the tragedy enacted by Jehu (2 K. 9.[20f.]). It occupied the site of the mod. *Zer'īn* on the NW. spur of Gilboa. It is a position of great charm, commanding a varied and interesting prospect over the surroundings of the great plain, down the vale to *Beisān*, and the hills beyond Jordan. Rock-cut wine-presses hard by attest the anct. vine culture. The ruined tower in the vill. is of no great antiquity. There is a good supply of water at *'Ain el-Meiyiteh*, E. of the vill., and also at *'Ain Jalūd* (*see* HAROD, WELL OF). With the fall of Ahab's dyn. the town passed into obscurity. (3) An unidentd.

town near Carmel in Judah (Jo. 15.[56]) whence came Ahinoam **the Jezreelitess** (1 S. 25.[43], &c.).

JIPHTAH, RV. IPHTAH, an unidentd. town in the Judæan Shephelah (Jo. 15.[43]). The neighbourhood is indicated by NEZIB and MARESHAH, wh. are mentioned in the context.

JIPHTHAH-EL. The *gai'* ("ravine" or "glen") of Jiphthah-el lay on the W. border of Zebulun (Jo. 19.[14, 27]). It is named before Cabul, travelling from the S. Since the days of Robinson (*BRP.* iii. 107) it has been usual to identify the valley with that of *'Abilīn*, which sweeps round the S. of *Jebel Kaukāb*, and breaks out westward through the plain. It takes its rise at *Jafāt*, the Jotopata of Josephus, in wh. we may detect an echo of the ancient name. No more probable identification has been suggested.

JOAB ("J". is father"), s. of David's sr. Zeruiah (2 S. 2.[32], &c.), first mentioned as Abishai's br. (1 S. 26.[6]). He led David's men with entire success agst. Abner at Gibeon (2 S. 2.[13]). When the latter came over to David's side, seeing in him a poss. rival, and in revenge for his br. Asahel's death, J. treacherously murdered him (3.[27ff.]), incurring thereby the curse of David. His value to the k. was soon illustrated by his capture of the stronghold of Jebus (1 Ch. 11.[6]). After an act. of David's victories over the Phil., Moab, Zobah, Syr., and Edom, J. is named as "over the host" (2 S. 8.[16]). That he bore a part in these campaigns we may infer fm. the later notice of his share in subduing Edom, wh. won for him a name of dread (1 K. 11.[14ff., 21]). Along with Abishai he inflicted heavy defeat upon the Ammonite Hanun and his Syrian allies (2 S. 10.[1-14]). At the siege of Rabbah he secretly arranged for the death of Uriah (11.). With magnanimous regard for the k.'s honour, he summoned David to complete the capture of Rabbah (12.[26ff.]). He secured for Absalom return fm. exile and reconciliation with the k. (14.[1ff., 33]). Adhering to David in Absalom's rebellion, J. commanded a division agst. the latter. Contrary to the k.'s orders, but clearly in the interests of peace and security, he slew the young prince (18.[2ff.]). He rebuked David's excessive grief, wh. was disheartening the troops, and, recalling the k. to a saner mood, saved the situation wh. was becoming perilous (19.[1ff.]). David's displeasure, however, was marked by transference of J.'s command to Amasa (v. 13). Deficient, apparently, in energy and decision, Amasa was slain by his cousin J., on the expedition agst. Sheba. Although Abishai was nominally in command, J. was the real leader. Having stamped out the revolt (20.[1-22]), he thenceforward securely held his position. He wisely resisted David's wish to number the people, and, although overborne by the royal will, the chronicler says that he did not complete the work (1 Ch. 27.[24]). Prob. with perfect loyalty to David, J. accepted Adonijah as his successor (1 K. 1.[7, 19]), unaware of Bathsheba's intrigue on behalf of Solomon. This furnished Solomon with a pretext for his execution (2.[28ff.]). It was a pitiful end to a great career. When full allowance is made for his selfish ambition, his vindictiveness and treachery, he yet stands out as a heroic warrior and loyal patriot, to whose soldierly abilities, there can be no doubt, the consolidation of David's power was largely due.

It has been attempted to show that David's injunction to Solomon (1 K. 2.[5f.]) is a late addition. The passage appears to be certainly ancient, and there is no convincing reason to doubt its historicity.

Several others bore this name (1 Ch. 2.[54], 4.[14]; Ez. 2.[6], 8.[9]).

JOAH. (1) Son of Asaph, "recorder" in the court of Hezekiah (2 K. 18.[18, 26]; Is. 36.[3, 11, 22]), one of the deputation sent to interview Rabshakeh at the conduit of the upper pool. (2) Son of Zimmah, a Gershonite (1 Ch. 6.[21]), apparently identical with **Ethan** of v. 42. (3) Son of Obed-edom (1 Ch. 26.[4]) of the family of Korah. He and his brothers were noted as "able men in strength for the service." To their care was entrusted the south gate of the Temple, and the storehouse (vv. 8, 15). (4) Son of Joahaz, "recorder" in the court of Josiah. He had oversight of the work of repairing the Temple, which had suffered from neglect under Manasseh and Amon (2 Ch. 34.[8]).

JOANNA. (1) An ancestor of our Lord (Lk. 3.[27]). (2) Wife of Chuza, steward of Herod Antipas; she ministered to Christ of her substance (Lk. 8.[3]). She was one of those who prepared spices and ointments, and took them to the sepulchre, on the morning of the resurrection (Lk. 23.[56], 24.[1, 10]).

JOASH. (1) Fr. of Gideon (Jg. 6.[11], &c.). (2) S. of Ahab (1 K. 22.[26], &c.), if indeed "k.'s son" be not an official title. *See* JEHOASH.

JOB, THE BOOK OF. It is one of the *Kĕthubīm* (Hagiographa), and in our English Bibles, as in Luther's, is placed first among these books; in the ordinary Hebrew Bibles J. usually stands third. With singular unanimity the literary excellence of J. has been acknowledged.

Contents.—J. begins with a prose prologue in five scenes; three are on the earth and two in heaven. The first of these shows us J., a wealthy village sheikh, pious, beneficent, and universally respected. He has seven sons and three daughters, for whom he daily intercedes. The next scene is in heaven, in the presence of God. Among the "sons of God" Satan appears; God demands of him if he has observed the character of J. This abrupt introduction seems to imply that we are admitted to be auditors in the middle of a controversy, in the earlier part of wh. SATAN has maintained that all

men are irremediably bad, incapable of disinterested love of God. In such a case the question arises, Why is Satan so anxious to prove men wholly bad? It wd. seem that a plausible case mt. be made out that mankind were receiving more favour than they had a claim to. Satan asserts that Job's prosperity is the reason for his integrity; in consequence he is allowed to test J. by the destruction of his property. The third scene is on earth. Job, it may be, has just completed the sacrifice for his children, when messenger after messenger comes, each treading on the other's heels, and declares to him that flocks and herds, servants and sons, have been destroyed by successive catastrophes. Job yet maintains his integrity; he says, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The fourth scene is in heaven; again Satan appears, and on being challenged, asserts that it is on account of his immunity fm. personal suffering that Job still trusts God. In consequence he is allowed to afflict Job with disease; apparently elephantiasis. The last scene in the prologue is upon the earth; Job is seen sitting in ashes scraping himself. Now his wife wd. tempt him to take leave of God; friends come, but they misjudge him. Still Job maintains his integrity.

Now begins the poem proper. Eliphaz the Temanite, an old man, claiming indeed to be older than Job's father; Bildad the Shuhite, possibly a coeval of Job's; and Zophar the Naamathite, possibly a young man compared with the others: these three friends of Job, when they see him, sit astonished and silent for seven days. The pent-up sorrow of Job's heart now expresses itself; he curses his day; the day of his birth becomes personified before him and he pours maledictions upon it. There is no word of blame uttered agst. God. Eliphaz, in virtue of his seniority, answers Job. Without distinctly saying so, Eliphaz assumes that there must have been special guilt on Job's part wh. has brought down on him such special punishment. Job answers; charges his friends with failing to realise the depth of his misery; the pain of wh. is enhanced by the thought that God has done it. Bildad now joins in the discussion, and blames Job for charging God foolishly; he must be wicked since God has punished him so sorely. His duty is to acknowledge his sin and God will restore him to favour. Job in answer acknowledges that the Divine standard of holiness must be far higher than that of men; yet God has condemned him without showing him why He has so afflicted him. If there were a Mediator between God and man it wd. be different. Zophar answers. Divine Wisdom is his theme; it is our place to submit, not to ask explanations. Job answers by pouring contempt upon the platitudes that have been addressed to him. This may be regarded as the end of the first Act.

The second Act is opened by Job's new argument; man is of so few days that God need not be so strict with him; misery has a more painful meaning when life is so short. Eliphaz assails Job for daring to maintain his righteousness agst. God. If we exclude a sarcastic protest agst. platitude, Job's answer is an appeal fm. man to God. In his turn Bildad intervenes; he endeavours, by portraying the fate of the wicked, to insinuate that Job must be wicked when he has suffered such things. In answering, Job complains of his friends having turned agst. him; he ends with a confident appeal to God, who will be his Avenger. Zophar reiterates the charge of hypocrisy agst. Job. Job's answer, in wh. he shows that the wicked may be prosperous to the day of his death, may be regarded as the transition between the second and third Acts.

Eliphaz opens the third cycle of speeches by reasoning that Job must be guilty because it can be no profit to the Almighty to afflict. In his answer Job passes his opponents on one side, but declaims on the impossibility of seeing God and so having the mystery cleared up, how he is suffering while some who are flagrantly unjust prosper. Bildad interposes a short speech; it is a repetition of his former speeches on the impossibility of a man being justified with God. The chapters that follow contain Job's answer, wh. is an unswerving declaration of his own relative righteousness. It wd. seem not impossible that the greater part of chap. 27. is the missing speech of Zophar; it inveighs agst. the rich. The position of chap 28. can only be understood if it is regarded as a chorus, in the Greek sense, in praise of the infinite kge. and wisdom of God compared with man's kge., however extensive it may seem. It concludes with the Divine sentence summing up the whole matter, "The fear of the Lord, that is wisdom, and to depart fm. evil is understanding." This is the practical solution of the problem; it is implied that the theoretic is beyond the power of man's apprehension.

In what may be regarded as the fourth Act Job indulges in a monologue wh. occupies the three following chaps. It consists of reminiscences of his prosperity, of his conduct, esp. to the poor, during that period, and contrast with his present evil case. Then follow the Elihu speeches. The speaker is represented as a spectator and auditor who has followed the discussion with interest, but at the same time with disappointment. He intervenes, but it is difficult to see what his argument adds to the elucidation of the question at issue. There is a faint suggestion of benefit to the sufferer, a view not wholly absent fm. the thought of the earlier speakers: this may be taken as Elihu's contribution. When the last human speaker has become silent God Himself appears. A dark cloud gathers and covers the whole heaven, blinding flash upon blinding flash is

followed by the long roll of the thunder; and on the group round the patriarch bursts the hurricane. Jehovah answers out of the tempest. God's first speech is an emphasising of the conclusion of chap. 28. Job replies by submission. God's second speech deepens the effect of the former, restricting attention to two of God's creatures, Behemoth (the hippopotamus), and Leviathan (the crocodile). Job replies with deeper reverence. On this follows the Epilogue, the justification of Job, his sacrifice in order that his friends may be forgiven, and the restoration of Job to more than all his previous prosperity. One feels that in order to full, rounded-off, poetic completeness there shd. be added to the Epilogue on earth an Epilogue in heaven, wh. shd. tell of the utter discomfiture of Satan, and the blessedness bestowed upon Job in the other world. To those who believe in the special inspiration of Scrip. the reason will be clear, "the way into the holiest of all was not yet made manifest."

Text.—In many passages there is evidence that the MT. has suffered some corruption. As the earliest MS. is separated fm. the date of the composition of J. by more than a millennium at the latest date assignable, it is only fm. VV. that we can derive any help. The use of them is complicated by the fact that the text of the oldest of them, the LXX, is in such a confused condition. Until the text of the LXX is adjusted with some degree of finality we cannot adventure with any security on textual emendations, however suspicious we may be of the MT.

Literary Form.—It is a mistake to expect in any ancient Semitic writing examples of the literary forms that were evolved by the Greeks. The book of J. has characteristics wh. ally it in form at once to elegiac and didactic poems, to epic and the drama. At the same time there are highly wrought lyrical passages. The idea of poetic form had not advanced far enough for these distinctions to be fixed. Neglecting less important elements, we may say that J. is a series of didactic poems arranged dramatically for the elucidation of a great practical problem, and placed in a narrative setting. The action of J. is stated in the Prologue in heaven; the problem before Job and his friends is to explain what has happened without having the clue. Even the practical solution is attained only by Divine intervention.

Date and Authorship.—It is impossible to decide either of these with even approximate certainty. Every age fm. that of Moses to that of Ezra has been assigned. A late and worthless tradition declares Moses to be the author. Although the tradition is valueless as a tradition, yet there is nothing impossible in the view in itself. There is certainly a patriarchal atmosphere wh. wd. suit the desert of Sinai and the tents of Jethro, and a knowledge of Egp. suitable to one brought up in it. It is urged that this is artistic, and that references to city life and other signs of more advanced civilisation show J. to be the composition of a much later age. But we now learn that civilisation is older than was formerly thought. At the same time bare possibility is no argument for actuality. Had there been any excuse for assigning the authorship to Moses, the attraction of his name wd. have led to its being declared by tradition a certainty. The Solomonic period has also been suggested. It was one of great literary activity, accdg. to tradition; psalmists and prophets were named as writing; the king's devotion to wisdom wd. necessarily give an impetus to *Hokmah* or Wisdom literature, of wh. J. is the most important example. The intercourse maintained with Egp. wd. explain the Egyptian colouring, while Solomon's interest in natural history wd. explain the careful description wh. is given of the crocodile and hippopotamus. The patriarchal atmosphere, then as now, cd. be supplied fm. the nomads of the desert. Again, however, possibility is not even probability. What has been said of the Solomonic period applies with little change to that of Hezekiah, though with somewhat lessened emphasis. Much the same might be said of the idea that J. was the work of one of those who entered Egp. with Jeremiah after the murder of GEDALIAH. There are many points of similarity between Jeremiah and J., and the circumstances were fitted to raise the problem of J. Less likely, though not impossible, is the time of Ezra; we know now that there was intercourse between the Israelitish colony in Upper Egp. and their brethren in Pal. Nothing can be proved fm. language; it is certain that words peculiar to J. are numerous, wh. may as well be due to antiquity as to recency; alleged Aramaisms and Arabisms may as well prove J. to have originated at a time so early that Heb. had not yet been fully differentiated fm. its cognates. In the case of similar passages in different authors it is difficult to determine by internal evidence wh. has the priority. Yet more hazardous is it to attempt to fix the date of a document by the chronology of moral problems. As old as goodness and suffering must the problem of Job have been; and that is as old as the human race. The reference to J. in Ezekiel (14.[14, 20]) is more important, as it implies in the audience of the prophet as great a familiarity with the history of J. as with that of Noah; that cd. scarcely be unless the book were already extant. The case of Daniel is not an objection, as he was a contemporary. This wd. restrict our choice to the ages of Hezekiah and of Solomon. The prominence given to the habits of animals, and esp. to the horse, points rather to the age of Solomon.

JOBAB. (1) A son of Joktan (Gn. 10.[29]; 1 Ch. 1.[23]), the reputed ancestor of an Arabian tribe. The

name cannot be located with any certainty. Dillmann (*Genesis*, *ad loc.*) compares the name with that of the tribe *Yuhaibab*, found in a Sabæan inscription. Sprenger thinks it may correspond to the Arb. *Wabār*, attached to a large part of *el-Yemen*. In one recension the LXX has Ἰωβόρ. (2) Son of Zerah, who reigned over Edom in Bozrah, before the days of kings in Israel (Gn. 36.[33f.]; 1 Ch. 1.[44f.]). In an apocryphal addition to the LXX version of the book of Job, the patriarch is identified with Jobab. He is said to be the son of Zerah, the son of Esau, his mother being Bossora, in wh. name we see clearly the Bozrah of the original text. (3) One of Jabin's allies, k. of Madon (Jo. 11.[1]). *See also* 1 Ch. 8.[9, 18].

JOCHEBED ("J″. is glorious"), dr. of Levi, wife of Amram, mr. of Moses and Aaron (Ex. 6.[20]).

JOEL. (1) Eldest s. of Samuel (1 S. 8.[2]). (2) The prophet, s. of Pethuel, of whom nothing further is known. This name was borne by several persons in the lists in 1 Ch., Ez., and Ne.

JOEL, BOOK OF, the second of the bks. of the Minor Prophets (fourth in LXX). **Contents.**—J. opens with a description of the devastation wrought by locusts (1.[2-13]); then follows a call to a general fast (1.[14-20]). The 2nd chap. gives a description of the coming of a swarm of locusts (2.[1-11]); then there is a call for repentance, and a general fast (2.[12-17]); J. now promises to the people a restoration of their prosperity (2.[18-27]). From this point to the end of the prophecy J. becomes to a limited degree Apocalyptic. The Day of the Lord is the theme (2.[28]–3.[21]), in wh. there shall be (*a*) a spiritual outpouring on the Jewish people; (*b*) judgment executed on the enemies of Judah assembled in the Valley of Jehoshaphat; and (*c*) peace and prosperity to Judah.

Date.—There has been great diversity of critical opinion as to this; some with Credner making J. the earliest of literary prophets, others with Vatke declaring him to be among the latest. As there is no historical event referred to wh. can be recognised, it is only by considering the general conditions of life implied, or signs of literary dependence, that any idea can be formed of the date. In favour of an early date is the fact that there is no mention of Assyria—the oppressions suffered by the people are fm. the neighbouring peoples, Phil., Edomites, Egyptians, and Phœnicians; there is no reference to alien communities being established among the people, as was the case after the return fm. the Babylonian captivity. For a late date the fact that, while priests and elders are mentioned, there is no notice of king or princes; that among the neighbouring peoples neither Syria nor Israel are named, while on the other hand there is mention of the "Greeks." It is noted also that there is no condemnation of worship at the high places, or of the service of "other gods." The literary question is also difficult to decide: there are certainly, in proportion to its length, more passages in J. wh. find parallels in other prophetic writings than is the case with any other prophet; but only on examination can one decide on wh. side the dependence is. Historically the complete disappearance of the Phil. fm. notice after the Babylonian conquest is an important testimony to the early date. The want of any reference to king or princes is not conclusive: neither in Nahum nor Habakkuk is either mentioned. Elders are certainly mentioned, but as old men, not as members of a senate, as in 2.[16] they are put in parallelism with "children and those that suck the breast": though "priests" are mentioned there is no reference to the High Priest, who was the national head of the Jews during the time of their subjection to foreign powers. As for the Greeks, they were certainly combated by Sargon, if not also by Ramses II. In regard to the question of literary dependence; in certain cases the passages seem to fit either setting, *e.g.* Am. 1.[2] and Jl. 3.[16], though even here that of Joel is the more natural; it seems more cognate to the utterance of the voice of J″. that "the heavens and the earth shall shake," than that "the habitations of the shepherds shall mourn and the top of Carmel shall wither," a thing that wd. happen in due course every summer. In the case of Zp. 1.[15] and Jl. 2.[2], the latter is clearly the primary because it is part of the picture of the approaching swarm of locusts, whereas the former is merely a rhetorical heaping up of epithets regarding the day of the Lord. An interesting case is Jl. 3.[10]; *cp.* Mi. 4.[3], and Is. 2.[4]; here there is a contrast. In Mi. and Is. J″. was to compel the nations to be at peace; in Jl. the nations are invading Judah and every one who can bear arms rushes to them, and, failing regular weapons, improvises them from the implements of husbandry. Again, the latter must be the primary; the actual always precedes the ideal; the raids of the Phil. and the Midianites had made the extemporising of weapons a not unfamiliar occupation to the Judæan peasant. Hence the early date seems on the whole preferable.

Interpretation.—The main question of the exegesis of J. is whether the locust swarm is to be taken literally or as the symbol of an invading army. It is difficult to appreciate the allegorical view; the prophet describes the plague of locusts under the figure of an army; it seems an awkward suggestion that this swarm is a figurative description of an army. Further, 1.[4] seems to be a description of the devastation wrought the second year by the grubs fm. the eggs of the original swarm; this wd. have no meaning on the allegorical interpretation. The reference to the "Northerner" (AV. "the northern army") is the only difficulty; but though it is mainly fm. the E. that locusts invade Pal., yet a

NE. wind mt. easily deflect a swarm. The latter half of the prophecy was literal before the mind of the prophet; yet we may be at liberty to spiritualise it, as the prophets did not necessarily know the full meaning of the message committed to them (1 P. 1.[11]).

JOGBEHAH, a Gadite town in Gilead (Nu. 32.[35]). Its place in the record of Gideon's pursuit points definitely to *el-Jubeihah* (or *el-Jubeihât*), a group of ruins seven miles NW. of *'Ammân*.

JOHANAN. Several men of this name are mentioned in Scrip. Here we need refer only to the s. of Kareah, chief of the Jewish forces in the field after the fall of Jrs.; he joined GEDALIAH, and warned him of the treachery of Ishmael, but in vain. After the murder of Gedaliah J., agst. the advice of Jeremiah, went down to Egp., taking with him all the little community of Mizpah (Jr. 40.[8]–43.).

JOHN. (1) **The Baptist**, s. of the priest Zacharias and his w. Elizabeth, a kinswoman of the Virgin, born to them in their old age, accdg. to the promise of an angel (Lk. 1.[5ff.]). His birthplace is unknown. It was a town in the hill country of Judah (v. 39). Juttah has been suggested, but without good reason. J. was consecrated a Nazirite fm. his birth. He lived apart fm. the haunts of men (1.[80], 3.[2]), until, prob. 30 yrs. of age, he appeared in the wilderness, and the district of the lower Jordan, as a preacher of righteousness and repentance. His must have been a striking personality; his rough dress and ascetic ways formed a fit setting for his resolute and fearless courage. But, unknown as he was to the multitude, he was so thoroughly identified with his message that all the evangelists describe him, in the words of Is. 40.[3], as "a voice" (Mw. 3.[1ff.], &c.). He denounced the sins and sinners of the time, without respect of persons, summoning men to repent and to pursue nobler ways. Such as came to him confessing and penitent he baptized, his baptism being the sign and seal of inward cleansing, and the beginning of a new life (*Ant.* XVIII. v. 2). Only once (Mw. 3.[2]) is he said to have announced the nearness of the kdm. of heaven. But he regarded his work as preparatory, and himself as merely the forerunner of a greater than he, in whom undoubtedly he expected the Messiah (Mw. 3.[11], &c.; Jn. 1.[29ff.]). To bear witness to Him was, indeed, the main obj. of his coming (Jn. 1.[7]). His preaching created a great stir, and people fm. all parts of the country crowded to hear him. Men consulted him who wished to reform their lives, and he gave them advice suited to each case (Lk. 3.[10ff.]). So deeply did he impress the people that many wondered if he might not himself be Messiah (Lk. 3.[15]; Jn. 1.[19f.]). With deeper insight, he recognised the expected Deliverer in Jesus of Nazareth, and pointed his disciples to Him (Jn. 1.[29, 36]). But in spirit he yet belonged to the old dispensation. He cd. think of Messiah gaining His ends only by forceful methods, by axe, fan, and unquenchable fire (Mw. 3.[10ff.], &c.). The request of Jesus for baptism at first staggered J.; but the recognition of him as God's Prophet (Mw. 11.[9ff.]; Lk. 7.[26ff.]) carried with it the obligation to obey God's will as revealed by him. To the baptism required, therefore, he must submit who wished to "fulfil all righteousness" (Mw. 3.[13ff.]). On ascending fm. the water J.'s sptl. intuition was confirmed by the heavenly vision and voice (vv. 16f., &c.).



LOCUSTS FOR FOOD

When Jesus began His public ministry the company attending J. grew smaller. But there was no place for envy or jealousy in the great heart of the Baptist. He rejoiced when news of Jesus' success was brought him at ÆNON. It was for this he had wrought: and heroic unselfishness never found more touching expression than in his words, "He must increase, but I must decrease" (Jn. 3.[22ff.]).

J. did no miracle (Jn. 10.[41]); but his form, his manner of life, his intrepid rebuke of wickedness in high places, recalled the most striking prophetic figures of OT. times. He truly fulfilled the prediction of Ml. 4.[5f.], coming in the spt. and power of Elijah (Mw. 11.[14]; Lk. 1.[17]). The tetrarch, HEROD ANTIPAS, in whose territory J. preached, watched the popular movement with uneasy suspicion (*Ant.* XVIII. v. 2). J.'s denunciation of Herod's sin furnished the pretext for his imprisonment, while it incurred the deadly hatred of his partner in guilt; and in due course the tragedy of the prison followed (Mw. 14.[3ff.], &c.). Josephus lays the scene of J.'s murder in Machærus, the great fortress E. of the Dead Sea. But this stronghold appears then to have been in the hands of Herod's enemy, ARETAS. Possibly Tiberias witnessed the prophet's death. The ruin of Herod's palace there is called *Qasr bint el-Melek*, "Fortress of the k.'s dr.," wherein there may be a reminiscence of the fair dancer. Tradition says that J.'s body was buried at Samaria, the mod. *Sebastieh*, where the Crusaders erected the church of St. J., now a Moslem mosque. The head is said to have been finally buried in Damascus.

One pathetic incident during his imprisonment is related (Mw. 11.[2]; Lk. 7.[19]). There is no good reason to omit with Dr. Cheyne (*EB. s.v.*), "in the prison," in the former passage. The disciples wd. have much freer access to their master than a prison suggests to us. But the change, for one who had

ever been a child of the sun and the free air of the wilds, cd. hardly fail to be depressing. Doubts wh. cd. not touch him by the Jordan might seem natural in prison. Still more may he have been troubled by the diffc. between the Messiah of his anticipation, with axe, fan, and unquenchable fire, and this Man with His quiet ways. What cd. He hope to effect agst. prevailing wickedness? The Master's answer sent by J.'s messengers must have comforted the herald's heart.

The impression made by J. on his own time was very great. When Jesus was at the height of His fame, others besides Herod (Mw. 14.[2]; Mk. 8.[28], &c.), ignorant of His early life, thought Him the Baptist risen fm. the dead. Some, knowing only the baptism of J., and unaware of the marvels of Pentecost, were found later at Ephesus, and doubtless elsewhere. They may have been instructed by disciples of J. who had left Pal. before the manifestation of the Messiah. Their position illustrates the result of the Baptist's preaching. They swiftly saw it to be only a stage on the way to the Christian faith (Ac. 18.[25], 19.[1ff.]).

J.'s greatest success was found among the common people (Mw. 21.[26], &c.). Herod "knew that he was a righteous man and a holy" (Mk. 6.[20]). The testimony of Jesus is clear and emphatic to the supremacy of J. in the prophetic succession, and to the value of his witness (Mw. 11.[11]; Lk. 7.[28]; Jn. 5.[33]). Himself the greatest man of the old order, he had the insight to anticipate, and the grace to rejoice in the advent of better things than the old had ever known (Jn. 1.[15, 29], 3.[27ff.]), wh. shd. raise men to higher levels than even his aspiring soul cd. yet attain (Mw. 11.[11]; Lk. 7.[28]).

(2) **The Apostle,** s. of Zebedee and Salome, the sr. of the Virgin Mary (Mw. 27.[56]; Mk. 15.[40]; Jn. 19.[25]), who, with his br. JAMES, was among the first followers of Jesus. They were members of a fishing company on the Sea of Galilee (Lk. 5.[10]), and appear to have been fairly well-to-do. They were able to hire assistance (Mk. 1.[20]), and Salome was one of those who ministered to Jesus of their substance (Lk. 8.[3]). Whether he was a native of Capernaum or Bethsaida is not clear. The latter, the home of his partners (Jn. 1.[44]), must have been close to Capernaum (Mk. 1.[29]): it may have been the fisher vill. of the larger town. He was prob. the youngest of the apostolic group. If he be identical with the disciple whom Jesus loved, this will explain his outrunning of the older man, Peter (Jn. 20.[4]). Poss. J. was the companion of Peter, who, being a disciple of the Baptist, became a follower of Jesus (Jn. 1.[35ff.]). Having returned to his work, he was soon after called with his br. to be continuously with the Master (Mw. 4.[21], &c.). Chosen to be an "apostle," he belonged to the inmost group who enjoyed the special confidence of Jesus (Mk. 3.[13ff.], &c.). That we may ident. him with the disciple whom Jesus loved, to whom a peculiar degree of intimate fellowship wd. be granted, the following considerations make prob. (*a*) This disciple must have been one of the Twelve. (*b*) He cd. not have been excluded fm. the inmost group of three—Peter, James, and J. (*c*) He was not Peter, fm. whom he is frequently distinguished. (*d*) The saying that he shd. not die cd. not attach to James, who was the first of them all to die. John seems to be quite clearly indicated.

Some touch of fire and passion in them secured for him and his br. the title BOANERGES. He was not free fm. jealousy (Lk. 9.[49]), and he responded to the spur of personal ambition (Mk. 10.[35ff.], &c.). He kept closest to Jesus in the hour of His adversity, and received fm. the dying Saviour the sacred charge of His mr. (Jn. 19.[26]).

After Pentecost J. appears with Peter in the Temple (Ac. 3.[1]), and again evangelising in Samaria (8.[14ff.]). Paul did not see J. when first as a Christian he visited Jrs. (Gal. 1.[18f.]), but 14 yrs. later he is named as one of the pillars of the church (Gal. 2.[9]; *cp.* Ac. 15.).

Accdg. to cert. early Christian writings J. subsequently took up his residence in Ephesus. During the persecution of Domitian he was banished to the isle of Patmos, and at the death of that emperor returned to Ephesus, where he lived till the reign of Trajan (*see* JOHN, GOSPEL OF; EPISTLES; and REVELATION). Tertullian is the first to speak of a visit to Rm., where J. was plunged in a cauldron of boiling oil, suffering no harm (*De Præsc. Hær.* 36).

Some of the traditions regarding J. are quite in harmony with what we know of him fm. the Gospels. Irenæus (*Adv. Hær.* III. iii. 4) tells how his wrath blazed at Cerinthus, how he retreated fm. the bath when he saw that heretic, crying, "Let us go, lest the house fall" (*cp.* Lk. 9.[51ff.]). Clement of Alexandria (*Quis Dives Salvus*, 42) tells of a youth to whom the apostle was attracted, who became a convert, but, neglected thereafter by the bishop to whose care J. had commended him, fell away, and became the leader of a band of brigands. The aged apostle penetrated the robber haunts, and in the end won the wanderer back to faith and righteousness—conduct worthy of the disciple whom Jesus loved. He was wont to play with a pet partridge. "The bow," he said, "cannot be always bent." Very beautiful is the story of his extreme old age, when, no longer able to walk, he was carried into church, where he often repeated the command, "Little children, love one another," declaring that this was the sum of Christian duty (Jerome, *Com. in Gal.* 6.[10]). Last of the apostles, he died prob. 100 yrs. of age. An old tradition says he was killed by the Jews: but there is no certy. In the early Christian

cents. his tomb was shown in EPHESUS (Eusebius, *HE*. vii. 25; Jerome, *De Vir. Illust.* 9).

JOHN, THE GOSPEL ACCORDING TO ST. When one thinks of writing a short article on the fourth Gospel, he is overwhelmed with the thought of the vast and multitudinous Lit. he has to make himself acquainted with. There is the Lit. of attack and defence, extending over more than a hundred yrs. If we begin with the first attack on the genuineness and authenticity of the fourth Gospel, we should start with *The Dissonance of the Four Generally Received Evangelists*, Evanson, 1792, who ascribed the work to a convert of the Platonic school in the second cent. But the controversy broke forth in all its strength in the publication of Bretschneider's *Probabilia de Evang. et Epist. Joannis Apost. indole et origine*. Of this book Weiss says, "In all mod. criticism of the Gospel there has hardly been one important suspicion advanced agst. its genuineness that was not here discussed" (*Introduction*, Eng. Translation, vol. ii. p. 389). Into the hist. of the criticism of the fourth Gospel it is not possible to enter within our limits. It is sufficient to say that it has gone on without intermission fm. 1820 to the present hour, and there are no signs of its abatement. Nor can it be said that learning and scholarship have been on one side more than on the other. Great names appear on both sides. Fm. Baur down to Schmiedel the attack has been persistently pushed, and the defence has been quite as strenuous. On the one hand Pfleiderer, Wrede, Schmiedel, and Bacon in America, have set forth the case agst. the apostolic author of the Gospel, and men like Lightfoot, Ezra Abbott, Westcott, Drummond, Matthew Arnold, Sanday, and others, have strenuously maintained that the Gospel is the work of an eye-witness. Many bks. on each side have been published during the present cent. We may refer to the multitudinous books of Loisy, and the contribution of Schmiedel, now trd. into Eng., on "the Johannine writings." As far as learning and scholarship are concerned there is abundance of both on either side. The names of men on the defence are as great as are those on the attack. Nor is there any sign of the cessation of the controversy. In truth the presuppositions on either side are incompatible. There is the presupposition of the attack, wh. is common to all attacks on the Gospels, that we must take for granted that all the accounts of Jesus are so far untrustworthy because they emanate fm. men who trusted Jesus, who worshipped Him, and who, therefore, magnified Him. They take for granted that the Jesus set forth in the Gospel cannot be the Jesus of hist., because He transcends the stature of ordinary men. Fm. this point of view Schmiedel gets his foundation pillars, because these seem to indicate that Jesus was not perfect. If this is applied to the Synoptic Gospels, it applies *à fortiori* to the fourth Gospel. With this presupposition the question is settled before the historical investigation has properly begun.

It is imposs. for us to get back to the historical Jesus, for we are told that the Jesus of the Gospels is the Jesus who has been fashioned in the reflection of the Church, and He does not represent reality, but represents what the needs of the Church demanded. It is clear that on these terms no historical investigation is required. But what if the Jesus of the Gospels is real? Well, that question is not even considered by the attack. It is too large a question to be discussed here; we simply point out that there is such a question.

As to the external evidence of the fourth Gospel, we may say that it really brings us nearer to the prob. time of its appearance than is the case with regard to the other Gospels. It really brings us to the confines of the first cent. We know that the number of authoritative Gospels, that is, Gospels recognised by all the churches, read in the public assemblies of the churches, cited and regarded as Scrip., were four. We know this fm. many witnesses, fm. Irenæus, from Clement of Alexandria, and fm. Tertullian. In all the churches in Egp., in Asia Minor, in Rome, in Gaul, and in North Africa these Gospels were sacred bks. The *Diatessaron* of Tatian is based on these four; Justin knew them as Memoirs of the Apostles; the Epistles of Ignatius are steeped in the imagery, and echo the thoughts, of the fourth Gospel in particular. Then, again, we find that the fourth Gospel is a book honoured by the Church, and by the Gnostics without the Church. At all events the bk. seems to be quoted by the Gnostics in the first half of the second cent. There are quotations from the fourth Gospel in Basilides, in the Clementine Homilies, in Valentinian. *See* Nicoll's Baird Lectures, *The Gospels in Early Church History*, for an excellent presentation of the evidence. Recent investigation into the Epistles of Ignatius has shown that the Ignatian letters are full of the spirit of the fourth Gospel. That they are closely connected together is without doubt. Some, indeed, have gone so far as to say that the Ignatian Epistles are first, or at all events they breathe the same atmosphere as that in wh. the fourth Gospel was produced. This is so improbable that we need not consider it.

It is admitted that the fourth Gospel made its appearance in Ephesus some time in the second cent. Extreme men will not allow it an appearance before the yr. 140. Others speak of it as appearing in the first part of the cent., say between 100 and 115. But this concession, demanded by the facts of the case, does not lead them to a concession of the Johannine authorship. In fact they mostly agree in affirming that the anct. tradition of the residence of John at Ephesus is baseless. This has become a

commonplace with those who deny the Johannine authorship. Schmiedel heads one of his sections thus: "The Apostle John not in Ephesus." The main reason for his disregard of the persistent tradition of the early Church is the following: "We will point to one fact only. When Paul took farewell of those who presided over the community at Ephesus, he prophesied that after his departure fierce wolves wd. force a way in and wd. not spare the flock. This farewell address was not actually so delivered by Paul, but was composed by the author of the Acts (between *c.* 105 and 130), in accordance with his own views—a liberty wh. every anct. historian took with the speeches of his heroes, and wh. no one thought wrong, seeing that the most famous of the Gr. historians, Thucydides (*c.* B.C. 400), expressly declares that he followed this plan in his work because it wd. have been an impossibility to have reported the exact words of the speeches as delivered. But how cd. the author of the Acts of the Apostles, who was as full of a feeling of veneration for the original apostles as he was for Paul, have introduced into Paul's speech so unfriendly an utterance about his successors, if he had any idea that the most important of these was the apostle John? But, further, if it be supposed that Paul actually made the utterance, without, of course, having any idea of the person of his successor, how could he incorporate it in his bk., and thus seriously impede his main purpose—that of showing that unanimity was subsisting between Paul and the original disciples, instead of quietly ignoring it, as he does so much that is unfavourable to the original apostles and their adherents?" (*The Johannine Writings*, p. 174f.).

This is a good specimen of the method and practice of Schmiedel. Nor is it his alone. His questions are relevant only on the supposition of the late date of the Acts of the Apostles. Luke gave his summary of the speech to the elders of Ephesus, because he believed that Paul really made it. If Paul made it in the late fifties, why shd. he refer to John's residence at Ephesus in the eighties? Even supposing that Acts was written in the first quarter of the second cent., why should the author introduce into it a refc. alien to the spirit of the time wh. he sought to set forth in his bk.? The Acts of the Apostles represent a time when the distinction between Christian and Jew was unknown to the Roman Government, and the author was artistic enough to keep to the spirit of the time of wh. he wrote. The main purpose was not to show the unanimity between Paul and the original apostles, but to set forth the hist. of the spread of the kingdom of God fm. Jerusalem to Rome. The reasons for denying the Ephesian residence of John depend on considerations such as are set forth by Schmiedel in the foregoing passage; and we submit that such reasons are not sufficient to set aside the consistent and persistent tradition of the early Church.

The external evidence is sufficient to prove that there was in existence a bk. containing thoughts and teachings like those we have in the fourth Gospel, and that this bk. was in existence in the very beginning of the second cent. The internal evidence is equally cogent. It has been set forth with clearness again and again. Indeed, the striking diffcs. between the fourth and the Synoptic Gospels make it highly improbable that it shd. have obtained the place it had in the reverence of the Church, had it not been introduced by an authority wh. all the churches cd. recognise as adequate and sufficient. We need not enumerate these diffcs. here. They are many. There is the diffc. as to the time of the ministry of our Lord; and there is the diffc. as to the place. The Synoptic Gospels relate only a Galilean ministry, and they do not bring our Lord to Jrs. until the very end. John tells us of a ministry in Jrs. at the very beginning, and of a prolonged ministry in Judæa ere the ministry in Galilee began. The Synoptics date His public ministry fm. the time when John was cast into prison, the fourth Gospel speaks of a ministry of Jesus contemporaneous with that of John the Baptist. Other striking diffcs. appear. And these are obvious to every reader. Our contention is that these striking diffcs. wd. lead the readers of the Synoptics to reject the fourth Gospel, unless the latter came to them fm. an authority wh. they must have recognised as trustworthy.

As to the trustworthiness of the writer of the fourth Gospel, it may be said that those geographical references wh. were formerly used to convince the writer of blunders are now known to be accurate. It has been shown that the writer was a Jew, that He was a Jew of Pal., that he professes to have been an eye-witness, and that there is nothing to disprove that claim. It has been shown also that all refcs. to local hist. are correct; that allusions to Jewish customs, laws, and observances are accurate. It is not possible to enter into detail. But stress is laid by the attack on one passage, or a series of passages, wh. are said to convince the writer of ignorance so gross that he cannot be trusted anywhere when he speaks of Jewish laws and customs. These passages are John 2.[49-52] and 18.[14]. The refc. is to the statement that Caiaphas was High Priest that yr. On this Schmiedel speaks as follows: "One who writes under an assumed name often betrays himself by having false ideas of the places or institutions of the country in wh. he claims to be living. As far as places are concerned it cannot be shown with success that John does this. But, as regards institutions, he has been led to make as great a mistake as it is possible to imagine. By telling us twice that Caiaphas was 'High Priest

that yr.' he assumes that the office changed hands every yr. As a matter of fact, the High Priest held the office for life, and, although it happened not infrequently that one was deposed, there was never any question of a yearly vacation of office. This of course is a fact wh. wd. have been as well known to a contemporary of Jesus in Pal. as the fact that the office of Emperor is hereditary is to a German of to-day. In face of a mistake on such a matter, how can we attach importance to a kge. of places in the country, wh. cd. easily be acquired even one hundred yrs. after the events with wh. they are associated?" (pp. 188–9). In contrast we may place a quotation fm. Weiss. "As a native of Pal. he invariably reckons accdg. to Jewish time, wh. alone answers to all his dates: he knows and names the Jewish festival times and customs, even the time occupied in building the Temple: the ritual practice regarding circumcision: the domestic customs at marriage and burial; and the relations between Jews and Samaritans. It is through him that we first learn the relationship between Annas and Caiaphas, the limits of the power of the Sanhedrin, and the part wh. the Scribes, with their conceit of learning, and the Pharisees played in it; the priests with their Levitical attendants, and the punishment of excommunication fm. the synagogue. In face of all this, the attempt to prove that when the evangelist describes Caiaphas as High Priest in the yr. of Christ's death, he meant that the High Priest was changed every yr., cannot be taken seriously" (*Introduction*, vol. ii. pp. 359–360). Thus the passages wh. to Schmiedel are decisive, and are considered by him to be sufficient to destroy our confidence in the accuracy of the writer of the fourth Gospel, by Weiss "cannot be taken seriously." Weiss comes to the study of them, after having verified the statements of the writer in many connections, and Schmiedel considers that he is discharged fm. the consideration of these accurate statements by this statement about the High Priest. Might he not have sought for another interpretation? Does the writer affirm or intend to affirm anything regarding the tenure of office by the High Priest? Here is an accurate statement: So and so, being Lord Provost for the yr. when the university buildings were opened, was knighted by the king. This is a statement of fact, but it says nothing about the tenure of office by the Lord Provost. Every Scotchman knows that a Lord Provost is elected for three yrs., and yet we may refer to any yr. of his reign as a yr. in wh. he was Provost. The writer seems to refer not to the High Priest's tenure of office, but to the fact that Caiaphas was High Priest in that fateful and eventful yr. Nay, he seems to lay stress on the connection between his official position and the prophecy wh. he uttered, being High Priest the yr. he prophesied, as if there was a sort of official inspiration attaching to the office. But Schmiedel seems to think that his interpretation is the only possible interpretation; and, indeed, it has been repeated often enough since Baur first made it, for some people to believe it, if only by dint of repetition.

But then we are told that the Jesus of the Synoptic Gospels is a very different figure from Him whom we meet in the fourth Gospel. It was wont to be said that the fourth Gospel was theological, and the three were historical. This is no longer said, for the contention is that all the Gospels are theological, or at least homiletical. It was found that the supernatural Jesus was so deeply imbedded in the structure of the Synoptics, that He cd. be removed fm. it only by disintegrating them. Taking the Synoptic Gospels as they stand, we have a figure of the same majesty, one who speaks with the same authority, one who goes about doing good, as we have in the fourth Gospel. Not to dwell on this at present, we listen while men tell us that in the fourth Gospel Jesus is the same fm. the first public appearance to the last, that He claims authority fm. the beginning, and that there is no progress, no change. They speak with emphasis on what they call the autonomy of Jesus. In short, they say that there are hardly any traces of humanity left in Him. This is so often repeated that it may be well to look at it.

We read in the fourth chapter, "Jesus therefore, being wearied with His journey, sat thus by the well." It is a commonplace statement, but those who contend that human traits are removed fm. the fig. set forth in the Gospel must read it with some surprise. It tells us that He cd. be wearied as other men were wearied, that He cd. suffer fatigue, and that He needed rest as other men do. We see Him seated by the well, wearied with His journey, and as we read the story we find other human traits. We find Him interested in the talk with the woman, gradually becoming more and more interested, until His weariness is quite forgotten. When His disciples returned they found him alert, interested, and refreshed, so that He could say, "I have meat to eat that ye know not of." This is an experience true in itself, and easily verified in common life—weariness forgotten, fatigue vanishing when the attention is awakened, and mind and heart are enlisted in some event or happening that has aroused us. There cd. be no greater testimony to the humanity of our Lord, and to the fact that He is really one with us.

Take, again, the words "Jesus wept," and consider the interpretations of it wh. are abroad. We take one fm. the interesting bk. of Dr. Ernest F. Scott, *The Fourth Gospel, its Purpose and Theology*. "The sympathy and compassion of Jesus, wh. are evident in every chapter of the Synoptic narratives, fall out of sight in the fourth Gospel. We have seen that,

in the case of the miracles, mere pity for human suffering ceases to be a prominent motive: and little stress is laid on it in the portrait of Jesus as a whole. He stands separate fm. the world in the majesty of His Divine nature. He does not participate in human weaknesses and distresses, and looks down upon them fm. a tranquil height at wh. they cannot reach Him. The famous verse ($11.^{35}$), 'Jesus wept,' might seem for a moment to disturb this picture, but does so only in appearance. The feeling expressed in that verse is not human compassion as of a man with his fellow-sufferers, but the sorrow of a Divine being who stands apart and contemplates the earthly tragedy. The Jews misinterpret the tears as a sign of unavailing regret over a lost friend, but we are meant in the light of the approaching miracle to understand them better. They do not mark the humanity of Jesus, but rather His Divine exaltation. Fm. His own untroubled height He surveyed the misery of our mortal lot, and wept" (pp. 167–8). It is rather a curious interpretation, yet it is the interpretation of those who insist that John shd. have written throughout fm. the standpoint of the Logos doctrine. But John has not written as they think he ought to have done. Jesus is not the impassive being who stands aloof fm. the sorrows of men, nor is He one who does not share the ordinary lot of men. We saw that He became wearied with His journey; we see in this passage that "He was moved with indignation in the spirit and was troubled (or troubled Himself)," and that He wept. Why should He have wept, on the theory of Dr. Scott? Tears are a sign of sorrow, of sympathy, of grief, and why shd. they not mean that here? We do not ask why He was moved with indignation, or why He troubled Himself. That wd. lead us too far afield. But we do ask why He wept? and we answer without hesitation that he wept in sympathy with those who wept, and that He felt with them the agony of sorrow, and the pang wh. comes fm. bereavement. Further on, when the Greeks came, seeking to see Him, we find again that His soul was troubled, and that He entered into an agony similar to that at Gethsemane. Further we find that this "Divine being who stands apart and contemplates the earthly tragedy" so entered into that tragedy as to die as other men die, and to be slain as other men were slain. The very fact of the death on the cross, so vividly set forth in this Gospel, is sufficient of itself to set aside the contention of Dr. Scott, that this is only the sorrow of a Divine being who stands apart fm. the human tragedy. He entered into and He shared that human tragedy, and all through the Gospel He is not far apart fm. men, not unsympathetic, nor impassive. Nay, we are not far away fm. the strong crying and tears on wh. the Epistle to the Hebrews lays stress.

Another difficulty presented by the attack, and on which great stress is laid, is what they call the autonomy of Jesus, or His self-determination. "The evangelist starts fm. the assumption that He who submitted Himself for a time to earthly limitations was possessed of a Divine dignity. Even while submitting He vindicated His authority by acting in everything on His own sovereign will, without compulsion fm. without" (Scott, p. 169). The proof of this statement is limited to those instances in wh. Jesus acts in relation to man. Jesus does not allow men to dictate to Him His course of action, and in this respect the fourth Gospel is absolutely at one with the Synoptics. In the Synoptics He speaks as one having authority, He does not allow His mr. and His brethren to intermeddle: other instances abound.

When, however, we inquire into the matter fully we find that the autonomy, or the self-determination of Jesus, assumes another form. It is not self-determination, it is obedience to the Father. This is the constant refc. He is sent by the Father, He speaks the Father's words, He does the Father's works: "The Father is greater than I." To set forth this in fulness wd. be to quote a large part of the Gospel. Even in that great passage where He speaks of having the power of laying down His life, the refc. to the Father occurs. "Therefore doth My Father love me, because I lay down My life that I may take it again. I have power to lay it down, and I have power to take it again. This commandment have I received from My Father" ($10.^{17f.}$). In relation to the Father Jesus was the one whom the Father sent into the world; He directed His action and His work in absolute dependence on the Father. The words He spoke and the works He did were done in such absolute obedience that they were the very words and deeds of the Father. This obedience to the Father is as absolute in the fourth Gospel as it is in the three.

Dr. Scott says: "There can be little doubt that, by thus importing the doctrine of the Logos into the Gospel record, John is not only compelled to do violence to historical fact, but empties the life of Christ of much of its real worth and grandeur while seeming to enhance it. The moral attributes, trust, pity, infinite sympathy, are replaced by certain metaphysical attributes, wh. are supposed to belong more essentially to the Divine nature" (p. 173). Dr. Scott can only make good this statement by such forced exegesis as we have already noticed. The real Jesus of the fourth Gospel really manifests trust, pity, forgiveness, and sympathy. But we come to the very crux of the matter when we read that the fourth Gospel is metaphysical. We just say, on the contrary, that there is no metaphysics in the fourth Gospel. It is concrete through and

through. There is no speculation in it. Even in the prologue there is nothing to be compared with the speculative systems of Greece, or with the notions of the Gnostics. When we pass fm. the prologue, what we have in the Gospel is the attempt to depict the story of a personal life, lived out in relation to God, to man, and to the world. We see that life in these relations. In relation to God He is the Sent of God for the great work of redemption. He is in the world because the Father loves the world. He is the proof to man of the love of God. He is sent, not to condemn the world, but that the world mt. be saved. Nor does He ever forget that He is sent to do the Father's will, and to finish the Father's work. This relation of dependence on the Father and of obedience to Him is never lost sight of. In relation to man He comes to reveal the Father unto man. He is the light wh. lighteneth every man that cometh into the world. The light of the world, the living bread, the good shepherd, the way, the truth, and the life, and so on, in ever varied phrase, His relation to man is described. He is one with the Father, and He is one with man, but all the attributes ascribed to the Son are consistent with the view that He is Divine and human.

It is not possible in our limits to speak of the distinctive theology of the fourth Gospel. Nor can we give even an outline of its contents. Nor is this necessary in a short article like the present. The Commentaries, like those written by Westcott, Godet, Moulton and Milligan, Meyer, the Hand-Commentar, and many others, provide for the reader accounts of the theology and expositions of the contents, sufficiently good. It seemed best to us, and also most profitable for the reader, to pass in rapid review the main strands of the argument by wh. men have sought to disprove the Johannine authorship. Much more mt. have been said had we time and space. But it seems to us that all the phenomena of the Gospel are consistent with the supposition that it was written by the Apostle John in his old age, at the close of the first cent., and that the Gospel contains the reminiscences of an eye-witness, together with his reflection on what he had seen and heard. Brooding over all these things throughout the yrs., he sent forth this Gospel as the fit representation of what he had seen the life and work of his Lord to mean. This is his record of the personal life, this is his representation of its meaning, and it has commended itself to many generations as a fit and adequate rendering of the life of our Lord. Even those who deny that he had any share in its production attach a high value to its thought and theology. They call it a pearl of great price, they say that through it the Gospel made a conquest of the Greek mind, and many other things of like sort do they say. All of wh. we may welcome, if only we place it for ourselves into an appropriate setting in the personal life of Jesus.

But what about the style in wh. John writes? Well, it wd. appear that the Jesus of the Synoptics sometimes spoke in the Johannine fashion. See the passages in Mw. 11.$^{25-30}$, and Lk. 10.$^{21ff.}$, where He speaks of the Father and the Son in the same absolute way so familiar to us in the fourth Gospel. My own view is that this was one of the ways in wh. the Master was wont to speak. John, being young and impressionable, receptive of impressions made on him by Jesus in an extraordinary degree, fell into the Master's way of speech, thought in it, spoke it till it became his own way of speech, and he cd. speak and think in no other way. Instead, therefore, of John translating the Master's speech into his own modes of speech, it is rather the Master who has dominated the life, thought, and speech of John, until he cd. only speak and write in the Master's way.

JAMES IVERACH.

JOHN, THE FIRST EPISTLE OF. This epistle, in contrast to almost every other epistle in the NT., has not the name of the writer in the forefront, has no salutation to the people to whom it is addressed, and no formal, friendly greeting at the end. In these respects it resembles the Epistle to the Hebrews, and differs fm. all other epistles. It seems simply to assume that the writer wd. be well known to his readers, and that they wd. readily recognise the voice that speaks to them in tones of authority. Another contrast strikes the reader of this epistle. It is wholly directed towards the deepening and the unfolding of the Christian life. It presupposes that those who read it are already Christian; it does not again lay the foundations, it proceeds to the building of the superstructure. The Pauline Epistles show the apostle, in the exercise of his apostolic function, laying the foundation of the Christian society and organising it. They are full of active, aggressive, missionary enterprise. This aspect of laying the foundations, organising the Christian community, is here in the background, even if it appears at all. John is concerned with sustaining, nourishing, and building up the Christian and the Christian Church. John is always reminding his readers of what they have received, of what they are, and of what they are bound to be if they realise the fact and the meaning of the Christian life.

Corresponding to this upbuilding aim is the environment in wh. they live. They are in the world, and the world has taken on a new aspect, corresponding to the stage of Christian life to wh. they had attained. Formerly the environment was either Jewish or Gentile, and there was a great diffc. between the two. To the original disciples Judaism was the anct. kdm. of God, and it was opposed to Christ because there was a veil over their faces.

There was always the hope that it wd. turn to Christ, and the veil wd. be torn away. That period is past. Judaism had organised itself in hostility towards Christ. The distinction between Jew and Gentile had passed away. They were one in another sense than that of wh. Paul had spoken. To Paul the distinction had been done away in Christ. To John the distinction had been done away by the common opposition to Christ. So for him the great distinction was that between the Church and the cosmos. To him Judaism is simply a power entirely opposed to Christ. Hence the way in wh. in the Gospel he speaks of the Jews. Looking back, fm. the standpoint at the end of the first cent., to the scenes and memories of his youth, and regarding the Jews fm. the point of view of their determined opposition to Christ, he simply in the Gospel speaks of them as "Jews," or "the Jews." With this the epistle agrees. Jew and Gentile are part of the cosmos, and the cosmos is defined in terms of its opposition to Christ.

These things give us a clue to the date of the epistle. The first generation of Christians are passed away. The Church is so far organised, the world also is organised in its opposition to Christ. But the supreme danger to the Church is not fm. without but fm. within. Antichrist is within the Church, and there are some who endanger the faith by denying or ignoring its fundamental presupposition. This is in harmony with the prevision of Paul in his address to the Ephesian elders, and with the address to Ephesus in the Epistles to the Seven Churches. Thus if we date the epistle fm. John's residence at Ephesus, we reach a conclusion in harmony with all the facts.

As to the authorship it is not necessary to dwell much on that question. This we say though we are aware of contentions to the contrary on the part of many. The coincidences in lang., thought, style, and also in aim are so marked between the Gospel and this epistle that they can only be explained either by identity of authorship, or by deliberate imitation of the one by the other. It seems to us that imitation is out of the question. The external evidence is also satisfactory, so we simply take for granted that the Gospel and the epistle proceed fm. the same mind.

The epistle is so rich, so full, so plain in its teaching, yet so subtle; so massive, and yet so simple in its thought, that we despair as we attempt to outline its meaning. To us it is the greatest document in existence. In these five chapters there is a notable addition to the thought of the world. Nor are its literary features less remarkable than its thought. The manifold relations between section and section, the relations between each section and the whole, the marvellous way in wh. each verse contributes to the harmony of the whole organic unity, reminds us more of the massive march of nature than of the work of man. Yet the thought is never far fm. life, never becomes metaphysical, never loses touch of the ethical values, and never loses sight of its main purpose, which is to make the joy of the Christian full and perfect.

The keynote is struck in the first section. It touches the note of personal experience, and bears the witness of personal testimony. "That wh. was fm. the beginning, that wh. we have heard, that wh. we have seen with our eyes, that wh. we beheld, and our hands handled, concerning the Word of life (and the life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life wh. was with the Father, and was manifested unto us): that wh. we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with His Son, Jesus Christ: and these things we write, that our joy may be fulfilled" (1 Jn. 1.[1-4]). So with solemn emphasis, with stately dignity, and with a fervent desire to comfort and bless the readers, the apostle begins his treatise. As he nears the end of his epistle he writes again, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (5.[13]). Looking forward he writes that their joy may be fulfilled; as he completes his writing he again declares his aim, that they may know that they have eternal life. So throughout he writes to warn, to comfort, to deepen their life, and to guide them to fulness of joy.

It is characteristic that the apostle, having set forth his aim and purpose in the verse quoted above, shd. begin with a statement wh. at first sight seems to have little connection with the introductory section. "This is the message, wh. we have heard fm. Him, and announce unto you, that God is light, and in Him is no darkness at all." Why does the apostle go back beyond the beginning, beyond the historical manifestation of the Word of Life, and announce as the essential meaning of the message of the Word, that God is light, and in Him is no darkness at all? Referring to the commentaries for a full discussion, we may here briefly say that the full meaning of God has been revealed by the Word of Life, and that meaning is summed up for John in the phrase "God is light." In the Gospel he had recorded that "No man hath seen God at any time: the only begotten Son, wh. is in the bosom of the Father, He hath declared Him" (1.[18]). So here the message of the Son regarding the Father is, God is light. The fulness of meaning in the phrase cannot be set forth here. But theologically and ethically it is of the highest significance. The ethical and spiritual meaning is drawn out in the following verses. For God is light, and in Him is

no darkness at all. Fellowship with the light is not consistent with a walk in darkness. This is drawn out positively and negatively in the following verses. Then he passes on to the remedy for sin, and the way by wh. we may be assured that sin is forgiven (2.[1-6]). Obedience in love and light as realised in actual life is set forth, and then (2.[12-17]) the great contrast between the world and the Church, or the temporal and the eternal, is described and enforced. At this point a new section begins, and a new theme is elaborated. The great contrasts in this part are truth and error. Truth has been manifested, and also falsehood. These have been manifested within the Church and without. In the Church it has taken the form of Antichrist. Not merely the Pseudo-christs of wh. the Gospels spoke, but something within the Church wh. has usurped the place of Christ and is in opposition to Him. *See* ANTICHRIST for a full exposition of the term. The emphasis is laid on the reality of Christ, on the fact that Jesus is the Christ, that the eternal Son has come in the flesh; and fm. these emphatic sayings we may gather that the falsehood is in those statements wh. affirmed that the incarnation was only seeming, that the Christ descended on Jesus at His baptism, and so on. But John affirms the reality of Jesus, His real incarnation. The section is very rich and full of meaning, with regard to the Father, with regard to Christ, with regard to the Holy Spirit, and also with regard to the life of the believer in relation to the truth in all these relations. Passing to the third chap. we find in the first twelve verses a contrast between the children of light and the children of darkness—or as John in his concrete fashion calls it, the children of God and the children of the devil. Then the transition is easily made to the fact that the children of light are the children of love. And the meaning of love is drawn out in itself and in its practical consequences. Brotherhood in Christ and the hatred of the world (3.[1-24]) are set forth. "This is His commandment, that we shd. believe in the name of the Son Jesus Christ, and love one another, even as He gave us commandment. And he that keepeth His commandment abideth in Him and He in him. And hereby we know that He abideth in us, by the Spirit wh. He gave us" (3.[23, 24]). In the first six verses of the fourth chap. we have a graphic description of the spirits of truth and error, in themselves and in their consequences, and then we come to a description of the Christian life. The spt. of Christianity is God and love. Read the passage, vv. 7–12, and note how rich and manifold is its delineation of love. How he sets it in this relation and in that, draws it out, unfolds it, passes fm. the nature of God to the service of man, and finds love triumphant everywhere. Finally, in the fifth chap., we have the power of the Christian faith, and its victory over the world. We have also triumphant activity, the boldness and the courage of the men who are in possession of the Christian life. Such is a very rough outline of this great epistle. It is possible to look at it fm. many points of view. We mt. look at it fm. the point of view of theology, and ask what it teaches regarding God, regarding man, regarding the world; we might ask what it teaches of redemption, of atonement, of the great doctrines of Christianity; we mt. ask what is its outlook into the future for the present world and for the world to come; and we cd. easily gather answers to all of these questions. To do so here wd. far transcend our limits. Even to regard it as a literary composition, and to endeavour to trace the correspondences part to part, and of each part to the whole, wd. be an enormous task. It seems to us the more we study it the more it resembles a living organism. A living organism is one, but it takes many sciences to describe its functions and relations. Think of the many systems, embodied in our scientific bks., wh. are needed to describe the human body, and all of them together fail just because they are abstract. This epistle is like the human organism. Every part gives the whole, and gives it in its concrete reality. To appreciate this epistle we must live it, dwell on it bit by bit, part by part, and yet bring the spt. of the whole into every part.

Fellowship with the Father and with His Son, Jesus Christ, fellowship with one another, opposition to every tendency wh. wd. mar that fellowship, is the summary of the meaning of the epistle. This also is its triumphant close. "We know that the Son of God is come and hath given us an understanding, that we know him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

JAMES IVERACH.

JOHN, THE SECOND EPISTLE OF. There are interesting questions regarding this epistle, both with respect to its authorship, and to its contents, wh. we cannot discuss within our limits. They are more curious than important. We shall perhaps best fulfil the purpose of this dictionary by sketching its contents. The author does not mention his name, but describes himself as the Elder, the last representative of an older generation, around whom a new generation has grown up. There is no perfectly satisfactory explanation of the title "elect lady." Perhaps the best solution is to think of her as meaning here what is meant in the first Epistle of Peter, "She that is in Babylon, elect together with you, saluteth you" (1 P. 5.[13]). We shall have a sufficient meaning if we think of a congregation wh. may be addressed as a unity or as a plurality accdg. to the point of view. The apostle loves her, but so do all that love the truth. He and they are in possession of the truth. He has great joy in the

thought that her children are walking in the truth. This is the Father's commandment. Truth shd. manifest itself in love, and to love is no new commandment, it is fm. the beginning. Still it is an emphatic commandment. The mind of the apostle, being full of love, full also of the commandment to love, turns to that wh. may hinder and thwart love. All that tends to disparage Jesus Christ tends to destroy love. But there are some who do not confess or understand Jesus Christ. They do not confess that Jesus Christ cometh in the flesh. This is the deceiver and Antichrist. It is implied that without Christ there is no life, no love. "Look to yourselves that ye lose not the things wh. ye have wrought, but that ye receive a full reward." It wd. be sad to miss the reward, for he that reapeth receiveth wages. These wages are great, full, and complete. Others laboured, and they may enter into their labours. The children of the elect lady may obtain wages if they enter into the labours of the apostles.

Apparently there were some who called on the children to go forward. They call on them to go forward, to take the lead; such is the meaning of the word "Whosoever goeth onward" in the ninth verse. But there is a going forward wh. may separate fm. the foundation. In the world of life departure fm. the true type of growth is fatal, and is rewarded by elimination and extinction. Growth must be accdg. to type. So a going forward wh. separates fm. Christ is not an advance, it is a departure fm. life. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: He that abideth in the teaching, the same hath both the Father and the Son." Nothing but the true doctrine, and the abiding in it, can have possession of the Father and the Son. John commands separation fm. them lest they shd. be partakers of their evil works. Such is the outline of this brief and significant letter, wh. has all the characteristics of the apostle. It is of permanent worth, specially because of the light wh. it throws on the true idea of progress. True progress does not break with the past, does not become revolutionary, it is the unfolding of the true into its higher completeness. It is not the spt. of denial, it conserves what is true and good, and in particular the true progress of Christianity will never minimise Christ and His significance. He that abideth in the teaching hath the Father and the Son. JAMES IVERACH.

JOHN, THE THIRD EPISTLE OF. The Third Epistle is full of life and char. The greeting to Gaius, "the beloved, whom I love in the truth," with the good wishes regarding him on the part of the Elder, is full of interest. It is so plain that it need not be paraphrased, but it may be quoted. "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. Greater joy have I none than this, to hear of my children walking in the truth." As we read through the epistle, we earnestly wish for some further kge. of this particular church, and of the three men who stand out so prominently and dramatically in it. We have first the man to whom it is addressed, Gaius, whose characteristics stand out in the opening verses. He is of such a char. as to justify the love and confidence reposed in him by "the Elder." Then there is Diotrephes, who loveth to have the pre-eminence, and who had such influence over that church as to be able to resist even apostolic authority. He wd. not receive what the apostle had written. The churches had made such progress that when the epistle was written, leadership in them was evidently an obj. of ambition. Churches, also, had evidently some measure of independence. The central authority had not yet asserted itself, and the churches had a great measure of self-guidance. Diotrephes cd. resist the apostle. But calmly John asserts his authority, and calmly affirms, "Therefore, if I come, I will bring to remembrance his works wh. he doeth, prating agst. us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that wd. he forbiddeth, and casteth them out of the church." It is a lively ecclesiastical situation—Diotrephes refusing to receive the brethren, coercing others also not to receive them, prating agst. the apostle, and excommunicating those who do not agree with him. We shd. like to have heard more of the matter—more also about Demetrius and the issue of the whole matter. But perhaps we may imagine the situation, for it has not been without many parallels in the hist. of the Church. JAMES IVERACH.

JOIADA. (1) One of the men who repaired the "old gate" (Ne. 3.6 RV.). (2) Son of Eliashib, High Priest in the time of Nehemiah (12.11, &c., 13.28). He married a daughter of Sanballat the Horonite.

JOIAKIM, son of the famous Jeshua, the High Priest, colleague of Zerubbabel in leading the first contingent who returned from Babylon. He was father of Eliashib, who succeeded him as High Priest (Ne. 12.10, &c.). The name is a contraction from JEHOIAKIM.

JOIARIB, a short form of JEHOIARIB. (1) One of the "men of understanding" (RV. "wh. were teachers"), whom Ezra sent to secure Levites, who might be "ministers for the house of our God" (Ez. 8.17), no Levites being found among the company of returning exiles who halted by "the river that runneth to Ahava." (2) One of the "princes of the people," who in Nehemiah's time dwelt in Jerusalem. They are called "chiefs of the pro-

vince," but their special function is not defined (Ne. 11.[5]). (3) The founder of a course of priests (Ne. 11.[10]; *cp.* 12.[6, 19]).

JOKDEAM, a city of Judah (Jo. 15.[56]) named along with MAON, CARMEL and ZIPH. It is not mentioned in *OEJ.* It is prob. to be sought to S. of Hebron.

JOKNEAM, a Can. royal city "in Carmel" (Jo. 12.[22]), on the border of Zebulun (19.[11]). It was allotted to the Merarite Levites (21.[34], &c.). *OEJ.* places it six Rm. miles N. of Legio, on the way to Ptolemais. It is identd. with *Tell Qaimūn*, a shapely hill or mound, with ruins, on the E. slope of Carmel. The district is well watered. On the E. is the torrent bed of Kishon (19.[11]).

JOKSHAN, son of Ketura, father of Sheba and Dedan (Gn. 25.[2]; 1 Ch. 1.[32]). No trace of this name has been found in connection with the Arabian tribes, and it is generally suspected that Jokshan here stands for Joktan. The change of "ṭ" into "sh," however, is a difficulty.

JOKTAN, s. of Eber and br. of Peleg, the reputed ancestor of many S. Arabian tribes. Of his thirteen sons not all have been identified, but most of them are found in tribes or villages in *el-Yemen.* Of Joktan nothing further is known, and no satisfactory account of his name has been suggested (Gn. 10.[26], &c.).

JOKTEEL. (1) An unidentd. city in the Shephelah of Judah (Jo. 15.[38]). (2) SELA, in Edom, taken and named J. by Amaziah, k. of Judah (2 K. 14.[7]).

JONADAB, JEHONADAB, "J". hath incited." (1) The son of David's br. Shimeah, and so cousin to Amnon. He was reputed a very "subtil" or "wise" man. Perhaps, in the light of the counsel he gave his cousin in the matter of Tamar, *ḥākhām* might best be rendered here by our word "knowing." As Dean Stanley put it, he "was one of those characters who, in the midst of great or royal families, pride themselves, and are renowned, for being acquainted with the secrets of the whole circle in wh. they move. His age naturally made him the friend of his cousin Amnon, heir to the throne (2 S. 13.[3]). He perceived from the prince's altered appearance that there was some unknown grief—'Why art thou, the king's son, so lean?'—and, when he had wormed it out, he gave him the fatal advice for ensnaring his sister Tamar (vv. 5, 6)." His intimate knowledge of the situation enabled him to correct the report of wholesale slaughter brought to the king from Baal-Hazor. "Let not my lord suppose that they have killed all the young men, the king's sons; for Amnon only is dead; for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar" (2 S. 13.[32]). (2) Son of Rechab ("rider"), the son of Hammath, of the Kenite family which had settled near JABEZ, a city of Judah (2 K. 10.[15]; 1 Ch. 2.[55]). This division of the tribe, like their kinsmen in the north under Heber, would of course be dwelling in tents. This is indeed plain from the commands laid upon the tribesmen by Jonadab, wh. they most zealously observed: "You shall drink no wine, neither ye nor your sons for ever; neither shall ye build house, nor sow seed, nor plant vineyard, but all your days ye shall dwell in tents" (Jr. 35.[6f.]). These prohibitions seem to have been dictated by the hot heart of the nomad, over against the settled people with whom his tribe was brought into such close contact. They concern the very points which emphasised the difference between them: the **vine**, in especial, being the recogmised symbol of the settled life. That J. was a man of impressive personality is obvious, and it may be taken as certain that his precepts were enforced by the sanctions of religion. He may be regarded as one of the men thrown up at intervals by Arabian peoples, whose zeal for the purity of religion as they understand it may be described as fierce. Long after he was gone his rule was punctiliously observed. The tribesmen took shelter within the walls of Jerusalem at the approach of the Chaldean army, but they were incorruptible in their adherence to their time-honoured practices. For this fidelity they are praised. "Thus saith the Lord God of Israel, Jonadab the son of Rechab shall not want a man to stand before Me for ever" (Jr. 35.).

Jonadab had doubtless heard of the reforming zeal of Jehu, and the heart of the Arab zealot was drawn to that dashing soldier with his thoroughgoing ways. He set out therefore to meet him (2 K. 10.[15]), and a congenial companion Jehu found him in the work of slaughter (v. 23). Jehu clearly understood the stern soul of the man. "Come with me," said he, "and see my zeal for the Lord" (2 K. 10.[16]). The rough usurper covered with a cloak of religious zeal the massacres to which his political ambitions urged him. No doubt he was thankful for the support of one whose religious convictions were as sincere as his own were hypocritical. *See* RECHABITES.

JONAH, s. of Amittai of Gath-Hepher (Gittah-Hepher, Jo. 19.[13]), prophesied the restoration of the coasts of Isr. by JEROBOAM II. (2 K. 14.[25]).

JONAH, BOOK OF. **Contents.**—J. is sent to preach repentance to the Ninevites; to escape that command he takes ship for TARSHISH: a storm strikes the vessel, wh. is like to be overwhelmed; the sailors cast lots and find that it is on account of J. that this storm has fallen upon them; on his advice, after making an effort to save him, they cast J. into the sea. God provides a great fish to swallow J., and after three days and three nights the fish deposits him on the shore. We have then a "prayer" of J. in the belly of the fish.

Although there are many echoes in it of the Psalms, there are also many strong and original expressions, full of picturesque vitality. It is a banal criticism that J. cd. not poetise in his circumstances; the suggestion wd. be satisfied if after he had reached safety J. put into verse the feelings of his time of trial.

In the third chap. J. goes to Nineveh and proclaims its impending destruction. As a result all the people repent with fasting. The fourth chap. relates how J. was angry at J″.'s mercy being extended to the Ninevites, and building a booth, waited outside the walls in the hope of the fulfilment of his prophecy. J″. brings him to a better understanding by means of a gourd wh. withered when smitten by a worm.

Historicity.—Many of the symbolical actions of the prophets are, if taken literally, difficult of comprehension. Thus Jeremiah going a month's journey to hide his girdle in a cleft of a rock beside the river Euphrates merely to show how valueless such a thing became when contaminated by damp, seems scarcely possible to have been done literally. This journey must almost necessarily have been accomplished in some symbolic way. The like holds of not a few other occurrences. May not the episode of J. and "the great fish" be explicable on somewhat similar lines? At the same time, when we enter the sphere of the miraculous, we can only under limitations argue as to possible and impossible. On the not uncommon idea that J. is a "midrash," one thing strikes the student; the extraordinarily exact suitability of the period chosen for its purpose. By hypothesis Assyria must have been very weak when the declaration of the impending overthrow of the city within forty days struck terror into the hearts of the whole population. Although the immediate successor of Shalmaneser II., Adadnirari, was a vigorous monarch, his successors Shalmaneser III., Ashurdan III., and Ashurnirari II., reigning for a period of about forty years, seem to have been *rois faineants*. This period coincided with the reign of JEROBOAM II., the time of the prophetic activity of J. As a rule the Jewish "midrash" was utterly independent of history, as all readers of the Talmud know. It wd. be impossible for a Palestinian Jew, without an amount of research repugnant to a maker of "midrashim" in the age of Ezra, to find out the forty years of feebleness in the Ninevite Empire in wh. to place his tale; all the more wd. the inquiry be repugnant to him that it wd. lower rather than heighten the moral point of the "midrash" to know that it was a time of Assyrian weakness when king and people yielded to the proclamation of J. Why was J., not Elijah, chosen as the messenger of J″.? He was a much more imposing figure than the obscure "s. of Amittai"; he too had fled fm. the work J″. assigned him; he too had messages for foreign potentates (1 K. 19.).

It seems necessary to regard the mission to Nineveh as historical. With the syncretist notions common to polytheism, the idea may have been entertained that J″. might require to be propitiated lest, in the weakened state of the gods of Asshur, He might overthrow the state and city. Even if such a thing were at all likely to be recorded we have practically nothing of the Annals of this period.

Date.—König thinks that the preterite of the substantive verb in the phrase, "Now Nineveh *was* an exceeding great city," is equivalent to *fuit* in "*Troja fuit*," and consequently wd. regard it as evidence that Nineveh had ceased to be; but there are scores of cases in the prophets where such a rendering wd. make nonsense, *e.g.* Is. 50.[11]; Jer. 15.[18]. The connection does not require this sense; J.'s audience wd. not be familiar with the size of Nineveh, a city distant fm. them by 500 miles; further, when one considers means of communication, than London is fm. Tokio; so information as to its size was natural if not necessary. The short relative wh. is regarded as evidence of lateness is really, since it is found in the "song of Deborah," evidence of a northern origin. The use of the short form of 1st person is really a question of emphasis, not of date. The presence of Aramaisms is no evidence of late date; Aram. is as old as Heb.; the inscription of MESHA has many Aramaisms. Some of the Aram. words are technical, as *ṣephinah* and *ṭa'am*, much as *xebec* and *ukase* are with ourselves. In identifying the sense in wh. *manah* is used in J. with its sense in Dn. 1.[11], and identifying it with the Aram. *manni* (Dn. 2.[49]), Drs. König and Driver have fallen into a mistake: there surely is a great difference between "appointing" and "preparing"; it savours of the ludicrous to think of a whale having an appointment to swallow a prophet, or of Nebuchadnezzar "preparing" the food of the Heb. hostages. As to the alleged identity of J.'s meaning with the Aram. it is convincing evidence of the contrary that neither in the Peshitta (E. Aram.) version of J., nor in the Tg. (W. Aram.), is the word transferred. There is nothing in the linguistic evidence pointing to any later date than that of the son of Amittai. The accurate historical setting above referred to points to the same conclusion.

Aim.—While several subordinate lessons are taught, the fact is made plain that J″. regards even the heathen as objects of His care. We can understand Jonah's fleeing fm. the presence of J″. if he foresaw that Asshur wd. revive and eventually crush Isr. He would be in no way anxious to carry a message of warning to Nineveh, since he did not wish the Ninevites to repent. Jonah's mind is therefore gradually prepared to receive the truth. He is shown the better side of the heathen sailors, who generously strive to save him: and his interest is drawn out by the fate of the gourd.

For the use made by our Lord of Jonah's experience see Mw. 12.[39].

JONATH ELEM REHOKIM. *See* PSALMS.

JONATHAN. (1) S. of Gershom, grandson of Moses (Jg. 18.[30]). The latter name was changed to "Manasseh" by inserting "n," prob. to prevent it fm. appearing that Moses had such a degenerate desct. He was the Levite who became priest to the Ephraimite Micah, was carried away by the Danites to Dan, and became priest in the idolatrous temple there (Jg. 17., 18.). (2) S. of Saul, k. of Isr. (1 S 14.[49]), perhaps the most chivalrous and winsome figure in the OT., who carried his friendship to David to the verge of Quixotism. The monarchy, but newly established, was of course not acknowledged as hereditary. Yet the eldest son of the reigning k., with J.'s qualities and popularity, might well have hoped for the succession. J. laid aside his own claims in the interest of his friend, whom he assisted and defended at the risk of his life (1 S. 18.[1-4], 19.[1-7], 20., 23.[16ff.]). He was also a skilful and intrepid soldier, whose manly char. endeared him to the people (1 S. 14.[1ff.]). His fall on Gilboa with his fr. became the subj. of one of the most beautiful and pathetic elegies in all Lit. (2 S. 1.[17ff.]). His body was exposed on the walls of Beth-shan, whence it was rescued and buried by the men of Jabesh Gilead. David, at a later time, brought the bones of his friend, and laid them with the dust of his frs. at Zela in Benjamin (2 S. 21.[12ff.]). J. left a son, MEPHIBOSHETH, whom David kindly entreated for his fr.'s sake (2 S. 21.[7], &c.).

No fewer than 13 J.'s are mentioned in Scrip. See also *Apocrypha*, MACCABEES.

JOPPA (**Japho**, Jo. 19.[46]), a city of the Phil. on the border of Dan, the anct. seaport to wh. the wood fm. Lebanon was brought in floats for transport to Jrs. (2 Ch. 2.[16]; Ez. 3.[7]; Heb. *Yāphō*). Here Jonah found a ship going to Tarshish (1.[3]). In J. Peter raised Dorcas fm. the dead (Ac. 9.[36ff.]). Hence fm. the house of Simon the tanner he was called to Cæsarea (Ac. 10.[1ff.]).

On a rock hard by Perseus is said to have rescued the chained Andromeda fm. the monster. J. is mentioned as a Can. town in the Egyptian inscrs. of the 18th dyn., and in the *Travels of the Mohar*. In Asyr. inscrs. it is named *Ya-ap-pu-u* (*COT.*[2] i. 160f.). At the Isr. invasion it was a Phil. town. In Solomon's time it was prob. in the hands of the Phœnicians. J. next appears in the hist. of the Maccabees. In revenge for an outrage by the inhabitants Judas destroyed the haven and the shipping with fire (2 M. 12.[3-7]). Jonathan forced an entrance into the town, wh. was held in the interest of the Syrians (1 M. 10.[74]). Simon drove out the inhabitants, placed in it a Jewish garrison, completed the harbour, and fortified the town (1 M. 12.[33f.], 13.[11], 14.[5-34]). Taken fm. the Jews by Pompey (*Ant.* XIV. iv. 4; *BJ.* I. vii. 7), it was restored to them by Cæsar (*Ant.* XIV. x. 6). Given to Cleopatra by Antony (*ib.* XV. iv. 1), Cæsar afterwards bestowed it upon Herod (*ib.* XV. vii. 3; *BJ.* I. xx. 3). In the division of Herod's kdm. it fell to Archelaus (*Ant.* XVII. xi. 4; *BJ.* II. vi. 3). By the soldiers of Cestius Gallus it was taken with great slaughter (*BJ.* II. xviii. 10) and left desolate. It became a resort of such as escaped fm. the cities destroyed by the Romans, who, reduced to great straits, turned pirates, and preyed upon the shipping in the neighbouring waters. Driven to their boats by the troops of Vespasian, a fearful storm came down upon them, hurling their vessels upon the rocks, so that vast numbers perished. The city was taken and utterly destroyed. Its usefulness as a seaport insured its restoration, and in the fourth cent. it was the seat of a bishop. It is represented by the mod. *Yāfā*, built upon a rocky hump on the edge of the sea. A little way fm. the shore is a reef of rocks wh. may be rounded in calm weather by light craft, affording indifferent shelter. Rowing-boats meeting the steamers pass to and fro through a gap in the reef. In high storms, however, the passage is perilous. Figures as to population are in a state of chaos (*HDB.*, 8000; Baedeker, 15,000; *Harmsworth's Ency.*, 23,000; *EB.*, 35,000; *KB.*, 40,000). No trustworthy authority is available; but the smaller figures are prob. nearer the truth. It is now an important centre of trade, and it draws large revenues fm. the annual streams of pilgrims. It is famous for its beautiful and fruitful orange groves.



JAFFA

JORAH. One of the men who returned with Ezra (2.[18]), the ancestor of a family of 112. His name is given in Ne. 7.[24] as **Hariph**. The latter is poss. correct.

JORAM. (1) The son and successor of Ahab on the throne of Israel (2 K. 8.[16], &c.); *see* Jehoram. (2) The son and successor of Jehoshaphat on the throne of Judah (2 K. 8.[21], &c.); *see* Jehoram. (3) One of the priests who, under Jehoshaphat, carried round a copy of the law and taught the people in the cities of Judah (2 Ch. 17.[8], "Jehoram"). (4) The son of Toi, king of Zobah, whom his father sent to felicitate David on the defeat of Hadadezer (2 S. 8.[10]). (5) A Levite in the days of David (1 Ch. 26.[25]).

JORDAN (Heb. *Yardēn*, gen. with the art., *ha-Yardēn*). The J. is the main river of Pal. The name may be derived fm. *yārdan*, "to descend." The Arabs now call it *esh-Sharî'ah*, "the watering place," or *Nahr el-'Urdunn*. The Heb. name may poss. be connected with the Arb. *warada*, "to go with one to water."



Jordan: The Fountain at Bāniās

The sources of J. lie in the district SW. of Mt. Hermon. The longest tributary is the *Ḥasbāny*, rising near *Ḥasbeiyah*; the largest is the *Leddān*, wh. rises at *Tell el-Qāḍy* (*see* Dan); and the most picturesque is *Nahr Bāniās*, wh. rises under the cave, sacred to Pan in olden times (*see* Cæsarea Philippi). Those streams unite to form the J., five miles S. of *Tell el-Qāḍy*. Through mud flats the river pursues a sluggish course, winding among cane and reed thickets, to the little lake *el-Ḥūleh* (*see* Waters of Merom). Many smaller tributaries discharge their waters into these streams, draining all the great hollow between the S. slopes of Hermon and the W. uplands.

At its exit fm. *el-Ḥūleh* the J. is 60 ft. broad, and about 15 ft. deep. Some two miles lower down the old road by way of *Quneiṭera*, between Damascus and the sea at Acre, crosses by a bridge, *Jisr benāt Ya'qūb*. Fm. this point the river descends rapidly, in a narrow rocky bed, between steep banks, until it reaches *el-Baṭeiḥah*, the fertile plain through wh. it flows, with an average width of about 60 ft., into the Sea of Galilee. A wide sandbank stretches across the mouth, by wh. it is easily forded, and here an anct. caravan road passed over it. In quiet weather the current may be traced far out on the calm surface of the sea: hence the belief, held firmly by the local Jews, that its waters never mingle with those of the lake.

Fm. the Sea of Galilee to the Dead Sea, a distance of 60 miles, the J. follows a sinuous course, covering no less than about 200 miles. Some six miles below the Sea of Galilee it is spanned by a bridge, *Jisr el-Majāmi'a*, beside wh. is now the graceful new bridge of the Haifa-Damascus Railway. The J. has hollowed out a lower vale in the floor of the valley, in the bottom of wh. the bed of the river lies. This is called the *Zōr*. It varies in width fm. half a mile to two miles, and in depth fm. 20 ft. in the N. to 200 ft. in the S. The bed of the river also varies in width fm. 30 to 70 yds., being narrowest where the current flows swiftly. The soil of the *Zōr* is very rich, and is covered, esp. in the lower reaches, by a dense jungle of tropical plants, cane, and tamarisk, referred to as the "swelling" or "pride" of J. (Jr. 12.[5], &c.). This continues to within a couple of miles of the Dead Sea, where all vegetation ceases. During the heavy rains, and at the time of the melting snows, the river overflows its banks, covering all the bed of the *Zōr*, and becomes, indeed, a formidable stream (Jo. 3.[15]). A sudden spate at times carries away unwarily placed tents and their occupants.

Receiving the waters fm. Mt. Gilead, and fm. the E. slopes of Ephraim and Benjamin, the main tributaries of the J. are, on the E., *Nahr Yarmūk*, *Wādy Yābis*, *Wādy 'Ajlūn*, *Nahr ez-Zerqā* (Jabbok), *Wādy Nimrīn*, and *Wādy el-Kefrain*: on the W., *Wādy Fejjās*, *Wādy el-Bīreh*, *Nahr Jalūd*, *Wādy el-Jōzeleh*, and *Wādy el-Qelt*.

The total length of J. fm. *Ḥasbeiyah* to the Dead Sea as the crow flies is 113 miles. The source at *Ḥasbeiyah* is 1700 ft., that at *Bāniās* 1100 ft., and that at *Tell el-Qāḍy* 505 ft. above, while the Dead

Sea is 1292 ft. below, the level of the Mediterranean. The most rapid descent of the full river is between *el-Ḥûleh*, 7 ft. above, to the Sea of Galilee, 682 ft. below sea level.

Save in times of flood, the J. may be crossed by many fords. Fm. *el-Ḥûleh* to the Dead Sea there are some 60 fords, at wh., for the greater part of the yr., the passage may be made without danger. Fm. the mouth of the Jabbok, however, until we come over agst. Jericho, the river is practically unfordable. In 1 K. 7.[46]; 2 Ch. 4.[17], the ford at *Tell ed-Dāmieh* is intended: in this neighbourhood were the fords of Jg. 12.[5ff.]; those E. of Jericho are referred to in Jo. 2.[7]; Jg. 3.[28]; 2 S. 19.[17], &c. *See* BETHABARA.



WHERE JORDAN LEAVES SEA OF GALILEE

The **Jordan Valley** (*see* PALESTINE) is a feature unique upon the planet. The river, flowing in the bottom of this mighty gorge, formed the natural boundary between E. and W., but, as we have seen, it offered no serious barrier to frequent intercourse.

The construction of dams, wh. shd. not be difficult, wd. make much of the water of J. available for irrigation, and the rich land on either side might become a dream of beauty and fertility. The river is stocked with many kinds of fish: birds of bright plumage flash over its surface: the leopard, the hyæna, the jackal, and other beasts of prey, are found in the jungle through wh. it flows.

The water in the Sea of Galilee is valued as "light" and wholesome, but the natives, save in extremity, will not drink fm. the river, their reason being that "he who drinks Jordan drinks fever."

The stoppage of J. for the crossing of Isr. at a time when, the river being in full flood, the passage wd. have been otherwise imposs. (Jo. 3., 4.), was paralleled in A.D. 1267, when, by the fall of overhanging marl-cliffs wh. had been undermined by the stream, the waters were dammed back to the N. of *Tell ed-Dāmieh* for some ten hours, greatly facilitating the repair of the bridge at *Dāmieh*, built the previous yr. by Sultan Beybars I. of Egp. (*PEFQ.* 1895, 253ff.).

Lit.: Macgregor, *Rob Roy on the Jordan;* Lynch, *Nar. of the US. Exped.*; *PEFM.* index; Smith, *HGHL.* index.

JORKOAM, RV. JORKEAM, a Calebite, great-grandson of Hebron (1 Ch. 2.[44]). It should perhaps be taken as the name of a city in Judah, in the district of Hebron, and may be identical with **Jokdeam** (Jo. 15.[56]), site unknown.

JOSAPHAT = JEHOSHAPHAT, king of Judah (Mw. 1.[8]).

JOSEDECH (Hg. 1.[1], &c.), JEHOZADAK (1 Ch. 6.[14f.]). Son of Seraiah, who was High Priest in the time of Zedekiah. His father was slain at Riblah (2 K. 25.[18, 21]) and J. was taken captive to Babylon, where he seems to have remained for the rest of his life. He was the son of one High Priest, and father of another (Jeshua), but never enjoyed that honour himself (Zc. 6.[11]).

JOSEPH ("Let him," *i.e.* God, "add"). (1) Elder s. of Jacob and Rachel, born in Mesopotamia (Gn. 30.[23f.]). Jacob loved J. as a son of his old age, and as a token of affection gave him a long coat with sleeves, wh. prob. indicated the fr.'s belief that he was marked for future distinction. J. seems to have accepted the omen, and, if he posed somewhat in consequence, it wd. not endear him to his brs. His boyish tactlessness in publishing his self-magnifying dreams came near to costing him even his fr.'s favour (Gn. 37.[10]). He had already angered his brs. by carrying home discreditable tales about them (v. 2). Fm. Hebron Jacob sent J. to see how it fared with his brs. who were tending the flocks. He found them at DOTHAN. They



JORDAN LOOKING SOUTH, NEAR DEAD SEA

proposed forthwith to kill him. Fm. this Reuben dissuaded them, and had him put into one of the dry, bottle-shaped cisterns in the neighbourhood, intending to set him free. On the advice of Judah he was drawn up and sold to a caravan of Eastern merchantmen, who passed on their way to Egp. His coat, dabbled in blood, was taken to Jacob, who sorrowfully drew the natural inference. The merchants sold him in Egp. to Potiphar, a high officer of Pharaoh, in whose household faithfulness and ability won for him the first place. The Lord was with J., and he was a prosperous man. Swift reverse of fortune followed a false accusation by his master's w.; but, committed to prison, he so gained the confidence of the governor that he was entrusted with the oversight of the other prisoners. He was thus brought into contact with the chief butler and baker of Pharaoh in their misfortune, and his interpretation of their dreams received immediate vindication (Gn. 40.).

Two yrs. later, dreams of the k. wh. the sages of Egp. cd. not interpret brought J. his opportunity, and the wisdom of his counsel in view of the predicted famine so impressed the monarch that J. was entrusted with the carrying out of the great scheme proposed for the preservation of the people. He was raised to the second place in the empire, and, girt with the insignia of authority, he moved in a state only less than royal. He received the Egyptian name Zaphenath-Paneah (poss. "God spake and he came into life"), and married Asenath (poss. "belonging to Neith"), dr. of the priest of On = Heliopolis of the Greeks. During the seven yrs. of plenty a host of overseers under his direction collected a fifth part of the produce in each yr., and stored it at convenient centres throughout the country. His great powers now found a congenial sphere. Occupied in a task mighty in itself, and beneficent in its effects, he had the joy of making "the rough, stubborn current of events move to the rhythm of his own thoughts." Happy, too, in his domestic life, at the birth of a son he appears suddenly to have realised how utterly the old life of bitterness and repression was left behind him, and he calls his son *Manasseh*, "forgetting" (Gn. 41.[51]). A second son he calls *Ephraim*, "For God hath made me fruitful in the land of my affliction."

The famine, for wh. provision had been made, affected the neighbouring countries, and Jacob, hearing that there was corn in Egp., sent his sons thither fm. Can. to buy. Joseph alone cd. authorise the sale, so they had to appear before him. He knew his brs. at once, but they failed to recognise in this great Egyptian officer the poor lad whom they had maltreated. He used the opportunity to subject their char. to the most searching tests; and also to prove the sincerity of their affection for their aged fr. and Benj. his br. This involved an hour of anguish for Jacob, when Benj. must needs be taken and presented to "the lord of the land." But when satisfied upon these points, J.'s magnanimity was strikingly shown in the interview when he made himself known, and in the ample provision he made for them and his fr. in the land of his adoption. With the good-will of Pharaoh he sent and brought down his fr. and brs. to Egp. The land of GOSHEN, a district suited to their pastoral calling, was assigned to them, and there, for 17 yrs., Jacob spent an honoured and tranquil evening of life.

In the earlier stages of the famine the money of the Egyptians passed into the royal treasury in the purchase of corn: next their cattle—horses, flocks, herds, and asses—were given up: finally the people themselves and their land became the property of the Pharaoh. An allowance from the k. supported the priests, so their land did not need to be sold. The people thus became the serfs of Pharaoh, and tilled his land on terms specified by J. At the ingatherings they were to give "a fifth unto Pharaoh," a proportion wh., in the light of Oriental practice, seems eminently reasonable.

J. undertook to bury his fr. in Pal. (Gn. 47.[29ff.]), and presented his sons for the blessing of the dying Jacob (48.), who bestowed upon J. the "shoulder" or "mountain slope" wh. he had conquered for himself fm. the Amorites—doubtless Shechem is intended.

Jacob's funeral was conducted with great pomp to the cave of Machpelah (Gn. 50.[1ff.]). J.'s brs. feared lest, the restraint of his fr.'s presence being removed, he might now avenge himself upon them; but they were reassured by J., who saw the hand of God, and His purpose of good, in the evil wh. by them had befallen him. J. lived to see his children's children, to the third generation. Full of faith in his people's destiny, he directed his bones to be taken with them on their return to Pal. Then he died, being "an hundred and ten yrs. old." The fulfilment of his direction is recorded in Ex. 13.[19]; Jo. 24.[32]. Tradition points out his tomb in the opening of the valley E. of Nāblus.

The supremacy of Ephraim in later days led to "Joseph" being used as an appellation of the tribes forming the Northern Kdm. (Am. 5.[6]; Zc. 10.[6], &c.).

There is no good reason to doubt that the story of J. is in the main strictly historical. As the work of a Heb. writer at a long subsequent time, it naturally lacks details wh. a contemporary author wd. have supplied, *e.g.* the personal name of the Pharaoh. The colouring of the story is clearly Egyptian, altho' there is nothing sufficiently distinctive of any time, to fix definitely a particular date. The Pharaoh of the oppression is usually identd. with Ramses II., of the 19th dyn. (B.C. 1275–1208). If

we accept Petrie's date for the Exodus, B.C. 1204, and add the 430 yrs. of Ex. 12.[40], this carries us back to the reign of the Hyksos k., Apepa II., *c.* B.C. 1634, a date wh. there is nothing to contradict.

Famines of long duration are not unknown in Egp., owing to failure fm. various causes of the Nile overflow. Such a dearth prevailed in the yrs. A.D. 1064–1071. But it is of special interest to note that an inscr. found at *el-Kab*, in Upper Egp., dating fm. almost J.'s time, records a famine wh. may have been identl. with that of Gn. 41.

Critical analysis recognises two strands in the nar., E. and J., wh., with additions fm. P., are woven together in the story of Joseph (for details of analysis *see* Driver, *LOT.* 166). The act. given in the two sources was practically identical, with variations in minor points: *e.g.* in J. Judah, in E. Reuben, plays the leading part. In J. Joseph is *sold* to the *Ishmaelites;* in E. he is *stolen* by the *Midianites*, &c.

Lit.: Petrie, *Hist. of Egp.*, index; Sayce, *Higher Criticism and the Monuments*, 208ff.; Driver, *HDB.*; Cheyne, *EB.*; Ewald, *Hist. of Isr.*, i. 386ff.

(2) **The husband of Mary** the mr. of Jesus, a native of Bethlehem in Judah, settled as a carpenter in Nazareth (Lk. 1.[27], 2.[4]; Mw. 1.[18ff.], 13.[55]); *see* GENEALOGY. He appears in the journey to Bethlehem, in the Temple at the presentation, in the flight to Egp., and the return to Nazareth. After 12 yrs. he goes to Jrs. with Jesus and Mary. There is no reason to think that his influence and protection were soon removed fm. the home. He and Mary seem to have brought up a large family (*see* BRETHREN OF THE LORD). There is no act. of his death, wh. may have taken place before Jesus began His public ministry (*cp.* Jn. 19.[26f.]). The apocryphal Gospels contain nothing of value concerning J. The motive of the tradition wh. describes him as a very old man at the time of his marriage to Mary is sufficiently obvious.

(3) **Joseph of Arimathæa**, a rich man (Mw. 27.[57]) and honourable (Mk. 15.[43]), a member of the Sanhedrin (Lk. 23.[50]), and a secret disciple of Jesus (Jn. 19.[38]) who, poss. owing to the fear mentioned by John, either was absent fm., or did not vote at the trial of Jesus. The crucifixion seems to have roused his courage; taking all the risks involved in such an act, he begged the body of Jesus fm. Pilate, and, with Nicodemus (Lk. 23.[50], &c.), prepared it hastily, and laid it to rest in his own, as yet, unused tomb. Nothing further is known of J. An anct. legend says he was sent to Britain by St. Philip, and settled on a small island in the river Brue, where Glastonbury now stands. A later tradition makes him bring the Holy Grail (*see* William of Malmesbury, *De Ant. Glastonburgs. Eccl.* i.; Nutt, *Studies on the Legend of the Holy Grail*). He is also said to have banished poisonous reptiles fm. Ireland (Ussher, *Antiq. Eccl. Brit.* 16).

(4) **Joseph Barsabas** (prop. "Barsabbas"), one of the early followers of Jesus, nominated with Matthias for Judas' place among the apostles (Ac. 1.[23]), surnamed **Justus**; poss. br. of Judas Barsabbas (Ac. 15.[22]). He is said to have been one of the Seventy (Euseb. *HE.* I. xii. 2). Eusebius quotes Papias to the effect that J. Barsabbas drank a deadly poison and suffered no injury (*HE.* III. xl. 11).

JOSES. (1) One of Jesus' brs. (Mw. 13.[55]; Mk. 6.[3]). (2) Br. of James the Less (Mw. 27.[56]; Mk. 15.[40]). (3) J., prop. **Joseph** (*see* BARNABAS, Ac. 4.[36]).

JOSHAH, one of the "princes in their families" of the tribe of Simeon, who, in the time of Hezekiah, raided the peaceful shepherd people in the neighbourhood of Gerar, children of Ham, and utterly destroyed them, taking possession of their pastures (1 Ch. 4.[34ff.]).

JOSHAPHAT. (1) The Mithnite (1 Ch. 11.[43]), one of David's mighty men. (2) One of the Levites who blew "with the trumpets before the Ark of God" (1 Ch. 15.[24], RV.).

JOSHBEKASHAH, one of the sons of Heman, who were set "under the hand of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God" (1 Ch. 25.[4]).

JOSHEB-BASSHEBETH. Instead of the AV. rendering, "that sat in the seat," to wh. no meaning can be attached, RV. gives the proper name (2 S. 23.[8]). The text is in disorder. The parallel passage in 1 Ch. 11.[11] reads "Jashobeam the son of a *Hachmonite*" (RV.). This may prob. be taken as correct.

JOSHUA, BOOK OF. The canonical books of the OT. have been handed down by the Jews in three great divisions: Law, Prophets, and "Writings" (or Hagiographa). The first division is the Pentateuch. The second is twofold; the books of Joshua, Judges, Samuel, and Kings, wh. are of a historical char., being called the "Former" Prophets, the "Latter" being the prophetical books properly so called, viz. Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets. The terms "former" and "latter" simply indicate the order in which the books stand in the collection, and not the order of date or composition; yet the designation of the historical books as prophets is a significant reminder that the collectors of the Canon regarded them as the work of prophetic men who were not mere annalists, but writers of hist. fm. a theocratic point of view. The Book of Joshua covers the period fm. the death of Moses to the death of Joshua. It is complete in itself, and falls into two main parts, the first relating the invasion and conquest of Pal., and the second the partition

and allotment of the territory to the several tribes. In the first part (chaps. 1.–12.) we have the sending of the spies to Jericho, the miraculous passage of the Jordan, the capture of Jericho, the sin and punishment of Achan, the taking of Ai, and the confirming of the Covenant at Ebal and Gerizim. Then follows an account of the craft of the Gibeonites and the league of the southern kings, wh. is broken up by the great battle of Bethhoron. Another battle near the waters of Merom breaks a similar confederacy of northern kings. With this the subjugation of the whole country is practically assured, and a list is given of the conquered kings. In the second part (fm. chap. 13. onwards) the extent of the land to be divided being indicated, and particulars being given of the territory already assigned to the tribes to the East of Jordan, Joshua and Eleazar proceed to the allotment of the Western territory, the Tabernacle being meanwhile erected at Shiloh. The cities of refuge and the Levitical cities are designated, and the two tribes and a half are sent home to their inheritance. The last two chaps. contain Joshua's solemn farewell addresses to the people, the renewal of the Covenant, and a brief account of the death and burial of Joshua and of Eleazar.

Although self-contained, the book of J. links itself closely to the series of books wh. precede, especially to Deut., as is implicitly stated in the opening verses. It also forms a natural introduction to the historical books wh. follow, beginning with Judges, when the Israelites had to secure the occupation of the conquered country, and continuing, through Samuel and Kings, the hist. of the nation to the Exile. Accordingly, as might have been expected, it exhibits literary features of composition similar to those found elsewhere; and it is to be noted that, while in the canonical arrangement it heads a new series of historical works, it has closer literary affinities with the five books wh. precede. The same "sources" wh. critics discriminate in the Pnt. are found here; so that it is now customary to speak of the Hexateuch, or sixfold work, as a more exact designation than Pentateuch. There is nothing, however, to indicate that J. ever formed an integral part of such a composite work. On the other hand, critics are agreed that, though the "sources" out of wh. it is composed are the same, the disposal and relation of these are not the same as in the Pnt. For, whereas in the Pnt. the priestly source P. constitutes the final framework, in J. it is D. that controls and colours the presentation of the matter. It is, however, well to observe that what is called the Deuteronomic style is more than a merely literary feature, and that it belongs more to the matter itself than to its presentation. If we admit, what seems most credible even if it were not actually stated, that Moses delivered addresses in the sense of those contained in the book of Deut., there is no other style in which he could have done so than the Deuteronomic. Now Joshua, who had been closely associated with Moses, had the task assigned him of carrying out the work sketched by his predecessor. Consequently, in the earlier part of the book, where the situation and outlook are the same, the style and tone of Deut. are most observable. In the middle chaps., where the work to be done is of a statistical and administrative kind, and Eleazar the priest is associated with Joshua, the formal priestly style and phraseology appear; while, again, the closing address of Joshua is precisely after the manner of Moses in Deut.

The book does not profess to come fm. the hand of Joshua, but, like so many other OT. works, is anonymous. The great events it records, however, would make a deep and lasting impression on the national memory, and wd. be often rehearsed during "all the days of the elders that outlived Joshua, and had known all the work of the Lord, that He had wrought for Isr." (24.[31]). Nor is it conceivable that the weighty words of the dying leaders, Moses and Joshua, shd. be dissipated into air, and find no echo till the reign of king Josiah. The book is far fm. complete as a record of the yrs. wh. it covers. The conquest is narrated in a brief and general fashion, as if the whole was accomplished in a few great battles, although it was the work of several yrs., and much remained to be done after Joshua's death (11.[8], 14.[7, 10]). It is remarkable that the subjugation of the great central division of the country is only mentioned in very general terms, although it must have been an arduous and continued operation (17.[14-18]). On the other hand, the boundaries of the tribes are drawn with such a regard to the natural features of the country, and the lists and order of the towns are so exact, that the chaps. containing these details have been called the Domesday-book of Isr., and have been of material assistance to mod. explorers in the identification and situation of anct. sites.

James Robertson.

JOSIAH ("J". supports"). (1) S. of Amon, who succeeded his fr. on the throne of Judah at the age of eight, *c.* B.C. 639. A reaction under Manasseh and Amon followed Hezekiah's attempt at reformation, and idolatry was once more rampant in the land. His fr.'s early death was a blessing in disguise to the youthful king. It placed him in his tender yrs. under more wholesome influences. The weakening of Asyr. freed Judah fm. anxiety, and the opening period of his reign is passed over in silence. The Scythian invasion of Syr., *c.* B.C. 630 (Herod. i. 100ff.), in wh. the prophets (Jr. 6.[1]; Zp. 1.[14ff.]) saw a threat of Divine vengeance upon faithless Judah, prob. roused J. to reforming zeal.

In his 18th yr., while repairs were being executed on the Temple, the bk. of the law was found, brought, and read before him. Its contents show it to have been practically identl. with our bk. of DEUTERONOMY. The k.'s fears were excited by its threats agst. disobedience of its requirements. These were confirmed by the prophetess HULDAH, who predicted disaster to Jrs., not, however, in J.'s time (2 K. 22.). Measures were at once adopted for thoroughly cleansing the Temple, the high places, and the whole land fm. idolatry. Worship was centralised in the Temple, and a great Passover was celebrated, the k. and people entering into a solemn covenant with God. Fm. this time forward the Heb. relg. is definitely associated with a sacred bk. Then, poss., the first step was taken towards the formation of a Canon of Scrip. J. seems to have availed himself of the Assyrian weakness to establish his authority over the province of Samaria (2 K. 23.[15, 19]). Thirteen yrs. of peace and prosperity followed. Then, B.C. 608, Pharaoh Necho marched agst. Syr., apparently intending to secure his position first in the N. Prob. fearing lest Egyptian success might ultimately mean the loss of Judah's independence, J. sallied forth to intercept the forces of Necho. He attacked them at Megiddo, and was defeated and slain.

The Chronicler varies somewhat the order of events. He records Necho's unwillingness to fight J., and also the great lamentation caused by J.'s death (2 Ch. 34., 35.).

(2) S. of Zephaniah, contemporary of Zechariah (Zc. 6.[10]). The text is corrupt.

JOSIPHIAH, the father, or perhaps rather the grandfather of Shelomith, one of Ezra's companions in the return (Ez. 8.[10]). In MT. a name has evidently fallen out before Shelomith. LXX (A) reads " and of the sons of Bani, Shelomith." This supplies the transliteration of the Heb. בָּנִי, wh. when written without the vowels is exactly the same in form as בְּנֵי, " sons." It might thus have been easily passed over in transcription.

JOT, a transcription of ἰῶτα, the name of the ninth and smallest letter of the Gr. alphabet. It is used by our Lord to indicate the very smallest thing (Mw. 5.[18]). More emphatically is *yod*, the corresponding letter of the Heb. square character, the smallest. Consonantally the word means " hand," and in the earlier scripts, *e.g.* in that of the Moabite Stone and of the Siloam Insc., it assumes the form of a roughly drawn conventionalised hieroglyph of a " hand." Even in later scripts as that of the Nāblus roll, and that of the Maccabean and Herodian coins, the resemblance is not lost.

As a subsidiary evidence of the meaning of the word we may refer to the fact that the corresponding letter in Ethiopic is called *yaman*, "right hand.'

In Egypt the small form of *yod* first appears on ostraca and on papyri. The fact that our Lord mentions in this connection, " tittle " (*keraia*), makes it almost certain that He referred to the Heb. letter; but this cannot in fairness be urged as a proof that He spoke ordinarily Aramaic. The phrase was a proverbial one taken over fm. Heb. much as it has come to be used in English. There is more plausibility in producing it as evidence that the " square character " was in use in the days of our Lord, that is, two centuries earlier than the *Kefr Bir'im* inscription. Even this conclusion is rendered insecure by the fact, mentioned above, that in the Heb. and Aram. script in Egp., *yod* is small. *See* TITTLE.

JOTBAH was the native place of Meshullemeth, daughter of Haruz and mother of Manasseh's son and successor Amon (2 K. 21.[19]). There is nothing to show that it was in Judah. It may be identical with **Jotbathah** (which is just the same name with locative ending), one of the stations in the wanderings described as " a land of rivers of waters " (Dt. 10.[7]), to the N. or NW. of EZION-GEBER (Nu. 33.[33f.]). Cheyne (*EB. s.v.*) would regard J. as a popular corruption of Jiftah " (God) opens (the womb)," Jiftah being a place in the Shephelah.

JOTHAM (" J″. is perfect "). (1) Gideon's youngest son, who alone escaped the massacre by Abimelech (Jg. 9.[1ff.]), who warned the Shechemites agst. the usurper and fratricide, by the fable of the trees of the wood choosing a king. The fable emphasises the folly of the Shechemites in rejecting the legitimate sons of Gideon, and submitting to Abimelech. Incapable of protecting them, he cd. only work them harm. And so the event proved (Jg. 9.[22ff.]). (2) S. of UZZIAH, who acted as regent during his fr.'s sickness (2 K. 15.[5]), and then succeeded him on the throne of Judah. He built the upper gate of the Temple. He strengthened the country's defences, and made tributary the children of Ammon (2 Ch. 27.[1ff.]). The historians praise him, but recount few of his deeds. He reigned fm. 751 to 735 B.C. In his time the combination of Syr. and Samaria agst. Judah first showed itself (2 K. 15.[37]).

JOZABAD. (1, 2) Two men of Manasseh who, before battle was joined at Gilboa, left Saul and went over to David, going with him to Ziklag, and helping him in the pursuit and punishment of the raiding Amalekites (1 Ch. 12.[20f.]). (3) The Gederathite, who also came to David at Ziklag (1 Ch. 12.[4]). (4) A Levite who prepared and supervised storehouses in the Temple, under Hezekiah, for the oblations, tithes, and dedicated things (2 Ch. 31.[13], 35.[9]). (5) The son of Jeshua, one of the Levites who took an inventory of the vessels of silver and gold in the Temple, wh. they had brought from Babylon, noting both number and weight (Ez. 8.[33f.]). (6) A priest who had married a foreign wife (Ez. 10.[22]).

(7) One of those who explained the law as read by Ezra (Ne. 8.[7]). (8) One of the Levites in Jerusalem after the Exile, who had charge of the outside business affecting the Temple (Ne. 11.[16]). The longer form **Jehozabad** occurs in 2 K. 12.[21], &c., of one of the servants of Joash, who conspired against and murdered their master: also in 2 Ch. 17.[18], 26.[4].

JOZACHAR, RV. JOZACAR ("J″. remembers"), one of the murderers of Joash of Jrs. (2 K. 12.[21]). He is called ZABAD in 2 Ch. 24.[26]. There seems to be some confusion in the text.

JOZADAK = JOSEDECH (Ez. 3.[2]; Ne. 12.[26]).

JUBAL, son of Lamech and Ada, described as "the father of all such as handle the harp and the organ" (RV. "pipe," Gn. 4.[21]). The name is from the same root as *yōbēl*, "ram's horn," wh. gave the title to the Jubilee. The ascription of the invention of harp and pipe to one whose brother was the first to follow the nomad life (*see* JABAL) is in harmony with the thought of the ancient world, wh. associated their origin with the shepherd life. With the Greeks, Pan was the inventor of the pipe, Apollo of the lyre, both being devoted to pastoral occupations.

JUBILEE (Heb. *yōbēl*, "the sound of a trumpet" [Ges.], "a ram" [Fuerst, following Aqiba]). After the seventh SABBATIC year, another year wh. had all the characteristics of that wh. had preceded it was added. By this additional year the septennial system was brought into harmony with the centennial, as the J. was half a century. The J. was inaugurated on the Day of Atonement, the 10th of Tishri, by the blowing of a trumpet. While Tishri, as the 7th month, fitted into the septenary idea that permeated Jewish chronology, it was also the month when the ploughing and sowing for the following year's harvest had to be accomplished; hence the blowing of the trumpet of J. forestalled the beginning of tillage: the J. thus was really the latter half of the 49th year and the 1st of the 50th. Ewald thinks that the purpose of the J. was primarily to prevent the accumulation of the land in the hands of a few. If the Isr. sold his field he cd. not alienate it absolutely; it returned at the J.; hence the six months during wh. agriculture was possible wd. be spent in adjusting ownership. The case of houses in a walled town was different; they became the absolute property of their purchaser unless redeemed within a year. To that exception there was an exception—houses in a Levitical city. They returned to their original owners at the J. That there is no mention of the J. in pre-Exilic literature till Ezekiel is not conclusive agst. its being in force; one wd. learn little of the laws of inheritance in England fm. Goldsmith's History. The fact that Isaiah and Micah denounce those who "lay field to field" (Is. 5.[8]) only proves that the law was evaded; while the comparative rarity of the references to that form of oppression indicates that some process not unlike the restoration of lands at the J. had real existence. The relation of the J. to the Sabbatic Year will be treated under that head. The account of the J. in Lv. 25. is attributed to H. ("the Law of Holiness"), supposed to date fm. the time of Ezekiel; but his references (Ek. 7.[12, 13]) imply the restoration at the J. to be a usage well known. **Sabbatic Year.**—The land was to be tilled six years, but on the seventh it was to lie fallow. This rest-year is brought into close relationship with the weekly Sabbath (Ex. 23.[10, 11]). While it is a possible, it is by no means a necessary interpretation, that every seven years the whole country wd. remain untilled: the absence of the phrase in the account of the Sabbatic Year "throughout all your land," wh. is used in regard to the J., is to be noted. Its relation to the service of the Heb. who sold himself confirms this view (Dt. 15.[12]); after he had served six years, "then in the seventh year thou shalt let him go free fm. thee": the seventh year of release was individual in its application, not general. The fact that "seven sabbaths of years" were to be numbered for the J. at first implies that the Sabbatic Year was general, but it really is to be taken as "weeks of years" (*cp*. Lv. 23.[15]).



WILDERNESS OF JUDÆA

JUDÆA was the name given to the land reoccupied by the Jews after the Exile (*Ant.* XI. v. 6, &c.; 1 M. 10.[38], &c.). The boundaries varied fm. time to time. It may be said genly. that the province extended fm. Samaria in the N. to Arabia

Petræa in the S.; and fm. the Mediterranean in the W. to the Jordan in the E. (*BJ.* III. iii. 5). To it belonged cert. cities on the sea coast, including Ptolemais. It was divided into 11 toparchies, Jrs. forming a district by itself, and presiding over the others. In NT. the name usually indicates the most southerly of the three great divisions of western Pal. (Lk. 4.[44], RVm.; Ac. 10.[37], &c.). It formed part of Herod's kdm. given to Archelaus. When he was deposed it was attached to the province of Syria. **The wilderness of J.** (Mw. 3.[1]) prob. indicates the "Jeshimon" or desert W. of the Dead Sea.



UPLANDS OF JUDAH NEAR HEBRON

JUDAH (Heb. *Yehūdāh*, "praised"), fourth son of Jacob and Leah (Gn. 29.[35]), born at Padan Aram. The part he played in the experience of JOSEPH at Dothan compared favourably with that of his brs. (Gn. 37.[26f.], &c.). A story greatly to his discredit is told in Gn. 38. He appears early to have taken a leading position among his brethren. It is not darkly indicated that on account of Reuben's infamy, and the crime of Simeon and Levi, he was promoted to the place and honours of the first-born (Gn. 34., 35.[22], 49.[5ff.]). In the Blessing of Jacob he is compared to "a lion's whelp" (Gn. 49.[9]), and a long supremacy is promised him (v. 10; *see* SHILOH). The children of Joseph clearly felt that they had strong claims to the leadership (Gn. 49.[22ff.]; 1 Ch. 5.[2]). Thus were planted the seeds of discord and rivalry wh. were destined later to bring forth such bitter fruit. J. died, and appears to have been buried in Egp. (Ex. 1.[6]).

For the strength of the tribe of Judah at the two numberings in the Wilderness, *see* NUMBERS. The standard of the camp of J. was on the east side of the Tabernacle, toward the sunrising. The "prince of the children of J." was Nahshon, s. of Amminadab. Along with J. were the tribes of Issachar and Zebulun (Nu. 2.[3], &c., 10.[14], &c.). Among the spies J. was represented by Caleb, the s. of Jephunneh (Nu. 13.[6]). The same "prince" was designated to act for Judah at the future allocation of the land of promise (Nu. 34.[19]). To this tribe belonged Achan, whose sin brought the first discomfiture to the army of Isr. (Jo. 7.).

As the records stand it is not easy to construct a self-consistent narrative of the capture of the territory occupied by J. Jo. 11.[21ff.] attributes the conquest to Joshua. In Jo. 14.[6ff.], 15.[13ff.], this honour is, in part at least, assigned to Caleb. Again (Jg. 1.[3ff.]) this part of the country is said to have been conquered by Judah, with the assistance of Simeon. The conquest of the Phil. cities named in the nar. proved only temporary; that of Jrs. (Jg. 1.[8]) did not include the fortress of Jebus; and the city was assigned to the Benjamites (v. 21).

The actual boundaries of the territory occupied by Judah, part of it being assigned to Simeon (Jo. 19.[1ff.]), cannot be traced with certainty. According to Jo. 15. it lay between the Dead Sea on the E. and the Mediterranean on the W. It marched on the N. with the S. frontier of Benjamin fm. the Jordan to Kirjath-jearim; thence it ran westward to the sea. On the S. it reached to a line drawn fm. the S. end of the Dead Sea. Thro' the ASCENT OF AKRABBIM, ZIN, KADESH-BARNEA, HEZRON, Adar (RV. ADDAR), Karka, and Azmon, to the RIVER OF EGYPT, *Wādy el-'Arīsh*. This comprised the southern end of the central range, sloping away into the desert, the SHEPHELAH, and the Phil. plain. Of this last, however, Judah never became the acknowledged master. Much of the mountain land was rocky and barren. The hills W. of the Dead Sea formed a dreary and forbidding wilderness. There were many fertile tracts, however, and the vales were fruitful. The traces of ancient terraces show with what industry the inhabitants must have improved such opportunities as there were for the cultivation of vines and other produce. Withal, the country was better adapted for pastoral than for agricultural pursuits.

The poverty of the land may be said to have con-

stituted its safety. It might be approached along the line of the main road fm. the N. The valleys running into the mountains fm. E. and W. were possible avenues of attack. The country was also accessible fm. the S. But the approach was in every case beset with difficulties; and involved perilous enterprise, wh. even in the case of complete victory, there was little to reward.

While owning a common ancestry, and dwelling in the same land, the relations between the various tribes seem to have been loose. Judah furnished no Judge to Isr., and does not appear in the song of Deborah. Judah acquiesced in the choice of Saul as king, the more easily no doubt, as he did not spring fm. Ephraim; and the hist. of DAVID affords evidence of Judæan loyalty to the son of Kish. Judah, however, gave to Isr. her greatest kings, David and Solomon, in whose line He was destined to come, who should be the glory of Isr. and the Saviour of the world.

From the point of union under Saul, the story of the tribe passes into that of ISRAEL. Details of the hist. will be found in the articles dealing with the kings of Judah.

JUDAH. (1) A town marking the E. end of the N. boundary of Naphtali (Jo. 19.[34]), called "Judah upon (or "at," RV.) Jordan, toward the sunrising." Many scholars think that the text is corrupt. Thomson (*LB.* ii. 466) wd. ident. it with *Seiyid Yehūda*, lit. "Lord Judah," a small white-domed sanctuary, *c.* three miles S.E. of *Tell el-Qādy*. (2) A city of Juda (RV. "Judah"), the home of Elizabeth and Zacharias (Lk. 1.[39]), prob. ident. with JUTAH.

JUDAS. In the NT. six men bear this name. (1) **Judas of Damascus.**—All we know for certain about him is contained in Ac. 9.[11]. To him belongs the honour of having sheltered Saul under his roof, while the latter was passing through a great spiritual crisis.

(2) **Judas Barsabbas,** referred to in Ac. 15.[22, 27, 32, 33]. Though not an apostle he ranked as a chief man among the brethren and, along with Silas, was the bearer of letters fm. the Jrs. Church to the Church in Antioch, relating to certain difficult points of conduct wh. had emerged. He exhorted the wavering Christians and helped to confirm them in the faith.

(3) **Judas of Galilee,** mentioned in Ac. 5.[37]. He figured as leader of a popular revolt agst. a tax imposed by the governor of Syria. The movement ended in disaster, and it is believed that Judas perished. To this rebellion some have attributed the formation of the party called Zealots.

(4) **Judas, not Iscariot.**—The only word ascribed to him in the Gospels is found in Jn. 14.[22], "Lord how is it that Thou wilt manifest Thyself unto us and not unto the world?" He is generally identified with Thaddæus (Mk. 3.[18]), and with Lebbæus (Mw. 10.[3]), and is therefore known as the three-named apostle.

In Lk. 6.[16] and Ac. 1.[13] we find the words, "Judas of James." This means son of James, not brother, as in AV.

(5) **Jude, the Lord's brother** (Mw. 13.[55]; Mk. 6.[3]), author of Epistle of Jude. In v. 1 he calls himself br. of James. This is explained by the fact that in his view the spiritual relationship took precedence of the physical: and James was then so well known that to be styled his brother was a sufficient identification. Verse 17 leads us to believe he was not an apostle. Though, like the rest of his brethren, he may not have been in sympathy with Christ at the first (Jn. 7.[5]), he was among the believers immediately after the resurrection (Ac. 1.[13]).

(6) **Judas Iscariot,** the chief facts of whose history, as recorded in NT., are these. He was the only Judæan among the twelve—the other eleven hailing fm. Galilee—and came fm. Kerioth, a town on the south border of the tribe of Judah; hence the surname Iscariot, or man of Kerioth. In the lists of apostles he is always mentioned last in the last group of four (Mw. 10.[4]; Mk. 3.[19]; Lk. 6.[16]). He was made purser of the little band, no doubt on the ground of fitness and trustworthiness (Jn. 12.[6]; 13.[29]). When Mary anointed the Saviour's feet he voiced the displeasure felt by himself and others at the waste of ointment (Jn. 12.[4]). He went forth to cast out demons and heal diseases (Mw. 10.[1]; Lk. 9.[1]), and it is thought he even partook of the Last Supper. For thirty pieces of silver he sold his Master, and afterwards, in a fit of remorse and self-loathing, destroyed himself. He has come down through history as "Judas, who also betrayed Him"—

> "The base Judæan, who sold a pearl
> Richer than all his tribe."

Choice of Judas.—Why did Christ admit him to the inner circle? He did so, say some, in order that he might be the instrument of His betrayal, and so lead to the fulfilment of Scrip. Agst. this our moral sense revolts. It is Christ's way to give every man a chance. There were elements in Judas that developed into a traitor, but there were also elements in virtue of wh. he might have become a great apostle. By introducing him to the circle of His influence Christ gave him a magnificent opportunity. He gambled it away, but the fault was all his own. He went out into the night and his own hand opened the door.

Motive of Betrayal.—One theory is that he meant well. Christ seemed lacking in the power of self-assertion, and the betrayal was a tactical move for the purpose of forcing His hand and hastening His triumph. This opinion is ingenious but, while

more than just to Judas, it is much less than just to Scrip. A mere tactical blunder wd. never be ascribed to possession by Satan (Jn. 13.[27]). Nor wd. Christ have spoken as He did speak, of the man who made the blunder (Mw. 26.[24]). The following points shd. be noted :—

(1) Judas was the only Judæan in the band. In this, human nature being what it is, lay the materials of friction between him and his fellow-disciples—a little thing, but sufficient, in an aggravated situation, to turn the balance to the wrong side. (2) Judas was avaricious and a thief (Jn. 12.[6]). It has been argued that had greed been a factor he wd. have bargained for a larger sum. Agst. this may be set the thought that a man free fm. avarice wd. have made no bargain at all. (3) Judas was a disappointed man. His aspirations had not been realised. And as the days went by, and Christ refused to pander to the popular desire (Jn. 6.[15]), he became more sullen and restless. Add to this the fact that Christ saw through Judas, and that Judas knew he was seen through. These things, when put together—his position as an alien, his avarice, his disappointed ambition, his uneasiness under the penetrating glance of Christ—make the crime at least intelligible.

Two accounts of his end, difficult to harmonise, are given in Mw. 27.[3-10]; Ac. 1.[16-20]. The one clear thing is that he was urged on to a violent death by despair. There was grace enough in him to make life intolerable. And one lesson fm. his career is that a favourable environment does not, of itself, ensure goodness. S. M. Riddick.

JUDE, EPISTLE OF. This epistle, "full of strong words and heavenly grace, tho' it be but a few lines in length" (Origen), found very general acceptance by the end of the second cent., and by the end of the third, notwithstanding its use of apocryphal books, wh. was a stumbling-block to many, it found its way into the Canon. That Jude the br. of the Lord was the author, was also admitted, and the majority of writers who accept the book as belonging to the apostolic age accept the tradition, without, however, identifying the author with Judas the apostle, as was done by earlier writers fm. a misreading of Lk. 6.[16] (the RV. reads "son," not "brother"). If Jude the br. of the Lord was the author, the epistle could not be later than A.D. 80, for we know fm. the incident of Jude's grandchildren being brought before Domitian that Jude was dead by that time, and on the other hand it cd. not be earlier than about A.D. 70, for it is the last time—apostolic prophecies are being fulfilled and apostolic teaching is a memory. The probability is that it was written about A.D. 70–75, and fm. Palestine. The occasion was an outbreak of Antinomianism in some of the churches that had enjoyed apostolic teaching—where we cannot say, but it is likely fm. v. 5 to have been a Gentile church or churches, not Jewish, as has been commonly held. The epistle has literary affinities wh. are important and interesting. The author is familiar with the LXX, and with the apocryphal writings, also with Paul, while his resemblance to the Didaché is so strong as to suggest the same author. But most interesting of all is his relation to 2 Peter. Wh. of the two is the original will probably never be settled, but at the present time the tendency is to give the priority to Jude—his epistle is so much of a piece, and it is difficult to see why he shd. so alter Peter's words if (as some say) he quoted him for authority; while on the other hand it is quite intelligible that Peter, quoting fm. memory, shd. make many changes.

Summary.—*Salutation.*—He greets his readers as called and kept, and as for himself, he is the servant of Jesus Christ ("reverential awe," says Clement of Alexandria, keeps him fm. writing "brother"); but when he adds "and br. of James," his relation to the Lord will be seen at once, for James was universally known as the Lord's br. (vv. 1, 2).

His purpose.—He was to have written at any rate about the "common salvation" (a Greek phrase, "the safety of the state," pressed into Christ's service), but this outbreak of Antinomianism makes him all the more insistent that they should contend earnestly for the faith (as embodying the principles of morality and religion), wh. was once for all delivered to the saints, and to reject the plausible sophistries of men who turn the grace of God into lasciviousness (vv. 3, 4).

The Antinomians described; their moral affinity, their genealogy, and their impending doom.—These men who deny the Lord that bought them are like the backsliding Israelites who perished in the wilderness; like the angels who kept not their own principality, and who are kept under darkness unto the judgment of the great day (founded on Gn. 6.[1-4] as amplified in *The Book of Enoch*, a collection of apocalypses written between B.C. 95 and A.D. 70); like the men of Sodom and Gomorrah, who went to shameful excess in fleshly lust and perished with their cities. Insolent also in their wickedness, these men rail at constituted Church authority, following the example, not of the archangel Michael, who restrained himself even in argument with the devil (quoted fm. the Jewish apocalypse, *The Assumption of Moses*), but of Cain, who killed his br., from whom he differed in religious worship; of Balaam, who cursed God's people and then enticed them into sin, for money; of Korah, who had the hardihood to gainsay Moses and Aaron; and as all those sinners perished so will they (vv. 5–11). Then in vv. 12, 13, he reveals in detail their true char.; they are hidden rocks (Peter has "spots"), greedy, neglectful shepherds, clouds without water, dis-

appointing hope, autumn trees twice dead, not only for the winter but for ever, wild waves of the sea foaming out their own shame, wandering stars, comets wh. leave their course and disappear for ever in the darkness. The doom of such was foretold (vv. 14–17), even so long ago as by Enoch, the seventh fm. Adam (quoted fm. *The Book of Enoch*); the apostles also, in later ages, foresaw it, and now the time has come. They need not think that they will escape. They may deceive men by their blustering and their cringing, but they will not deceive God. They will assuredly perish; but as for the saints they need have no fear (vv. 17–23), only let them persevere in holiness, keeping themselves in the love of God. And as for any who have fallen they are not at once to be given up as hopeless; some may be rescued, esp. at the earlier stages—let them discriminate.

Doxology.—There is no need for falling, Christ can keep them—to Him be glory! (vv. 24, 25).

D. Ross.

JUDGES, THE BOOK OF. The book of Judges, though not history in the proper sense of the word, is, nevertheless, one of the most important books in the Bible for the right understanding of the early history and religion of Israel. The word "Judges," as the title of this book, is not used in its modern sense. The Hebrew judges were men of war, not men of peace; men of the sword, not men of the wig and gown. The conclusion to which this title might lead an ordinary reader, viz., that these Hebrew judges held some judicial office, is erroneous. In point of fact, with few exceptions, they were all men of such martial prowess as to be able not only to lead the Israelites in war but to lead them successfully. The judges belonged to various tribes; and for the time, at least, the tribe of which the judge was himself a member generally exercised a kind of hegemony over the other tribes. This fact points to a most striking characteristic of the period. It was a time of great political division.

This book practically covers the period during which the loosely confederated tribes of Israel were being gradually welded into a political and religious unity. It fills up the gap between the books of Joshua and Samuel, Samuel being regarded as the founder of the monarchy. The period of the judges is in the history of Israel precisely what the Heptarchy is in the history of England. When the reins of power fell from the strong hands of Joshua, the disruptive tendencies, which neither the forty years' wandering in the desert nor the legislative enactments of Moses had eradicated, were not long in manifesting themselves. Indeed, the very variety of fortune which attended the several tribes in their attempts to gain a firm hold over the parts of the Promised Land assigned them, tended to perpetuate and increase tribal jealousies; but, had it not been for the book of Judges, we should not have been able to realise the bitterness of feeling that sometimes arose between kindred tribes worshipping the same God. The level of the social, moral, and religious life so graphically described in this book cannot be said to be high.

The book itself naturally divides into three very unequal parts. The first part extends only to the fifth verse of chap. 2., and is historically of quite a different character from the other two parts. The second forms the main body of the work, and consists of chaps. 2.[6]–16. This is "The Book of Judges proper." The third part consists of chaps. 17.–21., and is made up of two unconnected episodes, introduced without any regard to chronological order, but intended to illustrate the moral and social, the political and religious characteristics of the age. Had such dark incidents not been narrated, it would have been difficult to believe that a people, specially chosen to hand on to coming generations of mankind the knowledge of the true God, could have remained, long after they were thus chosen by Jehovah, so very low in the scale both of personal and of national morality as these incidents prove that the Israelites did remain. That the descendants of such men as we find depicted here were able to learn the Divine lessons at all ought to convince us that the days of progress are not yet ended. Surely a generation like our own, which realises so much more clearly than any previous generation the sins and imperfections of its own time, should be capable of advancing at once further and more rapidly than any of those that have preceded. Any one inclined to doubt whether the world is really becoming better, cannot do anything more likely to dispel such doubts than turn to this book of Scripture and thus learn how far the world has travelled towards the light of Divine righteousness since those old days when "every man did that which was right in his own eyes."

The first section, chap. 1.–2.[5], appears, at first sight, to be an introduction intended to connect the book of Judges with that of Joshua. But, on closer examination, this section is found to be written from quite a different standpoint. For instance, it represents the tribe of Judah as assuming, immediately after Joshua's death, the leadership of the other tribes, or at any rate as the tribe which showed the others how to conquer the Canaanites. Yet in the chief section of the book, which we have called "The Book of Judges proper," there is not a single instance of this premier tribe doing anything at all except tamely surrendering Samson to the Philistines (Jg. 15.[13]), after having humbly acknowledged that the Philistines were their suzerain lords: "Knowest thou not that the Philistines are rulers over us" (15.[11]). Judah is indeed commanded to go up first against the children of Benjamin (20.[18]). But this is

in the third section, and is just one of the statements which prove that this third section likewise possesses a distinct character of its own. This first section of Judges shows us how we must interpret passages in Joshua which, if taken by themselves, would mean that the whole of Palestine had been conquered by the Israelites in the time of Joshua, and that "there had not stood a man of all their enemies before them" (Jo. 21.[43-45]). So far from that being literally true, this section tells us that tribe after tribe was unable to drive out the idolatrous inhabitants of the districts of Canaan assigned it by Jehovah. In fact, of the tribes of Asher, Naphtali, and Dan, it is here explicitly said that they dwelt among the Canaanites (1.[31, 33, 34]), and not, as in the case of the other tribes, that the Canaanites dwelt among them (*e.g.* 1.[29, 30]). Hence this section clearly proves that in many districts the Canaanites had not been so utterly vanquished as is stated in Joshua.

The second section is the most characteristic part of Judges, and practically covers the period during which the often more than semi-independent tribes of Israel were being gradually welded into a compact and homogeneous whole, and it also contains the religious philosophy of Israel, which the author desired to commend to all pious and patriotic readers. For this purpose the author set the main events of his narrative in a religious framework, if we may so speak, which is indicated by the constantly recurring formula: "The Israelites did that which was evil in the sight of Jehovah, and served the Baalim and the Asheroth. So the Israelites provoked Jehovah, their God, to anger, and He sold them into the hands of their enemies. Then when they cried unto Jehovah He raised up for the Israelites a saviour who saved them from the hand of their enemies; and the land had peace for many years." This religious interpretation of Israel's history is seen most distinctly in chaps. 2.[6]–3.[6], and must unquestionably be much later than the histories of the individual judges. It has quite a Deuteronomic colouring, whereas the histories of the several judges bear distinct traces of their local or tribal origin, and are beyond a doubt very early. They may indeed, in some cases, have been originally handed down by oral tradition, sometimes in poetry, sometimes in prose, and sometimes even in both forms, and may well enough have been put into their present literary form about the beginning of the monarchy. On the other hand, the religious framework into which these separate stories were subsequently set, is in all probability as late as the end of the kingdom of Judah itself, when Jehovah's plan was most clearly revealed by the events of history. The late Professor A. B. Davidson affirms that "to bring this reading of history down to our own level, we must read second causes into the movements and the operations of the people's mind. The author speaks of Israel as an ideal unity, and attributes to this unity defections which no doubt characterised only fragments of the whole; for a falling away of a *whole* people to Baal and then a conversion of it to Jehovah, to be followed by a similar falling away again 20 or 40 years later, is *not after the manner of history* nor in accordance with the operations of the human mind or heart." The book is not simply history, restricted to an exact statement of facts, but is written for the purpose of showing that the lives of all the judges teach one and the same lesson—the lesson, namely, that Israel's apostasy from Jehovah invariably resulted not merely in spiritual loss but in temporal misfortune. The regularity with which this lesson is drawn in almost the same words from occurrences of the most diverse kind, is conclusive proof that the author's object was not to describe historical facts but to impress his readers with his own interpretation of such facts. It was not without good reason, therefore, that the Jews included this book among "the earlier prophets," for, although the historical garb has been donned with such skill that it is often the only thing that attracts attention, no intelligent reader has difficulty in detecting underneath that garb the same spirit that animated the prophets of Israel. There are six principal judges and six minor judges, the number 12 being doubtless chosen to correspond with the number of the tribes. But the times of declension and deliverance are to be regarded as six, not twelve, being determined by the principal judges only. These are Othniel, Ehud, Deborah, Gideon, Jephthah, and Samson. It is noteworthy that five of the minor judges arose before and after Jephthah, Tola and Jair before him (10.[1-5]), and Ibzan, Elon, and Abdon after him. It is still more noteworthy that Abimelech is never called "judge," but king (9.[6]) or prince (9.[22]). Moreover it was after Abimelech's coronation as king that Jotham, standing on the top of Mt. Gerizim, shouted aloud to the men of Shechem the exquisite parable of the trees desiring to anoint a king over them (9.[7-21]). From 10.[1] it might be plausibly argued that Abimelech is nevertheless regarded as a judge, thus making the needed twelfth. On the other hand, it has been argued with still greater plausibility that the shadowy Shamgar of 3.[31] has been brought into being for the purpose of taking the place of Abimelech, whose death by the hand cf a woman unfitted him, in the estimation of this redactor, for being reckoned as one of the twelve. It is certainly a strange coincidence that in one Greek version this verse about Shamgar should stand as the final verse of the second section, viz. after 16.[31].

It is fortunate that, in this book, we find one remarkable instance of the same historical event being recorded both in prose and poetry, viz. the victory

of Deborah and Barak over Sisera. A careful comparison of this double narrative leads to the conclusion that, despite the license both in thought and language allowed to the more vivid imagination of a poet, the poem is more trustworthy even in details than the prose narrative. Yet this is exactly what the laws of criticism wd. lead us to expect. The culture and civilisation of Israel, during this stormy transition period, when it was slowly changing from a nomadic life to that of a settled, agricultural people, were not such that we could reasonably expect any Literature except poetry, which would at first be handed down by successive generations of travelling minstrels,* whose profession was the singing of national songs and the telling of folk-lore stories, both secular and religious, in the market-squares of the larger towns, by the cross-ways where the village fathers met in council, and in the scattered homes of a hospitable, intelligent, but as yet illiterate peasantry. In this way the Song of Deborah may have been handed down through several generations before it was ever committed to writing. Now, according to the prose narrative of chap. 4., who was suzerain lord of the land? Jabin, described as sole "King of Canaan," whose commander-in-chief was Sisera. In the poem, however, there are *several kings* of Canaan, of whom Sisera was the chief. Again, from 4.[6, 10] it is clear that the 10,000 picked men who defeated Sisera, Jabin's commander-in-chief, were drawn from only two tribes, Zebulun and Naphtali. But in the poem no less than six of the tribes are praised for the part they played in the decisive struggle (5.[14-18])—Ephraim, Benjamin, Manasseh, Zebulun, Issachar, and Naphtali. From v. 15 the inference might be legitimately drawn that both Deborah and Barak belonged to the tribe of Issachar, and that to the impetuous onset of Issachar's princes, with Barak at their head, the victory was mainly due. It is, however, to be noted that Zebulun alone is mentioned twice, and that the emphatic praise given to Zebulun and Naphtali for their reckless bravery in the high places of the field would entitle us, especially as they are named last, to infer that the author regarded them as the bravest of the brave, by whose prowess, at the critical moment, victory was snatched as it were from the very jaws of defeat. Notice, also, which tribes the poet satirises for their refusal to fight the battles of Jehovah: Reuben, Jacob's first-born, Gilead, or the tribes on the E. of Jordan, and those dwelling by the Western Sea, Dan and Asher. But the most remarkable fact of all is that Judah is not even mentioned. It does not seem a far-fetched inference that this foreshadows the cleavage which eventually resulted in the disruption of the Davidic kingdom. Benjamin is indeed mentioned as an enthusiastic member of the Northern Confederacy; and though its fortunes were ultimately identified with those of Judah, the fact that Benjamin at this juncture separated itself from Judah, its most powerful neighbour and also its natural ally and protector, is the strongest testimony to the strength of the patriotic enthusiasm aroused by Deborah's resolve to overthrow the tyranny of the Canaanite over-lords, despite their having succeeded in disarming all the able-bodied men of war in Israel. The most illuminating verse in this whole poem, and indeed in the whole book of Judges, is that which gives us the "contemporary" estimate of the number of fighting men Israel cd. put into the field:

> Was there a spear or a shield seen
> Among Israel's forty thousand fighting men? (5.[8])

What a contrast this estimate is from the figures given in Numbers, viz. 600,000 men of war. We do not need the acumen of a practised statistician to tell which estimate must come nearest the historical fact. *See* NUMBERS.

The outstanding religious characteristic of this poem is that the author had a firm conviction that Jehovah and Israel were indissolubly connected, that there was an ideal Israel that belonged to Jehovah and was assured of victory. Jehovah was the God of Israel and Israel the people of Jehovah. That this intense consciousness of the ideal unity of Israel being due to Israel's worship of Jehovah is found in the very earliest of Hebrew poems is surely the best possible proof that Israel's religion was, from the first, the ruling factor in Israel's national life, a factor which continued to dominate its national development till it ceased to have a land which it could call its own. The poem begins and ends by extolling Jehovah, the God of Israel, who destroys His enemies and blesses all who love Him. This beautiful and artistic poem, though predominantly lyrical, contains the germ, and indeed more than the germ, of dramatic poetry, for this pæan of victory could with the utmost ease be expanded into a drama. This is obvious from the two final stanzas or "scenes," as these stanzas might well be called. In the first we are transported in fancy to a solitary tent in the desert plain, where we see Jael standing erect with Sisera dead at her feet. The next takes us, with lightning speed, to the royal palace in Harosheth Haggoyim, from the lighted windows of which we see the face of Sisera's mother peering out into the darkness of the night as she sleeplessly watches for her son's return, ever and anon anxiously saying to her attendant maidens: "Why is his chariot so long in coming? Why tarry the wheels of his chariots?" Then, with consummate irony, this great poet of Israel lets us hear the answer of the wisest ladies of Sisera's court, an

* The Tel el-Amarna tablets show, however, that writing was then well known, although its use may have been confined mainly to correspondence, wh., while not "Literature," suggests possibilities.

answer characteristic of that age : " Have they not found? Have they not divided the spoil? A damsel or two for every man : for Sisera a spoil of divers colours, a spoil of divers colours of embroidery fit for the neck of his queen." What irony to make words like these be heard by the victorious Israelites at the very moment they are themselves dividing the spoils of Sisera and his vanquished host!

It is quite safe to infer from the artistic finish of this " gem of Hebrew poetry " as Reuss calls it, that the literary sense of the Hebrew people had already become well developed ; otherwise such a poet as the author of this song could not have found a suitable environment for the development and exercise of his poetic genius. Though there may not have been much writing, if any, there must certainly have been much reciting and singing of poetry. As there was not as yet even the beginning of a prose Literature among the Israelites, it is the retentiveness of the Oriental memory that we have to thank for having preserved to us this splendid specimen of early Hebrew poetry.

From the moral point of view, this poem is equally interesting, giving, as it does, a true picture of the moral character of the people in that rough and barbarous age. Note the ferocity of the curses hurled against the inhabitants of Meroz for failing to come to the help of Jehovah against the mighty, and the delight with which the ruthless treachery of Jael is lauded, so that she is even declared to be " blessed above women." Nay more, though she had been guilty of breaking the law of hospitality, a law regarded with special reverence by all who " dwell in tents," the poet actually emphasises this blessing by adding : " Blessed shall she be above women in the tent." The poet therefore can hardly have been himself " a dweller in tents." It was only because Israel had already left the age of tents behind it that this benediction of Jael was possible.* This poet stood, as it were, where the two streams of nomad life and of settled life had for a while commingled. The process of transition may still be seen in the borderland between the settled districts and the " circuits " of the nomads. Jael's tent had often been pitched in places where the dwellers in houses far outnumbered the dwellers in tents. Despite these blemishes, however, this poem is a worthy monument of a crisis in Israel's history that was never forgotten. As König so happily puts it, in alluding to the artifice of Epanaphora which so frequently occurs, " Its verses go tumbling on, foaming like the waves of the Kishon on whose banks the victory was won."

* There are, however, certain Arabs who, for what seems to them sufficient reason, do not hesitate to slay the guest. If the deed were done in a popular cause, it would undoubtedly find laudators. To this day the settled peoples in Pal. reverence the laws of hospitality. The text does not, of course, suggest that Deborah and Barak were nomads.

Though the song is universally called the Song of Deborah, the phrase is not to be taken to mean that Deborah herself was the author. No doubt the redactor to whom is due 5.[1] followed the tradition that Deborah had not only sung it but written it, a tradition strengthened by the mistranslation of v. 7, " Until that *I*, Deborah, arose," which ought to be translated, " Until that thou, O Deborah, didst arise : until that thou didst arise, a mother in Israel," exactly as in v. 12, " Awake, awake, O Deborah." The very awkwardness of the construction in the original of 5.[1] shows us that this verse is the work of a redactor, for it states that the Song was sung not only by Deborah, but by Barak, and that, too, on the very day of the battle, a literary feat infinitely more difficult of accomplishment than the winning of the victory itself. Could this magnificent poem have been composed the very day the momentous events it celebrates took place? To put the question is to answer it.*

The poet evidently belonged to one of the Northern tribes, probably to Barak's own tribe, Naphtali, the most northern of all, and the tribe, therefore, that could deservedly claim the greatest *éclat* from Barak's triumph, and among whose members that triumph would create the wildest enthusiasm. The author may have been not merely a contemporary of the events he describes so well. He may have been an actual eye-witness of them, or at all events have heard these events described by those who were themselves eye-witnesses of them. The poem has all the freshness and vivid local colouring which a recent personal experience might be expected to give to the poet's words. It is impossible to believe that a poem so exquisite in its finish should be the only one of its kind in Israel ; and the very perfection of the sole survivor deepens our regret at the greatness of the loss, both historical and literary, which subsequent generations have sustained through the disappearance of all the rest of these early oral Hebrew poems.

Though this book, therefore, contains the earliest Hebrew poem we possess, nevertheless it was put into its present form by redactors, some of whom were actually post-exilic. This is proved by the traces of the Priestly Code contained in chaps. 20. and 21., *e.g.* the 400,000 foot soldiers that assembled at Mizpeh to punish the Benjamites for

* The nucleus of the song may have been composed by an eye-witness, Deborah, or another. Additions would be made as it passed from lip to lip, the name of the original composer being retained. So it happens in Pal. still. *E.g.* a Syrian youth was drowned in the Sea of Galilee. His sister, Miriam, on hearing the sad news, at once composed two or three verses of mournful song. These, wedded to appropriate music, floated over the whole country. Wherever it came local singers added verses of their own, many of which were accepted as parts of the song, which, nevertheless, as a whole, continued to be known as "Miriam's Elegy." The Scottish ballads furnish illustrations of the same process.

their treatment of a Levite. Hence most scholars have now come to the conclusion that in Judges we have the same four great strata that exist in the Hexateuch—viz. narratives from E., the prophetic school of writers belonging to the Northern tribes; from J., the prophetic school of writers belonging to the Southern tribes; from D., writers belonging to the Deuteronomic school; and from P., the school of priestly writers to whom are due the parts dealing with the details of religious ritual.

J. A. Paterson.

JUDGMENT HALL. *See* Prætorium.

JUDGMENT SEAT. The word usually so trd. in the NT. is *bēma* (Mw. 27.[19], &c.), lit. a "raised place" or "tribune," from wh. one spoke in a public assembly. In the Greek law courts there were two *bēmata*, one for accuser, and one for defendant. In Js. 2.[6] the word is *kritērion*, "a means for trying," or "a court of judgment." In 1 Cor. 6.[2, 4] RV. trs. this word "tribunal."

JULIA, a female Christian in Rome saluted by Paul (Rm. 16.[15]), along with Philologus, perhaps her husband.

JULIUS, "a centurion of Augustus' Band" (Ac. 27.[1]), to whose custody Paul was committed. He showed kindness to Paul in many ways during the voyage, and at the shipwreck.

JUNIA, or JUNIAS (RV.), saluted by Paul (Rm. 16.[7]), along with Andronicus. It is not certain whether J. is a masc. or fem. name; altho' the latter is favoured by Chrysostom and Jowett, yet "of note among the apostles," taken in its natural meaning, implies that both were in some sense "apostles." They were kinsmen of Paul, and had become Christians before him.

JUNIPER (1 K. 19.[4], &c., RVm. "broom"). "Juniper" is wrong, and "broom" is misleading. The plant is the Arb. *ratam* (Heb. *rōtem*), a white flowering shrub growing in the desert, affording a scanty, but often the only available shade. Charcoal is made of its roots (Ps. 120.[4]).

JUPITER, name of the principal deity of the Romans, used to translate Zeus in Ac. 14.[12, 13], EV. following in this not only the Vlg. but common usage. The inhabitants of Lystra, awestruck by the healing of the lame man, had come to the conclusion that, as in the old myth, "the gods had come down in the likeness of men," and Barnabas they called J. and Paul Mercurius. The Roman identification in this instance had more justification than that of Hermes with Mercurius. Both primarily represent the extended heavens; both are etymologically connected with Dyaus of the Vedic Aryans; both unite with the function of sky-god that of god of thunder. Among the philosophers, especially the Stoics, there was a tendency to identify *Zeus* with the Supreme God whom the Greeks recognised as behind all the lesser and limited deities of popular worship. This may be seen in the Hymn of Cleanthes quoted by St. Paul, Ac. 17.[28]. It has to be observed that in the tongue of Lycaonia the names of the deities wd. probably be very different from the Hellenic designations used by Luke, and not improbably their attributes differed to at least as great an extent. The Greeks, as will be acknowledged by all



Jupiter

readers of Herodotus, were wont to parallel the deities of every foreign pantheon with their own gods sometimes on a purely superficial resemblance. Hence we are told that the Tyrians worshipped Herakles (Hercules) under the name "Melkarth," the full name of the deity being *Baal-Melek-Kerioth*, "Baal, king of the city."

JUSTUS. (1) *See* Joseph Barsabbas. (2) A

Corinthian convert, whose name varies in the MSS., *e.g.* "Titius Justus" (B.), "Titus J." (א, E.); prob. a Rm. citizen (Ac. 18.[7]). (3) A Jewish convert and fellow-worker of Paul (Col. 4.[10f.]).

JUTAH, or JUTTAH (Jo. 15.[55]), a city in the uplands of Judah, named with Carmel and Ziph, assigned with its "suburbs" to the priests (21.[16]). It is prob. identl. with *Yaṭṭā*, a large vill. with anct. cisterns, tombs, and rock-cut wine-presses, 16 miles SE. of *Beit Jibrīn*.

K

KABZEEL, an unidentd. town on the border of Edom, S. of Judah (Jo. 15.[21]), the birthplace of Benaiah (2 S. 23.[20], &c.) = **Jekabzeel** in Ne. 11.[25].

KADESH, "holy." (1) **K. Barnea** is named in the story of Abraham (Gn. 14.[7], *En Mishpāṭ*, "spring of judgment," 16.[14]). Here the camp of Isr. stood for a time (Nu. 20.[1], &c.). Hence the spies were sent (13.[26], &c.). Here Korah headed the revolt agst. Moses (16.), Miriam died (20.[1]), and the water wh. had failed was miraculously restored (20.[2ff.]). Fm. K. also went the messengers to the k. of Edom (20.[14ff.]).

On the border between Edom and the Amorites (Nu. 20.[16]; Dt. 1.[19]), the S. limit of Joshua's conquests (Jo. 10.[41]), it is named on the S. frontier of Can. (Nu. 34.[4], &c.; *cp.* Gn. 20.[1], &c.). *'Ain Qadīs*, *c.* 50 miles S. of Beersheba, meets all the requirements of the nar. The waters rise at the base of a limestone cliff, and, by their magic, form a little paradise amid the desert. It must always have been a centre of meeting for the tribes wandering over the wide wilderness pastures; and here of old, we may be sure, the elders sat to hear and give judgment in disputes.

Lit.: Trumbull, *Kadesh Barnea*; Driver, *Genesis*, p. 161.

(2) **K. on the Orontes.** Some think this = Tahtim Hodshi (2 S. 24.[6]), but, not to speak of geographical difficulties, it is not easy to see how *Qādesh ha-Ḥittīm* could be changed to *Taḥtīm Ḥodshī*.

KADMIEL, a Levite who, with his family, returned from Babylon with Zerubbabel (Ez. 2.[40]; Ne. 7.[43]). He was one of the overseers at the rebuilding of the Temple, who also directed the service of thanksgiving when the foundation was laid (Ez. 3.[9ff.]). He took a leading part in the service on the day when "the children of Israel were assembled with fasting, and with sackcloth and earth upon them," confessing their sins (Ne. 9.[4f.]). He was also among those who sealed the covenant (10.[9]). *See also* 12.[8, 24].

KADMONITES (Heb. *Qadmōnī*). A tribe mentioned in Gn. 15.[19] as inhabitants of Canaan when Abraham sojourned there; they are associated with the Kenites and Kenizzites, nomadic tribes, fm. wh. it may be deduced that they too were nomads. The K. were identified by Ewald with *bĕnē Qedem*, "the children of the East" (Jg. 6.[3]).



PEF. Drawing Wādy Qadīs

KAIN, RV. *See* Cain (2).

KAMON (Jg. 10.[5], AV. **Camon**), the burial-place of Jair: unidentd.

KANAH (Heb. *Qānāh*), a wādy (*naḥal*) between Manasseh and Ephraim (Jo. 16.[8], 17.[9]), prob. ident. with *Wādy Kānā*, a stream rising near Nablus, and flowing SW. through *Wādy Ishkar* into the *'Aujeh*, wh. enters the sea N. of Jaffa.

KANAH, a place on the NE. border of Asher (Jo. 19.[28]). The boundary stretches to "great Zidon," somewhere south of wh. Kanah must be sought. It is perhaps ident. with the village of *Kana*, *c.* 6 miles SE. of Tyre.

KAREAH, the father of Johanan and Jonathan, supporters of Gedaliah, who took part in the pursuit of Ishmael his assassin (Jr. 40.[8], &c.).

KARKAA, a place on the S. border of Judah, be-

tween Addar and *Wādy el-'Arīsh* (Jo. 15.[3]). It is not again mentioned in Scrip., and no identification is possible. *OEJ.* knows it as a village lying towards the wilderness (*s.v. Akarka*), in the tribe of Judah. Symmachus renders it τὸ ἔδαφος, " the pavement " or " ground floor."

KARKOR, a place wh. Gideon approached " by the way of them that dwell in tents, on the east of Nobah and Jogbehah." Hither came Zebah and Zalmunna with the broken remnants of their host. Apparently thinking none would venture to follow them into the wastes beyond the settled land, they relaxed their vigilance, and were surprised and overwhelmed by Gideon (Jg. 8.[10ff.]). No name resembling this has been recovered ; but the district prob. lay to the east of Rabbath Ammon, in the desert. The identification of *OEJ.* with *Karkaria*, about a day's journey from Petra, is out of the question.

KARTAH. *See* KATTATH.

KARTAN, a Gershonite Levite city in the territory of Naphtali (Jo. 21.[32]), called **Kiriathaim** in 1 Ch. 6.[76]. Of this Kartan is prob. a contraction.

KATTATH, an unidentd. city in Zebulun (Jo. 19.[15]), poss. ident. with **Kartāh** (Jo. 21.[34]) or **Kitron** (Jg. 1.[30]). Some ident. it with *Ṣeffurieh*, N. of Nazareth, making Kitron = Sepphoris (Tlm. Bab. *Megillah*, 6a).

KEDAR, s. of Ishmael (Gn. 25.[13] ; 1 Ch. 1.[29]), was reputed ancestor of the Arb. tribe bearing this



PEF. Photo
ARAB ENCAMPMENT (TENTS OF KEDAR)

name. That they were an important tribe is clear fm. Is. 21.[16], &c. They were great flockmasters (60.[7]). The name, however, was often used generally for the nomadic peoples of Arabia, *e.g.* Ek. 27.[21] ; Ps. 120.[5] ; SS. 1.[5] ; where the black tents of the nomads are referred to. Fm. the Cuneiform Inscrs. we gather that they reverenced Syrian deities (Glazer, *Skizze der Geschichte des alt. Arb.* ii. 267ff.). For an interesting discussion *see* Margoliouth, *HDB.*, *s.v.*

KEDEMOTH, a town apparently on the north bank of the Upper Arnon, included in the territory of Reuben, and given to the Merarite Levites (Jo. 13.[18], &c.). From the wilderness of K., where Israel was encamped, Moses sent messengers to Sihon, king of the Amorites (Dt. 2.[26]). If the name is derived from *qedem*, " east," it may denote the most easterly boundary of the settled land.

KEDESH. (1) Poss. = Kadesh Barnea (Jo. 15.[23]). (2) A city of Issachar, assigned to the Levites (1 Ch. 6.[72]) ; *see* KISHION. (3) **K.-Naphtali** (Jg. 4.[6], &c.), **K. in Galilee** (Jo. 20.[7], &c.), **Kedesh** (Jo. 12.[22], 19.[37], &c.), an old Canaanite sanctuary, as the name " holy " indicates, and so an asylum. With peculiar fitness, therefore, it was chosen as one of the Cities of Refuge (Jo. 20.[7], &c.). K. was the home of Barak, and the gathering-point of his army. It was taken by Tiglath-Pileser (2 K. 15.[29]). Here Demetrius was defeated by Jonathan (1 M. 11.[63, 73]). It lay between Hazor and Edrei (Jo. 19.[37]), N. of the plain of Asor (1 M. 11.[63, 67, 73] ; *cp. Ant.* V. i. 24 ; XIII. v. 6 ; IX. xi. 1 ; *BJ.* IV. ii. 3). The mod. vill., *Qedes*, lies on the height W. of *el-Ḥuleh*, with a spring and cistern. The extensive ruins date fm. Rm. times. There are many fine sarcophagi. The country around is fertile, diversified with wooded knolls. Fm. its elevated position K. commands a wide prospect.

KEILAH, a city in the Shephelah of Judah (Jo. 15.[44]), the people of wh. were ready to betray David to Saul (1 S. 23.[1ff.]) ; occupied after the Exile (Ne. 3.[17f.]) : prob. = *Khirbet Kīlā*, *c.* seven miles E. of *Beit Jibrīn*.

KELAIAH, known also as **Kelita** (Ez. 10.[23]), was one of the company who returned from exile with Ezra, who married a foreign wife. He helped in explaining the law as read by Ezra (Ne. 8.[7]), and was one of those who sealed the solemn covenant (10.[10]).

KELITA. *See* preceding article.

KEMUEL. (1) Son of Nahor and Milcah, and father of Aram (Gn. 22.[21]). In Gn. 10.[22], Aram is named among the sons of SHEM. (2) The son of Shiphtan, who represented Ephraim at the casting of lots for the division of the land (Nu. 34.[24]). (3) Father of Hashabiah, and prince of the Levites during David's reign (1 Ch. 27.[17]).

KENATH, a city E. of Jordan, with a chequered hist. (Nu. 32.[42] ; Dt. 3.[14] ; Jo. 13.[30] ; 1 Ch. 2.[23]). It is prob. = mod. *Qanawāt*, a vill. with extensive and beautiful ruins fm. Græco-Rm. times, *c.* 16 miles N. of Bozrah. It stands on the brow of a hill, on the W. slope of *Jebel ed-Druze*, commanding a magnificent view of the great breadths of the *Ḥaurān*, the *Jaulān*, and Mt. Hermon. See *Arab and Druze at Home*, 64ff. *See also* NOBAH.

KENITES (Heb. *Qēnī*), a nomadic tribe mentioned along with the KADMONITES and KENIZZITES as dwelling in Canaan in the time of ABRAHAM, whose land was promised to him. Their tents are visible to BALAAM fm. the mountains of Moab (Nu. 24.[22]) ; they are regarded then as inhabiting the highlands of what was afterwards southern Judea. They appear to be associated with the Midianites ; for JETHRO, fr.-in-law of Moses, who is called in Ex. 3.[1], 18.[1] " the priest of MIDIAN," is in Jg. 1.[16] called a Kenite. They were afterwards associated with the Amalekites. When SAUL made his expedi-

tion agst. Amalek he warned the K. to come out fm. among them, and they did so (1 S. 15.[6]). While in the references already considered the K. seem to be dwelling in the S. of Pal., in Jg. they appear in Galilee; JAEL, the murderess of SISERA, was the wife of HEBER the K. (Jg. 4.[17]). The treachery of her deed was made all the more heinous that there was a special treaty of friendship between the family of her husband and JABIN, whose general SISERA was. Dr. Sayce suggests that the K. were a tribe of smiths; a view that suits their association with different tribes. In 1 Ch. 2.[55] the RECHABITES are called K. Latterly the K. were absorbed among the Jews.

KENIZZITE (Heb. *Qenizzī*). A tribe inhabiting the S. of Pal. whose land was promised to ABRAHAM. The Gentile name given to Caleb, "the Kenezite," is in Heb. the same word (Nu. 32.[12]; Jo. 14.[6, 14]). The K. may have joined Jacob's cara van when he went down to Egp. and been absorbed in the tribe of Judah.

KERCHIEFS. The word occurs in a passage of great difficulty, referring to the equipment required for the practice of certain "black arts" (Ek. 13.[18, 21]). They were intended to cover the head, and must also have hung down over the person, as they were made to suit the stature of the wearer (v. 18). It is impossible to determine either their exact shape or use; but something like a long veil of ample folds seems to be intended.

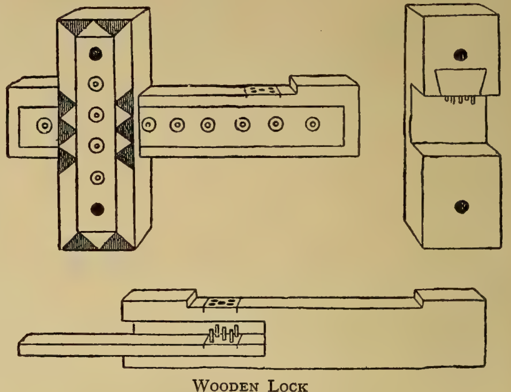
KEREN-HAPPUCH, the name of the third of Job's daughters born to him in the time of prosperity after his proving (Jb. 42.[14]). It denotes lit. "horn of antimony," the dye with wh. eastern ladies colour the eyelashes. The name wd. draw special attention to her eyes, wh. it may be presumed were of unusual beauty.

KERIOTH. (1) A city of Moab named between Beth-maon and Bozrah (Jr. 48.[24, 41]). Here was a sanctuary of Chemosh (Moab. Stone, line 13): prob. = mod. *Qureiyāt*, between *Dibān* and *'Attārūs*. (2) A city in the extreme S. of Judah, **K.-Hezron** (Jo. 15.[25], RV.): poss. = *el-Quryatain*, NE. of *Tell 'Arād*. It may be the birthplace of Judas Iscariot—"the man of Kerioth."

KETTLE. This word appears in EV. only in 1 S. 2.[14]. It trs. Heb. *dūd*, which elsewhere is rendered "basket" (2 K. 10.[7]), "caldron" (2 Ch. 35.[13]), "pot" (Jb. 41.[20]). It is a vessel that may be used for sacrificial or culinary purposes.

KETURAH ("incense"), second w. of Abraham (Gn. 25.[1, 4]), fm. whose sons many Arb. tribes traced their descent (1 Ch. 1.[32f.]): of these little is known.

KEY. The ancient Eastern lock as seen in Egyptian remains, and in some survivals, *e.g.* in Lebanon, was essentially a wooden bolt held in its place by small pins or tumblers that fell into holes that had been cut in the bolt. The K. was generally a piece of wood with upright pins set in it so arranged that they exactly fitted the holes in the bolt, so the tumblers were forced up and the bolt set free to be moved back by the K. Sometimes the K. was made of iron, but the principle of its construction was the same. It is the symbol of authority (Rv. 1.[18]); it appears sometimes to have been borne on the shoulder as the insignia of office (Is. 22.[22]).



WOODEN LOCK

KEZIA, elder sister of KEREN-HAPPUCH (Jb. 42.[14]). Her name signifies "cassia."

KEZIZ, VALLEY OF, RV. EMEK-KEZIZ, a valley on the eastern border of Benjamin, apparently in the neighbourhood of Jericho (Jo. 18.[21]); unident.

KIBROTH HATTAAVAH ("the graves of lust"), where so many died of plague and were buried (Nu. 11.[34]). It was a day's journey fm. Sinai (33.[16]). It is usually placed to the N. of *Naqb el-Hawa* ("mountain path of the wind"), a pass called by Palmer "the gate of the Sinai district" (*Desert of the Exodus*, p. 160), leading to the plain of *er-Rāhah*, before the traditional Sinai.

KID. *See* GOAT.

KIDNEYS (Heb. *kĕlāyōth*). The word is used lit. of animals slain in sacrifice: the K. and the fat about them were burnt on the ALTAR (Ex. 29.[13]; Lv. 3.[10], &c.). As the fat about the K. was regarded as the most delicate it is applied to the finest of the wheat (Dt. 32.[14]). To the Jews all the bodily organs were associated with mental acts; with the K., or REINS, feelings of joy (Pr. 23.[16]) or of grief (Ps. 73.[21]). Hence God, as knowing and estimating the real source of a person's joy or sorrow, is said to "try the reins" (Ps. 7.[9]).

KIDRON. The "brook" K. is mentioned (2 S. 15.[23]; Jn. 18.[1]; *BJ.* V. ii. 3) as separating Jrs. fm. the Mt. of Olives. There Asa burned his mother's idol (1 K. 15.[13]; 2 Ch. 15.[16]), and Josiah the Asherah, the idolatrous vessels of the Temple (2 K. 23.[4, 6]); there also was thrown the dust of

the idolatrous altars in the Sanctuary (2 K. 23.[12]). Similar acts are attributed to Hezekiah (2 Ch. 29.[16], 30.[14]). The valley, wh. was not without cultivated fields, was regarded as unclean (2 K. 23.[12]; Jr. 31.[40]), and had near to it, prob. on the slope below the S. end of the Mt. of Olives, the "graves of the common people" (2 K. 23.[6]). The Bible, and also Josephus, apply the name K. only to the valley E. of Jrs. The continuation of it at Enrogel Jos. calls the "valley of the spring" (*BJ.* V. xii. 2); and further down, "the big valley" (*Ant.* X. viii. 2). It seems strange that the Hebrews shd. speak of the "brook" K., since, before the time of Josephus at least, the valley contained no stream. At the present day, only in a winter with abundant rain, a small rivulet rises below Job's Well (Enrogel), and may run for some weeks. But En. 27.[3f.] seems to regard just this lower part of the valley as dry, and that between the Sanctuary and the Mt. of Olives as provided with a stream, wh. cd. not be the outflow of the Gihon. Job's Well furnishes proof that water flows underground, in the bottom of the K. valley. It is therefore not imposs. that, at a time when less débris and alluvium had accumulated in the valley, a small stream might occasionally be seen in winter, especially below the flat ground E. of the Sanctuary. It may have been thought that a brook ran underground the whole length of the valley, becoming visible at Enrogel. This might account for the name *Kidron*, "the dark one," and might also explain the phrase, "the brook that flowed through the midst of the land" (2 Ch. 32.[4]). The winter spring, *'Ain eṣ-Ṣūwān*, sending its waters fm. the ridge N. of the Mt. of Olives down to the bottom of the K. valley, may have been regarded as the real spring of the brook. This is poss. = En Shemesh, "the spring of the sun," mentioned (Jo. 15.[7], 18.[17]) as N. of Enrogel. The name wd. suit the situation, as, fm. Jrs., the rising sun may be said to have its most northerly position over this spring (*cp.* Jn. 18.[1], χειμάρρου τῶν κέδρων, "winter torrent of the Kidron"). G. H. Dalman.

KIN, KINSHIP, KINSMAN. Among the anct. Semites kinship rested upon affinities of blood. All who counted descent fm. a common ancestor—or, as seems prob. at one time, fm. a common ancestress—were regarded as sharers in one life, participation in wh. constituted the bond of kinship. The kin was thus a much wider organisation than the family. One belonged to the kin by right of heredity. But beyond this, membership of the kin might be acquired by one born of other ancestry. Temporary membership was secured by eating food with any member of the kin. If two ate together, their life was nourished fm. a common source, and for the time each became inviolate to the other. By frequent repetition, this relation became permanent, and the new-comer was bound to every member of the kin in exactly the same way as to the one with whom it was his custom to eat. Among the Arabian tribes many Nubians are to be found enjoying full tribal rights and privileges, who were bought as slaves in their childhood. The concession of freedom and perfect equality to one sharing the common life, and eating from the one dish (*dhabiḥāh*, "sacrifice"), seems to be taken as the natural course. Within the sacred circle of the kin, mutual rights and duties were recognised; beyond it, right and duty had no meaning. Individual interests are merged in those of the kin. Insult or injury to one is resented, not as personal, but as wrong done to the kin, wh. every member is under equal obligation to avenge. It is thus a close society organised for offence and defence over against the world. The conditions here sketched are those that prevail practically throughout Arabia to this day. *See* Hospitality.

In Isr. degrees of nearness within the kin were recognised, involving correspdg. degrees of obligation. Within certain degrees marriage was forbidden (Lv. 18.[6], &c.). If a man fell on evil days and was forced to sell his patrimony, it was the duty of his nearest kinsman to buy, if he were able (Jr. 32.[8ff.]). Of land that had been sold, the right of redemption lay with the nearest kinsman of the former owner (Lv. 25.[25], &c.): the object being to prevent the property falling away to others outside the kin. In the case of a man who died childless, failing his brother, it appears that his next of kin was called on to marry his widow, as well as to buy back the property he might have parted with (Ru. 4.). For an unfortunate man who had sold himself as a slave, freedom might be purchased by any near kinsman (Lv. 25.[47ff.]).

In the Arabian kin we have seen that the duty of avenging injury rests equally upon every member of the kin to wh. the injured, or slain, man belonged. In Isr. this duty is laid explicitly upon the nearest kinsman, the **Avenger of Blood**. It was his business, as representing the kin, to secure blood for blood. But on occasion all the members of the circle might join in the demand for vengeance (2 S. 14.[7]). It is clear that in old time, if the actual offender could not be found, justice was satisfied by the slaughter of any member of his family or clan. This is the law still, among certain Arabian peoples, and the sacred duty of bloody reprisal is transmitted from fathers to children for many generations.

The Deuteronomic law limited the infliction of vengeance to the guilty person (Dt. 24.[16]). Arrangements were made whereby one who slew his neighbour unintentionally might be protected fm. the extreme penalty (*see* Cities of Refuge, Hospitality). But the deliberate manslayer was to be slain by the Avenger of Blood (Nu. 35.[19], &c.). At

times, among the Arabs, a payment in money or kind is taken as settling claims to blood-vengeance. Such ransom was not permitted in Israel (v. 31).

We have seen that kinship in the OT. depends on physical affinities. Jesus came to reorganise society on a new basis. In virtue of his spiritual nature, man is made in the image of God. Faith enables men to realise this Divine sonship (Jn. 1.[12]), and obliterates all the distinctions and barriers that separate men on earth. In other words, in the new society, kinship rests on spiritual, not on physical, affinities; and its manifestation is found in personal obedience to the will of God (Mw. 12.[48ff.]).

KINAH lay upon the extreme southern boundary of the territory of Judah, bordering upon Edom (Jo. 15.[22]). *OEJ.* knows no more than that it was "in the tribe of Judah." There is yet no guide as to its position.

KING. The Heb. word for king (*melek*) is derived from a root implying wisdom as well as authority. This harmonises with the main functions assigned to the king, as supreme judge and generalissimo.



A King's Dress (Egyptian)

From the earliest times we meet with great and powerful kings in the valleys of the Nile and the Euphrates. Kings are also found in the countries surrounding Pal., ruling over fairly extensive territories. In Pal. itself at the time of Joshua the kings were numerous. We need not be misled by the name. Each king controlled a "city" with its adjoining land. But recent investigation has shown that these "cities" were little more than fortified villages. The circumstances then attached more of dignity and responsibility to their position than belongs to that of the modern village sheikh: but they were far from realising our conceptions of royalty.

In early Israel the king is unknown. Moses, indeed, is described as "king in Jeshurun" (Dt. 33.[5]); but this is rhetorical, to exhibit his greatness. During the march through the wilderness a "prince" had exercised authority over each tribe. After the settlement in Pal. the tribal prince disappears, and the people seem to fall into a series of loosely confederated republics, in which an uncertain authority is wielded by the "Elders" (*zĕqēnīm*). Each tribe apparently comprised a number of associated townships, each township being ruled by a bench of Elders. When a Judge arose claiming a Divine commission, like the successive Mahdis in the Sudān, he drew after him a following of the tribes proportioned to his own character and influence. A later writer implicitly contrasts the anarchy and insecurity of these days, when "there was no king in Israel" (Jg. 17.[6], &c.), with the happier conditions prevailing under kingly rule.

The lack of coherence, and anything like an acknowledged national leadership, necessarily exposed Israel to the attacks of such a warlike people as the Philistines, organised and disciplined under the sway of their king. The disadvantage was felt, and an offer of the supreme place was made to Gideon (Jg. 8.[22]), who, however, declined it, both for himself and for his children; maintaining that the Lord was Israel's true King. Abimelech his son was not so scrupulous: but while he is described as "prince over Israel three years" (9.[22]), his attempt to establish a monarchy failed. Samuel seems to have recognised that this state of things contained the elements of national dissolution. He endeavoured to introduce greater stability by the appointment of his sons as under-judges: perhaps in the hope that they might succeed to his position and influence. But the people were now fully persuaded that the interests of national security demanded a king. If "the thing was evil in the eyes of Samuel" we must remember that he was human, and felt like other men the disappointment of his hopes.

Acting under Divine guidance, Samuel declared to the people "the manner of the kingdom" (1 S. 8.[9ff.], 10.[25]), wrote it in a book, and laid it up before the Lord. The powers of the king over his subjects in relation to the army and measures necessary for defence of the country, and in relation to the service and maintenance of the royal household, are set forth in 1 S. 8.[10ff.] What further this document contained as to the constitution of the kingdom we cannot say with certainty; but it probably embodied the provisions found in Dt. 17.[14-20].

If we may venture to consider it not absolutely certain that the "Book of the Law" found in the reign of Josiah contained *only* "Deuteronomy," and hold that the denunciations of Hosea and Amos against worship at Bethel and Gilgal imply a knowledge of that code, then we may regard it as not impossible that Samuel added those verses to the code and laid it up before the Lord. Such an addition wd. not, according to Eastern ideas, militate against the claim of the whole book to Mosaic authorship.

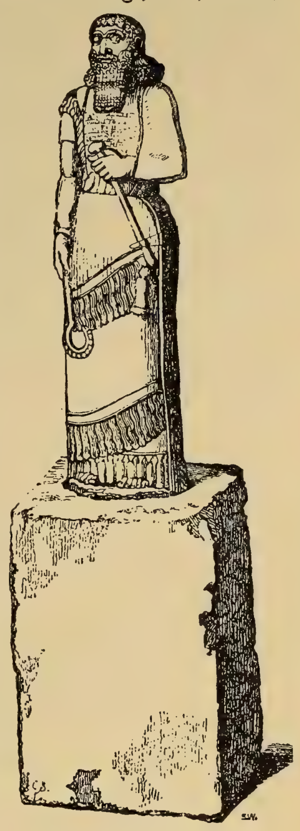
The king must be the choice of Jehovah: he must not be a foreigner: he is prohibited from multiplying horses, wives, and silver and gold: he is required to write a copy of this (*i.e.* the Deuteronomic) law, and preserve it by him for daily study, that he may learn to "fear the Lord," and be preserved from arrogance in dealing with "his brethren": the hereditary principle seems to be recognised.

Israel was a theocratic State: the king was only God's vicegerent: his appointment therefore must have the Divine sanction. Of Saul and David it is explicitly stated that they were chosen of God (1 S. 9.[15ff.], 16.[1ff.]). A foreigner would lack national feeling, and might be tempted to arrogance and tyranny.

He might imperil the land and its inhabitants by introducing heathen deities and their worship. Probably this last furnished the main reason for the prohibition. While there is no case recorded of an attempt to crown a foreigner, the episode of Abimelech's reign showed the possibility. He was half a Shechemite—he got his power by hiring mercenaries, and his authority was apparently pretty widely acknowledged. One who belonged wholly to the "strangers" that were still left in the land by a similar process mt. secure some hold on a few cities, and in a time of distress might be chosen, as Jephthah was, leader even of all Israel. The peoples in the plains depended greatly upon their cavalry and chariots: but altho' in later times these were regular features of Israel's armies, they were not essential to her safety, her mountain lands being ill-suited for their evolutions. Egypt was especially strong in chariots and horsemen. Traffic in horses must inevitably lead to close relations with that country which, in the interests alike of faith and freedom, it was necessary to avoid. The disastrous influence of sensuality and worldliness is strikingly illustrated in the cases of David and Solomon. The Oriental harem has been the hotbed of mischief from time immemorial. It was no doubt thought congruous with the magnificence and luxury in which these two monarchs indulged. Saul's absorption in the defence and consolidation of his kingdom probably saved him from the temptations to which they succumbed.

The king was set apart to his office by anointing. This might be done by a prophet (1 S. 9.[16]; 1 K. 19.[15], &c.), or by a priest (1 K. 1.[39]; 2 Ch. 23.[11], &c.). Hence the king is frequently called "the Lord's anointed." From the ceremony recorded in 2 Ch. 23.[11] we gather that a crown was placed on the king's head, and a copy of the law (the testimony) put in his hand. The bracelet taken from the arm of Saul (2 S. 1.[10]) probably formed part of the royal insignia. No king of Israel is said to have wielded a Sceptre, but probably, as in the surrounding countries (Am. 1.[5, 8], &c.), something of the kind was used. The spear held by Saul may have been the symbol of authority (1 S. 22.[6]). Solomon's costly throne is described in 1 K. 10.[18ff.] The example of splendour in buildings and royal establishment set by David and Solomon must at times have pressed heavily on the national resources.

It was much in the king's favour to be of commanding personal presence (1 S. 10.[23]). His success as supreme judge depended on his natural shrewdness and practical wisdom (1 K. 3.). To lead and inspire the men of war composing his armies he must be a brave and skilful soldier. These were the principal functions of the king in Israel. Government, or administration, in the modern sense, was not associated with the office. It was the king's business to see justice done among his subjects, and, especially, to take the necessary measures to secure the safety of his kingdom against all enemies. He was generalissimo; the officers, from the commander-in-chief downwards, holding their positions by his favour, and acting in subordination to him if he were in the field (2 S. 12.[26ff.], &c.). In the neighbouring countries the regal and sacerdotal offices seem to have been conjoined in the person of the king. In Israel also the first kings, Saul, David, and Solomon, offered sacrifices. When the kingly and priestly functions were more distinctly separated, the king still remained the fountain of authority; he appointed and deposed the High Priest at will. David's generous attentions attached the growing power of the priesthood to his house with a devotion which even the favour shown by Solomon to heathen superstitions did not alienate. The definite adhesion of the Levites at the disruption of the kingdom contributed materially to the permanence of his dynasty. The relations of the king with the prophetic order are less definite, but it is clear that in both the Southern and Northern Kingdoms these men, acknowledged as speaking under Divine inspiration, exercised a powerful influence upon the policy and destiny of kings. There were thus both prophetic and priestly limitations upon the royal authority. Unless he were a man of exceptional ability and force of character, a king's success depended greatly upon the maintenance of good relations with each order, the one representing mainly the spiritual, the other the ceremonial aspect of the religion of Israel. Saul alienated the prophets by his neglect of Samuel, and the priests by his murder of the community at Nob. In consequence his position in the later years of his life may be compared with that of a mediæval monarch who had been excommunicated by the Pope.



Statue of King, showing Sceptre in Right Hand

Another limitation arose from the theocratic

constitution of the State. The king might not act tyrannically, or oppress the heritage of Jehovah. The people were his "brethren," not his "subjects," and must be ruled with brotherly consideration.

In succession to the throne the principle of heredity was recognised; but the law of primogeniture did not hold. The succession was in the gift of the reigning sovereign, as it frequently is in the East to-day, and as it was in mediæval times. As William the Conqueror selected his second son, so King David chose as his successor Solomon, one of his younger sons. But the principle of heredity was liable to suspension. The weakness of Ish-bosheth and Mephibosheth made easy the advancement of the brave and accomplished warrior chief anointed by Samuel. The Northern tribes seem always to have retained something of the republican feeling. They acknowledged no absolute hereditary right. To be lawful king of Israel the son of Solomon must be accepted by the whole congregation of the sons of Israel (1 K. 12.[1ff.]). In later days, an insurgent chief who could secure the favour of the army had no difficulty in disposing of the king, and reigning in his stead. The value of prophetic support is well illustrated in the history of Jehu's dynasty. In the Southern Kingdom there were no revolutions; the sceptre remained in the house of David till the captivity: but in Jerusalem "the princes," that is, the great officers of State, came to exercise weighty influence, and, with some of the weaker monarchs on the throne, were practically all powerful.

In the NT. the title is applied to Herod the Great (Mw. 2.[1]), Herod Antipas (14.[9], &c.), Agrippa I. (Ac. 12.[20, 23]) and II. (25.[13], &c.), and Aretas the ruler of the Nabatæans (*see* ARABIA). So far as the subject allies of Rome were concerned, rulers could use the title of "king" only on permission by the emperor. Thus, to take a modern parallel, the Rajah of Johor, when the permission of Queen Victoria was granted, assumed the title of "Sultan." Herod the Great received the title from Augustus. Herod Antipas, although called "king," was never more than tetrarch. Agrippa I. was made king by Gaius, and Agrippa II. by Claudius. It is probable that, although he was not a subject ally of Rome, the kingship of Aretas was acknowledged by Claudius. The Jews in their frenzy applied the title to the emperor: "we have no king but Cæsar" (Jn. 19.[15]). Jesus does not disdain the title "King of the Jews" (Mw. 27.[11], &c.). Absolute kingship is ascribed to God (1 Tm. 1.[17], 6.[15], &c.).

KINGDOM OF GOD, KINGDOM OF HEAVEN. Fm. Lk. 14.[15] we learn that among the Jews the glories and happiness of the days of the Messiah were designated by this term. The prophets pictured in glowing colours the universal peace and joy that wd. illustrate those times. The ascendency of the Jew in the prophetic vision is mainly spiritual; the material benefits of the time were to be shared by all mankind. Later Judaism exhausted the powers of imagination to picture the lordship over the Gentiles to be exercised by the Jew. The more the Jew was thrown into the background by the might of the great world-Empires, the more he indemnified himself in thought by making more and more august the imperial glories of Jrs. when the Messiah shd. come and the K. of God be set up. Our Lord assumes the designation thus in common use, but deepens its meaning. While the Jews of His day had a less spiritual view of this hoped-for time than the prophets, His exposition of it makes the K. of H. more spiritual than the prophets had guessed. The great conflict of Christ with Jewish rulers sprang largely fm. this. This spiritual conception of the K. of H. involved many conclusions, all unpalatable to the Jew. Mere descent fm. Abraham was not enough, spiritual congruity to the aims of the Kdm. was essential; they, Jews, children of the kdm. tho' they were, were to be thrust out, cast into the outer darkness. This was abhorrent to them, but worse that Gentiles fm. the East and fm. the West shd. occupy the places they shd. have filled. The pictures our Lord gives of the K. of H. in parables suit this idea and develop it. Here we may note that Matthew's designation of the Messianic kdm. as the K. of Heaven rather than K. of God, wh. is the usage of the other evangelists, is probably due to that feeling of reverence wh. leads the Jews to avoid pronouncing the sacred name. In His parabolic discourses our Lord exhibits the beginning of the kdm. as the sowing of seed; in two aspects is this used: (*a*) each individual of the children of the kdm. is a good seed that transforms the dead mass around it into living replicas of itself; (*b*) also the whole kdm. is a seed, small but living, cast into a dead world to grow. The great purpose is not accomplished until the whole human race shall be leavened, absorbed in the Heavenly Kingdom. It is to be a spiritual state; while permeating the kingdoms of this world, it is yet separate fm. them and independent of them. The designation, K. of God, is found in the Acts and the Pauline Epp., but the idea is not developed. When Christianity passed into the Greek world, to wh. the ideal constitution of society presented itself as a republic, what had before been *hē basileia tou Theou* became *hē ekklēsia tou Theou*. The K. of G. may never be realised in this world, yet it holds up an ideal before men towards the attainment of wh. they are to strive. While it wd. tend to misunderstanding to identify the Church, split up into sects, and rent by controversies as it is, at once with the K. of G., yet we may say that the Church as Christ meant it to be cd. be

so identified. The end is not here; there is another world wh. shall see the realisation of God's purpose: "Our city is in heaven, whence we look for a Saviour."

KING'S VALE, RV. *See* DALE, THE KING'S.

KINGS, THE BOOKS OF. These books are appropriately enough so named, as they contain a history of the kings of Israel and Judah, from the time of David to the Captivity. They are indeed but one book, the partition having been first made in copies of the LXX, where they are reckoned along with the books of Samuel in a series of four, which are called the four Books of the Kingdoms. This arrangement was followed by the Vulgate, and hence arose the alternative titles of these four books in our AV., where 1 Samuel is said to be "otherwise called the first book of the kings," and so forth. The history of the kings does indeed commence in the books of Samuel, and the narrative of David's reign, which is left unfinished at the end of 2 Samuel, is resumed and completed in 1 Kings. Nevertheless, Samuel and Kings are independent compositions; for, even if common material was drawn upon by both for the history of David, the literary form of the books is different, and the writer of Kings evidently lived at a much later time than the author of Samuel, for he brings down the history to the time of the exile, whereas in Samuel there is no reference even to the downfall of the Northern Kingdom. The time covered by Kings extends to about four centuries, from the accession of Solomon in B.C. 970 to the 37th year of the captivity of Jehoiachin, B.C. 562. It falls naturally into three parts. There is, first, the time of the undivided kingdom till the accession of Rehoboam, the son of Solomon, and the schism in his time of the Northern tribes under Jeroboam the son of Nebat. This period is treated of in 1 K. 1.–11., and extends to about 37 years. Secondly, there is the time of the divided monarchy, lasting about two centuries, which occupies the remainder of the first book and 17 chapters of the second. And, lastly, there is the time of the surviving kingdom of Judah, in the remaining 8 chapters, from the fall of Samaria in B.C. 722 till the date just mentioned, B.C. 562, a space of 160 years.

As the aim of the book is to present an account of the successive reigns in both kingdoms, a formal method of treatment is adopted, which is very simple and stereotyped, especially in the period of the double monarchy. Up to the time of the schism, of course, the writer is less hampered; and, after the opening section (1 K. 1.–2.[11]), which falls in the lifetime of David and greatly resembles in style the preceding narrative in 2 S., he describes with a free hand the magnificence and prosperity of Solomon's reign, dwelling particularly and with evident predilection on the building and dedication of the Temple; not, however, without significant hints of impending trouble, and forebodings of the danger that lurked in the luxury and ease of the court. Then, after relating the events that led to the schism, he carries on the history of the contemporaneous kings in the following manner. The accession of a king in the one kingdom is dated according to the year of the reign of the king in the other, the length of his reign is given, the notable events of the reign related or referred to, and a favourable or unfavourable judgment pronounced upon his character. In the case of the kings of Judah, the age of the king at his accession and the name of the queen-mother are also stated. Each king's reign is followed to its close, and the history is thus carried forward by taking the two kingdoms alternately. The treatment becomes again more free after the disappearance of the Northern Kingdom. The reign of Hezekiah occupies three chapters, a great part of which is found again in almost identical terms in the book of Isaiah. Two chapters are devoted to the reign of Josiah and the reformation accomplished in his time. But it is remarkable that the last days of the monarchy, and the siege and destruction of Jerusalem, in regard to which many details are given in the book of Jeremiah, are passed over in very few words.

Owing to the wide extent of the period to be covered, it is plain that the writer could not, in the compass of the book before us, give a complete hist. of the time. At the same time it is evident, from the unequal space devoted to different reigns—some being described at length, while others, which we know to have been eventful, are dismissed in few words—that the book is designed to be something other than a mere chronicle of events, or political annals. Nor is it difficult to perceive what were the guiding ideas in the selection and presentation of details. First of all, this book, though possessing, more than other OT. works, the character of a formal history, is, like all the books of the OT., composed from the point of view of the religion. This appears in the prominence given to the Temple and its worship, in the space devoted to the doings of prophetic men, and in the manner in which the characters of the successive kings are described: "he did that which was right," or "that which was evil in the eyes of the Lord." It will be observed that the judgments on the kings of the Northern Kingdom are always unfavourable. The sin of "Jeroboam, the son of Nebat, who made Israel to sin," is echoed throughout the book, whereas it is said in praise of the better kings of Judah that they followed in the steps of David their father. Yet even in regard to these kings it is particularly to be observed that, in almost all cases, it is mentioned to their disparagement that the "high places" were not taken away; for it is not till the reign of Heze-

kiah that a serious attempt seems to have been made to abolish that worship, an attempt which came to a successful issue in the time of Josiah. Accordingly, it is customary to speak of the books of Kings as written from the Deuteronomic standpoint, seeing that such emphasis is laid on the law of the central sanctuary prescribed in the book of Deut. The position of the author of our bk., as expressed in 1 K. 3.[2], is that, till the erection of the Temple as a central sanctuary, worship at the high places (which he assumes may be genuine Jehovah worship) was excusable, but that thereafter it was illegitimate. One can understand, supposing the law of Deut. to have been of Mosaic date and authority, how national public sacrifice, if it was to be observed at all, especially after the destruction of Shiloh, must have been practised at different places, and how the custom, having gained long prescription, should have been found so difficult to eradicate. But it is always to be remembered that worship at high places, even when it was meant to be the worship of Jehovah, was liable to be contaminated, and was actually contaminated, with abuses borrowed from the local Baal-worship of the Canaanites.

Although we speak of the "author" of Kings as if one person may have composed the book, it is evident that no one person could have had cognisance of the details of a history extending over so long a period; and we have here a clearer example than in many of the OT. books of the literary practice of Hebrew writers, which consisted in incorporating in their works other compositions which lay to their hands. There are three written sources of this kind mentioned in the book. At the conclusion of Solomon's reign it is said (1 K. 11.[41]), "Now the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?" The expression, "the rest of the acts," suggests that the acts which find a place in the book have been drawn from the same source. Similarly, for the reigns of the Northern Kingdom there is a reference to "the book of the chronicles of the kings of Israel," and, for the Southern Kingdom, to "the book of the chronicles of the kings of Judah." Such references occur at the end of almost every reign, being apparently only omitted when there was something exceptional in the close of the reign. Now, since among the court officials of several of the kings a "recorder" is mentioned, the conclusion is warranted that it was the function of such an official to keep a register or chronicle of important transactions, and that, from such archives, or from some kind of histories based upon them, the compiler of Kings obtained the particulars which he has incorporated into his book. It is, however, much more than a mere state record, or chronicle of political events. As in other OT. books, there is no sharp distinction drawn between what we call secular and sacred, and the religious aspect is always prominent and primary. Accordingly, attention is pointedly directed to the activity and utterances of prophets and prophetic men, whose influence was so marked during the whole course of Hebrew history. The doings of Elijah and Elisha are related at length, and we are told not a little of those "schools of the prophets" with which these men were associated. The style of the portions dealing with these matters is such as to suggest that here also the author is drawing from written or oral accounts current in his day. In short, the author or editor of the bk. is a compiler; and we may observe this in the manner in which he gives the dates of things recorded. The last date mentioned, which must be taken as the last possible date of the final redaction, is B.C. 562, or 24 years after the destruction of Jerusalem in B.C. 586. Yet, in several places of the book, we find the expression "unto this day," which must in some cases certainly refer to a time antecedent to the Babylonian captivity when the Temple was still standing (*see* 1 K. 8.[8], 9.[21], 12.[19], &c.). It would seem, therefore, either that we have to assume two (at least) successive redactions to have taken place, or that the compiler transferred to his pages documents which bore an earlier date, without adapting them to the time at which he was writing. The general opinion of critics is that the book underwent successive redactions; and, it may be observed, the LXX version gives reason to suppose that the Greek translators had before them a text which, in some particulars, did not coincide with the Hebrew text as it has been handed down to us.

The chronology of the book of Kings is noteworthy. There are three factors that enter into the calculations. First of all, the length of the several reigns seems to be given with an attempt at strict accuracy; and it is not unreasonable to suppose that the compiler may have derived the figures directly from the official archives. As, however, the reigns are given in years, and no account is taken of parts of a year, it remains uncertain whether the months of a year within which a new reign may have begun were reckoned to the new king or to his predecessor, or to both. Then there are the synchronisms of the reigns in the two kingdoms. These must have been based upon the former numbers; but, owing to the relations that subsisted between the two kingdoms, they are less likely to have been found in the archives, and may therefore be ascribed to one or other of the editors through whose hands the book passed. And, lastly, there are indications of an attempt at a wider chronological scheme. It is stated in 1 K. 6.[1] that Solomon began to build the Temple in the 480th year after the Exodus. Now, if we take the sum of the reigns of the kings of Judah, beginning from the foundation

of the first Temple, we get 430 years, and if we add 50 years for the Exile (B.C. 586 to 536), we obtain another cycle of 480 years, as the interval between the first Temple and the second. This looks like an attempt at stating the figures in round numbers of 12 generations of 40 years. A similar predilection for the number 40 is to be found in the chronological statements of the book of Judges; and the "generations" in Mw. 1.[17] are also periods of 40 years. This scheme of Temple reckoning was probably introduced after the Exile, when a survey was taken of the whole period of Israel's history. Though convenient as an aid to memory, very much as we reckon by centuries, this computation by generations and round numbers can only be taken as approximate. It will be found that the sum of 480 years does not agree with the figures given or implied in other passages for the interval between the Exodus and the building of the Temple (comp. Jg. 11.[26]; Ac. 13.[20]). Even the LXX in 1 K. 6.[1] gives the number 440, while Josephus makes the period 590 years. Again, by adding the figures contained in the book of Judges, with the necessary allowance for the years preceding and succeeding the period of that book, we obtain a total of 498 years. But, even if we regard this computation as merely approximate, there are other perplexing discrepancies in the chronology, the complete solution of which has not been discovered. For example, the total of the years of the kings of Israel up to the fall of Samaria is given as 242, while the number for the kings of Judah during the same period is 260, and there are other differences. For the precise dates of certain outstanding events the Assyrian monuments come to our aid; and, on a comparison with these, so far as data are available, "it may be said that the examination is surprisingly favourable, so far as the durations of the reigns are concerned, to the soundness of the Hebrew tradition" (Skinner, *Century Bible*, 1 and 2 Kings. *See also* Burney, *Notes on the Heb. Text of the Bk. of Kings*, and Art. KINGS in *HDB*.).

Thus, in the limited compass of this book, is contained the history of the bloom period of the Jewish state. Looked at as a portion of political history it is no less remarkable for what is omitted or merely implied than for what is explicitly told. There is little of the massive grandeur or military glory of the great world-powers of the time. The kingdom of Israel seems to be rather on a level with those smaller States in its neighbourhood which have disappeared and left no record. What we see is a series of 20 kings of the dynasty of David ruling at Jerusalem, and another series of as many kings, but of no fewer than nine different families or dynasties, in the Northern Kingdom; and the annals of both as here recorded are for the most part uneventful, some of them inglorious. In course of time the Northern Kingdom first falls before the power of Assyr a, and then the Southern in turn is broken down by the Babylonians, the capitals are destroyed, the peoples carried into captivity, and the territory, like that of the small contiguous States, is absorbed into the great Empire of the East. To all human appearance, the people of these two kingdoms are doomed to vanish from history like their neighbours. That they lived on, a separate people, when these smaller States disappeared, and when even the colossal Eastern Empires crumbled to ruins, and that their influence has been world-wide, is proof that there were vital elements in their history deeper than political forces, and that they were destined to play a very special part in the Divine dealings with the human race.

In a sense it is true that their history, instead of reaching its culmination and decline in the period of the monarchy, was then only a preparation for a larger and richer history that was to follow. It is therefore important to note what these elements were which operated towards the persistence and coherence of the people and fitted them for their mission to the world. And, first of all, it is evident that the long stretch of time and the organisation of the monarchy favoured the consolidation of the people and the growth of national feeling. The tribal rivalries which appear before and at the time of the establishment of the monarchy give place to a sense of national unity. The Northern Kingdom, even while regarded as schismatical and heretical, is still recognised as forming with the Southern one people. Then again, though we have no systematic account of the general advance of the people in civilisation, there are indications at various points of the history of progress in agriculture, commerce, and wealth, sufficient to show that they had become fitted to take their place among the nations in the cultivation of the arts of peace. It is specially to be noted that, though little is said of education or a learned class, the people had before the Exile become possessed of a varied and unique literature, which not only formed a powerful bond of union when the Temple and State were ruined, but has come through them to be the world's inheritance. Above all, there are three features in the history which, in the mind of the author, are of prime importance, as shown by the prominence he gives them in his narrative. (1) The dynasty of David is invested with peculiar dignity. This had two aspects. It pointed back to the Divine election of the nation in the past, and gave the guarantee of indefinite national perpetuity in the future. The promise of "the sure mercies of David" was a powerful uniting influence in the Exile, drawing the heart of the nation back to their old home; and it enkindled, kept alive, and refined that Messianic hope, which glowed ever brighter as time went on, and had

issues of a far-reaching character in the distant future. (2) The Temple and its service, for which the writer has such special regard, contributed greatly to the phase of national character of subsequent times. With all the drawbacks and defacements of pure worship, there was the stated regular performance of sacred rites, the development and regulation of priestly order and ritual law, which stamped themselves so firmly on later Judaism. This, no doubt, tended to a hard legalism; but it had this in its favour, that it held the people together as a religious community when their existence as a political State was no longer possible. Nor must we leave out of account the educative influence on pious souls of solemn ritual and sacred song. The exiles did not forget the Lord's song in a strange land; and their first care, on their return, was to rebuild the Temple and to set in order the daily service. The Temple was the home of sacred psalmody, the place of resort to the devout who waited for the consolation of Israel. (3) Above all, this was the period of bloom of OT. prophecy. Though more is said of men like Elijah and Elisha, who have left no written words, we must not forget the series of pre-exilian prophets, whose writings have come down to us—men who, against the opposition of rulers and the indifference of the people, testified to the moral foundation on which the nation was constituted, vindicated Divine righteousness, rebuked sin, and held up the ideal to which the nation was called. And thus, before the long winter of exile and subjection set in, there were implanted in this people those seeds of Divine truth which in the fulness of time were to spring up and be for salvation to the ends of the earth.

James Robertson.

KIR, the original home of the Aramæans (Am. 1.[5]), the place to wh. they were carried captive (2 K. 16.[9]), is named along with Elam (Is. 22.[6]); may be = the plain N. of the Tigris, S. of Elam.

KIR HARASETH, or HARESETH (2 K. 3.[25]; Is. 16.[7]), KIR HARESH, or HERES (Is. 16.[11]; Jr. 48.[31, 36]), KIR OF MOAB (Is. 15.[1]), all seem to indicate the one city. Tg. gives "Kerak" (Is. 16.[11]; Jr. 48.[31, 36]), and "Kerak in Moab" (Is. 15.[1]). It was a strong position, evidently the capital, towards the S. border of Moab (2 K. 3.[25ff.]), conditions that are well met by *el-Kerak*, *c.* eight miles E. of the Dead Sea, on the N. of the Wady of the same name, 3323 ft. above the Mediterranean. It is a position of great strength, surrounded by deep gorges, and, in anct. times, approached only by two tunnels cut in the rock. The ruined wall, with five towers and a strong castle to the S., date mostly fm. Crusading times, the substructions alone being ancient. For water it depended upon great cisterns and deep wells. The mod. inhabitants are a wild and fearless, half nomadic people, who, until 1893, resisted all attempts to bring them in any effective way under Turkish rule. Estimates of population vary fm. 7000 (Meistermann, *New Guide*) to 22,000 (Cheyne, *EB. s.v.*). A few Gr. and Latin Christians maintain themselves among the Moslems.

Lit.: Burckhardt, *Travels*, 379ff.; Tristram, *Land of Moab*, 70ff.; esp. Musil, *Arabia Petræa.*

KIRJATH, RV. KIRIATH (Jo. 18.[28]), the first part of a place name, the second having dropped out of the text. It is prob. = K.-Jearim (LXX).

KIRJATHAIM, RV. KIRIATHAIM. (1) A city of Reuben, taken fm. Sihon (Nu. 32.[37]; Jo. 13.[19]). Later it appears as Moabite (Jr. 48.[1, 23]; Ek. 25.[9]; Moab. St., line 10, *Kirjathen*). *OEJ.* places it 10 Rm. miles W. of Madeba. Some wd. ident. it with *Qareiyāt*, *c.* 11 miles SW. of Madeba, and 5 miles E. of Machærus. But the site is quite uncertain. (2) An unidentd. Levite city in Naphtali (1 Ch. 6.[76]), called **Kartan** (Jo. 21.[32]).



Kerak, showing North Wall of Castle

KIRJATH-ARBA. *See* Hebron.

KIRJATH-ARIM (Ez. 2.[25]) = Kirjath-Jearim.

KIRJATH-BAAL. *See* Kirjath-Jearim.

KIRJATH-HUZZOTH, between Ar of Moab and Bamoth-Baal (Nu. 22.[39]); unidentd.

KIRJATH-JEARIM, a city of the Gibeonite league (Jo. 9.[17]), given to Judah (Jo. 15.[60]). The ark rested here after its return by the Phil. (1 S. 7.[1f.]), and hence David carried it to Jrs. (1 Ch. 13.[5, 6]; 2 Ch. 1.[4]). Here was born Micah the prophet (Jr. 26.[20]). It was reoccupied after the Exile. It was known also as **K.-Baal** (Jo. 15.[60], 18.[14]), and is poss. referred to in Ps. 132.[6] as "the field in the wood."

The city lay on the border of Judah and Benjamin, to the E. of Mahaneh Dan (Jg. 18.[12]), wh. was between Zorah and Eshtaol. It is prob. identical with *Khirbet 'Armā*, a ruin on the S. of *Wādy eṣ-Sarār*, 2½ miles SE. of Eshtaol. The ident. is not free fm. difficulties. It brings the border of Judah further S. than seems otherwise probable,

and it is a great distance fm. the other members of the Gibeonite league.

Lit.: *PEFM.* iii. Sheet xvii.; Buhl, *GAP.* index; *HGHL.* 225ff.

KIRJATH-SANNAH. *See* DEBIR.

KIRJATH-SEPHER. *See* DEBIR.



KITE OR VULTURE
From Wood's "Bible Animals," by permission of Messrs. Longmans, Green & Co.

KISH. A Benjamite, s. of Abiel and fr. of Saul. Owing to confusion in the text, Kish's br. Ner is called his fr. (1 Ch. 8.[33]). He seems to have been a prosperous farmer. The name may be compared with Arb. *Qais.* Others so named are mentioned (1 Ch. 8.[30], 23.[21]; Est. 2.[5]).

KISHION, a Levite town in Issachar (Jo. 19.[20], 21.[28]). In 1 Ch. 6.[72] it is called **Kedesh**, poss. a scribal error for Kishion. The Kishon may be named fm. it. Conder suggests *Tell Qedes*, near Taanach.

KISHON (Heb. *naḥal Qīshōn*, "water-course of K."), on the banks of wh. Sisera was defeated (Jg. 4.[7], &c.), and beside wh. the prophets of Baal were slain by Elijah (1 K. 18.[40]), is the mod. *el-Muqaṭṭaʿ*. It drains all the plain of Esdraelon except what lies E. of a line drawn fm. Iksal to Nain, and thence by el-Fūleh to Zerʿīn, the waters of wh. flow to the Jordan. The strong perennial spring at Jenīn is entirely absorbed by irrigation in the dry season, and in the late summer there is no water in the deep torrent bed that winds through the soft soil of the plain to the foot of Carmel. It is doubtless "the brook that is before Jokneam"—Tell Keimun (Jo. 19.[11]). Where it sweeps past the E. base of Carmel, and through the gorge N. of the mountain into the plain of Acre, it is seldom dry. It is joined by the waters fm. Saʿadiyeh, *c.* three miles E. of Ḥaifa, and thence it flows in a sluggish stream through soft marsh-land to the sea. A fall of rain on the surrounding hills swiftly turns the K. into a rushing torrent, while the soil of the plain becomes soft, deep mud, in wh. chariots and horsemen wd. be at the mercy of active foot soldiers. What is meant by *nahal qedummīm* (Jg. 5.[21]; EV. "anct. river") is quite uncert. Some think it denotes another stream: and Benjamin of Tudela (A.D. 1173) clearly identifies it with the Belus (*Nahr Naʿamein*) in the plain of Acre.

Lit.: *PEFM.* ii. 36, 96, &c.; *BRP.* iii. 228, &c.; *HGHL.*[1] 382, 394; Macgregor, *Rob Roy on Jordan.*

KISS. *See* SALUTATION.

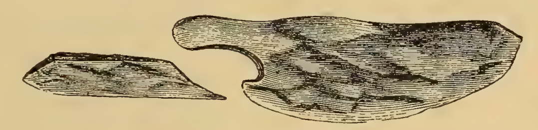
KITE (Heb. *'ayyāh*), an unclean bird (Lv. 11.[14]; Dt. 14.[13]); the Heb. word is trd. VULTURE in Jb. 28.[7]: in every case RV. tr. "Falcon." The LXX tr. *gryps*, a fabulous bird mentioned as such by Pliny, *HN.* x. 49. There are three species of *milvus*, "kite," in Pal.

KITHLISH, RV. CHITHLISH, a town in the Judæan Shephelah named with Eglon, Makkedah, &c. (Jo. 15.[40]), not identified.

KITRON, a town in Zebulun, from which the Canaanites were not driven out (Jg. 1.[30]). It stands next to Nahalol. It is not named in Jo. 19.[15], but there its place is taken by KATTATH. The Talmud identifies it with Sepphoris, the mod. *Ṣaffūrieh*, north of Nazareth.

KNEE. The fr. or grandfr. seems to have acknowledged the legitimacy of a child by allowing it to be placed on his knees (Gn. 50.[23]; *cp.* 30.[3]). Weakness of body, *e.g.* fm. hunger (Ps. 109.[24]) or fear (Ek. 7.[17], 21.[7]; Dn. 5.[6]), &c., shows itself in the knees. The knees were liable to attack by a special disease (Dt. 28.[35]), poss. "joint leprosy." To bow the K. is to worship (1 K. 19.[18], &c.). Kneeling is a frequent posture in prayer (Ez. 9.[5], &c.). It is also an attitude of reverence and entreaty before a superior (2 K. 1.[13], &c.). The suppliant will sometimes kneel down and kiss the feet of his superior. In a court of law a man will often make his plea upon his knees.

KNIFE (Heb. *ḥereb*, usually trd. "sword"; *ma'akelethʿ*, "a K. for eating with"). The earliest occurrence of K. as tr. of *ḥereb* is in Jo. 5.[2, 3], when JOSHUA was commanded to make "K. of flint" (RV.) to circumcise the Isr. In regard to CIRCUMCISION the operation seems to have been originally performed with K. of flint, as we see fm. the action of ZIPPORAH (Ex. 4.[25]). The priests of Baal use K. to cut themselves (1 K. 18.[28]). The 2nd Heb. word is used in the nar. of the sacrifice of ISAAC (Gn. 22.[6, 10]), and in the nar. of the Levite and his concubine (Jg. 19.[29]). The natives of Pal. always have a K.; they are also frequently delineated in the



FLINT KNIVES

sculptures of Asyr. and the paintings of Egp. The "pen"-K. (Jr. 36.[23]) is lit. "knife (*taʿar*) of a scribe"; the K. used by them for sharpening their reed pens. The Heb. word is elsewhere trd. "razor."

KNOP, a word for an ornament; it represents

two Heb. words: (*a*) *Kaphtōr*, used solely of the Golden Candlestick (Ex. 25.[31-36], 37.[17-22]). Judging fm. the representation on the Arch of Titus, the knops were globular expansions of the stalk, &c. The Heb. word is also trd. "lintel" (Am. 9.[1]; Zp. 2.[14]). (*b*) *Peqā'īm* ("gourds"), used of ornaments carved in cedar in the Temple of Solomon (1 K. 6.[18]), and of ornaments round the Brazen Sea (7.[24]); probably gourd-like forms.


Knops: Ornament from Nimroud. (Layard's *Nineveh*)

KOA (Heb. *Qō'a*), name of a people mentioned in Ek. 23.[23] as subject to Bab. There is some difficulty in identifying the people intended, but the probability is that K. represents the *Quti* of the monuments, also called *Guti*. If Hilprecht's identification of the river Chebar with the "canal" *Shatt-el-'Arab* is correct, Ezekiel wd. be in the neighbourhood, not only of K., but also of the places he associates with it, Pekod and Shoa. It ought to be noted that Jerome renders K. as *principes*.

KOHATH (Heb. *Qĕhāth*), KOHATHITES. Kohath was the second s. of Levi (Ex. 6.[16]); he had four sons—Amram, Izhar, Hebron, and Uzziel (Ex. 6.[18]). As the whole tribe of Levi were raised to a specially sacred position relatively to the other tribes of Isr., by the fact that fm. them sprang the priestly family of the Aaronites, so for a similar reason among the Levites the family of the K. was distinguished. Although K. was not the eldest s. his descendants took the precedence of the Gershonites, as to them, not the Gershonites, was entrusted in the desert the conveyance of the sacred "vessels of the sanctuary, the ark, and the table, and the candlestick, and the altars," with the sacred hangings; these they had to bear on their shoulders, while the other two families had wagons assigned them to enable them to convey along the pillars and curtains of the Tabernacle and its court (Nu. 3.[27-32], 7.[9]). Thirteen cities in the tribes of Benjamin, Judah, and Simeon are assigned to the Aaronites as sons of K. (Jo. 21.[4]); and to the rest, ten cities in Dan, Ephraim, and Manasseh (vv. 20ff.). In the Temple Service the non-Aaronite families of the K. took a prominent place, especially in regard to Music.

KOHELETH. *See* Ecclesiastes.

KORAH (Heb. *Qōraḥ*, Ex. 6.[24]), KORHITES, KORATHITES (Nu. 26.[58]). Korah was the s. of Izhar and therefore cousin of Moses and Aaron. In Nu. 16. and 17. K. appears as heading a rebellion against Moses, and as joined in this by the leaders of the Reubenites. Yet it seems clear that the interest of K. must have been divergent fm. that of Dathan and Abiram. As Reuben was the first-born his tribe claimed the precedence at once in rule and worship; a Reubenite ought to be leader instead of Moses, and Priest instead of Aaron. But K. wd., if the Reubenites succeeded, lose the sacerdotal distinction wh. as a Levite and a Kohathite he had. What K. seems to have resented was the restriction of the priesthood to the Aaronites; hence "K. and his company" are required to bring their censers (Nu. 16.[6]). Along with these questions of precedence they murmured also at the privations they were called upon to endure. It might be that, taking advantage of this general discontent, K. hoped not only to wrest the leadership fm. Moses, but by dint of clever manœuvring to gain the supremacy for himself. There have been instances both in France and Britain in wh. parties diametrically opposed have united to upset a government. The rebellion of K. and that of Dathan may have been separated fm. each other by a considerable space of time, but are put together in the nar. for the sake of brevity. The fates of the two sets of rebels is different: Dathan and Abiram and all their households were swallowed up; whereas K. and those with him were burnt up. The descendants of K. form a guild of Temple singers. In the Psalter, Ps. 42.–49., 84., 85., 87., and 88., are attributed to the "Sons of Korah."

L

LABAN. (1) S. of Bethuel, br. of Rebekah, and so maternal uncle of Jacob, fr. of Leah and Rachel (Gn. 28.[5], &c.). He dwelt in Haran, the city of his grandfr. Nahor (Gn. 11.[31], 12.[4f.]), in "Aram of the two rivers" (Gn. 24.[10], Heb.), therefore he is called an Aramæan (AV. "Syrian," Gn. 25.[20], &c.). He appears first as bargaining about his sister's marriage (*see* Rebekah, Gn. 24.), when his own interests were attended to. What further is recorded of him concerns his dealings with his son-in-law (*see* Jacob). Avaricious and crafty by nat., at first he overreached and deceived Jacob, but in the

later stages of the battle of wits and guile the younger man bore off the palm. As a fr. he seems to have inspired no deep affection in his children (Gn. 31.[14ff.]). (2) An unidentd. place in the desert wanderings, apparently between Horeb and Kadesh (Dt. 1.[1f.]).



SENNACHERIB ON HIS THRONE BEFORE LACHISH

LACHISH, a royal city of the Can. taken by Joshua and assigned to Judah (Jo. 10.[3, 31ff.], &c., 15.[39]). It was fortified by Rehoboam (2 Ch. 11.[9]). Here Amaziah was murdered (2 K. 14.[19], &c.). It was denounced by Micah (1.[13]). In B.C. 701 L. was besieged by Sennacherib, and hence he sent his messengers to Hezekiah (2 K. 18.[13, 17], &c.). Hither Hezekiah sent his tribute to the Asyr. (18.[14ff.], &c.). It was captured by the army of Nebuchadnezzar (Jr. 34.[7]). It was occupied after the Exile (Ne. 11.[30]) and then disappears fm. history.

Since the excavations of Prof. Petrie and Dr. J. F. Bliss at *Tell el-Ḥesy*, this mound is generally accepted as the site of L. Ruins were found of eight successive cities, dating fm. Can. times to about B.C. 500–400. This agrees well enough with what we know of the hist. of L. (*see* Bliss, *A Mound of Many Cities*). *OEJ.* places L. 7 Rm. miles S. of Eleutheropolis—*Beit Jibrīn*. *Tell el-Ḥesy* is 11½ Rm. miles SW. of *Beit Jibrīn*, on the S. bank of *Wādy el-Ḥesy*. *Umm Lāqis*, a ruin *c.* 2½ miles to the NW., was formerly identd. with L.; but the remains are insignificant, and the *q* of the name is a difficulty. There is no serious rival to *Tell el-Ḥesy*. It was a position of considerable strength. The last city was *c.* 120 ft. above the bed of the Wady, and ridges to the W. made it easy of defence.

LAHAI-ROI. *See* BEER.

LAHMAM, poss. textual error for "Lahmas" (RVm.), a town of Judah in the Shephelah (Jo. 15.[40]): prob. = *el-Laḥm*, 2½ miles S. of *Beit Jibrīn*.

LAHMI. Accdg. to 1 Ch. 20.[5], L. was the br. of Goliath of Gath slain by ELHANAN, son of Jair. In 2 S. 21.[19] the text is in some confusion. Elhanan, son of Jaare-oregim the Bethlehemite, slays Goliath. Oregim ("weavers") has evidently slipped into this line from the line below. *Lahmi* appears as part of the name Bethlehemite. The text in 1 Ch. prob. represents the original, but there is no certainty. It *may* be the result of harmonistic effort.

LAISH. (1) *See* DAN. (2) The father of Palti, to whom Saul gave David's wife, MICHAL, his younger daughter (1 S. 25.[44]), called Paltiel in 2 S. 3.[15]. He is described as a native of Gallim.

LAISHAH. A place named along with GALLIM (Is. 10.[30]). The latter appears to be north of Jerusalem. It may, however, be identified with *Beit Jāla*, not far from Bethlehem. But there is no trace of any name here resembling Laishah.

LAKUM, RV. LAKKUM, a town on the border of Naphtali, apparently between JABNEEL and the Jordan (Jo. 19.[33]); unidentd.

LAMB. The usual word in Heb. is *kebes* for the male, and *kibsāh* for the female (Ex. 29.[38]; Gn. 21.[28], &c.), from wh., by transposition of the letters, we have *keseb* and *kisbāh* (Gn. 30.[40]; Lv. 5.[6]). These are the words commonly used for the lambs offered in the various sacrifices. *Seh* is lit. "a head of small cattle," and applies equally to sheep or goats, *e.g.* in Dt. 14.[4] we have *sēh kĕsābīm wĕ-sēh ʿizzīm*. This is the word used in Gn. 22.[7f.];



JEWISH CAPTIVES FROM LACHISH

Ex. 12.[3], &c. *Kar* is a well-fed he-lamb, wh. cannot yet be described as *'ayil*, "ram" (Dt. 32.[14], &c.). The LXX renders *kebes* by *amnos*, the word wh. appears in NT. in Jn. 1.[29, 36]; Ac. 8.[32]; 1 P.

1.[19]. In Rv. the word used is *arnion*, lit. "little lamb." The playful frisking of the lamb (Ws. 19.[9]), its innocence and gentleness (Is. 53.[7]; Jr. 11.[19], &c.), furnished the Hebrew writers with striking figures. The lambs are to be the special care of the Messianic shepherd of Israel (Is. 40.[11]; *cp.* Jn. 21.[15]). The title, **Lamb of God**, applied by the Baptist to Jesus (Jn. 1.[29, 36]), probably glances back to the lamb wh. J″. was to provide (Gn. 22.[8]). Doubtless here also we may trace the influence of Is. 53.[7], which Philip (Ac. 8.[32]) interprets of Christ. St. Peter speaks of Jesus as "a lamb, without blemish and without spot" (1 P. 1.[19]). St. Paul regards Christ as "our Passover" (1 Cor. 5.[7]); and in the fourth Gospel a rule regarding the paschal lamb (Ex. 12.[46]) is applied to Jesus (Jn. 19.[36]). The Lamb of God's providing, an innocent and willing Victim, shd. complete the redemption symbolised by the system of sacrifice in wh. the lamb was the most prominent victim. In the book of Revelation the Redeemer is frequently spoken of as the Lamb. He is described as "a Lamb standing as though it had been slain" (Rv. 5.[6], RV.), "the Lamb that hath been slain" (v. 12), in whose blood the garments of the saints have been washed and made white (7.[14]). The symbolism is clearly drawn from the significance of the lamb in the sacrificial ritual of Israel.

LAMECH, the name of two men. (1) The fifth in descent from CAIN, son of Methusael, and fr. of Jabal, Jubal, and Tubal-Cain (Gn. 4.[18], &c.). To his two wives, Adah and Zillah, he addressed the oldest fragment of poetry preserved in the OT. (Gn. 4.[23f.]). It is difficult to determine the purport of this poem. Very probably it is a "sword song." (2) The seventh in descent from Seth, son of Methuselah, and fr. of Noah (Gn. 5.[25, 30]). Accdg. to MT. he lived 777 yrs. (LXX 753; Sam. 653). Of him, as of his Cainite namesake, a saying is recorded; he assigns a reason for calling his son "Noah" (5.[29]). The resemblance of the names in the Cainite and in the Sethite genealogies has led to the suggestion that they were originally the same.

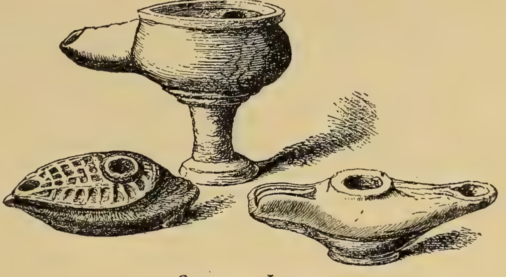
LAMENTATIONS (Heb. *'ēḥāh*, sometimes *qīnōth*: the first is the word with which the book opens, while the second is like the English title descriptive of its contents), the third of the five *megilloth*, or "rolls." Each of these is read on a special occasion, as ESTHER on the feast of Purim; L. is read by the Jews, barefoot, sitting on the ground, on the 9th of Ab (August), the anniversary of the two captures of Jerusalem, that by Nebuchadnezzar, and that by Titus. It consists of five elegiac poems; four of these are alphabetic, *i.e.* each verse begins with a different letter, the order of the alphabet being followed. There is, however, a peculiarity to be noted. In the first of these the verses succeed each other according to present order of the Hebrew alphabet; but the second, third, and fourth transpose the 16th and 17th letters. The fact that most of the Alphabetic Psalms have some irregularity has been taken to prove that in early days the order of the letters was not fixed with precision. The 1st, 2nd, and 4th poems begin with the word *'ēḥāh*, "how." Although the 5th has 22 vv.—the number of the letters in the Hebrew alphabet—it is not alphabetic. The third is arranged in stanzas of three verses each, and, as in Ps. 119., each verse in the stanza begins with the same letter. This elegy has an additional peculiarity, that while the others are national, concerning Judah and Jerusalem, this is personal, expressing the author's feelings. The first pictures the desolation of Judah from the ravages of the Chaldean army; all the cities of Judah are captured; Jerusalem sits solitary; the wasted fields mean distress in the city. Jerusalem is introduced as making her plaint: "Behold and see if there be any sorrow like unto my sorrow" (1.[12]). In the second the siege appears to have begun, and famine is doing its deadly work: "The sucklings swoon in the streets of the city." The enemy has secured the gates of the city: "Her gates are sunk into the ground;" there is warfare in the streets, Jerusalem says: "My virgins and my young men are fallen by the sword" (2.[21]). The third, as we have said, is personal; it is to some extent autobiographical. In the beginning the poet seems to be suffering under some sickness: "My flesh and my skin hath He made old, He hath broken my bones" (3.[4]). Then his neighbours mock him: "I was a derision to all my people, and their song all the day" (v. 14). There is a momentary gleam of comfort: "It is of the Lord's mercies that we are not consumed" (v. 22). Then he contemplates the destruction of his people: "Mine eye runneth down with rivers of water for the destruction of the daughter of my people" (v. 48). The fourth exhibits the feelings of the fugitives from the captured city, recalling the terrible experiences of the siege, the horror of the famine when "the hands of pitiful women have sodden their own children." They feel themselves hunted: "Our persecutors are swifter than the eagles of heaven, they pursue us on the mountains, they lay wait for us in the wilderness."

We translate here present although it is preterite in the Hebrew because the Hebrew verb has no present tense, and in such a connection an English poet wd. use the present.

The fifth is an expostulation with J″. for His rejection of Zion; he attributes their distress to a heritage of guilt: "Our fathers have sinned and are not, and we have borne their iniquities" (5.[7]). He pictures the desolation of Judah: "The mountain of Zion is desolate, foxes walk upon it" (v. 18). Yet after all he has confidence in God: "Thou, O Lord, remainest for ever, Thy throne from generation to generation" (v. 19).

Date and Author.—An old tradition ascribes L. to the prophet Jeremiah. In 2 Ch. 35.[25] we are told that "Jeremiah lamented for Josiah, and all the singing men and singing women spake of Josiah in their lamentations unto this day, and made them an ordinance in Israel; and behold they are written in the Lamentations" (*Qīnōth*). The meaning of this seems to be that Jeremiah wrote a dirge over the death of Josiah, and that this was adopted by the Temple choir in Jerusalem. The difficulty is that this wd. apply only to the fourth chapter, indeed only to one verse—v. 20. The body of the book pictures more serious calamities than even the death of Josiah. Although L. is separated from the prophecies of Jeremiah in the MT., in the time of Josephus it must have been conjoined to it, otherwise the "books" wd. run to more than 22. Even if L. were separate from the Prophecies from the first it does not follow that it was regarded as by a different author; the Jews believed that Solomon wrote the Song of Songs, yet they did not conjoin it to Proverbs. The main reason against attributing to Jeremiah the authorship of L. is the tendency of great names to attract to themselves anonymous works that are at all in their style or suit their circumstances. It is clear the book describes Jerusalem being besieged; and the siege is so prolonged that in the extremity of hunger mothers devour their own children. We only know of two such sieges: that wh. resulted in Nebuchadnezzar's capture of the city, and that conducted by the Romans. We have no hint of any siege or any occasion for a siege during the Persian period. That being so, it seems most natural to ascribe it to the Chaldean siege, as it cannot have been the Roman. Hence if L. were not written by Jeremiah it must have been written by a contemporary of his. The fact that the first elegy follows a different order of the letters from the next three makes the suggestion of a different author at least plausible; if the order, however, was yet somewhat indefinite in early times, this has less probative value. The linguistic arguments to the same purport do not seem to be weighty.

LAMP. The Heb. *lappīd* (Gn. 15.[17]; Jg. 7.[16], &c.). is lit. "torch," or "flame." In every case "torch" best agrees with the context, but RV. retains "lamp" in Is. 62.[1]; Dn. 10.[6]. The Heb. *nēr* (Ex. 25.[37], &c.), and Gr. *lampas* (Mw. 25.[1], &c.) and *luchnos* (Lk. 15.[8]), stand for an essential article of household furniture (*see* CANDLE). It was necessary not only to give light, but also to preserve fire, which, in ancient times, was not easily produced. Thus it becomes a symbol of human life (Pr. 20.[20]). Of the shape and material of wh. lamps were made there is no account in Scrip. In the course of recent excavations in Palestine, however, the tombs have yielded an enormous number of lamps, of all periods. These are chiefly of clay; but occasionally they are found in bronze. Their development can be traced through all its stages. The earliest were in the form of an open saucer, or shell. Part of the edge was pinched, to afford a steady rest for the wick. Later, the lips of the part pinched were pressed more closely together, to form a sort of spout from which the wick projected. Then the base was made flat, for greater security in position. This form of open lamp may at times be seen in Pal. to-day. The next step was to cover the top, leaving a hole in the centre through which oil might be poured into the lamp, with a definite spout for the wick. Later still a grip or handle was added, at the side opposite to the spout. Artistic designs were stamped upon the clay, many of them ingenious and intricate. At times lamps are met with in the shape



CHALDEAN LAMPS

of animals or birds, although the resemblance is so rough that the potter can hardly be said to have broken the second commandment. Olive oil was generally used, and the ordinary wick was made of twisted fibres of flax (Is. 42.[3]).

The lamps used by the peasantry in Palestine to-day are mostly made of tin. The material is supplied by the tins in which petroleum is imported from Russia, and the lamps are made mainly by Jewish travelling tinkers. They are conical in shape, with an orifice for the wick at the apex. These are set, as the ancient lamps were, in a niche in the wall. The CANDLESTICK of AV. should always be "lampstand." It might be of stone. Nothing like our CANDLE was known in ancient times: but it and the tin candlestick are familiar sights now in Palestine. For lamps of more elaborate structure *see* TABERNACLE, TEMPLE. For discussion with illustrations *see* Bliss and Macalister, *Excavations in Palestine*, esp. Plates 62, 63, 66.

LANCE. *See* SPEAR.

LANCET (Heb. *rōmaḥ*, "spear"). Only in 1 K. 18.[28] (AV.) is the word rendered "lancet," referring to the instruments with wh. the priests of Baal cut themselves. "Lancers," an old form of "lances," appears in the ed. of 1611. "Lancets" of later editions was intended as a correction. RV. reverts to "lances."

LAND-CROCODILE is the RV. rendering for AV. CHAMELEON (Lv. 11.[30]).

LANDMARK (Dt. 19.[14]). In a land without fences or dykes boundaries were indicated by stones, heaps of stones, trees, &c. The Heb. word in the passage cited, and elsewhere, however, is *gebūl*, lit. "border" or "boundary." Instead, therefore, of "Thou shalt not remove the landmark, &c.," we should tr. "Thou shalt not move the boundary of thy neighbour fixed by the ancients," *i.e.* in order to add to thy portion what properly belongs to thy neighbour. In arable land, which is mainly important, the usual boundary line is a furrow of double width, with a stone set up at either end. In this way the cultivated land is marked as between adjoining farmers in Pal. to this day: and the removal of such marks is often the occasion of great strife. There seems to have been special need for stringent regulations on this subject in old Israel (*cp.* Dt. 27.[17]; Jb. 24.[2]; Pr. 22.[28], 23.[10]; Ho. 5.[10]). Among other nations also boundaries were treated as inviolable. Among the Greeks they were under the protection of Ζεὺς ὅριος. The Romans even deemed it allowable to slay those who attempted to move them (Dion. *Hal.* ii. 74; Plutarch, *Numa* 16), and celebrated the annual festival of the *Terminalia* in honour of the god Terminus (Ovid, *Fasti*, ii. 639ff.) [Driver, *Deuteronomy*, 234f.].

Driver thinks that "the law, in its present wording, presupposes the occupation of Canaan by the Israelites, the ראשׁנים being evidently not the Canaanite predecessors of the Israelites, but the Israelite ancestors of the present possessors." Too much stress should not be laid on this. The Heb. word here used corresponds in meaning to the *'awwalūn* of the Arabs. The present writer inquired of certain Arabs in the *Jaulān* as to the popular view of the origin and use of the dolmens which abound there, and was told that they were the graves of the *'awwalūn—qubūr el-'awwalīn*. In response to further inquiry they explained that the *'awwalūn* were the *bĕne Isra'īl*. They did not consider the "ancients" as in any way related to themselves save as predecessors in occupancy of the land.

LANGUAGES OF THE OT., THE. Although for all practical purposes it is correct to speak of the OT. as the Hebrew Bible, nevertheless there are some parts of it which are written not in Hebrew but in another language, which scholars have now agreed to call Aramaic, but which was in former days erroneously called Chaldee. These parts of the OT. are Jr. 10.[11]; Dn. 2.[4]–7.[28]; Ez. 4.[8]–6.[18], 7.[12-26], and, further, in the first clause of Gn. 31.[47] we find two purely Aramaic words, of which the Hebrew equivalents are given in the second clause of that verse.

These two languages, Hebrew and Aramaic, are both branches of the great Semitic family (Gen. 10.[21-31]), as philologists now call that family in contradistinction to the Aryan or Indo-European, to which our own English language belongs. Renan proposed to balance the compound title "Indo-European" by the similarly constructed term "Syro-Arabian," but that suggestion has not met with much approval; and the title "Semitic," to use the French spelling of the term introduced by the German scholar Eichhorn, may now be regarded as permanently established, despite the fact that it is by no means historically correct; for, on the one hand, all peoples of Semitic speech have not had in their veins the blood of Shem, and, on the other, all the descendants of Shem have not spoken a Semitic tongue.

Semitic-speaking nations spread themselves at various times over Hither-Asia and a great part of Africa, thus covering those vast areas of country known in history as Assyria, Babylonia, Mesopotamia, Syria, Phœnicia, Palestine, and Arabia. Hence the Semitic languages may be most conveniently classified into three great groups, corresponding to the geographical situation of those who spoke them—viz. North-Semitic, Mid-Semitic, and South-Semitic. The three main languages of the North-Semitic group are Assyrian, Aramaic, and Syriac; the two divisions of the Mid-Semitic are Phœnician and Hebrew, both of which are termed by some scholars Palestinian Aramaic; while the three main divisions of South-Semitic are Arabic, Ethiopic, and Amharic. Consequently of the two Semitic languages found in the OT. one belongs to the North-Semitic group, viz. Aramaic, whereas Hebrew itself belongs to the Mid-Semitic, and is thus seen to be much more closely allied as a language to the Phœnician than it is to the real Aramaic.

The outstanding characteristic of the Semitic family of languages is that they have all retained, in a perfectly marvellous degree, the features of their original mother-tongue. In fact, when one compares the differences between any two Semitic languages with the differences between any two Indo-European languages, one is all but driven to the conclusion that the differences in the former case are really so slight as almost to warrant the conclusion that such languages should be regarded as mere dialects of the one original Semitic tongue. Indeed it may be said that the original Semitic tongue practically survives to this day, not merely in the classical Arabic of the Qoran but also in the modern Arabic still spoken by a great variety of tribes and peoples both in South-western Asia and in North Africa. This is just another way of stating the theory of Professor Margoliouth of Oxford, who, following Olshausen, maintains that "the relation between Hebrew and Arabic is that of daughter and mother. The apparent absurdity of deriving so ancient a language as Hebrew from one of which the earliest specimens in our possession are so recent as the sixth cent. A.D. disappears in the face of the overwhelming evidence which comparative philology and grammar can produce." This simply

means that, instead of postulating an original Semitic tongue which has not come down to us, but from which all the existing Semitic languages have sprung, and regarding Arabic as the daughter-language which most resembles its mother, Professor Margoliouth considers the existing language, which has, in his opinion, retained the greatest number of original characteristics, as being not the eldest daughter but the mother herself. Zschokke, on the other hand, points out that Aramaic is the simplest of the Semitic languages, and therefore infers that Aramaic is nearest to the original tongue. This, he thinks, is due to the fact that the Aramæans remained in their original home, and thus, not having changed their sky, they did not change their tongue either.

The term " Hebrew language " is not found in the OT. It occurs first in the Mishna, the Jewish commentary on the OT. In Is. 19.[18] we find the phrase " tongue of Canaan " used; but in 2 K. 18.[26, 28] Eliakim and Shebna are represented as requesting the Rabshakeh to speak *Aramaic* to them and not *Jewish*, for they could understand Aramaic but the common people could not—a passage of the utmost importance, as proving that the educated Assyrians and Israelites of Isaiah's day were at least bilingual, and could, in conversation with each other, employ either language at will with the full certainty of being understood. Jeremiah also expected (27.[3]) that his message, given in Hebrew, would be quite intelligible to the Edomite, Moabite, Ammonite, Tyrian, and Zidonian messengers who had been sent by their respective masters to king Zedekiah.

In post-Biblical Jewish literature the Hebrew of the Bible is spoken of as " the sacred tongue," or " the language of the sanctuary." It is Greek writers like Josephus who speak of the Hebrew dialect (Ἑβραῒς διάλεκτος, or ἑβραϊστί), including therein not only the Hebrew of the OT. itself but also the later Aramaic, commonly used in Palestine in the days of our Lord. It is to be remembered that it was by themselves that Jehovah's peculiar people were spoken of as Israelites or Jews, whereas by foreigners such as the Egyptians and Canaanites, the Greeks and Romans, they were called Hebrews.

The Hebrew language is by no means rich in independent roots. Arabic is in this respect infinitely richer. Böttcher has calculated that while in Greek there are only some 1800 roots, yet that language has more than 100,000 distinct words, simple and composite. On the other hand, Biblical Hebrew, with some 2000 roots, has only some 10,000 words. These roots are all but invariably triliteral, the biliteral being generally explicable as contractions from an original triliteral root by the omission of one or other of the so-called "weak letters," א, ה, ו, י, letters which are, from another point of view, described as vowel-letters. The whole Semitic group of languages is formed on quite a different plan from the Indo-European. Only the consonants were written, no vowels being used at all, though by-and-by the so-called vowel-letters were sometimes inserted to indicate the class of vowel intended, but not the particular vowel of that particular class. A great deal was therefore necessarily left to the linguistic acumen of the individual reader. This one fact, therefore, that in the original Hebrew MSS. there were no vowels, may reasonably be regarded as the best possible proof that, in the providence of God, the greatest precautions had been taken to guard against the natural desire of men to shelter themselves behind some external authority rather than trust to the enlightening influences of the Divine Spirit on their own hearts and minds. Hence in the process of the ages it came to be accepted as an indisputable dogma that not only did the Bible contain a Divine revelation to man, but that every consonant, vowel-point, and accent in it were equally sacred, the result of a special, direct revelation from God Himself to the original author. Yet it can be proved, from ancient monuments and coins still in existence, that there were no such signs as vowels or accents in the original MSS. Indeed the Massoretic system of vowel-points was not finally elaborated till some five centuries after Christ. As to the date of the OT. writings themselves it is sufficient here to quote the memorable sentence of Margoliouth, that " while neither the earliest nor the latest verse in the OT. can be named with certainty, there is probably none either earlier than B.C. 1100 or later than B.C. 100."

It is likewise worth noticing that in the Scriptures of the Old and the New Testaments we have presented to us the highest religious thought of the Semitic and the Aryan races, the two races of mankind that are intellectually and spiritually far ahead of all the others. In the OT. we have the quintessence of Semitic religious thought given us in Semitic speech; in the NT. we have the quintessence of both Semitic and Aryan religious thought presented to us in an Aryan language. Hence the world-embracing power of a religion based on the spiritual doctrines of a book with such a complex origin and history as the Bible. Hence also the necessity for European scholars acquiring a first-hand knowledge of the languages in which the OT. was originally written. For it is a truism to say that no translation, however good, can by any possibility equal the original.

Now Hebrew is not a difficult language to acquire if the initial difficulties be boldly faced and resolutely tackled. Hebrew is, in reality, so easy that, were it not that the Hebrew letters are so different in form from our own that many are repelled by their uncouthness from even beginning the syste-

matic study of the language, I am convinced that a knowledge of this uniquely important tongue would be much more general among European Christians than it is. In its brevity and directness, in its freedom from abstractions and abstruseness as well as from the intricate syntactical involutions of such languages as Greek and German, the Hebrew language corresponds, as might have been expected, with the simplicity and naturalness of the unsophisticated life in which it was gradually evolved. Owing to the multitude of suffixes and prefixes which it possesses, it is characterised by extreme terseness. A whole sentence in English is not unfrequently represented in Hebrew by a single dissyllable, *e.g.* " thou carriest them away as with a flood " (Ps. 90.[5]), זְרַמְתָּם. This is due to the fact that though Hebrew has separate words for all personal pronouns, still, when these pronouns are either subjects or objects of verbs, they do not, as a rule, retain their independence as separate words, as they always do in English, but are changed into mere prefixes or suffixes, as the case may be. In the perfect, the pronouns, when nominatives, are invariably suffixes ; in the imperfect they are sometimes only prefixes, and sometimes both prefixes and suffixes. When direct objects of verbs, pronouns, if not compounded with the sign of the accusative, are always suffixes, no matter with what part of the verb they are employed. The possessive pronouns are invariably used as suffixes to nouns, and these vary in form according as the noun is sing. or plur. The gender of the noun, which frequently determines its termination, has also an influence on the method of adding those pronominal suffixes. Hebrew nouns and verbs undergo far more *internal* changes than the same parts of speech do in Indo-European languages ; but these changes can only be ascertained by a systematic study of the language, and cannot be described within the compass of a brief article.

Another fundamental difference between Aryan and Semitic languages is their entirely different idea of tense-formation. The Aryans indicate by their system of tenses the difference between actions happening in time, present, past, and future. The Semites have no such conception of time, but regard the action simply as being complete or incomplete. And in Hebrew, by a very peculiar effort of the imagination, writers employ a special idiom in connection with the inseparable Hebrew particle meaning " and " to transport the reader in imagination to the very point in time at which the *first* of a series of actions, of which the second is a direct result of the first, and the third of the second, and so on, has just been completed, and at which, therefore, all the other actions in the series are still in the future and therefore still incomplete. Thus, in consequence of this imaginative transportation of the reader to this particular point of time, all the succeeding tenses in the narrative are imperfects with vav conversive (or vav *consecutive* as it has been more logically termed) prefixed.

Finally, as an encouragement to study one Semitic language thoroughly in order to have a key with which to unlock the treasures of Semitic thought, it may be stated that, were it not the unfortunate fact that Hebrew, Arabic, and Syriac are all written in different alphabets, even the tyro would see that all these languages do not really differ from each other more than many dialects of the same Indo-European language do. For instance, there are many Scottish words that would be far more unintelligible to an English eye, and still more to an English *ear* when spoken by a Scottish tongue, than most kindred words in Hebrew, Aramaic, Syriac, or Arabic would sound to any Semite who knew only one of these four languages. Once the genius of a single Semitic language has been properly seized and mastered, a disciplined intelligence has, apart from the trouble of learning a new alphabet, little or no difficulty in acquiring any other language of the Semitic group. And for any one who is a Christian, Hebrew is obviously the language with which it is advisable to begin. J. A. PATERSON.

LANTERN (Gr. *phanos*). The word is used only in Jn. 18.[3]. It may stand for " lantern " as in EV. ; but it seems more likely that torches of various kinds were used on that occasion.

LAODICEA. The NT. L., one of the eight cities of the same name, was built by Antiochus II. Theos (B.C. 261–246) on the site of a former city named Diospolis and Rhoas. It was named after his wife, Laodicé, and was meant to be a centre of Greek influence and Seleucid power. It was built on low hills of alluvial formation between the Lycus and the Asopus, tributaries of the Meander, a few miles W. of Colosse and six miles S. of Hierapolis. Its lands were well watered and fertile, and it acquired great wealth fm. the beautiful soft raven-black wool of its world-renowned breed of sheep, and fm. its trade with E. and W. The main routes of Asia Minor met here. One great highway led E'ward through Apamea to Mesopotamia, and a branch of it passed through the " Syrian Gate." W'ward one highway passed down the Meander valley to Magnesia and Ephesus, a distance of 90 miles, while another led over the mountains to Philadelphia, Sardis, Thyatira, and Pergamus. After suffering in the Mithridatic war, it recovered and reached a position of eminent prosperity just before the Christian era. It was well known for its money transactions, and Cicero, travelling in Asia, arranged to get supplies here. It became the seat of a Rm. " conventus " ; art and science flourished, and the city produced some famous sceptic philosophers. Near at hand was the temple of Men

Karou with its renowned medical school. Destroyed by an earthquake in the reign of Nero, it was restored without receiving the imperial subsidy usl. in such cases. It had " need of nothing " (Rv. 3.[17]). It became the mother church of 12 bishoprics, and church councils were held here in 363, when a decree on the canon was issued, and in 476, when the Eutychians were condemned. Under Byzantium it retained its greatness ; but Turkish conquest brought decay and destruction, and to-day its ruins (*Eski Hissar*, " old castle ") are solitary and deserted, monotonous and miserable in their dulness. Their extent, however, agrees with all the ancts. tell us. There are remains of an immense circus for 30,000 spectators, two theatres, a gymnasium, an amphitheatre, a necropolis with many sarcophagi, a colonnaded street, and an aqueduct with an inverted siphon of stone pipes to carry the water over the valley.

The Gospel was not introduced directly by Paul. When writing to Colosse he had not even been in the district. It had doubtless made its way along the trade route from Ephesus. The angel of the church was prob. Archippus whom Paul counselled (Col. 4.[17]), but any fruits of his ministry were undermined by the wealth, luxury, and pride of his people. After NT. times no name of note is connected with the church, and of its annals we know nothing. Paul had counselled this people, rich in worldly wealth, where they might find "all the treasures of wisdom and kge." (Col. 2.[3]) ; and later John, whose arrangement of the names of the churches shows that he knew the district well, seeks to appeal to them through the familiar circumstances of their daily life. He wd. persuade them to purchase "gold tried in the fire"; from their own ointments he wd. lead them to the true "eye salve"; while in contrast to their own beautiful black wool, he wd. have them clothed in "white raiment" (Rv. 3.[18]). The word "lukewarm" (Rv. 3.[16]) may have been suggested by the hot springs of Hierapolis and the cooling fountains of L. ; or they may have carried the apostle's thoughts back to his native lake with its springs of all degrees of heat, wh. also were used for medicinal purposes (Jos. *BJ.* II. xxi. 6).

The question of Paul's letter to L. (Col. 4.[16]) has given rise to many theories, but the most likely and most accepted is that suggested by Ussher long ago—that it was the Epistle to the Ephesians, wh. was in reality a circular letter to the churches of Asia, and to this opinion the absence of the words "in Ephesus" (Eph. 1.[1]) from some important MSS. adds weight. The apocryphal "Epistle to the Laodiceans" is a late and stupid forgery.

Wm. M. Christie.

LAPPIDOTH (" flames " or " lightning flashes "), the h. of Deborah (Jg. 4.[4]). Some wd. ident. L. with **Barak** ("lightning"), but quite unwarrantably. Cert. Jewish commentators explain it figuratively, as meaning that Deborah was a " woman of torches," *i.e.* that she trimmed the lamps in the sanctuary, or was one of a fiery disposition.

LAPWING (Heb. *dūkīphath*). The Hebrews were forbidden to eat this bird, as unclean (Lv. 11.[19] ; Dt. 14.[18]). LXX render *epopa*, and Vlg. *upupa*, the Gr. and Latin names of the hoopoe. This bird is well known in Egp. by the name *kekuphah*, wh., like the Heb., is an imitation of its cry. RV. rightly adopts this tr. The hoopoe is about the size of a thrush. Its plumage is strikingly barred with white, and it is distinguished by a tall crest, which it raises and lowers at will. It is a regular summer visitor in Pal. Its peculiar cry, grotesque movements, and fearless bearing in presence of men make it the centre of much attention. It figures largely in the folklore of the country. A frequenter of dunghills and rubbish-heaps, it is by no means a clean liver ; but it is eaten by the natives to-day.



Lapwing (Hoopoe)

LASEA, a town on the S. coast of Crete, not far fm. Fair Havens (Ac. 27.[8]). The ruins lie five miles E. of the Havens, one mile E. of Cape Leonda.

LASHA, an unidentd. town E. of Jordan, on the SE. border of the Canaanites (Gn. 10.[19]). Jerome placed it at Callirrhoë in *Wādy Zerqā Ma'īn.*

LASSHARON. LXX B. is prob. correct in reading " the k. of Aphek in Sharon " for " the k. of L." (Jo. 12.[18]). If, however, L. was the name of a Can. city Conder thinks it may be found in Sārōnā, on the plateau SW. of Tiberias.

LATCHET, a thong of leather with which the sandal is attached to the foot (Gn. 14.[23], &c.). To unloose the soiled L., and remove the sandal, is a service wh. the very humblest may render to the traveller (Mk. 1.[7], &c.).

LATIN, the language of the Roman masters of Pal., took, in the time of Christ, nearly the same place as Turkish does to-day. Greek, like French now, was known to the educated classes, and was the language of diplomacy and international intercourse, Aramaic (" Hebrew ") being the domestic language of the natives as Arabic is in mod. times.

While the great officers of state would be familiar with Greek, Latin was the language of the Roman courts, and proceedings before them were conducted in that tongue: altho' by favour of the court Greek might be employed. The situation described explains why the superscription on the Cross was written in Latin, Greek, and Hebrew (Aramaic). It was not unusual to hang a tablet round the neck of a condemned criminal on which was written a statement of his offence. It may also have been the practice to place such a placard over the crucified; but we cannot say with certainty.

LATTICE occurs three times in EV., each time representing a different Heb. word. (1) *'Eshnāb* (Jg. 5.[28]; Pr. 7.[6], "casement"). (2) *Harakkīm* (SS. 2.[9]), "network," may signify the wooden trellis which so often fills the Oriental window-frame. (3) *Sĕbakah* (2 K. 1.[2]) is rendered "network" in 1 K. 7.[18], &c. It corresponds to the Arb. *shubbāk*, "window," wh. also refers to the trellis (*cp.* Arb. *shabakeh*, "net").



Bath in Temple at Baalbek

LAVER (Heb. *kiyōr*), a vessel of bronze or copper, on a base of the same metal, placed "between the tent of meeting and the altar" (Ex. 30.[18], &c.) and filled with water. Here the priests were required, on pain of death, to wash their hands and feet before drawing near to make the burnt offerings. The lavers in Solomon's Temple were large basins resting upon bases. Each base consisted of an elaborately ornamented framework of bronze, set upon four wheels. These were placed five on each side of the Temple. As to their use the Chronicler (2 Ch. 4.[6]) says "such things as belonged to the burnt offering they washed in them." Their height would make this difficult. They probably served some symbolical purpose. "The borders of the bases" were removed by Ahaz, and the lavers removed (2 K. 16.[17]). The lavers do not appear in the second Temple, nor in the ideal picture of Ezekiel.

The spiritual significance of the priestly washing is indicated in He. 10.[22]. In Tt. 3.[5] it is the type of "the washing of regeneration."

LAW. I. In OT. (1) Term *torah*, meaning and history; (2) Codes of law; (3) Effect of law. II. In NT. (1) In teaching of Jesus; (2) in the Christian Church.

I. (1) The Hebrew word for law, *torah*, from root "to point out," means originally *oral direction*, and especially direction given in the name of Jehovah, generally by priests. The use of the word in Ex. 18.[16] shows how the Torah took its rise from the decisions given on disputes by judges. Thus Moses says to Jethro, "When they have a matter they come unto me and I judge between one and another, and I do make them know the statutes of God and His laws (*toroth*)." These decisions were, no doubt, based on the customary usages of the people, modified by the judge's sense of fairness. The people, however, came to their superiors not only for direction in matters of civil dispute, but for instruction in questions of a moral and ceremonial nature. Thus the law deals not only with purely civil questions but also with moral duties and responsibilities, as well as with ritual and ceremonial arrangements. To the prophets the *torah* was all teaching given in God's name, more especially of a moral and religious nature. When Amos (2.[4]) condemns Judah for despising the law of Jehovah he refers to the general neglect of all moral and spiritual teaching. The "law" commended in the book of Proverbs (1.[8], 6.[20], 3.[1], 4.[2], 7.[2], &c.) ought to be translated "instruction." This usage goes back to the original idea of the term, so in a great many instances in the English Version of the OT. the word "law" is used when "direction" or "guidance" would be preferable. This "direction" or "guidance" was supposed to belong specially to the priests as the representatives of God, and as the priests were naturally interested in their ritual, the ceremonial aspect of the law came to predominate. In post-exilic times the term was applied to the whole of the Pentateuch, which contained the whole body of legislation, in contrast to the prophetic books.

(2) In the Pentateuch we have various legal codes belonging to different periods and stages in the history. The first of these is—

(*a*) The Decalogue (Ex. 20.[2-17]), in which the duties of the Israelite to God and man are briefly summarised.

(*b*) The Book of the Covenant (Ex. 20.[20]–23.[33]), so called from 24.[7]. The laws here laid down concern the relations of a people chiefly engaged in agricultural pursuits, and deal with questions relating to civil and criminal cases, such as rights of slaves (21.[1-11]), murder (21.[12]), manstealing (21.[16]), theft (22.[1-4]), &c.; also with moral and ceremonial enactments, such as nature of altars (20.[24-26]), sorcery (22.[18]), first fruits (22.[29]), &c. &c. The Book of the Covenant is the oldest code of Hebrew law, and contains the principles generally accepted in the earlier days of the settlement in Canaan, with the legal decisions which had been collected up to that date.

(*c*) The Law of Deuteronomy. This book consists of a code of law put into the form of hortatory addresses. The laws here are designed for a more advanced stage of civilisation, and while most of the enactments of the Book of the Covenant are included we have many new regulations. The code deals with religious observances, such as the law of the central sanctuary (12.$^{1ff.}$), on which special emphasis is laid, laws regarding vows, offerings, clean and unclean animals, observance of festivals, &c. A special place is given to the officials of the kingdom. Duties of the judge (16.$^{18-20}$), the king (17.$^{14-20}$), the priest (18.$^{1-8}$), the prophet (18.$^{9-22}$) are specified, while we have a great body of legislation dealing with criminal cases, as also with questions of a civil and domestic nature.

(*d*) We have in the next place the so-called Law of Holiness (Lv. 17.–26.). This body of law deals much more fully with moral and ceremonial questions than with criminal cases. We have laws relating to offerings, sacrificial animals, first fruits, marriage, feasts, &c. The characteristic of these enactments is the emphasis laid on moral and ceremonial holiness, a feature perhaps due to the compiler.

(*e*) Lastly we have the legislation in the so-called Priests' Code, which is generally accepted as one of the original documents used in the compilation of the Pentateuch. The laws contained in this code relate almost exclusively to ceremonial observances, especially those of purification and sacrifice. Regulations are laid down for the rites connected with circumcision (Gn. 17.); the Passover (Ex. 12.$^{1-13}$), the Sabbath (Ex. 31.$^{12-17}$), offerings (Lv. 1.–3.), priests and vestments (Lv. 6.$^{8-18}$), leprosy (Lv. 13., 14.), Day of Atonement (Lv. 16.), Nazirites (Nu. 6.$^{1-21}$), Levites (Nu. 8.$^{5-26}$), and in general everything belonging to the complicated ritual of the Jewish Church. While the various enactments of this code undoubtedly go back to a very early period, their present form belongs to post-exilic times, when the attempt was made to separate Israel sharply from the surrounding peoples.

(3) This system of law performed an important function in the religious and moral education of the Jewish people. The earlier laws were fitted to create a righteous, God-fearing nation; the later laws of ceremonial exclusiveness enabled the nation to survive and retain the special truths committed to it even after the national independence had been lost. The constant proclamation of the need of purification deepened in the hearts of the people the sense of sin, and prevented the national life from being assimilated to surrounding heathenism. The law marked Israel off from all other peoples, and the pious Jew gloried in this sign of their separation. The piety of the Psalmist regarded the law as the revelation of God's grace and love to His chosen people, and we find constant references to the blessings the law conferred; *cp.* Ps. 119., &c. The stress laid on ritual and ceremonial in the later codes rendered the growth of formalism and hypocrisy very easy, and in later Judaism the law, as expanded and defined by the scribes, became a heartless and intolerable burden, which enabled the few to pretend to the possession of a higher form of religion than was possible for the mass of the people. The law remained external, and its hard and exacting discipline led the noblest minds to look for a New Covenant, a law written in the heart which men would gladly obey (*cp.* Jr. 31.$^{31-34}$). In the words of St. Paul the law was a schoolmaster leading to Christ (Gal. 3.^{24}).

II. Law in NT. (1) In the teaching and practice of Jesus. The main feature in the relation of Jesus to the OT. law was the independent attitude He adopted towards its enactments. He claimed to be greater than the Temple and greater than Moses, and, unlike the scribes, He spoke with direct personal authority: "I say unto you." At the same time He declared, "I came not to destroy the law or the prophets but to fulfil" (Mw. 5.^{17}). All that the law stood for, the whole of the OT. revelation, found its fulfilment in Him. He Himself in His person and work was the fulfilment of the law, the crown and completion of the Old Testament revelation. Jesus went behind the various enactments of the law to the principles on which they were based. He regarded as the first of all the commandments: "Thou shalt love the Lord thy God . . . and thy neighbour as thyself" (Mk. 12.$^{30, 31}$). He distinguished between the weightier matters of the law—justice, mercy, truth—and the lighter, of washings, purifications, tithes; and this distinction was revolutionary. In the Sermon on the Mount all mere traditional modifications and false applications are set aside, and the essential principles revealed, showing the law was spiritual, demanding not merely action but a state of the heart. He and His disciples were often criticised for failure to observe the laws of ceremonial. They ate without previous washings, and the law of the Sabbath was not so scrupulously observed by them as it was by the scribes. In this connection Jesus laid down the principle which determined His action in regard to all institutions of the Mosaic law: "The Sabbath was made for man, not man for the Sabbath" (Mk. 2.$^{27ff.}$). The Sabbath, and by implication all other institutions, human and Divine, are appointed for the true well-being of men. Men were not made for institutions, but institutions are made for the making of men. Unless these institutions fulfil their higher purpose of making men, of bringing blessing to them physically, morally, religiously, then they are more honoured in the breach than in the observance. Deeds of mercy have a prior claim on the human

soul to any demand of external ritual. Beyond that, Jesus claims authority over the Sabbath, and professes to work on that day even as His Father works (Jn. 5.[17-20]). This claim led to His condemnation by the Sanhedrin (Mk. 14.[61]).

On the subject of the ritual law of the OT. Jesus says little. He prophesied the fall of the Temple and the consequent end of the ceremonial system it embodied, but at the same time He gave obedience to many of its commands, as part of a dispensation whose end was not yet. Thus He paid the Temple tax (Mw. 17.[24-27]) and ordered the cleansed leper to present himself to the priest (Mw. 8.[1-4]). But the ritual aspect of the OT. law received in Him its fulfilment. He spoke of His death as the basis of the New Covenant, which promised remission of sins. Thus His death was sacrificial. It remained, however, for the apostles to expound more fully after the event the relation of the death of the cross to the old law.

(2) In the Christian Church the meaning and the place occupied by law in the Christian dispensation was one of the first problems which had to be wrought out. When the Gentiles who were uncircumcised were admitted to the Church the question at once arose: Must these be circumcised and keep the law of Moses? We cannot enter into the history of this conflict here. But two parties were gradually evolved, a Gentile and a Jewish party, the latter insisting that believers must keep the law of Moses. The teaching and influence of St. Paul prevented this opinion from prevailing. Paul, with his keen insight into human nature, and his intimate acquaintance with the non-Jewish mind, clearly saw that if Judaism was to be regarded as the only means of entrance to Christianity, then his Gospel would never be accepted by the Gentile world as a whole. All his energy was thrown into the struggle, and he maintained with unwavering persistence the freedom of his Gospel from the law. Legalism and the Gospel are eternally opposed. The law had its place and its uses, but it could not be substituted for the Gospel of the grace of God in Jesus Christ. Circumcision is nothing, and uncircumcision is nothing, but a new creature (Gal. 6.[15]), faith working by love (Gal. 5.[6]), keeping the commandments of God (1 Cor. 7.[19]).

The place of the law in Christian experience occupies a prominent place in Paul's theology. In speaking of " the law " or " law " he means now the Mosaic system, again simply statutory enactments in general. St. Paul had as a Pharisee sought to win the Divine favour and approval by obedience to the law, and his experience led him to the conclusion that there was no road that way. By the works of the law no flesh living is justified (*cp.* Rm. 3.[20]; Gal. 2.[16]). But by identifying himself with Christ, by acceptance of His obedience as the only obedience satisfying to God, Paul had found peace, and thus was led to formulate his doctrine that Christ is the end of the law for righteousness (Rm. 10.[4]). The law could not save men. It brought the knowledge of sin. It even tended to increase sin, and is thus an indirect preparation for the Gospel. It brings men under condemnation of death. This again connects the law with the Gospel, for this sentence of the law was borne by Christ. Christ honoured the law in freely submitting to that death in which the sentence of the law on mankind is expressed. Christ bore the curse of the law. Thus those united to Him have no law except the law of the Spirit of life in Jesus Christ.

In the Epistle to the Hebrews we find a different way of viewing law. The law referred to is generally the law of Moses regarded more in its ritual aspect as laying down rules for worship. The old law is the religious constitution under which atonement was made by a Levitical priesthood. With the change in the priesthood there comes in a change of law. The New Covenant is the perfect completion of what was dimly foreshadowed in the old law. While St. Paul thinks of law as chiefly moral, the writer of the Epistle to the Hebrews thinks of it as a system of ritual, as the constitution under which God is worshipped.

In the other books of the NT. there is comparatively little on the subject of law. The Apocalypse reflects the conflict between Law and Gospel, but the claim that legalism is taught is unfounded. The works enjoined are the works of Christ (2.[26]), and the conception of rewards (2.[17, 26], 22.[12]) is common to the whole of the New Testament. The Epistle of James lays great stress on works as the proof and outcome of true faith, and contrasts these works with mere intellectual belief, but the works enjoined are not what St. Paul would call works of the law but rather fruits of the Spirit. The law which is to guide the lives of men is the " law of liberty " (1.[25], 2.[12]), and is summed up in the " royal law " of love (2.[8]). To the enlightened Christian law could never become a means of meriting Divine favour, but on the other hand the Christian, inspired by the love of Christ, kept the law as the expression of the will of God, which he strove to make his own. In the love of Christ the statutes of God become the Christian's songs in the house of his pilgrimage.

Lit.: *OT.*: Robertson Smith, *OT. in Jewish Church*; Kuenen, *Religion of Israel*; Wellhausen, *History*; Bruce, *Apologetics*; Schultz, *OT. Theology*; Davidson, *OT. Theology*; Driver, *Introduction to OT.*; Articles in *Hastings' DB.*, *Enc. Bib.*, and *Hastings' Smaller DB.* *NT.*: *NT. Theologies* of Stevens, Weiss, Beyschlag, &c.; Bruce, *The Kingdom of God*, *St. Paul's Conception of Christianity*; Wendt, *Teaching of Jesus*; Stevens, *Teaching of Jesus*; also arts. in the above Dictionaries. W. F. Boyd.

LAWGIVER (Heb. *mĕḥōqēq*) is derived fm. the verb *ḥāqaq*, "to engrave." It was customary to engrave decrees upon tablets, and so the word came to mean "to decree," or "command." The ruler was the chief fountain of law, combining in himself the functions of leader (Jg. 5.[9, 14], &c.) and lawgiver (Is. 33.[22], AVm. "statemaker"). In Gn. 49.[10] RV. translates "ruler's staff." This seems to be required by parallelism with "sceptre." The phrase "between his feet" refers to the position of the long staff or symbol of royalty, which, when the monarch sat, rested between his feet (Ball, *Sacred Books of the OT.*, on Gn. 49.[10]).

In NT. *nomothetēs* occurs only once (Js. 4.[12]), and there it is applied to God as the supreme fountain of law. The verb *nomotheteō* (He. 7.[11]) and the noun *nomothesia* (Rm. 9.[4]) refer to the ancient law of Israel.

LAWYER (Gr. *nomikos*) in NT. is apparently identical with Scribe (*grammateus*), and doctor of the law (*nomodidaskalos*). After the return from Babylon, it was necessary to explain the law to the people. So much depended upon their faithful observance of its precepts, that they could not afford to be in ignorance of even the least of its requirements. A class of men therefore arose who devoted themselves to its study, in order to give the necessary instruction and guidance. It is possible that some attended specially to particular aspects of the subject, and this may have led to the use of different names: but there are no available data on which to base a distinction. *See* Scribes.

LAYING ON OF HANDS. In OT. hands were laid on the head in the act of blessing (Gn. 48.[14ff.]). It plays an important part in the ritual of sacrifice (Ex. 29.[10], &c.). Robertson Smith (*RS.*[2] 422f.) holds that this signified identification of the parties by physical contact, and also, though "not specially," the transfer of guilt. It clearly meant this, however, in the case of the scapegoat. Laying the witnesses' hands on the head of the blasphemer may have indicated conveyance of judgment (Lv. 24.[14]). In the case of Levi, the ceremony by representatives of the tribes symbolised the giving of authority to act for them (Nu. 8.[10]). In the same way Moses marked the transfer of the status and power of leader to Joshua (Nu. 27.[18, 23]; Dt. 34.[9]).

In NT. Jesus lays on His hands in the act of blessing (Mw. 19.[15], &c.). He and His disciples did the same in acts of healing (Mw. 9.[18]; Mk. 16.[18]; Ac. 9.[12], &c.). In imparting the Holy Ghost whom they had received fm. Jesus (Jn. 20.[22]), the apostles laid hands on the baptized (Ac. 8.[17], &c.). By laying on of hands also, men were set apart for special service (Ac. 6.[6], &c.). 1 Tm. 5.[22] prob. refers to the ordination of presbyters. The Christian practice was doubtless derived fm. the Jewish. Admission to the office of Rabbi was symbolised by the laying on of hands (Edersheim, *LTJC.* ii. 382).

LAZARUS. (1) L. of Bethany, br. of Martha and Mary, the friend of Jesus, whom He raised fm. the dead (Jn. 11.[1ff.]). This chap. relates all that is known of L. personally. Jesus was accustomed to lodge in Bethany, doubtless in the house of His friends (Mk. 11.[11]; Lk. 10.[38ff.]). The raising of L., after four days in the grave, when all doubt of his death had become impossible, was the crowning display of Divine power by Jesus. It was the immediate cause of His enemies' haste in condemning Him. They feared that if left alone all men might follow Him. In a true sense, therefore, Jesus laid down His life for L. (2) L. is the only char. with a personal name in all the parables of Jesus. In the parable of the rich man and L. (Lk. 16.[20ff.]), he is commended and rewarded, not because of his poverty, but because he is patient and uncomplaining. He stands for the opportunities at life's highway side, for the deliberate neglect of wh. rich men, men with ability, are punished.

LEAD. This metal was familiar to the Egyptians in very early times, and was used by fishermen to make sinkers for their nets. There the Hebrews would become acquainted with it, and in the Song of Moses (Ex. 15.[10]) it is said that the Egyptians "sank as lead in the mighty waters." They knew it was found in the dross of silver (Jr. 6.[29]; Ek. 22.[18, 20]); and it is mentioned as an article of commerce (Ek. 27.[12]). The phrase in Jb. 19.[24] refers to the ancient custom of filling in with lead the letters of an inscription cut in rock, with a view of securing greater durability.

LEAH, elder dr. of Laban, sr. of Rachel, whom her fr. married to Jacob by guile (Gn. 29.[23]), the bride being, according to Oriental usage, introduced to her husband veiled. Not so well favoured as her sr., she had weak eyes. L. bore six sons and one dr. to Jacob. She accompanied him on his homeward journey, and when she died she was buried in the Cave of Machpelah (Gn. 49.[31]). The name may mean "mistress" (*cp.* Assyrian *li'at*), or "wild cow" (*cp.* Arabic *la'ā* [*la'ah*]).

LEASING. The word, meaning "a lie," or "deceit," occurs only in AV. in Ps. 4.[2] (RV. "falsehood") and Ps. 5.[6] (RV. "lies"); *cp.* 2 Es. 14.[18].

LEATHER, the dressed and tanned skin of animals used for girdles (2 K. 1.[8], &c.). Tanning was practised by the Jews (Ac. 9.[43]), and L. was used for shoes, Bottles, Skins, &c.

LEAVEN is a generic term, covering anything wh. sets up fermentation, and causes dough to rise in the baking. In the E. it is usually applied to dough wh. is thoroughly leavened, a piece of wh. is kept after baking to mingle with the fresh dough for the next time. The leavening process is somewhat slow. Bread baked hastily is therefore with-

out L. (Ex. 12.[34], &c.). This applies to most of the bread eaten in the E.

It is agreed that the shewbread was leavened: so might be the offerings to be eaten by the priests (Lv. 7.[13], 23.[17], &c.). The bread used at the Passover, and all offerings laid on the altar, must be free fm. L. To this day, at the season, in Jewish houses the most thorough search is made, that they may be cleansed of everything that might be used to set up fermentation.

The Mishna contains curious directions how to recognise the beginning of the leavening process. "When the surface of the dough shows two small cracks like the antennæ of locusts running in different directions," or "when the surface has become pale like (the face of) one whose hair stands on end (through fear)" (*Pesah* 3.[5]).



LEBANON MOUNTAIN AS SEEN FROM BAALBEK

The reason for excluding L. as above undoubtedly was that the process of leavening was regarded as corruption. This, together with its pervasive char., supplies the point in the figure of Jesus (Mw. 13.[33], &c.).

LEBANON. The name of L. is derived from the Heb. root meaning "white," and the word has been connected by some with its snow-clad peaks, while others refer it to the white walls of chalk and limestone which are its chief characteristic. It is not at all a single mountain, as some references of Scrip. might lead us to think (Dt. 3.[25]; Jg. 3.[3]), but rather two lofty parallel ranges, the western named *Jebel Libnān*, or Lebanon proper, and the eastern *Jebel-esh-Sharqi*, or Anti-lebanon—"L. toward the sun-rising" (Jo. 13.[5]). The former rises from the rounded hills of Upper Galilee, and extends from the Leontes (*Qasimīyé*) beside Tyre, 100 miles northwards to the Eleutherus beyond Tripoli; while the latter, starting from Mt. Hermon, "the tower of L." (SS. 7.[4]), extends about 70 miles northwards to near Riblah. The two ranges are separated by *el-Buqā'* or Cœle-Syria, a valley four to six miles broad, wh. is well watered by the Leontes (*Litāny*), and wh., at its N. end, opens out into the plain of Emessa—"the entering in of Hamath" (Nu. 34.[8]). The two ranges resemble each other in that the S. end of each is less arid and barren than the northern; the western valleys in each are better watered and more fertile than the eastern; and the main peaks in each are opposite one another. In form the hills are on the whole monotonous; but what is wanting in rugged grandeur is amply made up for by the variety of colouring; and when covered by the winter's snows and seen either from Pal. in the S. or from the western sea the appearance is magnificent; while at other seasons the landscape is scarcely less entrancing. The valleys, through which perennial streams flow, contrast beautifully with their belts of green and blooming oleander agst. the brown and yellow hillsides. L. attracts to itself the moist winds of the Mediterranean in the winter and the balmy breezes of the S. in the early spring. During half the year it has abundant rains, and the snows, preserved on the hilltops and in the ravines throughout the year, cool the air and supply the gushing fountains. In addition to the rivers already named there are many perennial streams, among which the Lycus and the Adonis are of historical interest. The former (*Nahr el-Kelb*, "Dog River") is famous for its caves and its Assyrian and Egyptian rock-cut records of military expeditions in anct. times. The latter (*Nahr*

Ibrahim) "springs full born from a cavern in a perpendicular rock more than 1000 feet in height," near the temple of Venus, "in the most romantic place in L.," and enters the sea S. of Gebal (Ps. 83.[7]) —mod. *Jubeil,* the Byblos of the Greeks. Although Anti-lebanon has fewer streams and a greater amount of bare rock and crag, it possesses nevertheless many a grassy ravine, and fm. it spring the *Barada* and the *Zebedāni.*

The chief peaks vary fm. 5600 feet to the E. of Sidon up to 10,000 feet above Tripoli; but the best known is *Jebel Sunnīn* (8780), NE. of Beyrout, which many have sought to ident. with Mt. Hor of Nu. 34.[7, 8]. Minerals, mostly unworked, are abundant. They consist mainly of mineral oil, bitumen, asphalt, coal, and iron. The cretaceous limestone, the chief constituent of the rocks, is mixed with enough friable limestone and volcanic products to make the soil fruitful. Pasture land and grass are scarce except in the *Buqā',* and some of the broader



LEBANON MOUNTAIN AS SEEN FROM SHTORA

valleys; but by terracing all may be rendered fruitful, even to the hilltops. Wine, grape-honey, raisins, and olive oil are produced in large quantities. The walnut, fig, and mulberry are plentiful, silk culture is profitable, and cattle, sheep, and goats glean sufficient pasturage among the low brushwood. The western valleys have the flora of the Mediterranean, while the eastern toward the desert is poorer. Up to 1600 feet the products are those of Syria generally, including the carob and the pine; then we have dwarf oak till 3200 is reached, and thence till 6200 cedars and cypresses, above wh. there are Alpine plants. The once famous cedars are now found almost exclusively in the *Qadīsha* and *Barook* valleys.

Wild animals are still abundant, the bear, hyæna, wolf, fox, jackal, gazelle, and hog being found. The eagle, vulture, partridge, and pigeon are plentiful, and gay birds chirp cheerily on every tree. The Arabs sum up all we have said in their declaration that "L. bears winter on its head, spring on its shoulders, autumn in its lap, while summer lies at its feet." It well deserved to be called a "goodly mountain" (Dt. 3.[25]), and that not only in comparison to the desert fm. which Israel was coming but even in contrast to the brightest spots in Judæa.

It is first mentioned in the OT. as the N. boundary of the land (Dt. 1.[7], 11.[24]; Jo. 1.[4]) and sometimes as having been given to Isr., but they never so far overcame its people—the Hivites and Giblites—as to gain possession (Jo. 13.[5, 6]; Jg. 3.[1-3]). During the days of the Kings it was subject to Tyre and Sidon, and to their rulers the Israelites were indebted for the cedars wh. formed the woodwork of the first and second temples (1 K. 5.[6]; Ez. 3.[7]), and the House of the Forest of L. (1 K. 7.[2ff.]), wh. last received its name either from this fact or from its being built in N. Syrian style. Thenceforward L. is well known in Heb. Lit. Its woods are mentioned (SS. 3.[9]); the strength, beauty, and luxuriance of its firs and cedars are spoken of in terms of praise (Ps. 29.[5], 92.[12]; Is. 14.[8]; Hb. 2.[17]). Its animals seem to have been regarded as of special excellence (Is. 40.[16]). At the present time the population numbers about 275,000, and their men are on the whole strong, energetic, and patriotic.

WM. M. CHRISTIE.

LEBBÆUS. *See* JUDAS (4).

LEBONAH, N. of Shiloh (Jg. 21.[19]) = *Khān el-Lubbān,* three miles WNW. of *Seilūn,* on the road to Nablus.

LEECH. *See* HORSELEECH.

LEEKS (Heb. *ḥātzīr,* "grass"), trd. L. in Nu. 11.[5]. This is supported by all the VV., and by the mention along with it of onions and garlic, wh. were all common articles of diet in anct. Egp.

LEES. The word is used only in a figurative sense in OT. (Is. 25.[6], &c.). It denotes lit. the sediment settled at the bottom of the vessel holding WINE.

LEG stands for several Heb. words. (1) *Kĕrā'-ayim,* a fem. dual from an unused sing. *kera'.* It signifies a pair of bending legs. Used of those of animals for sacrifice, "his head with his legs" (Ex. 12.[9], &c.). It is used also of the long, bending hind legs of the locust, the cricket, and the grasshopper (Lv. 11.[21]). (2) *Regel,* lit. "foot." It is applied to the feet (*a*) of men (Gn. 18.[4], &c.), often figuratively, *e.g.* "foot of pride" (Ps. 36.[12]); (*b*) of God, conceived as in the form of man (Ex. 24.[10], &c.); (*c*) of angels (Is. 6.[2], &c.); (*d*) of birds (Gn. 8.[9], &c.); (*e*) of beasts (Ek. 1.[7], &c.); (*f*) of articles of furniture (Ex. 25.[26], &c.). It is used also of the *pace* at which one travels (Gn. 33.[14]). In four cases it is used in the plural, in the sense of "times," each case in the phrase "three times" (Ex. 23.[14]; Nu. 22.[28, 32f.]). Like the Arabic *rijl,* "foot," it may also mean "leg" (1 S. 17.[6]). (3) *Shōq* seems to be distinguished as the lower leg from the thigh in the phrase "hip and thigh," wh. is literally "leg upon thigh" (Jg. 15.[8]), which points to the ground strewn with hacked and severed limbs. In other cases (Ex. 29.[22], &c.), it stands definitely for the upper leg or thigh (AV. trs. "shoulder," RV. rightly "thigh"). The phrase in Ps. 147.[10], "the legs of the man" (Heb.), may possibly denote foot soldiers. (4) *Shōbel* (Is. 47.[2]) denotes not leg (AV.) but "train" (RV.), a flowing skirt. In NT. the Greek word is *skelos.* It occurs only in Jn. 19.[31ff.] If it was desired for any reason to hasten the death of the crucified, it was customary, with a wooden mallet, to smash the bones in the legs of the victims.

LEGION, a body of troops in the Roman army,

numbering at first from 3000 to 4000, but under the Empire from 6000 to 7000. The legion consisted mainly of infantry, of whom latterly there were 6000, divided into ten cohorts of 600 each, over which were tribunes. The cohort, again, contained six centuries, commanded by centurions. The word occurs in NT. only in connection with the demoniac (Mw. 26.[53], &c.). But while no occasion for the further use of the name arose, the legion itself may have been familiar enough to dwellers in Pal. in the time of our Lord, owing to the various incursions of the Roman armies. This familiarity may be taken as proved by the use of "legion" as a symbol of multitude. In later NT. times we know that a legion proper was stationed in Palestine.


LEGIONARY SOLDIER (FOOT)


LEGIONARY SOLDIER (HORSEMAN)

LEHABIM. *See* LIBYA.

LEHI, "jawbone," the scene of Samson's exploit agst. the Phil. (Jg. 15.[9, 14], "Ramath L.," *i.e.* "Hill of L.," v. 17), a place prob. deriving its name fm. some resemblance to a jawbone, prob. in *Wādy es Sarār*, near Zorah and Timnath. No satisfactory identification has been proposed.

LEMUEL. The 31st chap. of Proverbs purports to be an "oracle" taught by his mr. to King Lemuel. Taking *massa*, the word translated "prophecy" (AV.) or "oracle" (RV.), as a proper name, we may read "Lemuel, king of Massa" (RVm.). In that case his kdm. might be sought in Arabia, where the children of Massa, son of Ishmael, found their home (Gn. 25.[14]; 1 Ch. 1.[30]). Some think the name ("belonging (?) to God") might be applied to a wise and virtuous king, such as Hezekiah. But here we are in the region of pure conjecture.

LENTILS (Heb. *'adāshīm* = Arb. *'adas*) form an important part of the food of the common people in Pal. (Gn. 25.[34]). The usual "pottage" is dark brown in colour. With the L. are stewed pieces of meat, onions, rice, oil, &c.

LEOPARD (Heb. *nāmēr*, "spotted," Aram. *nĕmar* = Arb. *nimr*), the well-known predaceous animal of the cat tribe. In former times the L. was common in Mt. Lebanon. It is still found not infrequently in the Hermon and Anti-lebanon range (SS. 4.[8]). In 1892 a leopard established a reign of terror in the central district of Upper Galilee, and wrought great havoc among the cattle before he was shot by a young engineer. His body measured over four feet in length. The L. is fond of the flesh of goats, and is therefore specially feared and hated by the shepherds in Sinai, whose flocks are mainly goats (Is. 11.[6]). The habits of the creature are referred to in Jr. 5.[6] and Ho. 13.[7]. It lies in ambush, observing the movements of its prey, springing with certain aim when the opportunity comes. It is graceful in form and swift in motion (Hb. 1.[8]); its beautiful skin, with dark spots on the tawny fur, is highly prized.

The L. figures in several place-names in Scrip., *e.g.* Nimrah (Nu. 32.[3, 36]), Nimrim (Is. 15.[6]), &c. It was probably once much more common than it is now; but in the southern reaches of the Arabah and the mountains on the east still the cheetah (*Felis jubata*) is a not unfamiliar sight. It is sometimes tamed by the Arabs and used in hunting.

The L. was thought to be a different animal from the panther, or *pard*, and to be a hybrid between the lioness and the pard: hence the name *leopardus*, "lion-pard."

LEPROSY. *See* DISEASES and REMEDIES.

LESHEM. *See* LAISH.

LET. In AV. this verb sometimes occurs in a sense the exact opposite of its modern meaning, "to allow." In Ex. 5.[4]; Nu. 22.[16ff.]; Is. 43.[13]; Rm. 1.[13]; 2 Th. 2.[7] it means "to hinder," or to "restrain."

LETTECH is EVm. transliteration of the word trd. in EV. "an half homer" (Ho. 3.[2]). "An homer of barley and an half homer of barley" would together be worth about 15 silver shekels. This with the 15 shekels in money make up 30 shekels, wh. are specified (Ex. 21.[32]) as the price of a slave. *See* WEIGHTS and MEASURES.

LETTER. *See* WRITING.

LETUSHIM and LEUMMIM are named as sons of Dedan (Gn. 25.[3]), grandson of Abraham by Keturah. The plural form suggests that they are names of peoples, whom, however, it is still impossible to trace. The former may be connected with the verb *lāṭash*, "to forge," "to sharpen"; in which case the names might stand for *trades*. They are, however, generally regarded as proper names; and names bearing some resemblance to them have been found in Nabatæan and Sabæan inscriptions. But no certain conclusion can be reached.

LEVI, LEVITES, PRIESTS. The plain Scrip. nar. mentions Levi as the third s. of Jacob and Leah (Gn. 29.[34]), and connects the name with the Heb. root *lavah*, to adhere; a word found in the mother's expression of a desire for a more affectionate relationship with her husband, for Jacob "loved Rachel more than Leah." After his birth nothing is recorded of him till the family of Jacob is

settled in the land of Can. Along with his br. Simeon he took upon himself the avenging of the insulted family honour and the injury to his sr. Dinah (Gn. 34.). Such seems to have been the duty of the brs. rather than of the fr. (*cp.* 2 S. 13.[22]); but in the present instance, instead of being satisfied with the demands of the *lex talionis* and confining their vengeance to the guilty individual, they allowed their anger to carry them to extremes, and by means of cowardice and treachery they accomplished a gen. massacre of the Shechemites (Gn. 34.[25]). In nothing else do we hear of Levi taking a prominent part. Like his brethren, he hated Joseph and shared in their action (Gn. 37.), while later L. is mentioned with his three sons, Gershon, Kohath, and Merari, as of the party when Jacob migrated to Egp. Jacob, who at the time of the massacre of the Shechemites had remonstrated but feebly, and who was apparently then silenced by the answer of the sons, brought up the subject again for condemnation in his deathbed song (Gn. 49.[5-7]), and prophesied the scattering of Simeon and Levi in Isr. While his words were literally fulfilled in the descendants of Simeon, the scattering in the case of the tribe of Levi was, on account of subsequent loyalty (Ex. 32.[26-28]), changed into a blessing. It is to be noted that the action condemned by Jacob is in later Lit. (Jth. 9.[2]; Bk. Ju. 30.[18]) commented on with approval.

Levites.—Sometimes this word is used, on the analogy of the other tribal names, of all the descts. of Levi (Ex. 6.[25]; Nu. 35.[2]; Dt. 10.[8]); but as the "sons of Aaron" were specially appointed to the higher office of the priesthood, and were not usually designated Levites (1 K. 8.[4]; Ez. 2.[70]; Jn. 1.[19]), it came about that all the members of the tribe, with their exception, were known by this name. The dedication of this whole tribe to the service of religion is thus related in Scrip. From the time of Isr.'s redemption (Ex. 13.) the first-born males of man and beast were to be dedicated to the Lord, but instead of the first-born of all Isr. the tribe of Levi was taken (Nu. 8.[16]), and instead of the first-born of all cattle, those of the Levites (Nu. 3.[45]). The numerical correspondence (Nu. 3.[43]) of the consecrated tribe with those they represented was so close as to be fitted to impress upon the people the idea of substitution.

The service required of them was arranged in the wilderness. The organisation was on martial lines, and it was designated military service, and described as keeping charge of the sanctuary, *i.e.* the Levites were a kind of royal guard waiting exclusively on the theocratic King of Isr., whose presence among the people was signified by the tabernacle. They entered on active service at the age of 30 (Nu. 4.[23]), but Nu. 8.[24] seems to imply a period of preparatory service; and they were relieved of all responsibility save that of supervision at the age of 50 (Nu. 8.[25]). These age limits reduced the numbers at command in the three families derived fm. Levi's sons to 2750 Kohathites, 2630 Gershonites, and 3260 Merarites (Nu. 4.); and to these three families were assigned the following duties during the desert pilgrimage. The Kohathites were required to bear the sacred vessels, and the ark itself, after it had been covered even fm. their view by the priests; the Gershonites were the bearers of the curtains and hangings of the tabernacle; while the boards, bars, and pillars were borne by the Merarites (Nu. 3., 4.).

When the desert wanderings were over, and the tabernacle was set up at a fixed centre, a great part of the duties then imposed upon these families came to an end, and, besides, they were also considerably relieved of their more burdensome duties in being assisted by the Gibeonites (Jo. 9.[27]) (*see* NETHINIM). Arrangements were consequently made wh. did not necessitate their continual presence at the sanctuary, but in these, the more effectively to separate them fm. the common pursuits of life, no territorial possession was assigned to them as a tribe. The Lord was to be their inheritance (Nu. 18.[20]; Dt. 10.[9]). The Levites were distributed through the other tribes, in whose possession they received 48 towns, with their suburbs as pasture lands (Nu. 35.[3]). In addition there was assigned to them a tithe fm. all the produce of the other tribes, but of this they had themselves to give a tithe to the priests (Nu. 18.[21, 24, 26]; Ne. 10.[38]). Every third yr. again they were to receive an additional share in the produce of the land (Dt. 14.[28f.], 26.[12]).

No sooner had the work of conquest been carried to the centre of the land than Joshua, in the settling of the tribes, assigned also to the L. their cities. How they fulfilled their duties during the days of the Judges we can only conjecture. Like the tribes amongst whom they dwelt, they lived alongside of the old inhabitants of the land (Jg. 1.); and on the whole we are led to believe that this was among them a period of declension, in testimony of wh. we may cite the almost incredible cowardice and low morality of the Levite of Mt. Ephraim (Jg. 19.), and the conduct permitted around the tabernacle in the time of Eli; a state of matters that cd. only be the result of a long period of moral decay. Samuel, himself a L., seems to have set himself the task of reforming the order, and tradition has it that he was the founder of the "schools of the prophets," wh. prob. were for the most part composed of Levites.

The absence of the ark in Phil. territory, and later at Kirjath-jearim, though in many ways producing anomalous circumstances, did not altogether prevent the ministrations of the Levites; for during that period we find them serving at Shiloh (1 S. 14.[3]), Nob (1 S. 22.[11]), and Gibeon (1 K. 3.[4]; 1 Ch. 16.[39]); and on its recovery the position of the Levites was

fully recognised. The paramount position of the L. during the long judgeship of Samuel was prob. one of the causes of reaction that led to the demand for a king; and the troubles of Saul's reign may in some sense be looked upon as arising out of a claim of the "divine right of kings" agst. the ecclesiastical order. Down to the days of David the organisation had remained practically that of the desert; but with his settling of the tabernacle service, more elaborate arrangements were introduced, and the duties of the L. thenceforward included all the services of the House of the Lord, save mediatorial functions (1 Ch. 23.[24-32]). To such pertained the offering of praise to the Lord morning and evening —a duty that seems to have led to the cultivation of music; and in this art we are told that the most skilled were the sons of Heman, Asaph and Jeduthun. The numbers qualified for active service at this time are given as 24,000 for the work of the sanctuary, 6000 officers and judges, 4000 porters, and 4000 musicians (1 Ch. 9.[19ff.]; 2 Ch. 20.[19]). They resided during the greater part of the yr. in their cities, and went up for service at fixed times, prob. corresponding to the courses of the priests; for we find the skilled musicians, like them, divided into 24 courses of 12 each.

When Jeroboam introduced his schismatic cult he had, with prob. rare exceptions, to find other ministers of religion, for the L. and priests, loyal to the house of David and the Temple worship, gathered round Jrs. (2 Ch. 11.[13, 14]), where they became influential in the preservation and restoration of true religion, as in the days of Jehoshaphat (2 Ch. 19.[8-10]), Joash (2 Ch. 23.), Hezekiah (2 Ch. 29.[12-15]), and Josiah (2 Ch. 34., 35.); while in the days of the apostate kings they suffered rejection and prob. persecution; as during the reigns of Ahaz (2 Ch. 28.[24]) and Manasseh. Under the later kings—vassals of Egp. and Bab.—the L. themselves did not preserve their fidelity, and so with the rest of the nation they had to submit to the loss of the Temple, and to captivity.

There seems to have been a momentary enthusiasm when the return was mentioned, for the chiefs of the L. also arose (Ez. 1.[5]). The actual number that returned, however, on the first occasion (Ez. 2.[36-42]) was small, but these were given their old duties at the dedication of the second Temple (Ez. 3.[10], 6.[18]). On the second return only 38 cd. be got together, and being insufficient for the service required of them, it was in part given to the NETHINIM. Such as returned took their old places as teachers, interpreters (Ne. 8.[7]), and musicians (Ne. 9.). Their right to tithes was secured to them (Ne. 10.[37-39]), and they dwelt, as prob. since the days of the schism, in the villages of Judah (Ne. 12.[28ff.]). They were represented at the dedication of the wall of Jrs. Their genealogies were carefully looked into, and measures taken to preserve them as well as the priests from contamination by mixed marriages (Ez. 10.[23]). They were the special guardians of the Sabbath (Ne. 13.[22]), and at the close of OT. prophecy Malachi's vision of the latter days includes also the purification of the sons of Levi (Ml. 3.[3]).

Thereafter till NT. times the L. are practically unmentioned. The incidental refc. in the parable of the Good Samaritan shows the L. to be as heartless and as callous as the priest, and we may fairly infer that, as in the case of the priests, their religion had degenerated into a lifeless Sadduceeism. As often occurs when vital religion decays, a fondness for display took hold on the L., and in the reign of Agrippa II. the singers begged that they mt. have permission fm. the king and the Sanhedrin to wear



DRESS OF THE PRIESTS (EGYPTIAN)

garments similar to the priests (*Ant.* XX. ix. 6). By their urging that such an arrangement wd. be worthy of Agrippa's government and a memorial of his reign, they obtained their desire. Thereupon those who ministered in other things claimed the right also to be singers, and this too was conceded; but immediately thereafter, with the fall of Jrs. and the destruction of the Temple, their power and ostentation passed away.

Priests.—The idea of priesthood is always associated with the thought of the inability of man to approach God on account of sin and the need of a mediator more acceptable than the common man, that intercession may be made and offended justice satisfied. The Heb. word *kōhēn* gen. represents such a priest, but judging fm. the usage of the word in Arabic it wd. seem to have been connected originally with soothsaying or the giving of oracles—a duty also of the Israelitish priests in connection with the Urim and Thummim—whence it naturally came to mean the deliverer of a Divine message, or one who stands between God and man representing

each to the other; and as sacrifice was usually connected with divination, this remained ever an essential duty of the priestly class.

Before the time of Moses the priesthood was patriarchal, *i.e.* the father made offering as mediator for his family, as in the case of Abraham (*cp.* also Jb. 1.[5]); the prince for his people, as Melchizedek (Gn. 14.[18]); and the sheikh for his tribe, as Jethro (Ex. 2.[16]); and such priesthood seems to have been the hereditary right of the first-born (*cp.* Mishna, *Zeb.* xiv. 4). In Egp. Isr. first came into contact with the priests as a caste, and in some ways the connection was very close. Joseph was married to the dr. of the priest of On (Gn. 41.[45]), and that prob. accounts for the special favour he showed to the priests during the seven yrs. of famine (Gn. 47.[26]). Further, there can be little doubt that Moses got his teaching in the wisdom of the Egyptians (Ac. 7.[22]) fm. the priests. The Israelite priesthood, however, was not in any sense derived fm. the Egyptian, but the points of contact we have indicated, and others unrecorded, may have had an influence on details of the new system. The sacrifices mentioned in Ex. 5.[1-3] imply, of course, the services of the patriarchal or household priests; and those mentioned in Ex. 19.[22] also belong to the same class.

The priestly dignity in Isr. was limited to Aaron and his descts., even the family of Moses remaining simple Levites; but as two of Aaron's sons died (Lv. 10.), leaving no male heir, the succession was confined to the lines of Eleazar and Ithamar. The establishment in the house of Aaron was not, however, settled without opposition. Dathan and Abiram, as representing the tribe of Reuben, the first-born and heir to the patriarchal priesthood, together with Korah and a company of L., claiming a share as being of those substituted for the first-born, rebelled (Nu. 16.). The office was then reconfirmed, but there seems to have been a strong tendency to revert to the older system (Jg. 17.), and many of the irregularities in places of sacrifice and persons offering may be explained as returns to the not yet obsolete system. The early events in the hist. of the Aaronic priesthood, as recorded, were their taking the lead in the passage of the Jordan (Jo. 3.[14, 15]), and in the overthrow of Jericho (Jo. 6.[12-16]). Then on the division of the land they received in the S. of Canaan thirteen cities with their suburbs as pasture lands (Jo. 21.[13-19]).

Thenceforward, till the close of the period of the Judges, there is little recorded of their hist. Shiloh in its seclusion prob. escaped many of the ruinous effects of the wars of the period; and in none of them, nor in any other national act, are the priests recorded as taking a part. The evil lives of the sons of Eli, followed by the capture of the ark and the destruction of Shiloh (Jr. 7.[12]), threw the whole organisation into confusion, and the functions of the office were for a time exercised by Samuel, a simple L. (1 S. 7.[17]), but admitted by a kind of adoption and special consecration into the priestly office. The chief centre for a time was at Nob, but this also was brought to an end by the attack on and massacre of the priests at the instigation of Saul (1 S. 22.[19]).

Only when David came into full power was order restored. When the ark was taken to Jrs. (1 Ch. 15.[4ff.]), he summoned the priests fm. their cities, and although Gibeon continued also for a time to be a holy place (1 Ch. 16.[37-39], 21.[29]; 2 Ch. 1.[3]), Jrs. gradually became the one central sanctuary. It was now, too, that the priests were divided into 24 courses, serving each a week in turn, and returning to their cities during the intervening periods (1 Ch. 24.). At such times of leisure some of them became teachers or interpreters of the Law (2 Ch. 15.[3]). Some devoted themselves to the deeper study of divine things, and received in addition the prophetic call, as Jeremiah, Ezekiel, and Zechariah; while on the other hand many shared in the general corruption of the times (Jr. 5.[31]; Zp. 3.[4]), and became themselves degenerate (Is. 28.[7, 8], 56.[10-12]). Many remained in the lands of captivity, but such as did return threw themselves into the work of restoration and reformation, and at least during the time of the early Persian rulers they were granted immunity fm. taxation (Ez. 6.[8, 9], 7.[24]). By means of the deputation of priests and citizens (*Ant.* XI. viii. 5) to Alexander at Sapha, his favour was secured and the services left in peace for a time. The persecutions wh. led to the wars of the Maccabees and the gallant work done by that priestly family naturally raised the whole class in the estimate of the people, and they gradually came to take a leading place in the Sanhedrin. During NT. times the division into 24 courses was still nominally preserved (Lk. 1.[5]), and by that time the leading priests belonged to the sect of the Sadducees, though we can scarcely think of the multitude that accepted the Gospel (Ac. 6.[7]) as being affected by such teaching. With the fall of the Holy City their power and influence passed away. The rabbis became the authoritative teachers of Judaism, and even in cases where priestly descent is acknowledged among later Jews, the special privileges of the caste have become limited to the pronouncing of the "Priestly Blessing" (Nu. 6.[24-26]); while in the NT. Church there is nothing at all like the sacerdotal office attached to the ministry of the word, all functions of the priesthood, whether patriarchal or Aaronic, being summed up and fulfilled in Christ alone, as set forth in the Epistle to the Hebrews.

High Priest.—At the head of the whole hierarchy was the High Priest, *hakkôhēn hag-gādōl* (Lv. 21.[10]), otherwise known by the names of *hakkôhēn*

hâ-rôsh, the chief priest (2 K. 25.[18]), *hakkôhên ham-mâshîh*, the anointed priest (Lv. 4.[16]), and sometimes simply as "the priest" (2 K. 23.[24]). There seems to have been also a second priest with the designation of *kôhên mishneh* (2 K. 25.[18]), and a kind of committee of priests designated *ziqnê hak-kôhănîm* (2 K. 19.[2]; Jr. 19.[1]). The succession was hereditary in the family of Aaron, and is understood to have been on the lines of primogeniture (*cp.* Rashi on 1 Ch. 24.[2]). In this way the succession began. Nadab and Abihu having died during the lifetime of Aaron, he was succeeded by Eleazar in preference to Ithamar, the younger surviving s. He in turn was succeeded by his s., Phineas, but how many more of the line of Eleazar as given in 1 Ch. 6.[4-7] occupied the high-priestly office we cannot tell. Josephus declares that Abishua, Bukki, and Uzzi succeeded (*Ant.* V. xi. 5), and that the transference then took place to the family of Ithamar in the person of Eli; but for what reason he does not tell. In this line the office remained till the time of Solomon, the High Priests being Eli, Ahitub, Ahiah, Ahimelech, and Abiathar (1 Ch. 9.[11]; Ne. 11.[11]; 1 S. 14.[3]). In the reign of David we meet with the fact, anomalous in the OT., of two contemporaneous High Priests, Ahimelech and Zadok (2 S. 8.[17]; 1 Ch. 18.[16]). We can only conjecture that the arrangement had come about through some attempt either on the part of Saul or David to conciliate the heads of the two lines, and that to avoid offence both had been allowed to remain in office. After the death of David, however, Solomon deposed Abiathar, and the line of Eleazar remained in sole possession till the time of the Maccabees. Zadok was the High Priest when Solomon began his reign, but he seems to have been succeeded by his grandson Azariah before the dedication of the Temple (1 K. 4.[2]; 1 Ch. 6.[10]). Several difficulties meet us when we seek to trace the succession of priests during the period of the Judean kings. The historical bks. refer to several whose names do not occur in the genealogical list of 1 Ch. 6.[8-15], and diffcs. again are found in Jos. (*Ant.* X. viii. 6). A comparison, however, of these three sources gives the following as the most prob. succession fm. Azariah till the time of the Captivity: Johanan, Azariah, Amariah, Ahitub (1 Ch. 6.[9-11]), Jehoiada (2 Ch. 23.), Zechariah (2 Ch. 24.[20]), Zadok (1 Ch. 6.[12]), Azariah (2 Ch. 31.[10]), Urijah (2 K. 16.[10-16]), Azariah (2 Ch. 26.[16-21]), Iddo (*Ant.* X. viii. 6), Shallum, Hilkiah, Azariah, Seraiah (1 Ch. 6.[12-14]). The chief incidents in wh. the priests took an active part during this period were the establishment of the Temple service and the organisation of the caste under the direction of the High Priest; the revolution by which Athaliah was deposed and Joash placed on the throne (2 Ch. 23.); the effective resistance offered to Uzziah when he attempted to usurp priestly functions (2 Ch. 26.); the repair of the Temple and the restoration of the services (2 Ch. 30.); the discovery of Deuteronomy in the Temple and the Reformation that followed it (2 Ch. 34.).

After the Temple was plundered and destroyed in B.C. 586, Seraiah the High Priest, along with others, was put to death at Riblah (2 K. 25.[21]), while his son, Jehozadak, was carried into captivity (1 Ch. 6.[15]), and died there, leaving, however, a son, Jeshua, who recovered the hereditary office and took an active and honourable part with Zerubbabel in the restoration of the Temple and the commonwealth of Isr. (Ez. 5.). After the return fm. exile the Chronicler gives the priestly line till the time of Alexander the Great (B.C. 332) as, Jeshua, Joiakim, Eliashib, Joiada, Jonathan, and Jaddua. Little is known of the history of this period, except that it was through the marriage and secession of Manasseh, son of Joiada, that the rival worship was set up on Gerizim (Ne. 13.[28]), an event wh. Josephus places much later (*Ant.* XI. viii. 2); *see* SAMARITANS. A copper coin—the earliest in Jewish Hist.—of Eliashib is said to exist in the Cabinet du Roi at Paris, while one more fact is recorded of this period, viz. that the br. of Jonathan entered into an intrigue to obtain the priesthood, and was in that connection slain in the Temple court (*Ant.* XI. vii. 1). As a punishment for this offence the Persian governor Bagoses imposed a tax of fifty shekels during a period of seven yrs. on every lamb for the daily sacrifice.

It was Jaddua and his attendant priests who made up the picturesque procession fm. Jrs. to Sapha (*Ant.* XI. viii. 5), to meet Alexander the Great, who was so favourably impressed by the reception he got that the city and people were not only spared, but their requests were fully granted. His line continued in office till the yr. B.C. 170, and the most noteworthy members of the family were Simon the Just, the last member of the Great Synagogue; Eleazar, during whose term of office the beginning of the LXX translation was made (*Letter of Aristeas*, § 33); and Onias, who fled to Egp., and built a temple at Heliopolis, wh. the Jews did not regard as schismatic, but as fulfilling the prophecy of Is. 19.[19] (*Ant.* XIII. iii. 3). The line closed in troublous times, caused by the persecutions of Antiochus Epiphanes, and the state of degradation to wh. its last representative, Menelaus, reduced the priesthood, wh., after a vacancy of seven yrs., was continued by his successor Alcimus. A religious and patriotic revolution, however, soon occurred. It was guided by the Asmoneans or Maccabees, a family of the course of Joarib (1 Ch. 24.[7]), who was prob. of the line of Eleazar. It gave to Isr. *eight* hereditary High Priests, who likewise exercised civil functions and became for a time

independent rulers. The last of the line was murdered by his brother-in-law Herod, in the yr. B.C. 35. Thereafter no fewer than twenty-eight High Priests, appointed by the Herods or the Roman governors of Judea, directed the Temple services during a period of 105 yrs., till their place and nation were taken away by the fall of Jrs. in A.D. 70. The most important of these are, of course, those we meet with in the NT.—Annas, whose four sons and son-in-law, Joseph Caiaphas, filled the high-priestly office, and whose family are designated in the Tlm. "Hanan's viper brood." A kind of parallel to this description meets us in two other phrases in the Tlm., the one of wh. states that the priests were wont to go to Lydda for marriage, while the other says that Lydda was nine times more wicked than all the rest of the world together. Jos. (*Ant.* XVII. vi. 4) records the interesting fact, attested also by the Mishna and Gemara, that the High Priest in the yr. of the Nativity was precluded from acting at one of the fasts on account of having contracted ceremonial impurity, and as a consequence a *substitute* had to be found. Another interesting case of ceremonial impurity is that of the High Priest who was the friend of Aretas (2 Cor. 11.[32]), who became unclean by the spittle of the king falling on his robe. It tells us of the friendship of the two, and explains how the High Priest cd. give Saul letters to Damascus (Ac. 9.[2]).

Consecration.—The dedication of the Levites is described in Nu. 8.[5-22]. The aim of the various ceremonies may be summed up in the word "purification" (vv. 6, 21). Bodily purification was accomplished by the three actions of sprinkling with the water of purifying, shaving the whole body, and washing the clothes. The Levite was now fit to be given over to the Lord, as a substitute for the whole people, who were to accept this substitution by laying their hands on the L. (v. 10). Then the sin-offering and burnt-offering were offered on behalf of the L., who had to signify their relationship to them by laying their hands upon the victims. This ceremonial was meant to show that men chosen even by God to enter the sanctuary had to be atoned for. In the case of the dedication of the priests the word used is not "purify" but "sanctify." The ceremonial is described in Ex. 29. and Lv. 8. It consisted of washing at the door of the tabernacle, investing or clothing with four articles of dress—breeches, coat, bonnet, and girdle; the three first-named of white, shining linen, as a symbol of purity; the girdle adorned with coloured embroidery. The anointing, a symbol of the giving of the Divine Spirit, was accomplished by the application to the forehead of an oil specially prepared by having four sweet-smelling substances mixed with it. Sacrifices were then offered—a bullock as a sin-offering for the purification of priests and altar, a ram as a whole burnt-offering by the purified priests, and finally a thank-offering. The right ear, right thumb, and big toe of the right foot were touched by the blood of the ram as indicating the priests' hearing, acting, walking in holiness. The ceremony was repeated on seven successive days, during wh. the priests abode in the tabernacle. The consecration of the High Priest differed fm. that of the common priests in the matter of investiture and anointing. Over the clothing of the ordinary priest he was clothed with a woven upper dress of blue cotton—the *me'īl*—wh. had bound on its lower hem a fringe, to wh. were attached pomegranates of cotton and golden bells; the sound of the latter serving the people as a guide during the services. Over the *me'īl* was the Ephod, and to this the breastplate with the Urim and Thummim was attached. As a covering for the head he had a mitre, to wh. was attached a plate of gold with the inscription, "Holiness to the Lord." The peculiarity in the case of his anointing was that the oil was *poured* on his head in abundance (Ex. 29.[7]; *cp.* Ps. 133.[2]), and fm. this fact he was designated "the Anointed Priest."



Dress of High Priest (Egyptian)

Services.—The duties of the Levites after the toils of the desert were over were generally "to wait on the sons of Aaron for the service of the House of the Lord, in the courts and the chambers, and the purifying of all holy things" (1 Ch. 23.[28]). This included preparing the shewbread and the fine flour for the meat-offering, as also for the unleavened bread. They were also to assist the priests in the offering of all burnt sacrifices on the Sabbaths and on the set feasts, and, besides, they acted as gate-keepers, attendants, and general servants in and about the sanctuary. The duties of the priests, on the other hand, are described as "coming near." Their fixed and invariable duties were to keep watch over the fire on the altar of burnt-offerings, and to keep it burning night and day (Lv. 6.[12]; 2 Ch. 13.[11]), to supply the golden candlestick with oil (Ex. 27.[20, 21]; Lv. 24.[2]), and to offer the daily sacrifices (Ex. 29.[38-44]). To the High Priest belonged the government of the priests, Levites, and sanctuary. He guided all the functions of the common priests, but whether he took an active part in ordinary circumstances we cannot say. Josephus says that his duties were limited to the Sabbaths, the new moons, and the feasts (*BJ.* V. v. 7). The

service on the Day of Atonement was specially his, as he alone cd. enter within the veil to sprinkle the blood of the sin offering on the Mercy-seat, and offer incense there (Lv. 16.). The delivery of oracular responses by means of the "Urim and Thummim" was also a function of the High Priest; but of its use we never hear after the establishment of Solomon's Temple. It wd. appear that the prophets took its place after that time. (*See also* the various FEASTS and SACRIFICES.)

Modern Critical Theory. — Many modern scholars, recognising various strata in the literary growth of the Pentateuch, and the development of its institutions, have sought to reconstruct the history of Israel by comparison with that of other nations and deductions fm. the literary materials in hand. Generally there is hesitancy on the part of such to accept Levi as the eponymous ancestor of the priestly caste, and he is looked upon as at the most an ideal person. It is said that just as Simeon and Levi are communities in Gn. 49.[7], so they are in Gn. 34. allied or brother tribes, and then the name Levi is explained as a *nomen gentile*, derived fm. the root mentioned, but with the meaning of "attaching one's self to," this name indicating that the Leah tribes attached themselves to the Rachel tribes at Kadesh Barnea. It was only after the entry into Canaan, but before the people had passed into settled life, that the events of Gn. 34. took place, on account of wh. Simeon was reduced to a small clan and driven South, while Levi was scattered throughout Isr. Some seek to trace the priesthood in its origin and succession to Moses and his family (Jg. 17., 18.; 1 S. 2.[27]), and tell us that the story of its connection with Aaron is a late and abnormal theory. In E. Moses is the head of the sanctuary, and Joshua is his attendant (Ex. 33.[7-11]), while it is doubtful if J. knew originally anything at all of Aaron. The name Levite is to be regarded as equivalent to "professional priest," but as there was in prehistoric times a tribe of the name, it may be supposed that Moses belonged to this tribe, and that in this way the name was passed on. Stade writes: "One circumstance prevented the complete disappearance of the Levites among the other tribes—their past history. Moses, the founder of Israel's religion and its first priest, belonged to this tribe, and the memory of that still lived. It was naturally to be expected that Levi wd. be acquainted with sacred usages, *i.e.* things oracular, and so it came about that the members of this tribe were willingly accepted as priests, while on their part their want of possessions caused them to devote themselves to the service of the Holy Places." Wellhausen declares that a connection between the later priestly caste of the Levites and the earlier tribe of the name cannot be proved, and that there can be only a supposition that Moses belonged to it. He recognises the word Levite to have been used of the priests serving at some of the leading sanctuaries, and thinks that other priestly families sought to increase their dignity by the fiction of a common descent. Notwithstanding this "fiction," however, the Levitical succession was hereditary.

In connection with the development of the idea of priestly functions it is noted that P. knows nothing of either pre-Mosaic priest or sacrifice. J. and E., while they know of sacrifice, mention no priest, and that because it was the duty of the individual himself to present his offering. In each case the meaning is the same—the priestly caste begins with MOSES.

Then in the books of Judges, Samuel, and Kings, we search in vain for the organised system of P. Only at a temple or its substitute does a priest appear. In Judges, private persons, as Gideon and Manoah, offer sacrifice. In Samuel, the Ephraimite Samuel, the Benjamite Saul, and the Judean David, each offer sacrifice with their own hands. Whoever would, might kill and offer (1 S. 14.[34ff.]). The law in practice was that of the Bk. of the Covenant (Ex. 20.[24]): "An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings." Only by later editors of these bks. are priests and Levites brought upon the scene (1 S. 6.[14ff.]).

From the circumstances it is explained that the origin of the priestly caste is not to be traced to the need of a mediator to present the offerings of others to God. That may have come to be the chief duty of the later Hebrew priest, but in earlier times it was neither more nor less his duty than it was that of every head of a family in Isr. The case of Micah (Jg. 17., 18.) shows that he desired a priest because he had set up a "house of God," *i.e.* a house with an image, wh. had to be served and guarded; and further, that the oracle mt. be consulted. It is to be noted that duties at such places are regularly designated by the words *shêrêth*, "to serve," and *shâmâr*, "to guard" (1 S. 7.[1], 14.[18], 23.[9]). The legitimate oracle in Israel was the "Urim and Thummim," and of course its service cd. not belong to every one. Its use was complicated, esp. when a number of questions had to be asked (1 S. 10.[20ff.], 14.[19]), and so it became necessary that even Saul and David shd. consult it through one of the initiated (1 S. 14.[18], 23.[9], 30.[7]). This was the work in wh. the Levites were proficient, and it was one of their earliest duties (Jg. 17.[7ff.]; Dt. 33.[8]).

It was, however, natural that those who came to the Levites, and received oracles fm. God through their mediation, shd. look upon the mediators as beloved of God, and shd. seek for their mediation also in the presenting of sacrifices.

As the giving of oracles implied a secret knowledge, and as the offering of sacrifice became more

and more technical, it was not only natural but necessary that such offices should become hereditary. We can understand how the possessor of an image wd. pass it on to his son, and we find that the priesthood and oracle at DAN were hereditary for several centuries (Jg. 18.[30]). In Eli's lifetime his sons took over the office of their fr. (1 S. 2.[11ff.]). The hereditary holder of the office at Nob traced his descent fm. the house of Eli. It is not to be thought, however, that the caste was exclusive. Samuel was admitted into it, and the kings appointed priests as they would (2 S. 20.[25]; 1 K. 12.[31]).

With the establishment of the kdm. there came also the royal priests at the royal sanctuary, who were, of course, regarded as of greater dignity than the priests at the local sanctuaries. When Isr. revolted there was really no sanctuary left in the kdm. of Judah that cd. in any way rival the Temple, and so it came about that they as priests were paramount. In Jrs., however, they gradually lost in a different way the independence they had enjoyed at Shiloh and Nob, and became more and more officers of the court, or servants of the kings, who ruled over them and dictated in the affairs of the sanctuary without contradiction. Thus David appointed, alongside of Abiathar, Zadok and Ira as priests, and also gave his sons the same rank (2 S. 8.[18] RV.). Solomon did not hesitate to remove the aged Abiathar for a political offence, and that notwithstanding his belonging to the family of Eli, and accdg. to the Deuteronomic outlook (1 S. 2.[27ff.]) the only legitimate priest. Later on, too, we read of Uriah obeying without objection the order of the king, Ahaz, in the imitating of the altar in use at Damascus (2 K. 16.[10ff.]).

Zadok's descts. then followed, accdg. to all accounts, hereditarily till the time of the Exile.

In the Northern Kdm. the relationship between king and priests was similar to that in Judah. They were the royal servants (Am. 7.[10]), and shared the fate of the royal houses (2 K. 10.[11]), while each king claimed to appoint whom he would (1 K. 12.[31], 13.[33]).

But although the force of circumstances gave to the families of Eli and Zadok a superior rank, it is to be noted that the older documents know nothing of an essential distinction between priests and Levites. In Dt. 18.[1a], all Levites can be priests, and provision is made for country Levites coming to the central sanctuary and claiming to serve as priests (Dt. 18.[6-8]). In P. (Lv. and Nu.), however, the distinction between the two orders is clear, and no common Levite dare assume priestly functions. The explanation that is usually given is that the centralisation of the worship in the Temple naturally carried with it the idea that the priesthood there was the only legitimate one. D. in arranging the matters of the central sanctuary makes provision for local Levites coming up to it, but by the time of Ezekiel all such were rigidly excluded fm. the priestly office; while to bring matters into line it is explained that they, having served the local sanctuaries, wh. were illegitimate, are degraded, and assigned the lower office wh. their name henceforth denotes (Ek. 44.[6-16]). P. in his code then carries the distinction back to the time of Moses.

The small number of Levites returning fm. the Exile is accounted for by their dissatisfaction with their position and duties as degraded priests.

In all these inferences, however, one feels more and more that the endless series of deductions fm. insufficient premises is overdone, and that the Bible's own theory of its origin, its hist., and the development of its institutions, is eminently reasonable. Allowance for editorial work in different centuries must be made. The existence of different codes may be admitted and their limits, as generally accepted, conceded; but we must take into account the different aim of each. When we examine Dt., the key to the whole question, we find that while the manifest editorial work implies a writer in Western Pal. (Dt. 1.[1], 4.[46], &c.), the speeches themselves imply a speaker in Eastern Pal. (Dt. 11.[30], 12.[8, 9], 26.[1]). The settlement of the land and the application of this code was not so early accomplished as was hoped for, and during the periods of confusion, of conquests and reconquests in the days of the judges and early kings, the older practice of patriarchal priesthood was the one that continued in use; only modified from time to time by the attempts of the Aaronic priesthood to attain its legalised status. The loss of Deuteronomy before the establishment of its conditions accounts for the want of conformity to it under the established monarchy. The term "the priests, the Levites" may not imply that all Levites are priests, but be a contrast between the older family, or patriarchal priests, and the new "Levitical priests." Difficulties are too often created by reading into the text what it does not contain.

WM. M. CHRISTIE.

LEVI. *See* MATTHEW.

LEVIATHAN in Jb. 41. is evidently the crocodile. So also in Ps. 74.[14], where he is the symbol of Egypt (*cp.* Is. 27.[1]; Ek. 19.[3], &c.); *see* DRAGON. The crocodile, abounding in the Nile, appropriately represents Egypt. Only in recent times has it disappeared from Lower Egp. It may still, although very rarely, be seen in Palestine, in *Nahr ez-Zerqā*, popularly called the Crocodile River, or in the Kishon, in the sluggish waters near the sea.

In Ps. 104.[25] the reference to "the great and wide sea" points definitely to the Mediterranean. Here, therefore, some large cetacean is intended, perhaps the grampus or rorqual. These are occasionally seen in the Eastern Mediterranean, and

two rorqual skeletons have been found on the Phœnician shore.

With Behemoth Leviathan shared the honour, in Jewish fables, of being slain to afford materials for the great feast of Messianic times (see *Jw. En. s.v.* Leviathan ; Eisinmenger, *Entdecktes Judenthum*).

LEVITICUS. From the nature of its contents, Leviticus is probably the most neglected book in the whole Bible, for nothing could well be more remote from the modern standpoint than its detailed account of the ritual connected with animal and cereal sacrifices, as practised by the ancient Jews. Yet Leviticus is, as a matter of fact, the central mass around which the Pentateuch was gradually formed; and the influence of the Pentateuch on the Jewish character it is impossible to over-estimate. Clearly, therefore, Leviticus deserves careful study. This book belongs wholly to the Priestly Code, each section of it being definitely assignable to one or other of P.'s three strata. The Priestly Code, it is now acknowledged by most scholars, cannot possibly have been the work of a single author. It is the conjoint work of a long succession of writers, all of whom belonged to the priestly class. It contains three distinctly marked stages of legislation, the earliest of which is called " The Law of Holiness." Hence the symbol P^H. Next in order of time comes what is called the groundwork or historical setting of the Priestly Narrative, which, together with its contemporary legislation, may be called P^G. The latest stratum includes whatever legislative additions are manifestly amendments of or developments from the earlier enactments of P^H or P^G. These secondary or supplementary legislative developments may be styled P^S.

The legislative parts of Leviticus fall naturally into three main divisions—chaps. 1.–7., 11.–15., 17.–26. Thus the whole book is best divided, like the Hexateuch itself, into six parts, four of which are purely legislative, and two, partly at least, narrative, viz. chaps. 8.–10., and 16. These parts are very unequal in size and quite as unequal in importance, the fourth and sixth consisting of only one chapter each, whereas the fifth consists of no fewer than ten chapters. Taking the book, then, as it stands, we divide it thus—

(1) The Ritual of Sacrifice, chaps. 1.–7.

(2) The Consecration and Installation to office of Aaron and his sons and an unhappy incident connected therewith, chaps. 8.–10.

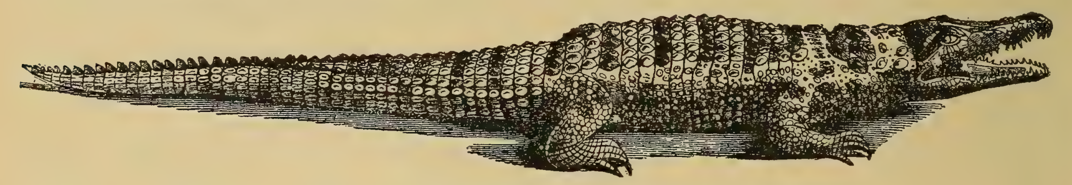
(3) Laws of Ceremonial Purity and Impurity, chaps. 11.–15.

(4) The Great Day of Atonement and its detailed ritual, chap. 16.

(5) The Law of Holiness, chaps. 17.–26.

(6) Appendix on Vows and Tithes, chap. 27.

That Biblical critics are left perfectly free to determine, from the data supplied by internal and historical evidence, the *relative* age of the various laws given in Leviticus must be admitted by all reasonable men, for in the book itself there is not the slightest allusion made as to the time when these laws were first reduced to writing. We never read anywhere in Leviticus " And Jehovah said to Moses, *Write*," but invariably " And Jehovah said to Moses, *Speak* unto Aaron," or " *Speak* unto the Israelites." The inference, therefore, is inevitable that these laws were not originally committed to writing, but were, for a longer or shorter time, handed down from one generation to another by oral tradition. Consequently such laws would, in most cases, be actually in force long before they were put into a written form, and longer still before they were admitted into any recognised civil or ecclesiastical code. Moreover, this interval must, in the case of some laws, have been much longer than in the case of others. Hence the conclusion that the *written* form of a law is late does not necessarily involve the further conclusion that the law itself is late. Indeed it is quite possible that a law may have originally belonged to an early age, though the written form in which it has come down to us may be comparatively late.



Leviathan (*Crocodilus vulgaris*)

In the first section, " The Ritual of Sacrifice," there are two subdivisions. (1) A manual on the ritual of sacrifice for the use of the *laity*, chaps. 1.–6.⁷ (in Heb. Bible, chaps. 1.–5.). Hence the headings, " And Jehovah spoke to Moses, saying, Speak to the *Israelites*," &c. (*cp.* 1.², 4.²). (2) A manual on the ritual of sacrifice for the use of the *priests*, chaps. 6.⁸–7.⁷. Hence the headings, " And Jehovah spoke to Moses, saying, Command *Aaron and his sons*, saying " (*cp.* 6.⁹, ²⁴). Moses, however, again addresses the people in chap. 7.²²⁻³⁴.

The part which sacrifice played in Jewish life, whether public or private, cannot well be exaggerated. In early times it mattered little *what* the

sacrifice itself consisted of, or *how* it was presented. The all-important point was, To whom was it offered? If presented in a proper spirit to Jehovah, the only true God, then whatever the offering, or however simple the ritual, the sacrifice was acceptable to Israel's God.

Sacrifices were, in the earliest days, purely spontaneous acts, due to the offerer's gratitude for some signal proof of the Divine favour; afterwards they were prescribed by definite statute, as this manual for the laity proves. Accordingly, sacrifices were at first very various in character, being offered anywhere and anyhow by any one; and this variety depended on the nature of the favour received and the circumstances in which the sacrifice was offered: *cp.* Jacob at Bethel, Gideon at Ophrah, and Hannah at Shiloh. The original conception of sacrifice was that God required, or at any rate enjoyed, a sacrifice, just as man requires and enjoys his food. Primitive man thought that the God in whose honour he slew the victim ate its flesh and drank its blood; and even when civilisation had advanced so far that men knew how to obtain for their own use and enjoyment oil and wine, they still considered that their God enjoyed the wine of a drink-offering, and that the oil which they mixed with every cereal-offering they presented made the flour and the cakes more palatable to their God. But such ideas were by-and-by felt to be too grossly materialistic, and at last it was only the fragrant smoke of the burnt-offering, as it curled slowly heavenward, that was held to be specially pleasing to the Divine Being.

Animal flesh has always been considered the most important part of a feast. In primitive days, every meal at which flesh was eaten was regarded as a sacrificial feast. Not till the God of the host had received his due portion (and that was always the best or fattest part) could the family or the guests begin to eat. The blood, being considered the seat of life, belonged in a very special sense to God, the Giver of life. The victim's blood was, therefore, either poured out on the ground or flung from the sacrificial bowl against the altar. Indeed the blood was so peculiarly what belonged to God that flesh with any blood in it was never on any account to be eaten by an Israelite. Even in Lv. we find a sacrifice spoken of as the *bread* of God (3.[11, 16], 21.[6, 22], &c.). In these passages, however, it is possible that the Hebrew word for "bread" may be used in its Arabic sense, "flesh." If so, then this is a very striking illustration of the persistence with which ceremonial words retain their original signification; for, on this supposition, this word, which in ordinary Hebrew had long since ceased to mean anything but "bread," still retained in sacrificial terminology its original signification, "flesh."

Now, in ritual as in every department of human thought and practice, the more developed must be later than the less developed, out of which, on the principle of Evolution, the more developed has gradually grown. The progress of Biblical Criticism, especially in recent years, has really been due to the application of the Evolution Theory to the problem of Israel's development. The effects of Darwinism have been by no means confined to the realm of Natural Science. It may safely be averred that Darwin's theory has contributed as much to the progress of intelligent study in the departments both of History and of Religion as it has to the advancement of the various branches of Natural Science. There are a thousand and one facts which go to prove that Jewish ritual did change from age to age; but to establish this statement it is sufficient to compare Ek. 46.[11] with Nu. 28.[11-14], both of which passages treat of the sacrifices offered on the stated feast-days. In Ezekiel the very same cereal-offering is prescribed for a bullock as for a ram, viz. an ephah of fine flour; while for a lamb each worshipper has to give a cereal-offering according to his means. In Numbers, however, the cereal-offering for a bullock is $\frac{3}{10}$ of an ephah, for a ram $\frac{2}{10}$, for a lamb $\frac{1}{10}$. Furthermore, while in Ezekiel no mention is made of any accompanying drink-offering or libation, according to Numbers the drink-offering presented with each bullock was $\frac{1}{2}$ hin of wine, with each ram $\frac{1}{3}$, and with each lamb $\frac{1}{4}$ of a hin. It is evident, therefore, that the ritual in Numbers is much more precise in details than that in Ezekiel, and therefore it is undeniably the more developed. Consequently, it must be the later. The further conclusion is, therefore, inevitable that the book which prescribes the later ritual must have been written after Ezekiel's time. No wonder, therefore, that the Jewish rabbis, accomplished casuists as they were, could not reconcile such a conclusion with their belief in the Mosaic authorship of the Pentateuch, and were at their wits' end to explain such discrepancies as these between Ezekiel and the recognised Law-book of their nation.

Sacrifices, though originally offered anywhere, were gradually restricted to sacred places; and finally, in the case of Israel, to *one* sacred place.

According to Lv. 17.[3-5], in the form in which it now stands, no animal could be killed even for food except at the *one* sanctuary. Small as the land of Canaan was, it was nevertheless far too large to admit of such a law being actually put in force. Indeed this law cd. not have been even thought of until after the return from the Exile, when the High Priest was practically the head not only of the Church but of the State, and when the territory over which he exercised spiritual and temporal authority alike was limited to a very small area round about Jerusalem.

In the People's Manual there are five kinds of sacrifices described. (1) Burnt-offerings; (2) cereal-

offerings; (3) peace-offerings; (4) sin-offerings; (5) guilt-offerings. In the Priests' Manual the same five classes are enumerated but in a different order, peace-offerings being placed not third in the list, but last. From the historical point of view the first order is the most natural, the first three kinds being mentioned in the earliest books, while neither the sin-offering nor the guilt-offering is mentioned till the time of Ezekiel. In early days peace-offerings were by far the most common, for in offerings of this kind most of the victim's flesh was eaten by the worshipper and his friends, and as the priests had less interest in this class of sacrifice it is only natural that it should stand last in the Priests' Manual.

In the fully-developed ritual of P. there are five distinct acts in connection with an animal sacrifice which must all be duly performed :—

(1) The animal had to be brought before the altar and formally presented to Jehovah.

(2) The offerer then laid his hand solemnly on the victim's head and pressed it heavily down, thus identifying himself with the animal whose blood was about to be shed, and so symbolically transferring his guilt to it. According to the Mishna, no woman or slave, nor any person blind, deaf, or dumb, or imbecile, or a minor could perform this solemn act.

(3) The animal was then slaughtered by the offerer, or, more probably, by a temple-attendant. No stress, however, is laid on the act or mode of killing.

(4) The act of applying the blood. This act could be performed by no one but a duly qualified priest; and the ritual varied according to the kind of sacrifice, the position of the offerer, and the nature of the occasion.

(5) The final act is the disposal of the flesh. The various details as to the different kinds of sacrifice cannot be enumerated here.

We may now pass on to the first of the two sections consisting of a single chap., viz. chap. 16., which describes the ritual on the Great Day of Atonement. The sins of Jehovah's people could not but pollute even Jehovah's Sanctuary. Hence not only the Holy of Holies, but the Tent of Meeting and the very altar on which Jehovah's sacrifices were offered, all required to be periodically sanctified. Ezekiel enacted that this should be done *twice* a year, on New Year's Day and on the first day of the seventh month. But P. makes the ceremony annual, and assigns it to the tenth day of the seventh month. The choice of the seventh month is due to the fact that this was the chief sacrificial month; and the tenth day of this month may therefore be regarded as the very central point of the whole sacrificial system. Besides, this day had once been New Year's Day. This seems a necessary inference from Ek. 40.[1], where "the head of the year" must mean New Year's Day, and also from Lv. 25.[9f.], where the Jubilee Year, the 50th year, is said to begin on the tenth day of the seventh month, as soon as ever the trumpet was blown.

In this chapter a wider and deeper meaning seems to be given to the word "atonement" than it usually has in the Levitical system. Sin-offerings did not atone for all sins, but only for those done in ignorance, and therefore unwittingly. But here atonement is said to be made for *all the iniquities* of the Israelites and *all their transgressions*, *even all their sins* (vv. 16,21). Hence the Day of Atonement is also a day of *repentance* in the fullest sense of that word. The people were "to afflict their souls," the technical word for "fast," but they were to do so not merely in outward form but with penitent, contrite hearts. For sins committed "with a high hand," or intentionally and presumptuously, and without being repented of, no sin-offering could atone. But even for such sins, once they were repented of, and when the doers had really "afflicted their souls," the Great Day of Atonement could bring forgiveness from Jehovah, the merciful and gracious.

On the Day of Atonement the High Priest enters the Holy of Holies not once but thrice—the first time when he carries into it a censer full of live coals taken from off the altar of burnt-offering (v. 12), and sets the incense alight that the smoke from it may protect him from the unbearable effulgence of Jehovah's glory, "that he die not;" the second time when he goes in to sprinkle the blood of the bullock for himself; and the third time when he takes in the blood of the goat to sprinkle it in the same way for the people. Hence "once every year" in He. 9.[7] must mean "on one day every year," but not only once on that one day.

The fifth section (chaps. 17.–26.) is not only the largest but the most important of the book, especially as it raises the most interesting problems in connection with Pentateuchal Criticism. These ten chapters form the main body of what is now called "The Law of Holiness," a name first given to it by Klostermann because of the constant refrain, "Ye shall be holy, for I, your God, am holy." All the laws in it are given that the Israelites may not merely obtain but maintain the special holiness required of Jehovah's peculiar people. The ideal this code aimed at was a holy people for a holy God in a holy land.

This code is the earliest stratum in the whole Priestly Narrative, and must have existed as an independent code before the Priestly School of Writers had even conceived the idea which eventually resulted in the formation of the Pentateuch. It consists mainly of laws concerning sacrifices, priests, sacred festivals, and other matters, such as cere-

monial or Levitical purity. To such an extent does it carry the idea that everything must be done in strict accordance with the regular laws of worship that it actually declares a man to be worthy of death if he kill an animal for food without first bringing it to the Sanctuary.

The life which the laws of this code presuppose is that of a settled agricultural community, very simple in its habits and requirements (*cp.* 19.[10, 13, 19], 25.[35-37]). Probably also the name of Aaron never occurred in the original Law of Holiness. The expression, " the High Priest among his brethren," or better, " the priest greater than his brethren," cd. not properly be applied to Aaron, for the other priests are, in reference to Aaron, always described as his sons, not his brothers. In other words, the High Priest, being alone anointed, was regarded as on an altogether different level from the other priests, who were never anointed. Hence " the priest " seems to be used all through P^H in a generic sense = the priesthood or a member of the priesthood. It is certainly a confirmation of this theory that in the superscriptions and colophons we find the ordinary phrase, " the sons of Aaron," whereas in the laws themselves it is " thy seed " that is used, not " thy sons " or " thy son."

The Law of Holiness has much affinity with Deuteronomy. It insists with the same emphasis on one Sanctuary. But the similarity is best seen by comparing chap 26. of Lv. with chap. 28. of Dt. Both codes have a hortatory element running through them ; and it is from an examination of this hortatory element in the Law of Holiness that we are most likely to get a clue to the date of its codification. Since most of the sections begin or end with language of a hortatory character, these portions are evidently the work of the author or authors who gave the code its final form. For though the laws were doubtless in existence before they were codified, it is impossible to believe that these hortatory passages could be. In consequence of the peculiar beauty that characterises both the thought and the diction of chap. 26., the inference may well be drawn that this collection of laws was put into its present form by the very hand that wrote its closing chapters. The verses, therefore, which bear most conclusively on the date of codification are 26.[27-45]. Are these verses best interpreted as due to the fear of an *approaching* exile or to the hope that the close of an *actual* exile is near at hand ? Surely the language is so vivid that it is better to regard it as the description of woes actually endured in the hated land of exile rather than an imaginative description of what was merely anticipated. The woes of exile depicted with such depth of feeling have been already experienced by the author himself, but he is now joyously confident that the dawn of a new day is at last brightening the horizon. The Exile that produced such an impression must have been the Babylonian Exile. Hence the Law of Holiness must have been just a little later than Ezekiel. This conclusion is confirmed in a very remarkable way by the linguistic data obtained from a careful comparison of the book of Ezekiel with the chapters under consideration.

This Law of Holiness, though compiled by a Priestly author, differs in many respects from P. There are in it many passages of pathetic beauty which are utterly foreign to the matter-of-fact character of P., but which closely resemble in spirit and diction the most graphic passages that are to be found in the great prophets, *e.g.* 26.[36], " The sound of a driven leaf shall chase them, and they shall flee as one fleeth from the sword, and they shall fall when none pursueth." Moreover, in spite of the externalism that necessarily predominates in a work dealing so largely with matters of ritual, there are so many traces of the humane spirit that breathes throughout Deuteronomy as to constitute a marked contrast with the purely ceremonial spirit of the later Priestly School.

Although the central idea in the Law of Holiness was current coin in Israel's pre-exilic days, nevertheless, after the Temple had been destroyed and the people had been carried away to Babylon, their conviction as to the necessity of Holiness, both national and personal, became infinitely stronger. Had not the Holy Land vomited out the Israelites, as it had formerly vomited out the Canaanites, just because they had not continued to be a Holy People, as their Holy God required, but had, on the contrary, neglected their Sanctuary duties ? Jehovah had abandoned to the heathen conqueror His holy city, because His people had not kept their covenant with Him, but had neglected to offer the sacrifices He had demanded of them. Hence the exiles devoted themselves, heart and soul, to perfecting the ritual by means of which Holiness might be attained. On this task these Jewish exiles concentrated all their energies—on the task, that is, of making a holy people for a Holy God ; and the result of their consecrated zeal, guided by the Divine Spirit, was " The Law of Holiness." J. A. Paterson.

LIBERTINES are mentioned among the adversaries of Stephen (Ac. 6.[9]). The multiplying of synagogues for small communities in Jewish cities to-day, makes it probable that the L. had a synagogue of their own in Jrs. It appears certain that they were *Libertini* in the Roman sense, *i.e.* freedmen. Many Jews were carried captive to Rome by Pompey. Jews must always have been somewhat " difficult " as slaves, owing to their tenacious adherence to their religious observances. Many of them were set free, and their descendants formed the bulk of the Jewish community in Rome (Philo, *Leg. ad Gaium*, 23 ; Tacitus, *Ann.* ii. 85).

The home-sickness of their people no doubt drew many of them to Jerusalem, where they distinguished themselves by their opposition to the new faith.

LIBNAH. (1) A station in the wanderings (Nu. 33.[20f.]); poss. = LABAN (2): unidentd. (2) A royal Can. city taken by Joshua (10.[29f.]), in the Shephelah, allotted to Judah (15.[42]). It revolted under Joram (2 K. 8.[22], &c.) and was besieged by Sennacherib (2 K. 19.[8]; Is. 37.[8]). It was the home of Josiah's mr. (2 K. 23.[31]). It lay between Makkedah and Lachish (Jo. 10.[29, 31]). *OEJ.* places it in the district of Eleutheropolis (*Beit Jibrīn*). Two sites have been suggested—*Tell eṣ Ṣâfiyeh*, 7½ miles N. of *Beit Jibrīn*, and *el-Benâwy*, six miles SE. of *Tell el-Ḥesy*.

LIBYA, LYBIANS. In AV. the Heb. *Pūṭ* is rendered " Libyans " in Jr. 46.[9], and " Libya " in Ek. 30.[5]. RV. invariably renders " Put " (*see* PHUT). The Libyans figure as allies of Egypt in the prophetic Lit. of OT. (*Lubim*, 2 Ch. 12.[3], 16.[8]; Na. 3.[9], AV. **Lubims**; *Lubbim*, Dn. 11.[43], EV. " Libyans "). A fair-haired, blue-eyed race appears on the Egyptian monuments, called " Lebu." This people were probably the original inhabitants of the land adjoining Egp. on the West. They seem to have furnished mercenaries in considerable numbers to the Egyptian armies. From the time of the 19th dynasty many of them settled in the Nile valley. Under the leadership of SHISHAK they finally conquered Egp., and to them may be reckoned the 22nd, 26th, and 28th dynasties. **Lehabim** (Gn. 10.[13]; 1 Ch. 1.[11]), a race related to Mizraim (Egypt), may be the same people. Ludim, mentioned as son of Mizraim (*loc. cit.*), and in connection with North African peoples (Ek. 27.[10]), may have been the name of another Libyan tribe (*see* LUDIM). Libya is the Greek name for the Roman province of Africa; *i.e.* for the north of Africa, exclusive of Egypt (Ac. 2.[10]).

LICE (Heb. *kinnīm*, LXX σκνίφες), the creatures who formed the third plague of Egypt. Some would tr. " gnats," or even a species of worms (RVm. " sand-flies," or " fleas "). The Gr. σκνίψ means " a kind of *emmet* " (Liddell and Scott). This would favour the rendering " fleas." Gnats rise fm. the water, not fm. " the dust of the earth " (Ex. 8.[16ff.]) as lice and fleas seem to do. Both are found plentifully in Egypt. When we remember the Egyptian instinct for personal cleanliness, the priests shaving all hair off their bodies to afford no harbour for vermin, we can understand how utterly loathsome it wd. be for them to be covered with such disgusting creatures as lice.

LIEUTENANT. *See* SATRAP.

LIFE is nowhere defined in Scrip., but it is represented as the exclusive possession of organic creatures (Gn. 1.[20]; Pr. 12.[10]; 1 Cor. 14.[7]). God is the fountain whence all life flows (Ps. 36.[9]; Jn. 5.[26], &c.), and human life is His gift (Gn. 2.[7], &c.). It is conveyed by the breath of God (Gn. 2.[7]). It is identified with breath (Gn. 6.[17], &c.) or wind (Jb. 7.[7]). It is illusive and transient as a vapour (Js. 4.[14]). It was observed that the life left the body with the blood. The latter was in fact identified with the life, and a peculiar sacredness attached to it. To eat the blood of an animal was held sacrilege (Dt. 12.[23], &c.), as it is to this day alike among Jews and Arabs. Nothing is so precious to a man as life (Jb. 2.[4]). It is the supreme good, as over against DEATH, the supreme evil. No greater proof of loyalty and devotion to a cause cd. be given than that one should adventure his life in its interest (Jg. 5.[18], 12.[3], &c.). " As I live " is a form of asseveration put into the mouth of the Lord (Nu. 14.[21], &c.). " As the Lord liveth " (Jg. 8.[19]: lit. *J″. is living*) is a common oath, and is practically equivalent to " by the life of J″." Men also swear by the life of the king (Gn. 42.[15], &c.). " As thy soul liveth " (1 S. 1.[26], &c.) may be compared with the mod. Arb. *wa ḥayâtak*, " by thy life." Precious and sacred as it was, the worth of life cd. be estimated in no other medium. For life taken only life could pay (Ex. 21.[23]; Nu. 35.[31]; Dt. 19.[21]).

The term is sometimes applied to the ground of life's continuance (Dt. 32.[47]), and to that which makes for fulness and effectiveness of life. Again it signifies the sum of a man's earthly years (Gn. 7.[11], &c.). In NT. once and again " this life " means human existence here and now, with all its material conditions and limitations, as contrasted with " that which is to come " (1 Cor. 15.[19]; 1 Tm. 4.[8], &c.). Corresponding to the mod. usage in wh. " life " is practically equal to " conduct "—*e.g.* " a good life," &c.—we have such phrases as " a peaceable life " (1 Tm. 2.[2]), " manner of life " (Ac. 26.[4], &c.).

As men desire life above all things, so God's gift to men in Christ Jesus is life in undreamed of amplitude (Jn. 10.[10]). It is life to which there is no limit, over which death has no power (Jn. 10.[28], 11.[25f.], &c.). Life lost in the service of Christ is life saved: the divinely bestowed crown of a victorious life is itself life, greater and more glorious (Rv. 2.[10]). **Eternal life** is the present possession of believers (Jn. 3.[16, 36], &c.). The distinction in AV. between " everlasting " and " eternal " as applied to life is unreal. The adjective is the same in every case (*aiōnios*), and RV. uniformly renders " eternal." " Eternal life " is not simply " endless "; it is rather to be conceived under the aspect of timelessness. It is life which is " hid with Christ in God " (Col. 3.[3]); its very essence is found in union and communion with God.

We are often reminded that to the OT. saints no clear vision of the life to come was vouchsafed. They do not seem to have thought much about it. Of course full expression of all their religious hopes

and beliefs need not be sought for in the extant literature. And we must remember that their deepest aspiration was after union and fellowship with God; and this carried in it the satisfaction of every legitimate human desire. On this subject, therefore, Old and New Testaments are in fundamental agreement. In the NT., however, there is granted to us a glimpse of the life beyond the grave, by the resurrection of Jesus Christ. His life is the pledge and guarantee of ours (Jn. 14.[19]).

LIGHTNING represents several Heb. and one Gr. word: (1) *'or*, lit. "light" (Jb. 37.[3]); (2) *bāzāq*, wh. is probably an error for *bārāq* (Ek. 1.[14]); (3) *bārāq*, the most common term (Ex. 19.[16], &c.); (4) *ḥāzīz*, wh. Ges. derives fm. *ḥāzaz*, and defines as "properly *an arrow*." But the meaning is uncertain. We shd. possibly tr. "thunder-cloud." (5) *Lappīd*, lit. "torch" or "flame." It is used in the plural for the lightnings on Sinai (Ex. 20.[18]). In several cases where "fire" is spoken of as falling fm. heaven probably L. is meant (Gn. 19.[24]; 1 K. 18.[38]). Where it is mentioned with a hailstorm (Ex. 9.[24]) certainly lightning is meant. The NT. word is *astrapē*. God is master of the lightnings (Jb. 38.[35], &c.). They are as weapons in His hand, arrows with wh. He destroys His enemies (2 S. 22.[15]; Ps. 144.[6]). "My glittering sword" (Dt. 32.[41]; *cp.* Na. 3.[3], &c.) is lit. "the lightning of My sword"; and in Jb. 20.[25] the lightning is the sword itself. The speed of chariots, or perhaps the flashing of the wheels in the sun, is compared to lightning (Na. 2.[4]). A glorious countenance is like L. (Dn. 10.[6]; *cp.* Mw. 28.[3]). Like L. Satan falls from heaven (Lk. 10.[18]). The name "Barak" is lit. "lightning." Some wd., therefore, identify Barak with Lappidoth (Jg. 4 [4])

LIGN-ALOES. *See* Aloes.

LIGURE, the first stone in the third row on the breastplate of the High Priest (Ex. 28.[19]). For the Heb. *leshem* LXX gives *ligurion*. Various identifications have been suggested: "jacinth" (RV.), "amber" (RVm.), "yellow agate" (Flinders Petrie).

LILITH. This name is trd. in Is. 34.[14] AV. "screech owl"; in AVm. and RV. "night monster." It is really the name of a female demon of Hebrew folk-lore. She is said to have been Adam's first wife. She refused to be subject, or to yield obedience to him, and flew away from him. Thereafter she became a demon. The superstition is connected with that of the Babylonian and Assyrian *Lil* and *Lilit*. "The Sumerian *lilla* or *lil* meant a 'ghost,' 'spirit,' or 'spark,' and was borrowed by the Semites under the form of *lilū*, from which the feminine *lilîtu* was formed in order to represent the female *lil* whom the Sumerians called *kiel lilla*, 'handmaid of (the male) *lil*.' *Lilîtu* is the Hebrew *Lîlîth*" (Sayce, *The Religion of Anct. Egp. and Bab.* 261). The *lil* had properly no relationship to humankind. It had a separate and independent existence of its own, dwelling under the earth among the dead, but visiting the upper world by night, or haunting desert places where no living thing appeared. Essentially a spirit of darkness, it was known as the "light-despoiler." It travelled in the dust-cloud and the whirlwind. "The *lil*, in fact, was essentially a demon," without husband or wife, "one of those evil spirits who tormented and perplexed mankind." The "handmaid of the *lil*" was the female attendant of the sexless *lil*. "Under the cover of night she enticed men to their destruction, or seduced them in their dreams. She was a veritable vampire, providing the *lil* she served with its human food." To the Semite mind she ceased to be a serving-maid and became a *lil* herself, carrying over all her repulsive and gruesome characteristics. For the Hebrew these were embodied in the conception of Lilith, a single individual spirit. It was in accordance with the popular notions that she should haunt the desolate ruins of Edom (Is. 34.[14]), finding among them "a place of rest." The later rabbis have much to say regarding this vampire, who, in the form of a beautiful woman, was wont to suck the blood of children whom she slew at night. She was also especially dangerous to men who slept alone (Sayce, *op. cit.* 281f.). The Targum on Jb. 1.[15] identifies Lilith with the Queen of Sheba. This superstition was active among the Jews in Mesopotamia until the seventh cent. of our era, and in some quarters it is not yet quite extinct. For the Rabbinical stories *see* Buxtorf, *Lex. Talm. s.v.*, and Eisenmenger, *Entdecktes Judenthum*, ii. chap. 8.

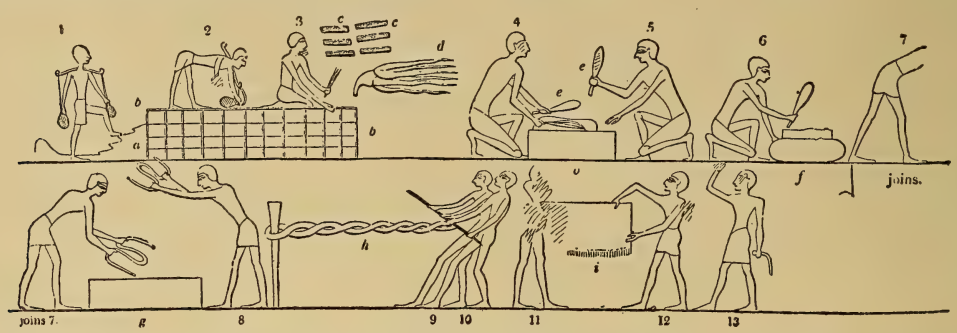
LILY. The word (Heb. *shūshan*, Gr. *krinon*) cannot be taken as indicating any particular flower. The lilies of 1 K. 7.[22], &c., may be the lotus flowers wh. often appear in Egyptian decorations. But the Heb., like the mod. Arb. *sūsan*, applies to many brightly coloured flowers, including the anemone, iris, gladiolus, &c. One who has seen the glory of these flowers in a Galilean spring, glowing over the fields in the splendours of scarlet, pink, purple, and blue, must feel that the Saviour's reference wd. lose much of its effect if limited to any single species (Mw. 6.[28f.], &c.; *cp.* SS. 2.[16], &c.).

LIME (Heb. *sīd*), the common alkaline earth used as mortar. The Heb. word occurs four times in the OT.; in Dt. 27.[2, 4] it is trd. "plaister." It was to cover over the stones that were to be set up on Mt. Ebal, either to afford a convenient surface on wh. to impress, possibly in cuneiform, certain portions of the Deuteronomic Law, or to protect the words fm. the weather after they had been engraven on the stones. If the latter be the meaning, it is difficult to understand the point of the instruction in v. 8. Is. 33.[12] and Am. 2.[1] refer to the burning of limestone to make into lime. The burnt lime-

stone in the kiln is an apt emblem of the condition to which the peoples are doomed. Moab is denounced for burning "the bones of the king of Edom into lime"—*i.e.* phosphate of lime, the chief ingredient in bone ash. Such burning of the bones, involving the complete destruction of the bodily frame, was a gross indignity. It made impossible, also, the gathering of the man to his fathers. Possibly there was some thought that despite done to the corpse involved suffering for the spirit. The **chalkstone** of Is. 27.[9] is the unslaked "shell" of quicklime, which crumbles at the touch of water.

LINE represents several Heb. words. (1) *Ḥebel:* this denotes "a cord," used for a variety of purposes, *e.g.* to lower men from a window (Jo. 2.[15]), for tent-ropes (Is. 33.[20]), for ships' tackling (Is. 33.[23]), &c.; then a measuring line (2 S. 8.[2]; Ps. 78.[55]; Am. 7.[17]; Mi. 2.[5]; Zc. 2.[1]). It is used fig. as of lines marking off the limits of a happy and favoured life. (2) *Ḥūṭ* corresponds to the Arabic *khait*, "a thread" or thin cord, easily broken (Jg. 16.[12]). It is used as a measure of length in 1 K. 7.[15], "a line of twelve cubits." (3) *Pāthīl*, from *pāthal*, "to twist," variously trd. in EV., is primarily a cord (*e.g.* the cord from which the seal was hung: Gn. 38.[18, 25]—not "bracelet" AV.). In Ek. 40.[3] it is used for measuring line. (4) *Qaw*, from *qāwāh*, "to wait for" (prob. originally "to twist" or "stretch"), is used only of measuring line (1 K. 7.[23]), employed in marking off allotments in land (Is. 34.[17]), in building (Jb. 38.[5]), by the craftsman in designing the idol he is to carve (Is. 44.[13]), in marking off what is devoted to destruction (2 K. 21.[13], &c.). In Ps. 19.[5] instead of קַוָּם, "their line," perhaps we should read קוֹלָם, "their voice," or "sound." (5) *Sered.* This word, which occurs only in Is. 44.[13], does not mean "line" (AV.). RV. reads "pencil," and RVm. "red ochre." The context suggests a marking-tool for wood. (6) *Tiqweh*, from the same root as *qaw*, in Jo. 2.[18] signifies the scarlet cord which Rahab bound in the window. In NT. "line" occurs only once in AV. (2 Cor. 10.[16]). Here we may tr. *kanōn* with RV. "province," the apostle fig. conceiving his own sphere as having its limits determined by the *kanōn* or measuring-rod.

LINEN. EV. render many words by L., the meaning of wh. it is impossible always to distinguish. In some instances not L. but cotton may be intended. *Bad* is used only of clothes (Gn. 41.[42]; Ex. 28.[42], &c.). *Shesh* may be either the thread (Ex. 39.[28]), the cloth (25.[4], &c.), or the finished garment (28.[39], &c.). The mod. Arb. *shāsh* means "cotton gauze." The Gr. *byssos*, later used for "cotton" (Liddell and Scott, *s.v.*), fm. *būtz* (Ek. 27.[16], &c.), a word of Aram. origin, Josephus takes as equivalent to both *bad* and *shesh*. *Pishtīm* denotes flax and all its products (Jo. 2.[6]; Jr. 13.[1], &c.). *Sadīn* (Jg. 14.[12f.]; Pr. 31.[24], &c.), prob. = Gr. *sindōn* (Mk. 14.[51]; Mw. 27.[59], &c.), a linen sheet. *'Ēṭōn*, prob. = fine thread (Pr. 7.[16]). *Othonē* (Ac. 10.[11]) is a large sheet: *othonia* (Jn. 19.[40], &c.), the sheet torn into strips for bandages. *Omolinon* (Sr. 40.[4]) was unbleached flax. *Sha'atnēz* (Lv. 19.[19]) was prob. mingled cotton and linen. *Miqweh* (1 K. 10.[28]; 2 Ch. 1.[16]), AV. "linen yarn"; RV., correctly, "drove."



PREPARING FLAX, AND MAKING TWINE AND CLOTH

a, Steps leading to pits, *bb*, where flax was steeped; *cc*, flax taken by 3 to dry before beating; *d*, stalks fresh cut; 1 brings water in earthen pots; 4, 5 beat flax with mallets, *ee*; 7, 8 strike yarn on stone, *g*; 9, 10 twist yarn into a rope; 11, 12 show piece of cloth, *i*, made from yarn; 13, superintendent.

L. was early made and greatly appreciated in Egp. (Herod. ii. 182). It was an article of Egyptian commerce (Ek. 27.[7], &c.). In a hot climate it ministers to cleanliness and comfort. Egyptian priests wore L. (Herod. ii. 37; Wilk. *Anct. Egyptians*, iii. 117). L. only was used for the wrapping of mummies. L. is prominent in the furnishings of the Tabernacle, and is prescribed for the priestly garments (Ex. 25.[4], 28.[15], &c.). It was worn largely by royal and wealthy persons (Gn. 41.[42]; Est. 8.[15]; Lk. 16.[19]). L. was worn by those engaging in religious service (1 S. 2.[18], 22.[18]; 2 S. 6.[14]; 2 Ch. 5.[12]). It symbolises the righteousness of the saints (Rv. 19.[8]; *cp.* 18.[16]), and poss. signifies the purity of the warriors who wear it (*ib.* 19.[14]).

LINTEL, the horizontal stone or piece of timber over the doorway, resting upon the doorposts. The Heb. *'ayil* is the lintel of the Temple doorway (1 K. 6.[31]); *mashqōph* is the lintel of the Egyptian house, to be sprinkled with blood (Ex. 12.[22f.]). *Kaphtōr* (Am. 9.[1]; Zp. 2.[14]) is properly the capital of a column.

LINUS (2 Tm. 4.[21]), a Roman Christian who unites with Eubulus and CLAUDIA in sending greetings to TIMOTHY. He is called by Eusebius (*HE.* iii. 2, 4, 13) the "first Bishop of Rome" after Peter; Irenæus also (III. iii. 3) makes a similar statement, only he attributes the ordination of L. to the apostles generally, not to Peter alone. On the other hand, Tertullian (*Præs. Hær.* 32) says, "The Church of Rome records that Clement was ordained over them by Peter." It is improbable that the government of the Roman Church had become definitely Episcopal during the lifetime of the apostle Peter. Clement in his epistle appears to contemplate only two orders (Clem. i. 40; *cp.* 36). The episcopate of L. is said to have continued 12 years. For a full discussion of this whole question see Lightfoot's Dissertation on "The Early Roman Succession," *Apostolic Fathers: Clement*, vol. i. pp. 201–345.

LION, the strongest of the cat tribe, and the one wh. has most impressed the imagination fm. its majestic look. Though now extirpated fm. Pal., indeed fm. the whole of South-western Asia, it must have been frequently encountered in OT. times. Samson slew a L. wh. had roared upon him (Jg. 14.[5]). David, when a shepherd, encountered and slew a L. (1 S. 17.[34]); Benaiah, the s. of Jehoiada, slew a L. in the midst of a pit in the time of snow (2 S. 23.[20]). When the prophet fm. Judah disobeyed God, a L. slew him (1 K. 13.[24]); there is a similar case in 1 K. 20.[36]. Afterwards, when the land of Israel had been harried by the Assyrian campaigns and the deportations, lions multiplied (2 K. 17.[25]). References to the lions are frequent in the poetical books and the prophets. None of the wild animals is so frequently named in OT. as the L., and none is known by a greater variety of names. (1) *'ari*, the L. generically (Jg. 14.[8]); (2) *lābi'* (poetic), fm. roaring (Is. 5.[29]), *lābi'yah*, a lioness; (3) *lāyish*, an old L.; (4) *kephīr*, a young L. (Jr. 25.[38]); (5) *gūr*, a lion's whelp (Ek. 19.[2]); (6) *shaḥal* (poetic), a roaring L. The L. was the symbol of strength (Jg. 14.[18]), of cruelty (Ps. 7.[2]), of majesty of going (Pr. 30.[30]). The L. was common as an ornament; it was thus used by Solomon (1 K. 7.[29]), and Dr. Thomson (*LB.*) repeatedly mentions seeing carvings of lions on the rocks. It was the symbol of the tribe of Judah (Gn. 49.[9]) and of that of Dan (Dt. 33.[22]). It is the symbol also of a monarch (Pr. 19.[12]; Ek. 19.[6]). In the Apocalypse our Lord is called "the Lion of the Tribe of Judah" (Rv. 5.[5]). It may be presumed that the lions in the den into wh. DANIEL was cast were kept for amusement (Dn.



A LION HUNT (ASSYRIAN)

6.[7]). Hunting the L. was a favourite amusement of the Ninevite kings.

LIP, in OT., usually stands for the Heb. *sāphāh.* With few exceptions the references are to the lips as organs of speech. Such adjectives as " lying " (Ps.



Egyptian Litter

31.[18]), " perverse " (Pr. 4.[24]), &c., indicate the disposition and aim of the speaker. " Swords are in their lips " (Ps. 59.[7]), and " adders' poison is under their lips " (Ps. 140.[3]), point to the injury done by wicked words. " The fruit of the lips " is praise (Is. 57.[19]). Probably we shd. also read " fruit " instead of " calves," in Ho. 14.[2]—so LXX and Syr. The change in MT. is slight. A gesture in the worship of the heavenly bodies seems to have been to touch the lips with the hand (Jb. 31.[27]). This is part of a common Oriental gesture in salutation. The ancient Assyrians put rings in the lips of their captives, to which cords were attached. These are often figured on the monuments. The Heb. *sāphām* properly means beard and moustache, or the lower part of the face. It is not unusual in the East for one stricken with sorrow too deep for words to draw part of his raiment over his lips (Ek. 24.[17, 22]; Mi. 3.[7]). This also was the attitude to be assumed by the leper (Lv. 13.[45]). In the NT. the usage of *cheilos* is the same as that of *sāphāh* in OT. It appears only in passages quoted fm. LXX.

LITTER. The L., to wh. allusion may be made in Dt. 28.[56], was known to the early Hebrews. The " camel's furniture " of Gn. 31.[34] may be the litter borne on a camel's back. " Wagons " of Nu. 7.[3, 8] prob. had shafts projecting before and behind, between wh. mules were yoked to carry them, like the mod. Arb. *takht-rawān,* or palanquin ; so poss. also the litters of Is. 66.[20], and the chariot of SS. 3.[9] (RV. " palanquin "). The L. of SS. 3.[7] (RV.) prob. resembled the Arb. L., wh. is " charged like a houdah on a camel's back " (Doughty, *Arabia Deserta,* ii. 484)—a very comfortable mode of travel.

LIVELY. This word appears in the AV. of NT. three times (Ac. 7.[38], " lively oracles " ; 1 P. 1.[3], " lively hope " ; 1 P. 2.[5], " lively stones "). In each case RV. correctly renders " living." The Greek word is the same as that used in 1 P. 2.[4] of " living stone "—" Unto whom coming as unto *lithon zōntā* . . . ye also as *lithoi zōntes,*" &c.

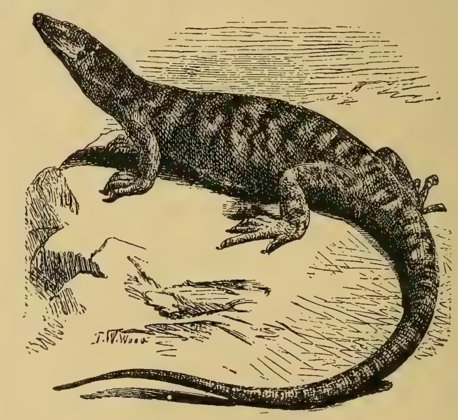
LIVER (Heb. *kābed,* " heavy," as being the heaviest of the viscera, Ges.). The L. does not seem itself to have been burnt in sacrifice, but the " caul " (Heb. *yotereth*) that was upon it ; presumably the fat that is near it (Ex. 29.[13] ; Lv. 3.[4]).

It may be regarded as throwing some light on the special place occupied by the L. in sacrifice, and in heathen auspices, that, in celebrating their Passover, the Samaritans, after disembowelling the lambs, take the liver wh. they have just removed and skewer it into the carcase of the lamb before it is put into the pit wh. serves as an oven.

Inspection of the L. of the sacrifice for omens was a Babylonian practice, as we learn fm. Ek. 21.[21]. All readers of Livy know that the L. was the organ most looked at by the Roman Haruspex, or more accurately Extispex ; indeed in Gr. this whole art was called *hepata-skopia,* " inspection of the L." The L. is the seat of emotion, especially of grief (La. 2.[11]). The common view of antiquity associated sensual desire with the L. ; Delitzsch (*Biblical Psychology,* p. 316) sees a reference to this in Pr. 7.[23].

LIVING CREATURE. *See* Beast.

LIZARD (Heb. *leṭā'āh*). It is uncertain what species of L. is intended in Lv. 11.[30], wh. is the only passage in wh. the word occurs in the AV. ; the RV. again in Lv. 11.[29], trs. *tzāb* (AV. " tortoise "), as " great lizard " ; in v. 30 *'anākāh* (AV. " ferret "), RV. trs. " gecko," a kind of L. RVm. suggests that the other terms in that verse probably denote different kinds of lizards. The L. is certainly very common in Pal.



Lizard

LOAF. *See* Bread.

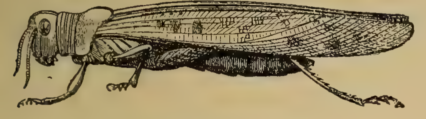
LO-AMMI, the symbolical name given by Hosea to his second son by Gomer, denoting " not my people," and signifying the rejection of the kingdom of Israel by Jehovah (Ho. 1.[9f.], 2.[23]). This and the

name Lo-ruhamah, given to his daughter ("not pitied"), may have been actually borne by the persons indicated; but many scholars think them merely allegorical.

LOAN. *See* DEBT.

LOCK. *See* KEY.

LOCUST. Although there are many species of L. in Pal. only those that are migratory are noticed



THE DESTRUCTIVE LOCUST

in Scripture. Several names are given to the L. in the OT. (1) *'Arbeh*, the L. generically; Driver thinks there is a special reference to *Acridium peregrinum*. (2) *Ḥāṣīl*, tr. "caterpillar" (1 K. 8.[37]; Is. 33.[4]; Jl. 1.[4]). This Driver thinks is the slightly larger and darker *Pachytylus migratorius*, wh., not uncommon in Pal., is indigenous in Belgium. (3) *Gob* (Am. 7.[1]; Na. 3.[17]), trd. "great grasshopper." From the description given in Nahum of their halting benumbed in bushes Dr. Driver concludes that this may represent the newly hatched L., including the *pupa* and *semi-pupa* stage, when the L. runs and leaps but does not fly; this suits also the cognate *gebīm* (Is. 33.[4]), wh. are spoken of as "running to and fro." (4) *Ṣol'ām*, "the bald L." (Lv. 11.[22]): this may be some species of *tryxalis*, the tapering head of wh. may have suggested the Rabbinic translation "bald" wh. has been adopted in the AV. (5) *Yeleq*, probably the L. in the last *pupa* stage (Na. 3.[16]); it "strippeth and fleeth away." In AV. this is rendered in Ps. 105.[34], and Jr. 51.[14, 27], "caterpillar"; but in Jl. and Na. "cankerworm," a rendering preferred by RV. throughout. (6) *Ḥāgāb*, trd. "grasshopper" in four of the five cases where it occurs. Fm. its meaning, "the concealer," it may be given to the female because it deposits its eggs below the ground. The other terms, *gāzām* (Jl. 1.[4], &c.), *ḥargōl* (Lv. 11.[22]), and *tzělātzōl* (Dt. 28.[42]), are rarer and more obscure. It is impossible to fix with any precision the meanings of these various terms; suggestions given above are to be taken only as such. In the first two chapters of Joel we have a vivid description of an incursion of L. In the beginning of March, if there is a prolonged sirocco, accompanied by a coppery haze along the horizon, the natives begin to be apprehensive. Then the swarm of flying locusts begins to arrive and devour the green wheat and barley. But the main damage is not that wrought by the winged L. The females lay their eggs under the ground: in a few weeks or months, according to species, they are hatched, and at once begin their destructive work. The *pupa* is not with them, as with many other insects, a time of quiescence; they are always devouring. Strenuous efforts are made by the *fellaḥīn* to stop, or at all events divert, the devastating horde; sometimes they form ranks of beaters, who with feet and brushwood destroy all they can; sometimes long, shallow ditches are rapidly dug, filled with brushwood, and set on fire: then the air will soon be filled with the stench of the roasted L. and the fire it may be is quenched. Sometimes these efforts are successful, but often they fail. Even the devastation wrought by devouring every green thing is not all the damage the L. effect; they fill the wells and cisterns and putrefy and pollute them, and pestilence results. When carried out to sea and drowned, their carcases are often washed back on the shore, and lie there heaped up for miles along the edge of the sea putrefying; and again pestilence results. The L. is used as the symbol for multitude (Jg. 6.[5], RV.; AV. by mistake trs. "grasshopper"). They march like an army (Pr. 30.[27]; Jl. 2.[7]). In Rv. 9.[3] the mystical army of Apollyon, wh. comes out of the smoke of the BOTTOMLESS PIT (*see* PIT, BOTTOMLESS), is likened to L. The L. was reckoned clean, and it is still eaten, but only by the poorest. It was the food of John the Baptist, along with wild honey (Driver, *Joel and Amos*, *Cam. Bib. for Schools*, p. 82f.; Thomson, *LB*. ii. 295–302).

LOD, LYDDA, a city built by the Benjamite Shemed (1 Ch. 8.[12]), and reoccupied after the Exile (Ne. 7.[37], 11.[35], &c.). L. was ceded to the Jews by Demetrius Nicator, B.C. 145 (1 M. 11.[34]; Jos. *Ant.* XIII. iv. 9). The privileges of the city, wh. Pompey had taken away, were restored and confirmed by Cæsar (*Ant.* XIV. x. 6). It suffered

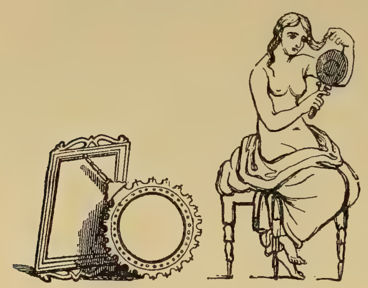


CHURCH OF ST. GEORGE, LYDDA

grievously at the hands of Cassius (*Ant.* XIV. xi. 2; *BJ.* I. xi. 2), was favoured by Antony (*Ant.* XIV. xii. 2[ff.]), and destroyed by Cestius Gallus (*BJ.* II. xix. 1). Having been rebuilt, it surrendered to Vespasian (*BJ.* IV. viii. 1). Here Peter healed Æneas (Ac. 9.[32ff.]). The mod. town, *Ludd*, in the plain, 11 miles fm. Jaffa, is a station on the Jaffa-Jrs. Railway, with fine gardens. It is the reputed birth

and burying place of St. George, whose memory is perpetuated by a beautiful Crusading church, now in ruins. The inhabitants are Moslems and Greek Christians.

LO-DEBAR, the home of Machir, the son of Ammiel, with whom Mephibosheth, the son of Jonathan, found refuge after the downfall of the house of Saul, until sent for by David (2 S. 9.[4f.], 17.[27]). The place was in Gilead, prob. to the E. of MAHANAIM. The site has not been recovered.



ANCIENT LOOKING-GLASSES

LODGE, TO, with but one exception (Is. 2.[1], where the word is *shākab*, "to lie"), in AV. of OT. represents the verb *lūn* or *līn* (connected with *lailāh*, "night," through the usual exchange of "l" for "n"), which means lit. "to pass the night." Thus Elijah "passes the night" in the cave at Horeb (1 K. 19.[9]); those in charge of the store-houses and treasuries "passed the night" around the house of God (1 Ch. 9.[27]); the builders and their servants "passed the night" in Jerusalem, to act as a guard (Ne. 4.[22]); the merchants who profaned the Sabbath, being shut out of the city, "passed the night" about the walls (13.[20f.]); the naked "passed the night" without clothing (Jb. 24.[7]); the stranger was not permitted to "pass the night" in the street (31.[32]); the Assyrian army is pictured as making bivouac for the night at Geba (Is. 10.[29]). The same word is trd. to "tarry all night" (Gn. 19.[2]; Jg. 19.[6], &c.), he "lay all night" (2 S. 12.[16]). In Ps. 30.[5] we shd. read "at evening weeping may come to pass the night."

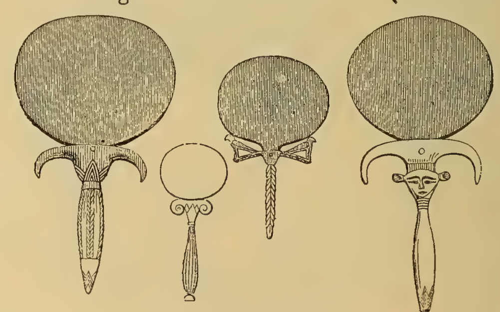
Mālōn, from this verb, is simply the place in which the night is passed, and does not necessarily involve a building of any kind (Gn. 42.[27], &c., AV. "inn"). It is the place where Israel encamped for the night (Jo. 4.[3]). *Mĕlōnāh* is used for the night shelter of the watcher in a garden of cucumbers (Is. 1.[8], EV. "lodge"); and as a symbol of what is frail and insecure (Is. 24.[20], AV. "cottage," RV. "hut"). In NT. *kataluō* is "to ungird" (Lk. 9.[12]); *kataskēnoō* is "to rest as in a tent" (Mw. 13.[32], &c.); *chenizō* is to take quarters, more in our sense of the word "to lodge" (Ac. 10.[6], &c.).

LOFT. The word occurs but once in Scrip. (1 K. 17.[19]), where RV. trs. "chamber." The Heb. is *'alīyāh*, "upper room," and corresponds to the Arabic *'alīyeh*, the chamber, approached by an outer stair, often erected on the roof of the house.

LOG, fluid measure used for oil (Lv. 14.[10f.]), $\frac{1}{12}$ of a HIN, about $\frac{2}{3}$ of a pint. *See* WEIGHTS and MEASURES.

LOIS (2 Tm. 1.[5]), the grandmother of TIMOTHY, from whom, as from his mother Eunice, he had inherited his "unfeigned faith." If not a native of Lystra she at all events had been long resident there. Though a Jewess, her family must have been Hellenistic for a considerable time, as shown by the fact that her own name and that of her daughter are Gr. At the same time it seems certain that her grandson's knowledge of the Scripture was due in some measure to her teaching and example. From the way in wh. Paul refers to her it wd. seem that he had known her, and that she had become a Christian. Her "faith" even as a Jewess must have been free fm. racial prejudice, since she allowed her daughter to marry a Greek.

LOOKING-GLASS. This word occurs twice in AV., representing two different Heb. words. (1) *Mar'āh* (Ex. 38.[8]), of the mirrors wh. the women of Israel gave up in order to supply brass for the LAVER of the TABERNACLE (RV. "mirror"). The Heb. is used for "vision" in Gn. 46.[2]; Ek. 1.[1]; Dn. 10.[7]. (2) *Rĕ'ī* (Jb. 37.[18]), a comparison for the sky; here, too, the reference is to a metal mirror, as proved by the adj. "molten." In Is. 3.[23] the word trd. "glasses" (*gillāyōn*) is evidently also "mirrors" of metal (so RV.); it is trd. "roll" in Is. 8.[1], a mistranslation due to a false etymology (RV. "tablet"). In NT. the word GLASS (Gr. *esoptron*) occurs twice in the sense of "mirror"; in one of these cases (1 Cor. 13.[12]), through a mistranslation of the prep. a false idea is conveyed. Pliny tells (*HN*. xxxiii. 9) that L.-G. were usually made of bronze, but sometimes of silver; he also mentions that in Sidon mirrors of glass were manufactured (*HN*. xxxv.



MIRRORS OF POLISHED METAL

26). In a work attributed to Alexander of Aphrodisias the statement is made that such mirrors were backed with tin instead of quicksilver.

LOOPS were used for uniting the curtains. *See* TABERNACLE.

LORD. The word, according as it is printed, represents three different Heb. terms. When in capitals it stands for JHWH, the covenant name of the God of Israel, wh. we commonly, but incorrectly, pronounce "Jehovah." The reason for this is that the reverence of the Jews led them to avoid pronouncing the sacred name, for which, in reading, they substituted *'Adōnāi*, "Lord"; and when vowel points were introduced the vowels of *'Adōnāi* were placed beneath the consonants of JHWH. This reverential avoidance of the sacred name is at least as old as the LXX, which in every case renders JHWH by *kurios*. When "Lord" is printed with only the initial capital, like other proper names, it trs. *'Adōnāi*. When *'Adōnāi* occurs along with JHWH, then the latter receives the vowels of *'Elōhīm*, and is represented by "GOD," printed in capitals. Sometimes "lord" is a common noun, as in Gn. 42.[33], "The man who is lord of the country said unto us." This represents *'ādōn*, wh. is also trd. "master" (Gn. 24.[12]). Here attention is directed only to the first of these.

The meaning of the sacred name appears to be "The Existent One." The French VV. alone, however, attempt to translate JHWH (*l'Eternel*); all the others treat it as a name. The common statement that JHWH was merely the tribal god of the *bĕnē Yisrā'ēl*, who was universalised into the Supreme, has little evidence to support it. The whole trend of mod. archæological discovery points to Monotheism being the primitive religion. There is, further, no hint that JHWH was ever regarded as the ancestor of the Israelites, or that He was even of kin with Isr. All the analogy of history shows in mankind a tendency, not to rise fm. a fetish or ghostly ancestor to a Supreme God, but rather the reverse. Thus in Roman Catholic countries the Virgin has practically been split up into Virgins of different places with different powers and attributes.

In pre-Mosaic times the names involving JHWH as an element were very few. From Leah's words in naming her son (Gn. 29.[35]) we gather that "Judah" stands for "Jehudah" (a form, it may be remarked, which the name frequently assumes in later Judaism, *e.g.*, that of Jehuda haq-Qodesh, who reduced the Mishna to writing). The sacred name appears in that of Joseph, as Rachel's words show (Gn. 30.[24]); and also in that of Moses' mother, Jochebed. It was therefore known to the patriarchs, and we find that it was occasionally used by them. Abraham says (Gn. 14.[22]), "I have lift up my hand to the LORD (JHWH) God Most High (*El-Elyon*)."

Ball (*Polychrome Bible*) wd. ascribe JHWH to P., leaving the preposition of the original document without an object. The clause is omitted in the Psh., but is found in the LXX (Vat.) and the Tgg.

In the following chap. Abraham addresses God (v. 8) as Lord GOD (JHWH). So too Eliezer (24.[12]), Isaac (26.[25], 27.[27]), Abimelech (26.[28]), and Laban (31.[49]).

All these are ascribed by Ball (*op. cit.*) to J.: in the last case three verses are divided into snippets of nearly equal proportions between J., E., and P. Ball also omits the difficult "I have waited for Thy salvation, O Lord" (JHWH, Gn. 49.[18]), although it is in all the VV., the Sam. and the Tgg. It would ease matters considerably if we cd. regard all these passages as due to the mannerism of J.

The cases referred to must be taken account of in considering what God says to Moses (Ex. 6.[3]): "I appeared unto Abraham, Isaac, and Jacob by the name God Almighty; but by My name JHWH was I not known." We must remember the force of the word "name." To an Oriental it conveys the idea of essence: hence to know the name meant to understand all that was implied in it. The phrase, therefore, does not necessarily signify more than that the meaning and relationship implied in the name JHWH had not been revealed to the Patriarchs. That is to say, the "name" does not consist in the mere word, but in the significance it bears.

If it be true, as scholars seem to be agreed (for interesting discussions see *Expository Times*, vols. xvii. and xviii., by index), that the Babylonian equivalent of JHWH is found in the cuneiform inscriptions of the time of Ḥammurabi, this only supports the view that JHWH is a primitive *form*: it takes nothing fm. the originality of the *name* revealed to Moses.

In the NT. Lord stands for *kurios*, with few exceptions (Eph. 6.[9]; Col. 4.[1], &c., where it is rendered "Master"), when it refers to God or Christ. With a similar reference *despotēs* is also rendered Lord (in 2 P. 2.[1]; Ju.[4]; Rv. 6.[10], RV. renders "Master").

LORD OF HOSTS. This name of God is found chiefly in prophetic Lit. What meaning attaches to "Hosts" is the question of main interest. The name is first used in a narrative (1 S. 1.[3], 4.[4], &c.), where the Lord of Hosts is closely associated with the ark, as the symbol of His presence who was able to give victory to His people. It is natural to suppose that "Hosts" for them meant the armies of Isr. It is true, as Delitzsch says, that the name does not occur in the history where most we should expect it—that of the Desert Wanderings. But we must remember that the correlative "hosts of the Lord" is the phrase used to describe Israel on leaving Egp. Such passages, however, as Jg. 5.[20]; 1 K. 22.[19]; and 2 K. 6.[17], show a conception of other "hosts" who were subject to His obedience. The significance of the term was greatly developed. For the prophets the Lord of Hosts is the Supreme Master of all powers in heaven and on earth (*cp.* Mw. 26.[53]; He. 1.[14]).

LORD'S DAY, THE. 1. **The Title.**—Lord's Day is the name given by Christians to the first

day of the week. Our only written authority for it is Rv. i.[10]. The place of John's vision was Patmos, and the time of it is generally believed to have corresponded to our Sabbath. All days are the Lord's, and the apartness of one portion of time does not rob the remaining portions of their sacredness. But, as the little leaven leavens the whole lump, the dedication of the first day to high spiritual ends lifts the other six to a loftier plane, and infuses them with a finer spirit.

2. **Its Relation to the Jewish Sabbath.**—Under this head many nice points arise wh. cannot be discussed here. Some deny any connection between the two days. Others base the obligation of the Christian Sabbath on the Fourth Commandment, and invest it with the sanction pertaining to the other commandments. The truth lies between these extremes. The one day grew out of the other, and has its highest sanction in man's own nature. It is not right because it is commanded; it is commanded because it is right. When Christ uttered the words, " It is finished," the death-knell of the Jewish Sabbath was sounded. Shadow and type as it was, it was doomed to disappear. The Great Fulfiller having come, something better must take its place. That something better was the Lord's Day, and while the two are in some respects dissimilar, there is common to both a moral principle wh. expresses permanent obligation.

3. **How the Change came about.**—We possess no written command authorising the substitution of the first day for the seventh. To many this constitutes a real difficulty. Such shd. remember that God guides us with the glance of His eye, and that events and providences, no less than spoken words and written decrees, are expressions of His will for us. The change is not hard to explain. For a long time Jewish Christians observed both days. They naturally clung to the old while making place for the new. This dual arrangement cd. not last. One of the days must, in time, take pre-eminence over the other. There were strong reasons why that day shd. be the first. On the first day of the week our Lord rose fm. the dead, thereby putting the seal on His Messiahship; on the same day He revealed Himself in His resurrection life more than once to the apostles; on it also He shed down the Pentecostal Baptism of the Holy Spirit. The day was thus sanctified by Christ's resurrection; it was the birthday of the Christian Church and the beginning of the New Creation. These things inevitably made a deep impression on the first Christians, and so, guided by a Divine instinct, they stepped out of bondage to the Jewish Sabbath, and entered into the glorious liberty and hope for wh. the Lord's Day stands.

4. **The Purpose of the Day.**—Much may be learned fm. the practice of the first Christians as recorded in Acts. Times change, however, and the question is often asked: " How shd. the day be spent? What is, and what is not, lawful?" Generally speaking, this question will answer itself provided we grasp the true idea of the day. That man is on the wrong tack who regards it as a burden. It does not so much impose duty as confer privilege. Though called the Lord's Day, it is pre-eminently man's day. Christ's rebuke of the Jews who, by their accretions and superstitions, had largely frustrated the Divine idea of their Sabbath, furnishes the best clue to the wise observance of our own rest-day. " The Sabbath was made for man, and not man for the Sabbath." Get your definition of man and the rest becomes luminous. Man has been well likened to a pyramid, with the body as base, the spirit as apex, and heart and brain packed in between. The body needs relief fm. toil. The bow must not be always bent. Regularly recurring periods of rest are necessary if man's wearied powers are to be restored and repaired. Experience has proved that Sabbath work is mistaken economy. Man is also a social and intellectual being. Absorption in daily tasks leaves too little time for the cultivation of social and family ties. The Lord's Day gives the needed opportunity for making good this loss; and the gladdest day of all the seven, the day to wh. the children shd. eagerly look forward, ought to be this day, wh. has been too often associated with austerity and gloom. As an old writer remarks: " God is the Father of lights and everlasting glee." Man's crowning distinction, however, is his spiritual nature. His soul cries out for God. There is in him a deep life that seeks for the nourishment wh. faith and hope and worship alone can give. If he is to be anything more than a highly civilised animal, these are indispensable. The Lord's Day allows him to escape to the mountain top where he can see his life in the calm, clear light of eternity, and refresh his nature in communion with God and his fellow-men. He best keeps it, therefore, who makes it minister to the growth of a complete manhood. To go back here is to go downward. To sum up—every Lord's Day is an Easter, telling of our risen Redeemer and the New Creation, of wh. His Person and Work are the foundation. It is an opportunity given to the sons of toil to refresh their exhausted natures, and remind themselves of their dignity and destiny as immortal beings. And it is a prophecy of the rest that remaineth for the people of God. The Sabbath is thus its own sufficient justification, and, though always needed, is needed now more than ever.

S. M. Riddick.

LORD'S PRAYER, THE. This prayer was not used by Christ. One, at least, of its petitions wd. have been impossible on His lips. It derives its title fm. the fact that the Lord taught it to His

disciples. There are two accounts of it, in Mw. 6. and Lk. 11. A comparison of these shows that, though to some extent verbally different, they are substantially the same. Questions have been raised as to wh. of the two is the original form, or whether both forms may not have been spoken by Christ on different occasions. Such questions only land us in the region of conjecture. According to Luke it was taught by Christ to the disciples in response to a definite request. It may be accepted as a form of prayer, the very words of wh. may be legitimately used; as a summary gathering up in concise fashion the various things for wh. men may pray; also as a pattern of the spirit, aims, and proportions of true prayer.

Structure.—It is made up of six petitions. Some say seven, but if the last two be taken as negative and positive aspects of the same desire, there are six. Quaint and fanciful numerical correspondences have been pointed out between it and the Decalogue, but without being either quaint or fanciful we may lay stress on the following points. It begins with God and gives prominence to what is spiritual: Thy Name, Thy Kingdom, Thy Will. Our first care is to be the Kingdom of God and not our own personal interests. The second half begins with man on the purely animal plane, and rises to the soul's needs and conflicts: our bread, our debts, our temptations and deliverances. The prayer is thus an object lesson, showing that we must put first things first, and not invert the spiritual order.

The Various Steps.—In bidding us say "Father," Christ opens out to us a new conception of God and our relation to Him. If He is our Father, we are not creatures only. A spark disturbs our clod, and we approach Him with a sense of kinship wh. summons us to be and do our best. *Our* Father. Even when we enter our closets and are alone we are to say *Our*. We thus link ourselves on to humankind: to those we love, to those we do not love, and to the whole company of the redeemed. Without the Fatherhood there can be no real Brotherhood. *In Heaven*, and therefore exempt fm. the limitation and caprice and inability by wh. the best human fatherhood is marred. The *Name* of God stands for His character, and for all the things and ways through wh. that character has been revealed. We ask that it be hallowed—in other words, that there be generated in us a mood of reverence and adoring wonder. The very scrub of the desert is to be seen by us as burning with a Divine fire. *Thy Kingdom come.* Men are not saved in bundles, but, when saved, they do not remain solitary units, but coalesce into a society. Within this society the laws of righteousness are to prevail. This is really a prayer for the better time about wh. men are now dreaming. But it must come inwardly before it can come outwardly. Personal regeneration must precede social regeneration. "The golden age cannot be made out of leaden people." *Thy Will be done.* In the popular mind prayer is an attempt to bend God's will to ours. Its true purpose, however, is to bring our will into harmony with God's. We ask that this be done in ourselves and others, and that we may be active participators in its achievement. For God works through means and, among men, His means are men.

The second part starts with a reference to our material wants. God fed the hungry prophet, and we are not surprised to find such a petition in the model prayer. It is like the Father, who cares even for oxen. The one puzzling word in the prayer is *daily*. Opinions differ as to its precise meaning. Some think it means *needful*, "just sufficient for the day;" others, bread "for the coming day." In any case the word expresses limitation, and bids us throw our cares on God. It puts a curb on human greed and ambition. It warrants us in asking, not for luxuries, but only for enough to sustain life and keep us fit organs of God's purpose. If carried out it wd. put an end to the mad haste to be rich and to all shady ways of making money. *Forgive us.* The need for pardon as well as for bread is a daily need, but if we hope to be forgiven the 500 pence we owe to God, we must be ready to remit the small debt of 50 pence due to ourselves by our brother. This petition, if uttered by any man with hatred lurking in his heart, is a prayer for his own condemnation. *Lead us.* God does not needlessly tempt any man, but opportunities are temptations. A chance to rise is also a chance to fall. Conscious of weakness, we desire that while God may not lead us *round* He will at least bring us *through* temptation, so that our souls may be strengthened and not weakened by the struggle.

The doxology was introduced for liturgical purposes, and is not a part of the original. But it is in harmony with the mind of Christ, and forms a fitting close to this prayer—a prayer so simple that a child can lisp it, yet so profound and comprehensive that the most expert scholar and the ripest saint cannot plumb its depths or exhaust its blessings. S. M. Riddick.

LORD'S SUPPER, THE. Each of the first three Gospels contains an account of its **Institution**, but the most detailed account is in 1 Cor. 11. The night in wh. He was betrayed Christ and His apostles met in an upper room in Jerusalem to keep the Passover. While so engaged our Lord took the bread and, instead of uttering the usual form of words, said: "Take, eat: this is My body, wh. is broken for you." In like manner He took the cup of blessing and gave to it a new significance: "This cup is the New Testament in My blood, wh. is shed

for you." In this simple way the Type was fulfilled in the Antitype, and the Passover, wh. commemorated a national deliverance, was supplanted by the Supper, wh. commemorates the greater deliverance of the soul fm. the bondage of sin. The Lord's Supper is thus not a device of man. Christ's action lifted it clear above the level of any human institution, while the time, manner, and circumstances all conspired to invest it with a peculiar solemnity.

Names.—These are varied, and are each descriptive of one or other of its features. The Scripture names are "the breaking of bread" (Ac. 2.[42]), the Communion (1 Cor. 10.[16]), the Lord's Table (10.[21]), and the Lord's Supper (11.[20]). Early in the history of the Church it was called the Eucharist—a term wh. expresses the joyful gratitude of the communicant. It is also widely known as the Sacrament. This last is misleading, as Baptism too is a Sacrament, and stands on the same level. It is *a*, but not *the*, Sacrament.

Nature and Purpose.—Looked at broadly, it is an impressive representation of the Redeemer's sufferings and a vivid symbol of His wonderful love for man; an appeal to the heart through the eye, as a sermon is an appeal to the heart through the ear. There may be a sermon without Christ in it, but there cannot be a Sacrament without Him. When few were able to write, seals were used bearing the owners' crests, and such a seal, when attached to a document, gave it validity. So this Sacrament seals the Word, assures us that Christ not only gave Himself *for* us, but is here and now actually giving Himself *to* us. It adds nothing to the Word, but it makes it surer, and helps us to take a firmer grip of the Unseen Saviour.

More particularly it is (1) *A Commemoration.* Christ wrote no book, gave His name to no city, took none of the ordinary ways of perpetuating His memory. He simply appointed this feast, adding the words, "This do in remembrance of Me." Though a memorial of all Christ was and did, it is, in a special sense, a memorial of His death. It was not natural for Christ to die. Death did not naturally round off His sinless life. We can only explain it by saying, "He bore our sins." It is thought the early Christians showed forth His death in audible words. But speech or no speech, at the table we individualise ourselves and say, "He loved me and gave Himself for me." (2) *A Communion.* Though Christ died He is not now sleeping beneath the Syrian stars. He rose again, and is spiritually present in the Supper. The material elements serve their purpose only in proportion as they bring us into contact with Him. The robe wh. the woman touched derived all its healing virtue fm. the fact that Christ was the wearer of the robe, and a Sacrament is a channel of blessing only when it reveals Him to the soul. We have no independent life. Our action in the Supper implies that by faith we live in and through Him, even as we receive physical strength by eating bread and drinking wine. "He that eateth Me, even he shall live by Me." At the Table we have also fellowship with *Christ's people.* The communion of saints is a blessed reality. By eating of the same bread and drinking of the same cup, emphatic testimony is borne to the fact that in the midst of many differences we are one. Because it is the Lord's Table, it is a place where *all* the Lord's people have a right to sit; and it is sad and humiliating that what was meant to be a symbol of unity has often been a cause of strife and separation. (3) *A Service of Consecration.* God says, "I am your God;" and our reply is, "We are Thy people." As the Roman soldier took the sacramentum or oath of loyalty to his emperor, so do we pledge ourselves in holy troth to be Christ's and only Christ's. (4) *It is a Feast of Hope.* "Till He come." If it points us *back* to the Cross and *up* to the living Christ, it also points us *forward* to His glorious appearing, and to the time when hope shall pass into fruition and sacramental shadows be swallowed up in the heavenly substance.

Attitude of the Communicant.—Many are kept back fm. the Lord's Table through groundless fears. Some of the words in 1 Cor. seem to bar their way. Let it be said for their encouragement that the word translated "damnation" means "judgment" or "chastisement," and the unworthy communicating alluded to by St. Paul referred to unseemly brawls wh. prevailed among the Corinthians at their love-feasts. The Lord's Table is not meant to be difficult of access. It is a means of grace; not a mark of perfection but a help for pilgrims towards perfection. We are to come to it not because we are good but because we desire to be better. The most worthy communicant may be he who most feels his unworthiness.

> "All the fitness He requireth,
> Is to feel our need of Him."

The flag of a nation, though only a piece of weather-beaten bunting, is a sacred thing. The Founder of our faith knew men, and His intention is that this simple symbolic rite shd. awaken thought, kindle imagination, express love, and draw His followers into a holy fellowship. S. M. Riddick.

LO-RUHAMAH. *See* Lo-ammi.

LOT, s. of Haran, nephew of Abraham (Gn. 11.[27-31]). His fr. being dead, he went with Abraham to Can. (12.[4ff.]). We next hear of him when, to avoid strife between the herdsmen of their overgrown flocks, Abraham proposed the division of the land, leaving to L. his choice (13.[1ff.]). Fm. some eminence E. of Bethel they surveyed the country, and L., attracted by the fertility and beauty of the great valley of the Jordan, selfishly chose it for him-

self. For himself and his descts. he thus abandoned all claim to the higher lands of Western Pal. Taking up his residence in SODOM, he was carried captive, along with others, by the victorious Chedorlaomer, fm. whom he was rescued by his uncle. *See* ABRAHAM.

Despite his evil surroundings, L. preserved the hospitable spirit, and handsomely entertained the angels who visited Sodom on their mission of destruction. When the men of the city threatened them, he was ready to defend them at any cost, even to the sacrifice of his daughters. It is true that " he was bound to defend his guests at the risk of his own life, but not by the sacrifice of his daughters " (*Speaker's Com.* on v. 8), but there are perhaps few Arabs who wd. hesitate, in similar circumstances, to make the sacrifice to-day. Mocked by his sons-in-law when he urged them to flee, and lingering himself by the home of many days, the angels hurried him forth, with his w. and two daughters, exhorting him to flee to the mountains. He begged leave to find easier refuge in ZOAR, where he arrived about sunrise. His w., looking behind her, was turned into a pillar of salt. Witnessing the awful destruction raging in the valley beneath him, L. at last fled to the mountains, and sought asylum in a cave. There, beguiled by his daughters, he became the fr. of Moab and Ammon (Gn. 19. ; *cp.* Dt. 2.[9, 19], &c.). L. was selfish and worldly-minded, willing to expose his family to the contaminations of life in Sodom, for the sake of temporal advantage. His disaster and final disgrace are doubtless designed as warnings.

Lot's Wife was punished because she had left her heart behind her in the burning city. How many since then, with their feet in the way to the mountains of freedom, have been turned to stony pillars by the petrifying power of backward dragging affections.

Curious and fantastic pillars and blocks of crystallised rock-salt are found to the SW. of the Dead Sea. In former days travellers thought to see in one or other of these the veritable pillar of Gn. 19.[26]. But none of these lasts many yrs. They are perpetually changing and passing away, worn esp. by the rains.

LOTS. *See* DIVINATION, URIM and THUMMIM.

LOTUS TREES. RV. thus correctly renders *tze'ĕlim* (Jb. 40.[21f.] ; AV. " shady trees "), named with the covert of the reed and the fen, as affording shelter to Behemoth (the hippopotamus). It prob. correspds. to a prickly shrub, Arb. *dāl*, the " dom tree," and must be distinguished from the Egyptian water-lily.

LOVE. The Heb. *'ahăbāh* has practically the same variety of meanings as our English word " love," including the pure spiritual affection existing between God and His people, and the mutual loves of human beings in the various family and friendly relationships. God's beneficence to Isr. is traced to its source in the Divine love (Dt. 7.[7f.]) ; and it is required of His people that they love Him (Dt. 6.[5]). This pure love is incompatible with love of evil (Ps. 97.[10]). It manifested itself towards God in reverence and glad obedience, and towards man in brotherly kindness and willing service. It was essential to the fulfilment of the ancient law. Jacob's love for Rachel made light his burdens (Gn. 29.[20]). The Song of Songs sets to music the trial and triumph of pure and faithful love. No friendship was ever consecrated by more beautiful and loyal love than that of David and Jonathan (2 S. 1.[26], &c.).

In the NT. the love of God attains its fullest expression. It is the fountain whence all blessings have flowed to man (Jn. 3.[16] ; Rm. 5.[8] ; 1 Jn. 4.[9f.]). Love to God is the condition of obedience (Jn. 14.[15], RV.). Where love rules in the heart obedience is ideally complete ; for " love is the fulfilling of the law " (Rm. 13.[10]). This love is the response of man's nature to the appeal of God's love (1 Jn. 4.[19]), and when it exists ensures not only a pure devotion to God, but also a tender regard for all the objects of the Divine love, especially the brotherhood (Jn. 15.[12, 17] ; 1 Jn. 3.[14], 4.[7ff.]). This love is the inspiration of the lives redeemed by Jesus Christ, and it furnishes the guarantee that His great purpose of grace shall, through them, be promoted in the earth.

In the NT. *agapē* is the word commonly used for love, being free from the sensuous associations of *erōs.* No absolute distinction can be drawn between the verbs *agapaō* and *phileō*. The former is far the more frequent, and leans to the pure and austere sense, while the latter implies perhaps an element of familiarity like that found between friend and friend, or in the intimacies of the family circle.

LOVE-FEAST. RV. so renders *agapē* in Ju.[12] and in 2 P. 2.[13], in the latter case correcting *apatais* to *agapais.* From old time in the East the common meal has been the confirmation and seal of brotherhood. The early Christians met regularly for the " breaking of bread " ; and as these meals were open to every member of the community, they helped to meet the necessities of the poor (Ac. 2.[46], 6.[1f.], &c.). From this probably arose the *agapē*, the " love-feast," which either began or ended with the celebration of the LORD'S SUPPER. The account given by St. Paul (1 Cor. 11.[17ff.]) of the love-feast at Corinth * seems to show that there the Supper

* In Sparta, which was regarded as the ideal Greek Republic, the citizens were accustomed to eat together, at what was called the *sussitia.* Mention of the " love-feast " in connection with Corinth, suggests the possibility that this feast may have been taken over with the word *ecclēsia*, by which the assembly of the citizens in a Greek city state was known. In the NT. it denotes the community of believers ; and the love-feast may have been the mark of citizens of the spiritual commonwealth.

came last (vv. 21f.). The same passage, taken with Ju.[12] and 2 P. 2.[13], shows how soon abuses appeared, how scandalous persons found their way in and destroyed the character of the feast. This furnished the ground for charges of immoral excesses brought against the Christian societies. It was deemed necessary to sever the celebration of the Lord's Supper from the feast, moving it to the early morning. This was the case in Bithynia, as Pliny reports to Trajan (*Ep.* 96); the meal which used to follow having been discontinued in consequence of Trajan's prohibition of societies (*sodalitates*). The suspicion and jealousy excited by these secret feasts, and such internal troubles as are referred to above, probably explain why the love-feast fell into desuetude.

LUBIMS. *See* LIBYA.

LUCAS = LUKE (Phm.[24]).

LUCIFER (Heb. *hēlēl*, lit. "shining one"), defined as "son of the dawn" (*ben shaḥar*). The reference is clearly to the morning star. The name is applied to the king of Bab., possibly Esarhaddon, who took the title k. of Bab. to secure the loyalty of the Babylonians, who had rebelled so often agst. his father and grandfather. His pride and splendour, and the dazzling ambitions he cherished, throw into bolder relief the humiliation and wretchedness of his downfall. It has been supposed that in Lk. 10.[18], "I beheld Satan fallen as lightning from heaven," and in Rv. 9.[1], "I saw a star from heaven fallen upon the earth," there is some reference to this passage in Isaiah. Jerome and the Christian Fathers therefore applied the name "Lucifer" to Satan. Woods (*HDB.*) thinks the imagery may have been suggested by a meteor.

LUCIUS. (1) L. of Cyrene, named among "certain prophets and teachers" at Antioch (Ac. 13.[1]) to whom the Holy Ghost said, "Separate me Barnabas and Saul," &c. Without any reasonable ground he has been identified with St. Luke. (2) One of those named in Rm. 16.[21], who send greetings to the Christians in Rome. He may be identical with (1), but there is no certainty.

LUCRE is used in Old English without any evil connotation, simply signifying "gain," for example, in the phrase of Erasmus, "the lucre and encreace of godlynesse." In EV. it occurs only once without the adjective "filthy" (1 S. 8.[3]), and there also it wd. be quite appropriate, as characterising ill-gotten gain.

LUD, LUDIM. In Gn. 10.[22] Lud is named as a son of Shem (1 Ch. 1.[17] repeats the statement). It is usual, following Jos., to take this as representing **Lydia** in Asia Minor. The identification is doubtful. The Lydians were certainly not Semites. The fact that they were for a time under Semitic rule—that of the Assyrians—might furnish a colourable reason for so describing them; but there is no certainty. "Ludim" of Gn. 10.[13]; 1 Ch. 1.[11], is mentioned among the sons of Mizraim (Egypt). In Ek. 27.[10] Lud is associated with Persia and PHUT as soldiers in the army of Tyre. In Ek. 30.[5] Lud appears with Ethiopia and Phut, both African peoples. In Is. 66.[19] "Pul," named along with Lud, is probably an error for "Put" (Phut). In Jr. 46.[9] Ludim (AV. "Lydians") are mentioned with Cush and Phut among the auxiliaries of Egypt, as those who "handle and bend the bow." But there is no evidence that the Lydians were ever held in repute for archery. That some North African people is intended seems certain; but they have left no mark on history, and archæological research has so far furnished no clue by which they may be identified.

LUHITH, a place unidentd., poss. on the road passing up through *Wādy Bene Ḥammād* to the E. uplands, fm. near ZOAR (Is. 15.[5]); "the ascent of L." or the "descent of Horonaim" (Jr. 48.[5]).

LUKE THE EVANGELIST. The name is a contraction of Lucanus. He was a physician (Col. 4.[14]), and may have been of servile origin, many slaves following that profession. In this passage he is distinguished from those "of the circumcision" (v. 11); he was therefore of Gentile birth, and not identical with St. Paul's kinsman LUCIUS (Rm. 16.[21]). The *Præfatio Lucæ*, a work not later than the third cent. (Harnack, *Chronologie*, p. 653), calls him "by nation a Syrian of Antioch," to which city his family belonged (Eusebius, *HE.* iii. 4). He is thrice mentioned by name in St. Paul's Epp. (Col. 4.[14]; 2 Tm. 4.[11]; Phm.[24]). From these passages we learn that he was associated with the apostle as a "fellow-labourer," and that he was with him during his sojourn in Rome. A later tradition identified him with the "brother whose praise is in all the churches" (2 Cor. 8.[18]).

To St. Luke is commonly attributed the authorship of the Gospel bearing his name, and the Acts of the Apostles. The two books are admitted to be the work of the same hand. The reasons for believing St. Luke to be the writer of the Acts of the Apostles are, briefly, these:—

(1) Certain sections of the book—the so-called "we" sections—are written in the first person, with a fulness and accuracy possible only to an eye-witness. In character and style these sections cannot be distinguished from the rest of the book. The first "we" section * takes us from Troas to Philippi (16.[10-17]). This can hardly have been the writer's native city—*see* an interesting discussion by Sir William Ramsay (*St. Paul the Traveller*, pp. 200ff., 389f.), who suggests the identity of St. Luke

* The use of the first person in chap. 14.[22] suggests that St. Luke may have been one of the apostles' auditors, and that the connection of St. Luke's family was with Pisidian, not Syrian Antioch. Perhaps here St. Paul first met his future companion in travel and toil. They seem to start from Troas on terms of former acquaintance.

with the " man of Macedonia." The next section begins at Philippi (20.[5]), and from that point to the end of the book the third person is used only when the subject matter does not personally concern the writer. From the beginning to chap. 16.[9] the author was dependent upon others for his information: from that point forward he writes of what he himself knows. (2) These circumstances support a tradition, dating at latest from the end of the second cent., that the book was written by St. Luke, a companion of St. Paul. They apply to no other companion of the apostle. Had Timothy been the writer, the " we " would have appeared in chap. 17., when we know he was with St. Paul (v. 14). Had it been Titus, he had first-hand knowledge sooner (Gal. 2.[3]). The like is true of Silas (Ac. 15.[22]). (3) Accurate knowledge of details, such as the varying titles borne by the magistrates in different cities, points to the hand of a contemporary; while exactness in the use of medical terms (Ac. 28.[8], &c.) is natural in a physician (Col. 4.[14]). These considerations place St. Luke's claim practically beyond doubt.

The universal admission that the same hand wrote the third Gospel rests on such facts as these: (1) The preface in each case is addressed to Theophilus. (2) The identity of literary style. (3) The same sympathetic presentation of the freedom and universality of the Gospel. (4) Early tradition, nowhere contradicted, that the Gospel was written by St. Luke, a companion of St. Paul.

Of the further activities of this gifted man we are left largely in ignorance. He is said by tradition to have laboured in Achaia and in Alexandria. Accdg. to the *Præfatio Lucæ*, he " served his Master blamelessly till his confession. For having neither wife nor children he died in Bithynia at the age of seventy-four, filled with the Holy Ghost."

LUKE, THE GOSPEL ACCORDING TO ST. Tradition ascribes to St. Luke the authorship of the third Gospel and of the Acts of the Apostles. He was assumed to be the Luke who was the companion of St. Paul, who was with him on the voyage to Rome, and with him when he wrote the Epp. of the captivity. It was supposed that Luke wrote the Gospel in the sixties, and the Acts soon after the arrival at Rome, the last scene recorded in the Acts. With the rise of criticism all these positions were questioned. It was held that Luke was not the author of the one book or the other. Analysis of the Acts seemed to disintegrate the authorship, and literary criticism seemed to be triumphant. A few yrs. ago it was held as unquestioned in many circles in Germany that both books dated fm. the second century. English scholarship largely held that the traditional doctrine was the true one. But literary analysis seemed to have demonstrated the contrary. But in the event it turned out that it demonstrated only the limitations of literary criticism. If we are to arrive at trustworthy results literary criticism must be checked by objective reference. A change came over the scene when Sir William Ramsay began to publish his exhaustive studies on St. Paul. Other scholars had also been at work. But none had the same equipment. He approached the study of the question with an unequalled kge. of the Roman Empire in all its aspects. Its law, its government, its politics, its police, were all known to him. He was able to place documents and events in their proper historical environment. Then also he knew the geography and the social conditions of the Eastern provinces as few men knew them. Work after work proceeded fm. his pen, and the life and work of St. Paul became luminous. And the Acts of the Apostles, in particular, became a historical document of the first value. No doubt others had shown that Luke or the writer of the Acts was correct in his allusion to historical events; that the titles he bestows on officials, such as the politarchs of Thessalonica, were correct. But Sir William Ramsay was successful in showing that the whole atmosphere of the Acts is of the first cent.

Others have come to his help. And now we have three works fm. the pen of Harnack (two of these have been trd. into English, and the third will soon appear). *Luke the Physician* and *The Sayings of Jesus* are works of such a kind as we scarcely expected fm. Germany. He confesses that he is largely indebted to British scholars. But his own work is worthy of him. He brings forth proof of various kinds to the effect that the third Gospel and the Acts are fm. the same pen. He believes also that the Acts were published about the yr. AD. 80. It is not necessary for us to trace the evolution of the criticism regarding these bks., nor to trace the hist. of the reaction agst. the extreme conclusions wh. were reached by some critics. There is now a presumption that these writings proceeded fm. the pen of this companion of Paul, whom Sir William calls one of the great historians of the world.

As to the dates when this Gospel and the Acts were written, we see no reason why we shd. not date both of them in the sixties. The only reason alleged why the Gospel should be dated after that event is that certain sentences in the eschatological discourses in the Gospel seem to be a *vaticinium post eventum* of the destruction of Jrs. It does not seem to us a sufficient reason. But we do not intend to discuss the question in the space assigned to us. It is sufficient for us that the trend of recent criticism seems to be in the direction of a vindication of the Lucan authorship of these books, and a few yrs. earlier or later make little diffce. to the issue as to whether these documents are credible or not.

The main question at present is as to the sources wh. Luke used in his composition of these bks. The

question of sources naturally rises in connection with his works. He raises the question himself, in the preface wh. prop. belongs both to the Gospel and to the Acts. He tells of many attempts to set forth the story of the Gospel. He tells also of his investigation of all things fm. the beginning. He himself was not an eye-witness. He belongs to the second generation. He belongs also to the Greek race. He was a Gentile Christian. With regard to the second Gospel the question of sources does not naturally arise, and if we raise it we have no sufficient data for its settlement. The sources of it seem to be the oral tradition, and the special testimony of Peter. The question of sources may well arise with regard to the first Gospel, though it is a matter of great critical delicacy to deal with them.

There is a tendency towards universal agreement that the second Gospel is a source for the third. About three-fourths of the second Gospel is found in the third. That, at all events, is a fact, account for it as we may. There are some perplexities regarding this hypothesis. One is, why Luke shd. have omitted all refce. to the incident of the Syro-Phœnician woman, an incident so illustrative of the particular *ethos* of his Gospel. Still the facts and incidents are so many, and the agreements are so conspicuous, that we may well suppose that he had the second Gospel before him while he wrote: unless, indeed, he had talked over the whole story with Mark while they were together with Paul at Rome (Col. 4.[10, 14]; Phm. [24]). Suppose, then, that he had the second Gospel as one of his sources, what are the others? In the *Sayings of Jesus* Harnack attempts to resuscitate this last source. And he is so far successful. But only so far. We cannot be sure that the last source consisted only of sayings, nor can we affirm that the common historical matter, common to the three, was drawn fm. Mark or fm. the tradition. The document Q may have been a Gospel like those we have, containing events and deeds as well as sayings and discourses. But Luke had other sources at his command in addition to Mark and Q. About half of his Gospel contains matter wh. we do not find anywhere else. The fore-hist. belongs to the third Gospel alone. It wd. be easy to enumerate the chapters and verses wh. are peculiar to the third Gospel. In fact this has been done more than once, and the result is easily accessible. We mention only the parable of the Good Samaritan, and the parables of the Lost Sheep, the Lost Coin, and the Lost Son. What does criticism make of these sources and of Luke's use of them?

On the supposition that the second Gospel is a source for the third, we may come to some conclusions regarding the way in wh. Luke uses his authorities. We may look at the changes wh. he makes on Mark. Referring to the work of Harnack and to the *Horæ Synopticæ* of Sir John Hawkins for illustration of the changes wh. Luke makes, we quote from Sir William Ramsay, who himself had given some illustrations of the process. "A comparison like this might be carried out over the whole matter common to Mark and Luke. In some places there is distinctly more change than here. But even where there is most change, enough remains to show the char. of the source. Slight alterations to improve the Greek are frequent. Complete re-fashioning of the thought and expression is rare. Words and vocabulary wh. Luke rarely employs where he is writing freely are retained fm. the source. Luke recognised that a certain type of nar. style had been established for the Gospel, and he allowed this to remain. Esp. in the beginning and end of a borrowed paragraph he altered freely to suit the preceding narrative. Fm. some places it is clear that he did not translate verse by verse, but considered a paragraph or incident as a whole, and transferred touches fm. one point to another, where they seemed more effective. He studied effect more, perhaps, he pictured the scene to himself more vividly than Mark did, and lit it up with more vivid forms of language" (*Luke the Physician*, pp. 41, 42).

Fm. this statement and fm. others of the same kind, and fm. a comparison of the material in the second Gospel with similar material in the third, we may obtain a conception of the freedom wh. Luke allowed to himself in dealing with his authorities. He touched up the style, altered the arrangement sometimes, grouped things somewhat differently, but he seemed to think it unwarrantable to change the meaning. He regarded the material of the Gospel tradition as given to him, and his business was to arrange and set it forth as lucidly as possible, in order that Theophilus might know the certainty of the things in wh. he had been catechised. He dealt with all his sources in the way in wh. he dealt with Mark. We may be reasonably sure that he did not invent anything, that he never changed the meaning, but faithfully set down what he gathered fm. written sources, and fm. the tradition of the Churches with wh. he came into contact.

If where we can test his procedure we see that we can trust him, surely we may trust him in his use of sources of wh. we have no kge. It may be well at this point to look at the fore-history. It is a most remarkable document, and is indeed unique. It is so unlike, in style, in setting, and in its whole outlook, to what we might expect in an introduction to an event wh. the writer estimates as the greatest in the world's history. We do not dwell on accounts of the appearance of famous heroes in the hist. of the world, or delineate the signs and wonders wh. were said to accompany their birth. Signs in the heavens above and wonders in the earth beneath signalise

the birth of the hero. Take Milton's "Ode to the Nativity," and note how he strives in his own majestic way to express his sense of the greatness of the Nativity. History, poetry, science, mythology, and every token of material greatness are used to enhance the significance of the event. Milton was a Christian poet, and cd. appreciate sptl. greatness. Contrast, however, his treatment of the Nativity with the fore-history of Luke and of Matthew, and we are in worlds which measure greatness by altogether different standards. In Luke everything is quite simple, untouched by any token of material greatness. There is no shaking of the firm foundations of the earth, kings do not look with awful eye, the great ones of the earth are untroubled, the greatest event of hist. is ushered in by no outward greatness. In truth we must be educated in the higher values, and learn to know something of spiritual greatness ere we can appreciate the simple majesty of Luke's fore-history. The people who appear are notable only for simple piety, and for religious devotion. They are an aged priest and his wife, a maiden on whom was to fall a great destiny, a few shepherds, an old man and an old woman on the brink of the grave, all of them people heard of only in this place, and on this occasion. The world is unconscious of the appearance in it of the greatest person in its history. We submit that here there is no legend, no mythology. Legends and mythologies are made up of material of an altogether different sort.

How did the wondrous story arise, and where did Luke find it? That he did find it, and that he did not compose it, seems very obvious. The simplest explanation of the story is that it tells of things wh. had happened. For no one cd. have invented it. It is so unlike the products of human imagination, so different fm. them in its sptl. measurement of greatness. We read that Luke was with Paul at Jrs., and that he did not accompany Paul when Paul was hurried away to Cæsarea. Likely he made his abode in Jrs. while Paul was in imprisonment at Cæsarea. Is it assuming too much to say that he occupied his time in ascertaining all he cd. find out regarding the tradition of the Jrs. Church? May we not imagine him making a pilgrimage to the hill country of Judea, and visiting the scenes of the Gospel story? Very likely he had already formed the purpose of writing the Gospel, and the story of the spread of Christianity fm. Jrs. to Rome. In the innermost circles of the Jrs. Church he might well learn of what the mother of Jesus might have told to that circle when she dwelt in the house of John the beloved disciple. At all events the story, if it is true, cd. only have come fm. Mary. It is occupied all through with Mary, her feelings, her hopes, her aspirations. She is in the forefront all through. Joseph is in the background, or rather never appears on the scene. It bears all the marks of a woman's purity and graceful, tender imagination. May we not say that the source of the fore-history of Luke lies in the memories of the mother of Jesus?

We have written these paragraphs because the fore-history has been sadly misrepresented and misunderstood. It is a unique document, so unlike every other in the hist. of Lit. that we do not think any one cd. have invented or imagined it, and we repeat we have to be educated in the estimate of sptl. values to appreciate its unique greatness. Fm. Mary alone cd. have come also the story of the visit to the Temple, and of the scene when Jesus remained behind after the Galilean caravan had departed. For that note of Jesus as a boy of twelve we may be thankful, and for that note also that He increased in wisdom and in stature and in favour with God and with man.

Luke's function in these books is that of a historian. His object is to set forth in lucid order and in intelligible fashion what had been handed down, to trace all things fm. the beginning, and to make his reader understand those things in wh. he had been catechised. He was not free to invent, nor did he think of setting forth an apology for the Christian religion, or instituting a defence of it. He had no doubt of its truth and reality. He believed that its hist. was its best defence, and its highest vindication. The reader he had in view was a Christian already, who did not need to be convinced of the truth of Christianity. It seems to me that they make a sad mistake who are always ready to read the writings of the NT. fm. an apologetic point of view, as if the writers had in view a hostile world, or a world wh. was constantly employed in making attacks on Christianity. On the contrary, the writers of the Gospels had those in view who had already believed, and their aim was to deepen and confirm their faith. The writers of the Gospels made it their business to acquaint their readers with what Jesus did, with what He had said, and thus enable them to know Him, for in the kge. of Him was life. Nor can it be said of Luke in particular that he wrote in a dogmatic interest. In his record of Jesus, and in his description of the hist. of the early Church, there is a conspicuous lack of pure dogmatic teaching. It is, indeed, singular, that a companion of Paul shd. set forth in order the things wh. were believed in the Christian Church, and yet have none of those terms and words employed by Paul in setting forth the meaning of the Christian Revelation.

It might be well, then, to take for granted that Luke means what he says as regards his aim in writing these bks. It is that Theophilus might know the certainty concerning the things wherein he had been instructed. Having traced the course of all things fm. the beginning, he now writes in

order. As we read what he has written, and compare what he has written with the other sources wh. we know, we find a great correspondence. There are touches in the portraiture of Jesus wh. we do not find in Matthew or in Mark, but there is no discrepancy in the great outline. There is no doubt regarding the attitude of reverence and devotion assumed by Luke while he is writing about Jesus. Nor is there any doubt regarding what Luke thinks of the relation of Jesus to the Father. Jesus is the Son, sent by the Father. In particular Luke lays stress on the need wh. the Son has of constant intercourse with the Father. Every new departure in the ministry of Jesus is taken after a night of prayer and fellowship with the Father. The majesty of Jesus in His relation towards men is paralleled by His need of refce. to the Father in all He says and in all He does. It may be safely said that as regards the estimate of Jesus and as regards faith in Him, the attitude of the three Synoptic Gospels is one.

As far as the third Gospel is concerned it is a hist. of the doings and sayings of Jesus, a record of His relations to men, arranged in artistic form, and grouped so as to enable a reader to know what to think of Jesus. The writer is a historian, not an apologist or a theologian. He makes changes in lang., in order, in arrangement, but he seems to take care to make no change in the essential meaning of the facts. He may now and then soften the harsher lang. of Mark, he may now and again lay emphasis on some feature simply mentioned by the former evangelist, but the impression made by the two narratives are in essential agreement. As an illustration take the sentence descriptive of the agony at Gethsemane wh. is found in Luke alone: "And being in an agony He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground" (22.[44]).* This enables a reader to feel the intensity of the agony. Hobart points out that the word for "sweat," and the phrase "drops of blood," both peculiar to Luke in the NT., are technical medical terms (*The Medical Language of St. Luke*, p. 82). In many other instances Luke uses his precise medical kge. to give his reader a more vivid and more adequate impression of the real state of the case he is describing. In this instance he enables us to know how sore was the agony of the Master.

It is said by some that Luke persistently and constantly softens the lang. of his source, and minimises the phrases wh. imply weakness, infirmity, or blameworthiness on the part of the apostles. In this there is a measure of truth. He does omit some sentences; he gives a more favourable turn to some of the Markan phrases; he leaves out, *e.g.*, the "Get thee behind Me, Satan" (Mk. 8.[33]) addressed to Peter. And there are other omissions like this one. It is perfectly intelligible that a writer of the second generation of Christians shd. reverence the apostles, on whom the foundations of the Church were laid, and shd. desire to speak of them as highly as possible. This may have been the motive of Luke in the changes wh. he has made on his source. It is not possible to look at these changes now. But we may safely say that while he speaks softly of the faults and failures of the disciples, the reader always knows that they were at fault, and had failed to rise to the height of their calling.

As we read over these two works of Luke, and allow ourselves to receive the impression they are fitted to make on us, what an impression it is! What a picture is here drawn of the Master—His compassion, His sympathy, His patience, His tenderness, alongside of His majesty, His wisdom, His endurance! What tenderness in the Lucan parables, what sympathy and tact are shown to the two on the way to Emmaus! How vividly Luke makes us feel the reality of the Resurrection, and the truth of the appearances of the Risen Lord. He tells of the Ascension twice, once as the closing scene of the Gospel, as the last chap. of a work done; he tells us again in the Acts of the Apostles, and tells of it as the first work of the Risen Lord. The former treatise was written of all that Jesus began to do and teach; the new treatise was written to tell of what the Risen Jesus continued to do and teach. But they are really one story. The Child born at Bethlehem, the Boy we meet at Jrs., is the Man Jesus who, being about thirty yrs. of age, came forth to work. He is the same in His Galilean work, in His wanderings round about the dominions of Herod. We are able to discern His identity in all the scenes and circumstances of His life, fm. Bethlehem to Calvary. It is a consistent figure that Luke is enabled to draw. But the picture is drawn fm. material given to the artist, not invented by him. After criticism has done its work, and investigation is pushed to the uttermost, out of it once more comes this gracious humane Figure, and claims His own.

It ought to be noted that Luke had among his sources something that corresponds to the tradition wh. is embodied in the fourth Gospel. Space forbids us to enter into detail, but a refce. to Harnack's note in Appendix IV. to *Luke the Physician* may be given. He points out that John and Luke have added narratives to the Gospel History; that, among other things in common in Christology, Luke approaches to the Johannine type. It wd. be well that the reader shd. study Harnack's learned and judicious note, inasmuch as it traces a significant link of connection between the four Gospels.

JAMES IVERACH.

LUNATICK (Gr. *selēniazomai*, lit. "moon-

* As to the authenticity of this verse see Dr. Hort's note, *The New Testament in Greek*, vol. ii., appendix, p. 69f.

struck") is the term used to describe certain who were brought to Jesus for healing (Mw. 4.[24]), and also of the boy brought by his father (Mw. 17.[15]). In both cases RV. renders "epileptic." It was some form of disease which was popularly regarded as the result of possession. The symptoms described in the latter instance point to epilepsy. The term "moonstruck" was due to the belief among the ancients that diseases marked by paroxysms were affected by the changes of the moon.

LUST is frequently used in Scripture in a sense quite free from the sinister significance which now attaches to it. It stood for strong and eager desire in a quite general way. Whatever one greatly wished, he was said to lust after; so that it is possible to speak of a "lust" of the Spirit, as opposed to a "lust" of the flesh (Gal. 5.[16]).

LUTE stands in RV. for *nĕbel* (Is. 5.[12], AV. "viol"). *See* MUSIC.

LUZ. (1) Gn. 28.[19], &c., *see* BETHEL. (2) An unidentd. city in the land of the Hittites, built by a Bethelite (Jg. 1.[26]).

LYCAONIA, a district, rough and infertile, in the interior of Asia Minor, on the N. slopes of the Taurus mountains, reaching to the border of Galatia on the N., bounded on the W. by Phrygia and Pisidia, and on the E. by Cappadocia. The Lycaonian people were prob. related to the Pisidians. In B.C. 36 Antony placed the whole region under Amyntas, k. of Pisidia, who further conquered Derbe and Laranda. At his death in B.C. 25, the districts incorporated in his kdm. became the Rm. province of Galatia. At the time of St. Paul's visit (Ac. 14.[6]), the Lycaonian speech was still in use (v. 11).

LYCIA, a country in the SW. of Asia Minor, cities in which, PATARA (Ac. 21.[1]) and MYRA (27.[5]), are mentioned in connection with St. Paul's travels. Christianity made little headway in L. The country is mountainous, cut up by deep valleys. The people, who possessed an ancient culture of their own, were subject to the Seleucids till B.C. 190. Taken by the Romans, it was given to Rhodes for a time, and in 168 it was made free. A colony of Jews had early settled in L. (1 M. 15.[23]), attracted, no doubt, by the trade of its seaport towns. It was joined to the province of Pamphylia by the Emperor Claudius, A.D. 43.

LYDDA. *See* LOD.

LYDIA. The ancient and prosperous kdm. known by this name lay on the W. coast of Asia Minor. The last king was Crœsus, whom the Persians conquered *c.* B.C. 546. It fell in succession to Alexander the Great (B.C. 334) and to Pergamum (B.C. 190). By the will of the last king of Pergamum it passed to the Romans (B.C. 133), and became part of the Roman province of Asia. By this latter name only it is known in the NT. Within it lay certain great cities closely associated with the early progress of Christianity—EPHESUS, SARDIS, SMYRNA, &c. Possibly it is referred to in Ek. 30.[5]. *See* LUD.

LYDIA, a seller of purple fm. the Lydian city THYATIRA, prob. a Jewess, an early convert of St. Paul in PHILIPPI, who extended hospitality to him and his companions (Ac. 16.[14]). She seems to have been well-to-do, and may have represented in Philippi some Thyatiran firm for sale of the dyed garments for which her native country was famed. "As her husband is not mentioned, and she was a householder, she was prob. a widow; and she may be taken as an ordinary example of the freedom with which women lived and worked in Asia Minor and in Macedonia" (Sir W. M. Ramsay, *St. Paul the Trav.* p. 214). L. may have been her proper name, but prob. it is only the adjective, "the Lydian," by wh. she was known in Philippi. She does not again appear by that name in the NT. Some have sought to identify her with Euodia or Syntyche. Renan thinks that L. is the "true yoke-fellow" of Php. 4.[3], and that she was married to St. Paul. For the last suggestion there is not even plausible evidence.

LYSANIAS is named as tetrarch of Abilene at the beginning of John the Baptist's ministry (Lk. 3.[1]). The only L. known to hist. was killed in B.C. 34 (Jos. *Ant.* XV. iv. 1; *BJ.* I. xiii. 1). It is sometimes assumed, therefore, that Luke was in error. But it does not appear that Abila was given to Herod with the other possessions of L. (*Ant.* XV. x. 3), and it is mentioned apart as "Abila of L." (XIX. v. 1). It is not improbable, therefore, that Augustus gave Abila to a Lysanias, who may have been a son of the former, and that Luke refers to him.



ANCIENT SACRIFICE

LYSTRA, a city of Lycaonia, visited by St. Paul on his first and second missionary journeys (Ac. 14.[6ff.], 16.[1f.]). Here he healed a lame man, and had to restrain the people fm. sacrificing to him as a god.

Agents of the hostile Jews in Antioch and Iconium wrought a revulsion of feeling in the people: he was stoned and dragged out of the city as dead. Fm. L. he took with him Timothy, prob. a native of this town. The common people spoke Lycaonian. The site is identd. beside *Khatyn Serai*, a vill. 18 miles S. of Iconium. It was made a Rm. colony by Augustus, and in St. Paul's time the influential part of the population wd. be the descts. of the old colonists.

M

MAACAH. Of many persons bearing this name only these call for mention: (1) Dr. of Talmai, k. of Geshur, w. of David and mr. of Absalom (2 S. 3.[3]; 1 Ch. 3.[2]). (2) Dr. of Absalom, w. of Rehoboam (1 K. 15.[2]; 2 Ch. 11.[20ff.]). Poss. we shd. understand here "granddr." of Absalom, and identify her with **Michaiah**, dr. of Uriel, who may have married Tamar, Absalom's only dr. (2 Ch. 13.[2]). M. was mr. of Abijah and Asa, kings of Judah (1 K. 15.[2, 10, 13]). Under Asa she was deposed because of idolatrous practices (1 K. 15.[13], &c.). (3) Fr. of Achish, k. of Gath (1 K. 2.[39]), who may be referred to as "Maoch" (1 S. 27.[2]).

MAACHAH, RV. MAACAH, a small Aram. state between Hermon and Geshur, with the Sea of Galilee and the upper Jordan as its W. boundary, the inhabitants of wh. were called **Maacathites** (Dt. 3.[14], &c.). It long maintained its independence (Jo. 13.[13]). It joined with Ammon agst. David (2 S. 10.[6]; 1 Ch. 19.[6], **Aram-Maacah**). Poss. **Abel-beth-maacah** may have been built by men of M. (2 S. 20.[14], &c.).

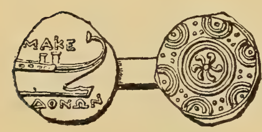
MAALEH AKRABBIM. *See* Akrabbim, Ascent of.

MAARATH, a town in the uplands of Judah, named with Beth-anoth and Eltekon (Jo. 15.[59]); poss. = mod. *Beit 'Ummār*.

MAAREH GIBA. *See* Gibeah.

MACEDONIA appears first in Jewish hist. in 1 M. 1.[1ff.] It was the kingdom of Philip, the home of Alexander the Gt. M. in NT. is the Rm. province of that name. It was organised in B.C. 146, with its capital at Thessalonica. As defined by Augustus, B.C. 27, when it became a senatorial province, it reached S. to Thessaly, W. to the sea between the Aous and the Drilo. It was bounded on the N. by Moesia, and on the E. by the sea and the river Nestus (*see* Achaia). In A.D. 15 it became an imperial province, but in A.D. 44 it was restored by Claudius to the Senate. Much of the missionary work of St. Paul was done in the cities of M.; *see* separate articles on the cities. His coming over to M., bringing the Gospel to the shores of Europe (Ac. 16.[9ff.]), marks an important new departure in his life.







Coins of Macedonia (Greek)



Coin of Macedonia (Roman)

MACHIR. (1) Eldest (Jo. 17.[1]) and only s. (Nu. 26.[29]) of Manasseh. His descts., called **Machirites** (Nu. 26.[29]), were warlike and enterprising (Jg. 5.[14]). They took Gilead fm. the Amorites (Nu. 32.[39]; Jo. 13.[31], &c.). Fm. the mention of M. by Deborah among the tribes W. of Jordan, some suppose the conquest of Gilead must have fallen later. M. is called fr. of Gilead (Nu. 26.[29], &c.); but the presence of the article (Jo. 17.[1], &c., Heb. "*the* Gilead") may indicate a locality. (2) S. of Ammiel of Lo-debar, a place E. of the Jordan, who befriended Ishbosheth and Mephibosheth, after the disaster to the house of Saul (2 S. 9.[1ff.]). He also succoured David in his flight fm. Absalom (17.[27]), and is described by Jos. (*Ant.* VII. ix. 8) as the chief man of that country.

MACHPELAH was the name of a district that lay "before," *i.e.* "east," of Mamre, in wh. was the lot of Ephron, containing a cave (Gn. 23.[9, 17], &c.). The cave Abraham bought fm. Ephron for a burying place, and there the dust of Sarah was laid. In this cave he himself was buried (25.[9]), as was Isaac, Rebekah, Leah (49.[30f.]), and finally Jacob (50.[13]). There is no reason to doubt the truth of the tradition wh. identifies this cave with that under the great mosque at Hebron. It lies on the E. edge of the mod. city, on the SW. slope of the mountain. This land, inclining towards the ancient city (*see* Hebron), must have formed the district of M. Of the cave no recent reliable account is available. The latest is that of Benjamin of Tudela (A.D. 1163), who explains that any Jew giving an additional fee to the keeper of the cave wd. be admitted by an

iron door. Taking a candle in his hand, he passes through "the first cave, wh. is empty, traverses a second in the same state, and at last reaches a third, wh. contains six sepulchres, those of Abraham, Isaac, and Jacob, and of Sarah, Rebekah, and Leah, one opposite the other."

Ibrahim Pasha in 1834 had himself lowered into the cavern. But his Moslem soul suddenly shrank fm. the impiety of looking even upon the ashes of another man's wife, and he was drawn up forthwith, leaving the cave unexplored.

The mosque is held in peculiar reverence by the Moslems. Certain favoured visitors, *e.g.* King Edward, when Prince of Wales, in 1862, and the Prince of Wales (George) in 1882, by imperial orders were permitted to enter. Members of other religious communities are as a rule rigidly excluded.



Mosque at Hebron, Machpelah

The space enclosed by the walls is 197 ft. in length by 111 ft. in breadth. The walls are supported by buttresses 25 ft. high, resting on a base wall wh. is flush with their faces. The stones in walls and base have a draft of 4 inches wide round the edges, and a band of similar tooling, about 4 inches wide, round the face, within the draft. The courses average 3 ft. 7 in. in height, one stone measuring 24 ft. 8 in. by 3 ft. 8½ in. The thickness of the walls between the buttresses is 8½ ft. In respect of buttresses, drafting, stones, thickness, and general structure these walls correspond with those of the Ḥaram in Jerusalem, and may therefore, probably, be no later than the time of Herod. The wall on the west is crowned by a cornice. On the inner face the stones are plainly dressed. The inner court is 15 ft. above the level of the street on the W. The ancient wall, including the base, was thus about 40 ft. in height. On the top of this old masonry has been built a modern wall with battlements, plastered and whitewashed. A wall of comparatively recent construction surrounds the ancient enclosure on three sides, north, south, and east, with flights of steps on the N. and S. leading up to passages on a level with the floor within, by wh. the entrance to the enclosure is reached. This is a doorway in the E. side, 95 ft. 7 in. from the SE. angle. The buildings within the enclosure are all of Christian or Moslem workmanship. The southern part is occupied by a mosque, originally a Christian church, built, probably, in the latter half of the twelfth cent. The *minbar*, or pulpit, is a fine piece of work in wood, completed in A.D. 1091, and brought hither by Saladin after the capture of Ascalon, A.D. 1187. The six cenotaphs are believed by the Moslems to stand directly over the spots where the three patriarchs and their wives are buried. Those of Isaac and Rebekah are within the mosque. They are enclosed in shrines oblong in shape, built of masonry, with gabled roofs, the ridges being 12 ft. above the floor. At the gable ends are brass crescents. In the sides and roofs are windows with heavy iron bars. The wooden doors are adorned with ornamental brass work. Richly embroidered hangings of silk cover the cenotaphs, under canopies of cloth. Manuscript copies of the Qor'ān are placed around each. Silver plates bearing inscriptions in Arabic are attached to the doors and windows. The porch or narthex to the N. of the mosque includes two octagonal chapels, containing the cenotaphs of Abraham and Sarah. That of Abraham is 8 ft. by 4 ft., and 8 ft. high. The gates closing the entrance to the shrine are said to be iron plated with silver. The walls of the chapel are lined with marble, Arabic inscriptions in gilt letters running round the top. The roof is domed. The shrine and cenotaph of Sarah are similar to these. To the NW. of the courtyard are the buildings enclosing the shrines of Jacob and Leah, wh. may be seen through open-barred gates from the passage between them. All the cenotaphs have hangings and coverings like those of Isaac and Rebekah described above. It is to be noted, however, that those covering the cenotaphs of the patriarchs are of deep green, the sacred Moslem colour, while in the case of their wives the colour is crimson. The inscriptions are embroidered in silver and gold. The so-called shrine of Joseph, wh. adjoins the enclosure in the NW., is entirely of Arab workmanship. In the corner of a vaulted gallery leading to it is shown the print of Adam's foot (or "the footprint of the prophet"), impressed on a stone slab said to have been brought from Mecca over 600 years ago.

The cave under the enclosure is, however, the main source of interest. The custodians describe it as double (*cp.* Gn. 23.[17], LXX). It was known as "the double cave" in the Middle Ages—*Spelunca Duplex.* Whatever entrance there may formerly have been from lower levels has long been built up, so that it was possible to enter only through certain openings, three in number, in the floor of the en-

closure above. Two of these have been closed. The third, inside the N. wall of the mosque, is covered by a stone like those over well-mouths in Pal. Through a hole about 1 ft. in diameter in this stone a light may be lowered, when a chamber will be seen, about 12 ft. square, the floor being about 15 ft. below that of the mosque. A doorway like those seen in ancient rock-cut tombs in Pal. opens off the chamber to the SE. The floor is covered with pieces of paper on which Moslems have written petitions, and thrown them into the cave, in the hope that the patriarchs will intercede for the writers and secure their requests. Although the descent of the Jews from their common ancestor Abraham is not denied, they are prohibited from entering the sacred enclosure. They are allowed, however, to stand and pray at a point in the SW. where a hole in the masonry of the base appears to communicate with the interior of the cave.

An excellent account of the sacred enclosure and the cave is given by Warren, *HDB. s.v.* MACHPELAH; and by Col. Conder in *PEFM.* iii. 333ff., to which the writer of this article is mainly indebted.

MADAI. *See* MEDES.

MADMANNAH, an unidentd. town in the S. of Judah (Jo. 15.[31]), wh. may be the same as **Bethmarcaboth** (Jo. 19.[5]; 1 Ch. 4.[31]). Conder suggests, doubtfully, *Umm Demineh*, N. of Beersheba.

MADMEN, a town in Moab (Jr. 48.[2]), named with Heshbon. It may be = mod. *el-Medeineh*, N. of Dibon. But poss. it may be an error in transcription for Dibon itself.

MADMENAH, an unidentd. town N. of Jrs. (Is. 10.[31]).

MADNESS. Various words are used in Scrip. for "madness" and "to be mad," indicating different mental conditions which are sufficiently defined by the context. Madness "is recognised as a derangement proceeding either from weakness and misdirection of intellect, or fm. ungovernable violence of passion; and in both cases it is spoken of, sometimes as arising fm. the will and action of man himself, sometimes as inflicted judicially by the hand of God." The case of demonic possession is considered under DISEASES.

The prophets, acting under Divine inspiration, were sometimes regarded as madmen (2 K. 9.[11]; Jr. 29.[26], &c.). As to the marks of the inspired mood we have no sure information. It could be induced by means of music; and in some features it may have resembled the frenzy into wh. certain mod. devotees in the East work themselves by similar means.

To this day in the Orient a certain sacredness attaches to the madman. If he be not a dangerous person, his whims and follies are met with easy indulgence. The air of half-contemptuous good nature assumed in dealing with him is only a cloak for a deeper feeling, of wh. the more intelligent are somewhat ashamed. David's feigning of madness was a sure means to secure immunity (1 S. 21.[13]).

MADON, a royal Can. city in Galilee, named with Hazor (Jo. 11.[1], 12.[19]). We shd. prob. read with LXX A. "Maron." It may be ident. with mod. *Meirōn*, W. of Safed.

MAGADAN. *See* MAGDALA.

MAGDALA. This name occurs only in Mw. 15.[39] AV.; RV. **Magadan**. The letters "l" and "n" are frequently interchanged: *e.g.* Heb. *nathan*, "to give," is equivalent to Aram. *nethal* (Mk. 5.[41]): "Magadan" may therefore be simply the survival of a localism. In the parallel passage (Mk. 8.[10]) stands **Dalmanutha**. Neither name can now be located. The place seems to have been on the W. shore of the Sea of Galilee, as Jesus set out hence for the E. side (Mk. 8.[13]). The Tlm. speaks of more than one Migdal ("tower") in the neighbourhood of Tiberias (Neubauer, *Geog. d. Tlm.* 216ff.), to one of wh., no doubt, Mary of Magdala (Magdalene) belonged. *El-Mejdel*, a few mud hovels amid traces of anct. buildings, with a comparatively mod. tower at the SW. corner of *el-Ghaweir* (plain of Gennesaret), prob. represents one of the Heb. Migdals, and may be **Magadan** itself.

MAGI. *See* WISE MEN.

MAGIC. *See* DIVINATION.

MAGISTRATE. In AV. the word first occurs in an obscure passage (Jg. 18.[7]), where for AV. "no magistrate" RV. has "none possessing authority, &c."—a meaning wh. Moore (*Judges*, *ad loc.*) says "cannot be extorted from the Heb. text with a rack." The sense may be that owing to distance from the Zidonians Laish was exposed without restraint to the attack of the Danites. In Ez. 7.[25] the Aram. *shophĕṭīm* represents the Heb. *shōphĕṭīm*. From the Phœnician form of this word the Romans got their name for the magistrates in Carthage, *sufetes*. In NT. "magistrates" stands for *archai* (Lk. 12.[11], AV.). RV. correctly renders "rulers," possibly the Gentile authorities as distinguished from those of the synagogue. In Lk. 12.[58] *archōn* may be "a local authority of somewhat higher position than the judge (κριτής) to whom he remits the case" (*HDB. s.v.*); but it may be taken as applying to the judge himself. In Ac. 16.[20], &c., the magistrates are *stratēgoi* (lit. "leaders"), the supreme authorities in the Roman colony.

MAGOG is named between Gomer (the Cimmerians) and Madai (the Medes) as a son of Japheth (Gn. 10.[2]; 1 Ch. 1.[5]). Ezekiel (38.[2]) makes Gog of the land of Magog, prince of Rosh, or (RVm.) chief prince of MESHECH and TUBAL. Magog must therefore be sought in the N. of Pal. It has been suggested that Gog may be identified with Gyges of classic story, and consequently Magog with Lydia.

With more probability Jos. identifies Magog with the Scythians. The impression made by incursions of this wild and warlike people was still fresh when Ezekiel wrote. We may infer from his words that they had conquered Meshech and Tubal. Gog and Magog play a great part in Apocalyptic Lit. They appear in Rv. 20.8 as the peoples gathered by Satan to war against "the beloved city," who are destroyed by fire from heaven.

MAGOR-MISSABIB ("Fear on every side"), a nickname applied by Jeremiah to Pashur (RV. "Pashhur"), son of Immer, "chief governor of the house of the Lord" (Jr. 20.3), who had beaten the



MAGDALA AND PLAIN OF GENNESARET

prophet and put him in stocks. Verse 4 explains: "Thus saith the Lord, Behold I will make thee a terror to thyself and to all thy friends." The word occurs elsewhere in the Heb., but not as a proper name; *e.g.* Ps. 31.13; Jr. 6.25.

MAGUS, SIMON. When, in consequence of the persecution inaugurated by the death of Stephen, the believers were scattered abroad, Philip the Evangelist proceeded to Samaria to preach the Gospel, he found there a sorcerer in great authority named Simon. He claimed to be some one great. Hiding the special sphere of his greatness, he seems to have added mystery to his other artifices. Probably at his skilfully planned suggestion, the people declared him to be "that power of God wh. is called great" (Ac. 8.9-13 RV.). This term had a special meaning in the teaching of Philo Judæus; the Logos had this title as the summation of all the *dunameis* of God. S. did not in words claim to be the Philonian Logos; indeed, if Irenæus is to be believed, his claim was to be the supreme God. This title wh. was given him may be held to imply that the Samaritans regarded him as their expected *Thaheb* or Messiah.

That the Samaritans expected a Messiah, whom they named *Thaheb*, "the one who returns," was proved by Merx's discovery of the Samaritan hymn to him. He was to conquer seven nations and bring back Judah to union with Israel, *i.e.* Samaria. He was not expected to be immortal, but was to live 110 years. (Hilgenfeld's *Zeitsch. f. Wiss. Theol.* 1894, 2tes H.)

Philip's preaching, confirmed as it was by signs following, was wonderfully successful; multitudes of the Samaritans believed, abandoning not only Simon with his claim to Messiahship, but also all hope of a conquering Samaritan Messiah. Simon himself was impressed with the works done by Philip, and professed himself a believer in Jesus and was baptized. We may not assume that S. M. was merely a hypocrite; he probably thought that Jesus was a clever *goes* who somehow had got in touch with higher powers than he had ever had to do with, and had taught His disciples the secret of His power. There is no sign of sorrow for sin or of joy in deliverance from it.

The arrival of the apostles Peter and John fm. Jerusalem supplied the touchstone that revealed the man. He saw the apostles laying their hands on the heads of believers and they received the Holy Ghost; presumably they had the gift of speaking

with tongues bestowed upon them. This was a power that passed into another region altogether fm. anything he had hitherto aimed at; the power to give power. Hungry as he always was for power, Simon coveted this power also. He approached the apostles with the offer of money, saying, "Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost." Here was belief in the reality of the spiritual power possessed by the apostles, combined with absolute ignorance as to its nature. His offer is met by scathing rebuke fm. Peter: "Thy money perish with thee, because thou hast thought to obtain the gift of God with money. . . . Repent therefore of this thy wickedness, and pray the Lord if perhaps the thought of thy heart shall be forgiven thee." Awestruck by the horror of the apostle, Simon entreats Peter to pray for him, "that none of those things wh. ye have spoken come upon me." This is the last we see of Simon in Scripture.

Singularly, Professor Schmiedel makes it an objection against the authenticity of the narrative that nothing is said of the fate of the man thus cursed. If no manifest fate had overtaken him when the book was written nothing cd. be said on the matter; further, to narrate anything of the adventures that befell him wd. take the record too far fm. the matters of supreme importance. The fact that so little interest is manifested in what became of Simon proves, instead of disproving, that the narrative was approximately contemporary with the events.

Though the record of Scripture relates no more of Simon Magus, the Church Fathers tell us much; most of it unlikely, some of it impossible, though something also of truth. With the exception of the apostle Peter no individual is more prominent in the literature of the second and third Christian centuries than Simon Magus. A good many of the statements made regarding him are founded, directly or indirectly, on the evidence of Justin Martyr, himself a native of Flavia Neapolis, the ancient Shechem and modern Nāblus, a city of the province of Samaria. Justin may quite well have met old men who as youths had seen Simon and had conversed with converts of Philip. Not only does Justin refer to Simon in his two *Apologies* and give some particulars of his life, but in the treatise *Against Heretics*, wh. has not come down to us, he probably entered more fully into the life and opinions of this earliest of heretics; and fm. this work not improbably was drawn much that we find in Irenæus and Tertullian. Justin tells in his first Apology that Simon was born in Gitto, a village of Samaria, wh. may be *Jit*, a village six miles fm. Nāblus and five SW. fm. Sebastieh (Samaria). He accuses him of having given himself out to be a god, a statement that is corroborated by the narrative in Acts.

Justin further says that, having come to Rome in the reign of Claudius, Simon was worshipped as a god, and had a statue erected to him. Justin tells exactly where it was placed: "in the Tiber river between the two bridges"; the inscription, he says, was SIMONI DEO SANCTO. Nearly three centuries and a half ago, a marble fragment was found wh. appeared to be a portion of the base of a statue; the place in wh. it had been dug up, too, was very similar to that described by Justin; it was in an island of the Tiber. The most striking thing was the inscription: SEMONI SANCO DEO FIDIO SEX. POMPEIUS. S.P.F. COL. MUSSIANUS. This Semo Sancus was a deity of the Sabines, as we learn fm. Ovid's *Fasti*. The conclusion come to almost universally has been that Justin had, by mistake, read the dedication to the Sabine divinity as a dedication to his countryman. It is hard to imagine, as Dr. Burton (*Bampton Lecture*) contends, that Justin cd. make such a blunder; yet it is also difficult to avoid recognising the striking resemblance between what Justin quotes and what is found on the marble. Another solution suggests itself as at least possible; that Simon, taking advantage of the similarity of names, persuaded the people that he was the Sabine deity come to earth, and so the statue mt. be erected to him in the character of incarnation of Semo Sancus.

The next authority is Irenæus. As already remarked, in all likelihood his information was drawn fm. Justin Martyr. He gives an account of the views of Simon wh. has the look of caricature; he says that Simon found a beautiful young woman named Helena enslaved to a brothel-keeper and redeemed her. That he shd. declare her to be a reincarnation of Helen of Troy was not unnatural, but he went further, as already noted; he declared, so Irenæus says, that he himself was the Supreme God, and that this Helena was an incarnation of his primitive *ennoia* or creative thought of the universe—equivalent to the ideal world of Plato; that she, descending into the depth, created the angels, who in turn created the world and humanity. After this work was finished her creatures wd. not allow her to return to her father, but passed her through humiliation after humiliation, till this last degradation of public prostitution was reached. She was the "lost sheep," and he, Simon, *i.e.* the Divine Father, came down to earth to seek her. This appears to be the travesty of a statement in parable of the effect of sin as degrading and destroying the world as God had meant it to be; while the Divine effort towards the deliverance of the world fm. the power of sin is symbolised by the descent of the Supreme into the world, *i.e.* the appearance of Simon—an added lie necessitated by his claims. The evidence of Tertullian as to the teaching of Simon may be neglected, as he seems to have derived his information fm. Justin Martyr and Irenæus. The publication of the *Philosophoumena* of Hippolytus put all questions in regard to the opinions of Simon on a new footing, as in addition to acquaintance with what had been written previously on the matter he had studied *The Great Announcement*, the work in wh. Simon expounded his views. The quotation he gives fm. it exhibits at once Simon's opinions and his manner of exposition: "To you then I say what I say and write what I write. The writing is this: there are two offshoots of all the ages having neither beginning nor limit. This power is Sigē (silence), invisible, incomprehensible.

Of these offshoots one is fm. above, a great power, the Reason (*nous*) of all things, managing everything; it is male. The other fm. beneath is great Design, female, producing everything. Whence the others, arranged in opposing pairs, wh. each forms a conjugal union (*suzugia*); these exhibit an intervening space (*diastēma*), illimitable air, wh. has neither beginning nor limit. In this is the Father, sustaining and nourishing such things as have beginning and end. He it is who has stood, is standing, and will stand, a hermaphrodite (*arsēnothēlus*) power, wh. has neither beginning nor limit and is solitary. From this the Design (*epinoia*), proceeding forth in unity, became two. It was one, having unity in itself, isolated, but not primal: proceeding forth, an object of contemplation to itself, it became the second. Neither was he called 'father' before this power named him so." Hippolytus elsewhere credits Simon with making "fire" the first principle of all things, as did Heraclitus; and that from this proceeded three "suzugies," male and female; Reason and Design, Voice and Name, Reckoning and Reflection. In this we can recognise how Simon was the originator of Gnosticism, wh. in some forms indulged far more extensively in the device of "suzugies." From these six results a seventh, wh. he seems to regard as the Holy Ghost who moved upon the waters. At other times it seems as if he himself were this seventh, this perfect man. It is difficult to reach an intelligible view of the doctrines wh. Simon actually held. He grounded his system partly on Scripture, hence Hippolytus gives us the interpretation he offers of the different books of the law. The relation in wh. he represents himself as standing to Christ has a great deal of interest in the light of the succeeding history of opinion. He regards Jesus as the Redeemer. He says the Supreme Being, having been manifested to the Jews as Son, to the Samaritans as Father, to the Gentiles He appeared as Holy Ghost. He had a purely docetic view of our Lord's humanity. "Not being a man He appeared as a man to the Jews, and to suffer though not really suffering." S. M. thus inaugurated the long line of docetic speculation. We may omit sundry physiological speculations, in wh. Simon identifies the unfallen condition of our first parents with the condition of a child unborn. The later fathers, as Clemens Alexandrinus, Origen, and Epiphanius, do not add anything of real value. When we rid his doctrines of the symbolic and the accretions due to possible misunderstandings we may regard his system as an attempt to produce a philosophy of religion in the terms of Christianity.

Another source of information of a sort has to be considered. Towards the very end of the second century, if not even later, there was published a religious novel of strongly Judaising tendency wh. purported to be the work of Clemens Romanus, and under cover of narrating his search for his father and mother, gives an account of the prolonged and repeated contests of the apostle Peter with Simon. It appears in two main forms, *The Recognitions* and *The Homilies;* along with these there are two Epitomes, wh. differ but little. It is a question wh. of these varying forms, if either, is to be looked upon as the primitive, or whether there was an earlier form, now lost, fm. wh. all that has come down to us has been derived. Not impossibly there was a collection of pseudo-Petrine discourses of a Judaising tendency; to ensure for these a greater popularity the story of Clement is woven about them. There are many traces that Pauline doctrine is attributed to Simon in order that it shd. be refuted under his name. This led to the idea that Simon had no existence save as a nickname of the apostle Paul. Had it not been in the interest of a theory to maintain the opposite, it wd. have been seen that the existence of Simon was as clearly proved as any truth of history. The narrative in the Acts must be admitted to be by a follower of St. Paul, although for the sake of argument we do not affirm the Lucan authorship. The admission of the Simon narrative into Acts proves him more and other than St. Paul under a nickname. The evidence of Justin Martyr itself wd. be conclusive. This view is maintained by Professor Schmiedel, who finds reason to doubt, as already mentioned, the historicity of the narrative in Acts—"that the story has no close; we are not told what in the end became of Simon." Another difficulty has been made by some who, forgetful that Simon or Simeon was one of the commonest names in Judea—there are no less than nine mentioned in the NT.—maintain that the Simon, the Cyprian *Goes*, who seduced Drusilla to leave her husband for Felix, was Simon Magus. It might as well be asserted that, because Iscariot was "the son of Simon," therefore Simon Peter was his father.

There are varying accounts of how S. M. died. In the *Apostolic Constitutions* we are told that, having by magic ascended into the heavens in a fiery chariot, Peter prayed that he might be hurled to the ground but only his leg be broken: in answer to this petition he was so precipitated to the ground, and "had his hip and ankle-bones broken." The *Acts of Peter and Paul* add the influence of Paul to that of Peter ere the heresiarch falls, but add also that he died, "was divided into four parts, and so perished by an evil fate," wh. the *Apost. Const.* does not say. Arnobius supplements the account in the *Const.* by saying that he was carried to Brunda (Brindisi), and when filled with shame ascended a tower and, throwing himself down, died. The earlier account of Hippolytus is that, having come to Rome, he encountered the apostles, and fearing to be convicted by them, "he said that if he were buried

alive he wd. rise again on the third day. And having commanded a grave to be dug by his disciples he ordered them to bury him. They indeed did what was ordered, but he remains there till now" (Hippol. *Philosoph.* vi. 15).

There is a reference in the *Acts of Peter and Paul* to a claim of Simon's that he had been beheaded and had risen on the third day. By a trick he had substituted a ram for himself.

The Literature is extensive—all works on the Gnostic heresies, all Church Histories of any size that deal with the early Christian centuries, must take knowledge of S. M. Articles in various Biblical Cyclopædias and Dictionaries, and Commentaries on the Acts may be consulted. For original sources the Ante-Nicene Library has translations of all the Fathers of the first three cents., and all the Apocryphal writings the evidence of which is of any moment.

MAHANAIM. Many scholars deny that this name is really a dual, maintaining that it is an old locative form, meaning "camp" not "two camps."

M. is first mentioned in the hist. of Jacob (Gn. 32.[2]), where we find the parallel "Mahaneh" (v. 21, not "company," EV.). It was on the N. border of Gad (Jo. 13.[26, 30]), and was given to the Merarite Levites (21.[38]). M. was the capital of Ishbosheth's kdm. (2 S. 2.[8], &c.), and formed David's headquarters in the war with Absalom (2 S. 17.[24], &c.). Later one of Solomon's commissariat officers was stationed here (1 K. 4.[14]).

There can be little doubt that M. was in the neighbourhood of *Maḥne*, wh. stands on the N. bank of *Wādy Maḥne*, to the NE. of mod. *'Ajlūn*. Not far to the SW. rises the magnificent strength of *Qal'at er-Rabad*, where some scholars wd. place the anct. fortress of M. No cert. identn. is, however, poss.

MAHANEH DAN. *See* DAN.

MAHLAH. (1) Dr. of Zelophehad (Nu. 26.[33], &c.), who, with her sisters, claimed and received her father's inheritance, being bound to marry only in their own tribe, thus keeping intact the tribal property. (2) Dr. of Hammolecheth (1 Ch. 7.[18]; AV., wrongly, "Mahalah").

MAHLI. (1) S. of Merari (Ex. 6.[19], &c.). (2) S. of Mushi, the br. of M. (1) (1 Ch. 23.[23], &c.). The priestly clan descended fm. M. s. of Merari were known as **Mahlites** (Nu. 3.[33], 26.[58]).

MAHLON ("sickly"), son of Elimelech and Naomi, br. of CHILION, a native of Bethlehem (Ru. 1.[1ff.]). Going with his parents and br. to Moab, on account of famine, he married RUTH the Moabitess. How long he lived is not recorded, but he was dead before their ten years' sojourn in Moab (1.[4]) was ended.

MAHOL, the fr. of Heman, Calcol, and Darda, who must have been men celebrated for wisdom: that Solomon excelled them in this respect is mentioned to his glory (1 K. 4.[31]). The Heb. word *māḥōl*, when it occurs elsewhere (Ps. 30.[11], 149.[3, 4]; Jr. 31.[4, 13]; La. 5.[15]), is rendered "dance." In Ps. 149.[3, 4] AVm. gives "pipe." Poss. we shd. not take it as a proper name in 1 K. 4.[31], but read "sons of dancing" or "music." They may have been skilful performers, who also distinguished themselves in original compositions.

MAIL. *See* ARMOUR.

MAKAZ, a town, or poss. a district, in the NW. of Judah, wh. has not been identified. The LXX quite erroneously reads *Michmash* (1 K. 4.[9]).

MAKHELOTH, a station in the wanderings (Nu. 33.[25f.]), not identd.

MAKKEDAH, a royal Can. city taken by Joshua (10.[10, 28]). Hither the confederate kings fled fm. the battle of Beth-horon, and hid in a great cave, whence, at Joshua's command, they were led out and slain. It lay between Beth-horon and Libnah (Jo. 10.[10, 29]), on the way leading down fm. Beth-horon (*Beit 'Ūr*), by way of *Amwās*, and across the plain. No sure ident. is poss., but it may be = mod. *el-Mughār*, "the Cave," on the N. bank of *Wādy Qaṭra*, the lower reach of *Wādy eṣ Ṣarār*, to the E. of *Yebnā*.

MAKTESH, "a mortar," is clearly part of Jrs., so called poss. fm. its resemblance to a mortar (Zp. 1.[11]). It may have been the upper part of the Tyropœon Valley.

MALACHI, the last of the Minor Prophets, has left no traces of his individual life. If M. is a proper name, which is uncertain, it may be a shortened form for Malachiah, "messenger of Jah," or the word may simply mean "my messenger," as in 3.[1].

The prophecy belongs to the time after the Captivity, when the Temple had been rebuilt, and the work of the prophets Haggai and Zechariah accomplished. The situation is similar to that dealt with in the bks. of Ezra and Nehemiah, and the evils wh. M. deplores are of the same nat. as those agst. wh. they had to contend. There is an old tradition, accepted by Jerome, that Ezra was the author of this bk.; but if it is anonymous it is almost certainly not his work. Such a tradition would readily grow up, owing to the similarity of the contents of the prophecy and the bk. of Ezra, and its prevalence needs no other explanation. The data are insufficient to give more than a gen. indication of the date of M. The Temple was built in B.C. 516, but it was not till 458 that Ezra came to Jrs., with the authority of the Persian k., and began the reforms recorded in the bk. bearing his name. Thirteen years later, Nehemiah appeared to correct the abuses wh. had grown up during the interval, and to induce the people to pledge themselves to keep the law. Again he visited Jrs. in 432, and found many of the old abuses still prevailing. The Levites were not receiving their dues, the Sabbath

was being profaned and the Temple desecrated, and marriage with foreign ws. was prevalent. M. protested agst. all these evils, some scholars placing him before the coming of Ezra in 458, while others place him after the appearing of Nehemiah.

The feeling of the people in the time of M. was one of disillusionment, and the enthusiasm of earlier days had given place to bitterness and despair. The promises made by the earlier prophets seemed unfulfilled, and the return fm. the Captivity had not been accompanied by the clear tokens of Divine approval or of material success wh. had been anticipated. The Temple had been built, but the Messianic Age had not come, and the hope that the nations wd. come and seek their good from Jrs. had been falsified. Both priests and people were forsaking the requirements of the ceremonial law of Moses, and a spt. of scepticism and indiffc. was abroad among the community. The earlier prophets had denounced the slavish adherence to ritual, as usurping the place of the true sptl. and ethical worship of J″.; but the circumstances were now entirely altered, and M. finds it necessary to insist upon the proper observance of the ceremonial law wh. had been imposed. He looks upon the ceremonial as the expression of reverence for J″., and carelessness on the part of the people with regard to it as indicative of their neglect of J″. Himself. Not that M. teaches that the mere observance of ritual is sufficient in itself to please God, but he insists upon its value as the expression of worship, reverence, and obedience. Moreover, the Temple and its services had now a much more important place than formerly, for after the Captivity the life of the nation gathered round the sanctuary. Judah had lost its place as an independent nation, and the Temple took that place in the devout imagination wh. the chosen land had formerly held.

M.'s style is prosaic, but it is forceful in expression. His literary form is unusual in the OT., and individual questions are discussed in the form of dialogue. The prophet first states his own view, then considers the objns. wh. are offered to it, and finally gives his answer and defence. But this method, wh. M. was the first to adopt, was carried to great length by the later Jews.

M. begins his bk. by urging the people to continue to believe in their own future. Edom is destroyed and shall never rise again, but with Isr. it is difft. J″. loves Isr. (1.[2-5]), but Isr. has not been faithful. The priests have been careless about what was offered God, and have made the service of God contemptible. God has greater honour fm. the heathen who blindly worship, than in this mockery of worship given by His own people (1.[6-14]). The priests are warned to amend their ways, lest J″. send a curse upon them and disgrace them (2.[1-9]). The people are condemned for divorcing their ws. and marrying foreigners. The cries of the divorced ws. rise to God, who will not regard any offering made by those who have sinned in this way, for He hateth putting away (2.[10-16]). Some have been saying that J″. has no interest in morality, but that evil-doers prosper. M. prophesies that a day of judgment will come suddenly, to deal first with the priests and afterwards with the people (2.[17]–3.[6]). The people have neglected the ordinances of J″. and have robbed Him of His dues. They have brought a curse upon themselves; but if they repent God will again bless them abundantly (3.[7-12]). The two classes of the nation are contrasted. The wicked say there is no distinction between good and evil and it is vain to serve God; but the faithful meet together to encourage each other in their faith. The day is coming when a clear distinction will be made, and then the evil workers shall perish (3.[13]–4.[3]). The prophecy closes with an appeal to all to obey the law of Moses, and with a promise that Elijah will appear to prepare the way of the Lord.

John Davidson.

MALCHAM, RV. MALCAM. (1) Son of Shaharaim, after whom a family of Benjamites were named (1 Ch. 8.[9]). (2) The consonants forming this name occur several times elsewhere in the Heb. text, and opinion varies as to how they should be pointed. If it be pointed *Milcom*, it is the name of an idol of the Ammonites, ident. with Molech: if *Milcam*, it may mean "their king." In 2 S. 12.[30] EV. render "their king," where prob. we ought to read "Milcom." In Jr. 49.[3], a passage borrowed from Amos 1.[15], AV. has "their king" in the text, and the proper name in the margin. RV. reverses this; so also in v. 1. In Am. 1.[3] EV. read "their king." In all these cases the correct reading is prob. "Milcom." This is true also of Zp. 1.[5], where EV. have "Malcam" as a proper name, and RVm. "their king." *See* Molech.

MALCHIAH ("J″. is king"). (1) In Jr. 21.[1], 38.[1] M. is ident. with Malchijah, of 1 Ch. 9.[12]; Ne. 11.[12]. (2) The king's son (RV.), or son of Hammelech (AV.), in whose house was the dungeon where Jeremiah was confined (Jr. 38.[6]).

MALCHIJAH. Eleven persons in Scrip. seem to have borne this name. We need only mention here (1) one of those who stood at Ezra's left hand on the platform when he read the law to the people (Ne. 8.[4]); (2) one of the nobles who sealed the covenant (Ne. 10.[3]).

MALCHI-SHUA, Saul's third son (1 S. 14.[49], &c.), who fell in battle with the Phil. on Mt. Gilboa (1 S. 31.[2], &c.). The name is also written **Melchi-shua**.

MALCHUS, a bondservant of the High Priest whose ear Peter cut off (Jn. 18.[10]). He had a kinsman in the service (v. 26). The other evangelists mention the incident (Mw. 26.[51], &c.), but John

alone gives the name. Luke, the physician, tells of the healing of the ear.

MALLOWS (Heb. *mallūaḥ*), the food of the wretched creatures who had Job in derision (30.[4], RV. " saltwort "). It is the Arb. *mallūkh*, a shrub with whitish leaves, broader and softer than those of the olive—the sea orache. It is found in the salt marshes. The leaves, sour to the taste, are used by the very poor as pot herbs.



Jew's Mallow

MAMMON represents the Aram. *māmōnā*, " wealth," or " riches " (Lk. 16.[9], &c.). Mammon (or more correctly " mamon ") is personified, and set in opposition to God (Mw. 6.[24]; Lk. 16.[13]). The " mammon of unrighteousness," or " unrighteous mammon " (Lk. 16.[9, 11]), is a phrase wh. occurs in En. 63.[10]. The derivation of the word is uncertain. It was used by the Phœnicians for " gain " or " profit." It would therefore be a common word in the trade vocabulary, wh. did not require to be translated.

MAMRE. (1) The place, by the oaks of wh. Abraham pitched his tent (Gn. 13.[18], read always with RV. " oaks of M."), identified with Hebron (Gn. 23.[19], 35.[27]). The oaks prob. marked the anct. sanctuary in the vicinity of the city. Where they stood cannot now be determined. Sozomen (*HE.* ii. 4) and *OEJ.* point to a position corresponding to *Rāmat el-Khalīl*, 1½ mile N. of the mosque. Others suggest a large tree 1½ mile NWW. of the mosque. This tree was broken by a storm in the winter of 1888–9, and is now dead. In later times the oaks and neighbouring well were the scene of an elaborate ritual, finally put down by the Christian emperors (Reland, *Palestina*, 711ff.). (2) Br. of Aner and Eshcol, an ally of Abraham (Gn. 14.[24]).

MAN stands for several Heb. words. (1) *'Ādām*, M. as made fm. " the dust of the ground " (*'ădāmāh*); M. as " vassal," or as it is in AV., " mean man." (2) *'Aish*, sometimes used for " mankind " as compared with God (Jb. 9.[32]), but more generally where there is some contrast as between M. and woman (Gn. 4.[1]), a " husband " (Gn. 3.[6]). It is opposed to (1) as " a great man " (Is. 2.[9]); as M. emphatic, " quit yourselves like men " (1 S. 4.[9]); " be a M." (1 K. 2.[2]). It is frequently used indefinitely, like " man " in German. (3) *'Ĕnōsh*, " man " in his weakness (but though this is so theoretically, *see* Gn. 6.[4], " men of renown "), " common people " usually collective (Jb. 7.[17]), though sometimes singular (Ps. 55.[13]): fm. this form appears to come the pl. of *'aish*, *'anāshim*, a fact that implies that this form was primitive. (4) *Gibbōr* and *geber*, " a warrior " (1 Ch. 9.[13]; Ex. 10.[11]). (5) *Mĕthīm*, " men " (Dt. 2.[34]), suggesting fewness (Dt. 4.[27]). The Gr. words for M. are two, *anēr* and *anthrōpos;* the first is " man " in contradistinction to " woman " as in Mw. 14.[21], and the second " mankind," " read of all men " (2 Cor. 3.[2]).

Christian Doctrine of Man.—Christianity as a scheme of redemption involves a theory of human nature, a doctrine of man. The origin it ascribes to M. is thus given in Genesis : " The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul " (2.[7]) ; " God created man in His own image, in the image of God created He him, male and female created He them " (1.[27]). The reader at once sees that this is a symbolic account of creation, not a scientific : the Divine source of the process and the result are placed before us, not the various phenomena that presented themselves while the process was being evolved. So, too, in the creation of woman we have the same symbolic poetic representation : " The Lord caused a deep sleep to fall upon Adam, and he slept ; and He took one of his ribs and closed up the flesh thereof ; and the rib wh. the Lord God had taken fm. man made He a woman " (Gn. 2.[21, 22]). This account of the separation of the sexes is yet further removed fm. the scientific standpoint. If we regard this as purely poetic and symbolic, wh. it certainly is, then nothing in the Darwinian hypothesis of evolution really impugns it. If we consider the Darwinian doctrine as applying merely to the phenomenology of the process of creation, and having nothing to say as to the source or purpose of it, then the two accounts may be perfectly harmonised. The " Lord God " may as really be said to have created man fm. the " dust of the ground " although between the dust and man millions of animated forms intervened, as if by plastic fiat He had spoken, and the particles gathered themselves together into a human form. It seems more in accordance with the Divine method, as we see it in other regions, that man shd. be the result of some such gradual process, than that he shd. be created by a word in a moment. It took

millions of years to fit the earth to be man's dwelling-place; is it not in accordance with analogy that a similarly lengthened process wd. be employed to fit man for dwelling in it? The separation of the sexes is also very striking. Darwin maintained that "man" at the beginning was "unisexual," *i.e.* hermaphrodite, each individual being both male and female, as is the case in so many flowers, but that it was for the advantage of the species that the different sexual functions shd. be fulfilled by different individuals. So individuals were evolved in wh. the characteristics of one sex or the other were more and more strongly pronounced, until in each individual only one sex was potent and the other was aborted. This is a statement in scientific language of the process wh. we find pictorially exhibited in Genesis.

It is to be noted that *tzēla* does not mean primarily "rib" so much as "side." If we render it so, the pictorial and scientific representations are brought into yet closer harmony: God took one side of man's being and completed it into "woman"; and, closing up the flesh of the remaining side, completed it into "man." Plato has a similar speculation in the *Symposium;* but in his hands, artistic though they were, the picture becomes grotesque.

We have thus far considered the evolution of man's physical frame: there is, however, another element in his nature; he has mental powers as well as those of body. Here, too, there is claimed to be evolution. Some of the more rudimentary forms of animal life show the beginnings of choice, of recognition of danger, and of the means to avoid it. The higher we rise in the scale of animated being the more perfect becomes what may be called the mental equipment. Some of the higher animals have powers of adapting means to ends in unexpected circumstances that far exceed the possibilities of instinct. Darwin shows (*Descent of Man*, chap. 4) what he, with some plausibility, regards as the rudiments of a moral sense in some of the higher animals. Even this does not necessarily militate against the Mosaic account of the creation of the animals and man. This will be referred to below.

On one point, however, Darwin and the Biblical account of man are at absolute variance. Darwin does not believe that man is naturally religious, that "he was aboriginally endowed with the ennobling belief in the existence of an Omnipotent God," but that he rose to it by steps through fetishism. Against this the Mosaic account represents man as enjoying communion with his Creator; the representation of things in Ecclesiastes is in harmony with this: "God made man upright" (Ec. 7.29). So, too, in Romans, speaking of the heathen, "that wh. may be known of God is manifest in them, for God hath showed it unto them." It is now proved by archæology that the further we go back the simpler and purer we find the worship of primitive peoples. Among savage races also it is found that behind the fetishism there is, in the case of the most degraded, belief in a spiritual God who is above and before all these fetishes. This relationship to God is implied in the image of God in wh. man was made; his sonship to God: for He who was the framer of our bodies is "the Father of our spirits." This leads us to advert to the constitution of the nature of man according to Scripture; it is that man is formed of body, soul, and spirit (*see* SOUL and SPIRIT). While M. had this relationship to God, he has fallen, he has sinned; he has lost the image of God; the spirit within is dead (*see* SIN). One branch of the subject may be merely indicated; the unity of the race. What is implied throughout Scripture is expressly stated by St. Paul on Mars' Hill; God "hath made of one blood all nations of men." The supposed reference to two races in the two names for M., or in the mysterious passage in regard to the "sons of God" and the "daughters of men," disappears on closer study.

Another part of this has to be looked at, if only for a little. We have spoken of the origin of the race: what of the individual? Did the spiritual being of each individual exist before the birth of the body? was it created by God and inbreathed into the body at birth? or is the spirit as much a heritage as the body? It was but natural that such speculative questions as these shd. not be discussed in writings so eminently practical as those wh. make up our Bible. Yet there are traces wh. seem to indicate a belief, if somewhat indefinite, in a previous existence. Thus the Preacher speaks of the "spirit returning to God who gave it" (Ec. 12.7), a statement wh. seems plainly to imply a previous as well as a future existence. Further, this is clearly against the Traducian view, that the human spirit is in any sense the product of ordinary generation. When in Jn. 9.2 the disciples ask the Master, "Who did sin, this man or his parents, that he was born blind?" their first alternative implies a prenatal existence in wh. sin cd. be committed. The spirit that has come forth fm. God may, without undue fancifulness, be supposed to need an education to enable it to use a physical frame; this mt. be accomplished by committing to it successive frames of growing complexity. This wd. explain what seem to be the dawnings of conscience in the higher species of the lower animals. This view was shared by Plato, if we may take *anamnesis* in its natural meaning. There are several other doctrines wh. assume a new shape when looked at fm. this point of view. It is, however, merely speculation.

There is, however, one point in wh. the Christian view of M. differed especially fm. Greek thought. The body was not treated with contempt; it is regarded as an integral part of human nature, and the "redemption of the body" is an essential part of the redemptive work of Christ. M. is promised not merely immortality of the soul but RESURRECTION. We are not merely to be unclothed, to live a purely spiritual existence; we shall be clothed upon with spiritual bodies, that "mortality may be swallowed up of life." Man is considered as a social being, hence the family is consecrated and enlarged in the CHURCH.

Lit.: Laidlaw, *Bible Doctrine of Man;* Dickson, *Flesh and Spirit;* Delitzsch, *Biblical Psychology;* Beck, *Biblical Psychology*; besides articles in various Biblical Dictionaries.

MAN OF SIN. *See* ANTICHRIST.

MANAEN (Gr. form of Heb. *Menaḥem*, "comforter"), one of the "prophets and teachers in Antioch" (Ac. 13.[1]), the *suntrophos* of Herod the tetrarch, *i.e.* Antipas. This does not necessarily mean that he was "foster-brother" (RV.) of the tetrarch. It does mean that he was brought up at court, and enjoyed the prince's confidence. He may have been son of that Menahem (Manaen), who prophesied to Herod the Gt. that he wd. be king (Jos. *Ant.* XV. x. 5), who was therefore treated with special kindness.

MANAHATH. (1) Son of Shobal, the son of Seir the Horite (Gn. 36.[23]; 1 Ch. 1.[40]). (2) A place to which the Benjamite inhabitants of Geba were carried captive (1 Ch. 8.[6])—*see* MANAHETHITES. This is prob. ident. with Μανοχω, added by LXX to the list of cities of Judah in Jo. 15.[59]. There it is named with Bether (Bittīr), and may be represented by the mod. *Māliḥa*, a considerable hill SW. of Jerusalem, not far from *Bettīr*. The change of "l" to "n" is not uncommon. In Jg. 20.[43], for AV. "with ease," and RV. "at their resting-place," RVm. gives "at Menuhah." If this is correct the same place may be intended.

MANAHETHITES (1 Ch. 2.[52, 54]). In the first verse RVm. gives "Menuhoth," transliterating the Heb. word; and in the second it gives "Manahathites." The latter is the preferable form in both cases. It is a gentilic noun formed from Manahath, prob. the chief town in the district occupied by the clan, half of which reckoned descent from Shobal (*cp.* 1 Ch. 1.[40]) and half from Salma.

MANASSEH. This name in Jg. 18.[30] is the result of scribal interference with the text. Gershom was the son of Moses. It was thought inconsistent with the dignity of that great man, and the respect due to him, to regard him as the ancestor of such a degenerate as Jonathan the priest. A נ (*nun*) was therefore inserted in the name "Moses" to make it read "Manasseh."

MANASSEH ("causing to forget"). (1) Elder son of Joseph (Gn. 41.[51]), to whom Jacob, who adopted him, gave the second place (48.[5, 14], &c.; *cp.* Dt. 33.[17]). With this agrees the position of his descts. in the host. For the strength assigned to M. at different times *see* NUMBERS. The position of M. in the desert march was between Ephraim and Benjamin, on the W. side of the Tabernacle (Nu. 2.[20]). The captain (RV. "prince") of the tribe was Gamaliel, son of Padahzur (Nu. 1.[10], 2.[20], &c.). Gaddi, son of Susi, represented M. among the spies. Moses gave M. a portion E. of Jordan, including N. Gilead and Bashan, conquered by Jair, Machir, and Nobah—*see also* HAVVOTH-JAIR (Nu. 32.[33, 39ff.], 34.[14]; Dt. 3.[13f.]). The boundaries of this portion are not given. Mahanaim, however, was on the N. border of Gad (Jo. 13.[26], *cp.* 13.[30]), and the W. part of the Yarmuk must have marked the S. frontier of Geshur, wh., with Maacah, formed the W. boundary of Bashan. The half tribe, thus provided for, sent its fighting men across the Jordan to assist in the conquest of W. Pal. (Jo. 1.[12], 4.[12]). The possession of Ephraim and M. on the W. of Jordan seems at first to have been undivided (Jo. 16.[1ff.], 17.[14ff.]). When the division was made, the territory of the half tribe of M. marched on the S. with Ephraim, and on the N. with Asher and Issachar, stretching W'ward to the sea, and E'ward to the Jordan (17.[7ff.]). Although within the boundaries of Issachar and Asher, Beth-shean, Ibleam, Dor, En-dor, Taanach, and Megiddo with their dependent villages, were assigned to M., but not possessed (vv. 11ff.). This chain of hostile fortresses separated M. fm. his brethren on the N. Some of the finest soil in Pal. is found on the W. slope of the mountains within these limits. Golan, the city of refuge, was in E. Manasseh (20.[8]). Ten cities in W. Manasseh were assigned to the Levites, and thirteen in the eastern portion (21.[5, 6]). The E. half tribe, returning after the conquest, took part in building the altar in the Jordan valley, wh. so nearly led to a rupture (22.). Gideon and Jephthah are the two great soldiers of M., but the men of the tribe were capable and skilful warriors (1 Ch. 5.[18], &c.). They no doubt suffered much during the Syrian wars (B.C. 900–780), and were finally carried away by Tiglath-pileser III., B.C. 733 (1 Ch. 5.[26]).

(2) Son of Hezekiah, who succeeded him at 12 yrs. of age (2 K. 21.[1]). He seems to have fallen into the power of the party of reaction agst. the reforms of his fr. The old superstitions, idolatries, and abominations were restored with the royal sanction, M. himself practising the most horrible rites and persecuting the worshippers of J″. The cup of Jerusalem's iniquity was full. The sins of M. are assigned as the reason for her final overthrow (24.[3]). Accdg. to 2 Ch. 33.[11ff.], M. was taken captive by the Asyr. In captivity he repented, and, having prayed to God, was restored to Jrs. Of this neither the writer of Kings nor Jeremiah seems to know anything. But Shrader (*KAT.*[2] 367f.) gives reasons, based on the monumental records, for believing that the account given in 2 Ch. may be correct (*see* Driver, *Authority and Archæology*, 114ff.). Later Judaism, however, speaks of M. only with reprobation. His long reign of 55 yrs. seems to have been uneventful—save in matters of religion—and we may infer that it was a period of prosperity. At his death he was buried in the garden of his own house (2 K. 21.[18]).

MANDRAKE (Heb. *dudā'īm*, "love apples," Gn. 30.[14], &c.), the *Mandragora officinarum* = Arb. *luffāḥ*. The root is often forked, and is manipulated during growth to resemble the human figure. Fm. the middle of a rosette of dark green leaves rises a bunch of purple flowers, greatly prized for

their perfume (SS. 7.[13]). The fruit when ripe is in the form of small golden-coloured apples. These are popularly supposed to act as a love potion. Many believe that when eaten they bring about conception. Natives of Pal. think that possession of the root brings good luck.



MANDRAKE

MANEH (AV. Ek. 45.[12], in Heb. the word occurs 1 K. 10.[17]; Ez. 2.[69]; Ne. 7.[71, 72]; in wh. cases it is translated "pound." The Gr. weight, *mna*, was derived fm. this, Lk. 19.[13, 16, 18, 20]). The passage in wh. this word occurs in AV. is somewhat difficult: "twenty shekels, five and twenty shekels, and fifteen shekels shall be your maneh." It was explained by Michaelis that there were three *manehs* in use, and their weight was hereby fixed. This is by no means improbable in itself. The main difficulty is that even the largest is so much less than it ought to be according to the symmetrical order of Babylonian weights, in wh. the maneh was sixty shekels and the sixtieth of a pound. This objection tells against Hitzig's explanation that the first was the gold, the second the silver, and the third the copper maneh. In itself this is not improbable. It is to be observed that the number of the shekels 20 + 25 + 15 are = 60; the statement then might be regarded as referring to subordinate weights. Another view is suggested by Dr. Davidson, that we read according to LXX (A): "The shekel shall be twenty gerahs: five shekels shall be five, and ten shekels shall be ten, and fifty shekels shall be your maneh." The fact that the latter estimate so accurately coincides with the Gr. (Attic) proportion shows that the didrachm was equal to the shekel. The Targum rendering is obviously an attempt at forcing an explanation fm. the MT. The fact that the M. is a Babylonian measure inclines us to regard the statement of the text as indicating that sixty shekels were the M.; its weight wd. be a little over 2 lbs.

MANGER (Gr. *phatnē:* in LXX several Heb. words are so trd.). (1) *'Ēbūs*, "a cattle stall" or "crib" fm. wh. food is eaten (Jb. 39.[9]; Pr. 14.[4]; Is. 1.[3]). (2) *'Urwāh*, or *'uryāh*, "gathering place," or "gathered herd" (2 Ch. 32.[28]): poss. later it meant a cert. number of animals, "a pair," or "team" (1 K. 4.[26], &c.). (3) *Repheth*, "a stall" (Hb. 3.[17]). (4) *Marbēg*, "tying-up place" (1 S. 28.[24], lit. "calf of the stall"). The mod. *midhwad*, or manger, in Pal. is often a little hollow in the edge of the raised part of the living room, out of wh. the animals in the lower part eat. It forms quite a comfortable resting-place for a small child. Tradition says that Jesus was born in a cave near Bethlehem. Many caves, usually under the houses, are used as stables in Pal. to-day. The "mangers" are cut out of the rock at the sides (Lk. 2.[7], &c.).

MANNA, the food miraculously supplied to Isr. in the desert (Ex. 16.[15], &c.). It is described as a small round thing ("flake" RV.), that lay like hoar frost on the ground, like coriander seed, white, and tasting like wafers made with honey (16.[31]), or like bdellium, with a taste like fresh oil (Nu. 11.[8]). There was sufficient to supply all the people during the wanderings. Gathered in the morning, it wd. not keep overnight, save only on Friday (Ex. 16.[19ff.]). It cd. be ground in mill or mortar, seethed in a pot, or made into cakes (Nu. 11.[8]). The vegetable exudations, with wh. it has been sought to identify M., need not be discussed, as they fulfil none of these conditions. They can be found only part of the yr., and then in insufficient quantities. They can be kept indefinitely, but can be neither seethed nor baked.

A golden pot of M. was placed "before the Testimony" (Ex. 16.[33f.]; He. 9.[4]), not in the ark. M. is mentioned Ne. 9.[20]; Ps. 78.[24]. It is symbolical of the true bread that came down fm. heaven (Jn. 6.[31], &c.). The hidden M. rewards the victor (Rv. 2.[17]).

MANOAH, a Danite of Zorah, fr. of Samson. An angel announced the coming birth of a son to his w., and at his request appeared a second time, and instructed them as to the child. M. was stunned at the ascent of the angel in the flame of a burnt-offering prepared at his direction (Jg. 13.[2], &c.). M. died before his son (16.[31]); *see* SAMSON. The **Manahathites** of Zorah may have traced their descent fm. M. (1 Ch. 2.[54]).

MANSION occurs only in Jn. 14.[2], "In my

Father's house are many mansions," as the equivalent of the Gr. μονή, wh. means lit. "dwelling-place," or "abode." By this last it is rendered in v. 23. Here, therefore, it in no way suggests the dignity and grandeur now associated with the English word. The sense of the passage is simply an assurance that for all His brethren there is room enough in the Father's house.

MANSLAYER. This term is used (Nu. 35.[6, 12]) for one who slays another by misadventure. In 1 Tm. 1.[9] *androphonos* mt. be trd. "murderer." *See* KIN.

MANTELET (Heb. *ṣōkēk*, lit. "covering" [AVm.], AV. "defence," RV. "mantelet," Na. 2.[5]). The word occurs only in this passage, where the prophet pictures the impending capture and destruction of Nineveh. The mantelet is to be prepared by the besiegers. Probably a movable shed is intended, such as protected the men who worked the BATTERING RAM (*see* Illustration to BATTERING RAM).

MANTLE. *See* DRESS.

MAOCH, fr. of Achish, king of Gath (1 S. 27.[2]). This is evidently another form of the name MAACAH (1 K. 2.[39]).

MAON. (1) A town in Judah named with Carmel and Ziph (Jo. 15.[55]), the home of Nabal (1 S. 25.[2]), prob. = mod. *Khirbet Ma'īn*, seven miles SE. of Hebron, a vill. standing on a hill, with traces of anct. walls, cisterns, and tombs. (2) A city in Edom (Jg. 10.[12]), prob. = mod. *Ma'ān*, on the great pilgrimage road SE. of Petra, whose inhabitants, **Maonites**, oppressed Isr. *See* MAHUNITES.

MARAH ("bitter"). (1) The first station in the wanderings, after crossing the Red Sea, where Moses healed the bitter waters (Ex. 15.[23], &c.); unidentd. (2) The name claimed by Naomi (Ru. 1.[20]), as expressing the bitterness of her lot.

MARALAH, an unidentd. town on the W. border of Zebulun (Jo. 19.[11]), Psh. *Ramath-ta'le'*.

MARANATHA. The Apostle Paul concludes his first Epistle to the Corinthians in his own handwriting, and inserts there (16.[22]), between an imprecation and a benediction, the Aramæan formula, *maranatha*. The Syriac translation takes it to represent *māran athā*, "Our Lord has come": but it may equally well represent *māranā tā*, "Our Lord, come!" (*cp.* Dalman, *Gramm. d. jüd. palaestin. Aramäisch*,[2] pp. 152, 357). This latter sense is the more natural at the end of the eucharistic prayer in the Teaching of the Twelve Apostles, where also it occurs; and it reminds us of the end of the Revelation (22.[20]). The expression may possibly have been the refrain of a song well known among Oriental Christians; or it may have been used as a watchword, which would best explain why the apostle gives it in Aramaic. G. H. DALMAN.

MARBLE is limestone wh. by subjection to heat or pressure, or both, has become entirely crystalline, the hard substance taking a high polish. If the limestone is pure before conversion, the marble is white: but the presence of minerals in the limestone gives rise to the various colours and markings so familiar in different kinds of marble. Among the materials collected by David for the building of the Temple were "marble stones in abundance" (1 Ch. 29.[2]). In the court of the king's garden at Shushan the palace, the many-coloured hangings were supported by pillars of marble, while the pavement was of marble, white, yellow, and black (Est. 1.[6]). The famous obelisk of Shalmaneser (*see* Illustration of JEHU) is of black marble. In SS. 5.[15] the legs of the beloved are compared to pillars of marble. Marble also appears as one of the commodities in which the mystical Babylon traded (Rv. 18.[12]). Marble is greatly valued in buildings of any pretensions in the East to-day, not only for its beauty but also for its cleanliness and coolness.

MARCUS. *See* MARK.

MARESHAH. (1) A city of Judah in the Shephelah, named with Keilah and Achzib (Jo. 15.[44]), fortified by Rehoboam (2 Ch. 11.[8]), where Asa defeated Zerah the Ethiopian (14.[8ff.]), the home of the prophet Eliezer (20.[37]). It was burned by



PEF. Photo

THE VILLAGE OF MA'AN ESH SHAMIEH

Judas Maccabæus (Jos. *Ant.* XII. viii. 6). It was taken by John Hyrcanus, who allowed the inhabitants to remain on condition of their being circumcised (XIII. ix. 1; x. 2). Favoured by Pompey (XIV. iv. 4), it was destroyed by the Parthians (*ib.* xiii. 9). *OEJ.* places the ruins of M. two Rm. miles fm. Eleutheropolis. As a result of Dr. Bliss's work (*Excavations in Pal., PEF.*) M. is identd. with *Tell Sandahannah*, wh. "covers a small natural plateau," a mile S. of *Beit Jibrīn*. This identification is confirmed by discoveries made in a series of tombs, the most remarkable yet found in Pal. (*PEF., Painted Tombs at Marissa*). The anct. name lingers in *Khirbet Mer'ash*, ¾ mile to the NW. 1 Ch. 2.[42] poss. signifies that Hebron was colonised by M.



PEF. Photo TOMB AT MARISSA

MARK, JOHN, one of the minor figures in apostolic times. John was his Jewish name: Marcus his Rm. prænomen. He is called John in Ac. 13.[5, 13]; Mark in Ac. 15.[39]; Col. 4.[10]; Phm.[24], &c.; while both names appear in Ac. 12.[25], 15.[37]. He was son of Mary, a Christian woman in Jrs., and cousin of BARNABAS. It is just poss. that in Ac. 13.[5] we shd. tr., not "J. as their attendant," but "J. the synagogue minister," wh. wd. mean that he had an official place in the synagogue. He accompanied his cousin and St. Paul on their first missionary journey; but, for reasons not stated, he turned back fm. Perga, incurring the displeasure of St. Paul. This led to the separation of St. Paul and Barnabas, the latter, with his cousin, sailing for his native island of Cyprus. M. appears again in company with Peter (1 P. 5.[13]), whose acquaintance he prob. made in his mother's house in Jrs. (*cp.* Ac. 12.[12]). A reconciliation was effected with St. Paul, and the apostle came to regard him with grateful affection (Col. 4.[10]; 2 Tm. 4.[11]).

Tradition fm. the time of Papias asserts that he acted as interpreter for St. Peter, and that he embodied in the second Gospel the recollections of that apostle. At a later time it was reported that he had some deformity of the hand, being called "stump-fingered." Jerome says M. died in the eighth yr. of Nero, and was buried in Alexandria (*Vir. Ill.* 8). There is no mention of martyrdom in connection with M. till about the end of the fourth cent., in the *Acti Marci*, a work of fiction written in Alexandria about that time (Lipsius).

MARK, THE GOSPEL ACCORDING TO. In a note on his commentary on St. Matthew's Gospel Mr. Willoughby C. Allen says: "By way of illustration of my own view, I will only say that I believe that the simple reader, who accepts the second Gospel as a nar. of literal fact, is nearer the truth than the critic who starts severely handicapped by hard-and-fast conceptions of the limitations of human personality, and who distorts nars., wh. on all other evidence are proved to be early, into late and legendary growths, because they contain a record of facts wh. his theories will not allow him to credit as historical" (*Intern. Crit. Com.* p. 312, note). The verdict of so distinguished a scholar, who is versed in all the Lit. of NT. criticism, is reassuring. For the second Gospel has come within the last hundred yrs. to have the foremost place among the Gospels. For many cents. it was comparatively neglected. The early Gentile Church did not appreciate its value. It preferred the first Gospel, wh. is more frequently quoted than any other. The second Gospel in the later Church was regarded as the epitome of the first and third. And so it continued to be until the rise of historical study in the beginning of last century. Gradually the originality and the freshness of this Gospel were recognised, until now it is almost universally held to be the earliest acct. of our Lord's ministry, and is looked on by many as a source for the other two. It is well that the unique value of the second Gospel has obtained such gen. recognition. The more it is studied the greater becomes its worth. Yet in it we have a picture of our Lord and His activity, of His life, death, and resurrection, wh. as strictly binds the reader to recognise the impression made by Him on His contemporaries, and specially on His disciples, as any other acct. does. Of this something will be said later.

It is not necessary to take up our limited space with an acct. of the external evidence of this Gospel. Such evidence is easily accessible, and is well presented in many bks. Nor is it necessary to speak of the evangelist, except very briefly. We know that Mark dwelt in Jrs., and that his mother had a house there (Ac. 12.[12]). She filled a conspicuous place in the Christian community. It was in her house that Peter found refuge on his release fm. prison. He was a nephew of Barnabas. He is closely associated with Paul and Barnabas in their missionary work. He was at Jrs. during the famine of 45–6, when Barnabas and Paul visited Jrs. bearing with them the alms of the Church at Antioch. He accompanied them on their return to Antioch, but left

them when they ventured inland on their adventurous journey into South Galatia. We find that his name occurs in Paul's Epistles, and also he is called in the first Epistle of Peter, " Marcus my son." Mark must have had a wide and varied experience, and have been well equipped for the work of recording what he had learned in the early Church regarding the life and work of our Lord. He was in the inner circle of the Jrs. Church. He must have been often present at the weekly assemblies, and have heard the apostles as they told of the life and work of the Master. Tradition calls him the interpreter of Peter, and affirms that he went with Peter on his missionary journeys. He must have been often present, also, at the meetings of the Church at Antioch, and have heard also the tradition recited in the weekly meetings. But tradition has fastened, not on these possible ways of knowing what had been said and done by our Lord, but on his companionship with Peter. What Mark has recorded was believed to have been the distinctive testimony of Peter, as it was spoken by him in his apostolic work. In this way the Church believed that they had a Gospel of distinct apostolic authorship, and they regarded it as of apostolic authority. At the same time the probability is that Mark made good use of the tradition as it had been gathered up into the oral teaching carried on in all the churches, and from the first in the Jrs. Church. It may be that he himself took part as a catechist in teaching the new converts to Christianity in the Church in wh. his mr. was a member and his relative, Barnabas, was a leader. Apparently he had abundance of leisure, for his mr. appears to have been a lady of wealth, and his relative, Barnabas, had property wh. he gave as a free gift to the apostles for their work. At all events there is nothing improbable in the supposition that he was an active worker, and a teacher in the early Church. The oral tradition may have been familiar to him ere he took pen in hand. He had abundant opportunities of knowing it in more churches than one.

Still the main part of his Gospel may have been derived fm. Peter. We note that in the Gospel a greater fulness and precision appears when Peter is introduced on the scene. The opening part is condensed. The story of John the Baptist is shortened ; the Temptation, though picturesquely and graphically told, is told in the briefest terms. And up to the time when Jesus enters into Peter's house the story bears the marks of severe condensation. Then, too, the style is not literary; it is a spoken style. It has not the severe simplicity of a literary style. It is emphatic, redundant, repetitive, the style of one who speaks so that he may make an impression on his hearers. For a hearer must catch the meaning as the speaker passes on in his talk. There is no time for him to look back and try to relate the present word with the words already spoken. A reader can look back, can pause and ponder, and lay his book down and reflect on what he has read. But a speaker must carry his audience with him, and keep the attention alive. The nar. of M., simple, direct, graphic, hurrying on fm. scene to scene and fm. incident to incident, is precisely what we shd. expect in oral tradition. It is easily remembered.

The Gospel begins without a fore-history, and its opening scene is that of the ministry of John the Baptist. A brief acct. of John's ministry leads on to the baptism of Jesus, the Temptation, and the return of Jesus to Galilee. With M. the public ministry of Jesus begins after John was cast into prison. Then comes the calling of the four disciples, and their willing response to the call. Then we are hurried on fm. scene to scene, each told in the most vivid manner, with scarce a reflection or an explanation on the part of the evangelist. Surely the most vivid and objective nar. ever written by human pen. The evangelist is never in evidence—his pen is a transparent medium through wh. we see Jesus ; we see Him at work, we witness His gracious demeanour, we are allowed to see His emotions, His compassion, His patience, and His beneficence. The motto of Mark's Gospel mt. well be said to be that wh. Peter spoke to Cornelius, " Jesus of Nazareth, how that God anointed Him with the Holy Ghost and with power : who went about doing good and healing all that were oppressed of the devil : for God was with Him " (Ac. 10.[38]). The coincidence is remarkable, but need not be dwelt on here.

Read this Gospel through consecutively, and note the progress of events as you follow Jesus fm. place to place. The development is simple; the order followed is that of the journeys made by Jesus and His disciples fm. time to time, and fm. place to place. We are with Him first at Capernaum, and note what takes place in the synagogue. We pass with Him into the house of Peter, and " At evening when the sun was set " (how careful the writer is to note that the Sabbath was over, and the people mt. attend to things they cd. not attend to on the Sabbath), " all the people were gathered together at the door." Then away to a desert place whither He had gone for rest and prayer. Then away to other cities also, " for to this end am I come forth." He went about doing good, healing the leper, and then we find Him again at Capernaum. So the wondrous story goes on, in simple, natural fashion, without any reflection on the part of the writer. Sometimes we come on a marvellous sentence wh. is not appropriated by the other evangelists, as " The Sabbath was made for man, and not man for the Sabbath," a sentence wh. carries its own authorship on its face. It is not poss. to enter into detail, but we may note that for a time He was popular, and

the impression made on the people was great. "They were all amazed, and glorified God, saying, We never saw it on this fashion" (2.[12]). But His ideals were very difft. fm. those of the people, and quite difft. fm. those of the ruling classes. The rupture speedily came, and after the healing of the man with the withered hand, and the discussion wh. followed, it is said, "The Pharisees went out, and straightway with the Herodians took counsel agst. Him, how they might destroy Him" (3.[6]). It is a decisive moment, and a really momentous event in the hist. of our Lord, and it is simply and quietly told. It is only on reflection and on close examination that a reader perceives the significance of the alliance between the Pharisees and the Herodians, and its result on the work of Jesus. This is pointed out with great felicity and power by Professor Burkitt (*The Gospel History*, chap. c). This is one of the best chapters in his worthy work. In it he points out that here was the parting of the ways, that fm. this time Jesus began to organise His followers into an organisation wh. was destined to develop into the Christian Church. "He no longer preaches in the synagogues, save once (and that unsuccessfully), in His own home at Nazareth, and for the rest of His ministry His main efforts are directed towards preparing His disciples for the trials that are in store for Him and them" (p. 69). The whole chap. deserves and will reward careful study. Consistent with this concentration of His attention on His disciples and their training is the teaching in parables, of wh. teaching M. gives a sample in the fourth chap. of the Gospel: "Unto you is given the mystery of the kdm. of God: but unto them that are without, all things are done in parables: that seeing they may see and not perceive, and hearing they may hear and not understand; lest haply they shd. turn again, and it shd. be forgiven them" (4.[11f.]). Leaving the exact exegesis of this statement without discussion at present, we call attention to the fact that it is coincident with the rupture with the ruling powers, civil and ecclesiastical, and with His determination to give Himself to the training of His disciples.

The rupture grows more and more significant as we pass on to the immediately following chaps.

The alliance between the Pharisees and the Herodians becomes something deeper and wider, and it grows until it brings together the civil and the religious powers of the tetrarchy of Herod. Jesus went round the villages teaching. And Herod heard of Him and His work, and of the work done by the disciples in their missionary tour. Here Mark pauses to tell us of Herod, and of the reason why he was disturbed at the news. He tells us of the death of John the Baptist, and of the share wh. Herod and others had in bringing it about. Herod asks in his trouble what these things mt. mean, and the memory of his crime, working together with his native superstition, causes him to say, "John the Baptist is risen fm. the dead, and therefore do these powers work in him" (6.[14]). It is not said by M. that Herod took any overt steps agst. Jesus. But that such was the case seems to be an assumption wh. underlies the whole story. For when the disciples returned fm. their missionary journey, Jesus took them apart for rest, and really took them outside of the dominions of Herod. We again refer to the masterly discussion of Professor Burkitt. We may refer also to the map of the journeyings of Jesus, in wh. it is clearly shown that in these journeyings He strictly avoided the dominions of Herod. It was not safe for Jesus and His disciples to remain in the place over wh. Herod had power. We have not space to trace the outline of the journeyings, but we may express our thanks to Professor Burkitt for his demonstration of the historical char. of the second Gospel, and of how it is related to the hist. of the time.

We call attention to another fact of great significance. Wellhausen, in his Introduction to the three first Gospels, has called attention to a section in Mark's Gospel wh. has a distinctive char. of its own. He refers to the section fm. chap. 8.[27] to chap. 10.[45]. Most commentators have dwelt on the characteristic note of these chapters, but none with such emphasis as Wellhausen, and we may be grateful to him for his emphasis. No doubt he lays emphasis on these sections for purposes of his own. Yet the emphasis is just. These sections of the Gospel do lay stress on the person of Jesus, on His calling, on His work, on the near approach of sorrow, suffering, and death. It is the Christian Gospel, and because it contains just such a Gospel it cannot, says Wellhausen, be historical. What is reflected here is not the historical situation of Jesus, it is the situation of the martyred Church. Jesus transports Himself into His own future and into the future of the Church, wh. presuppose His death and resurrection, and this He cannot have done.

We may be grateful to Wellhausen for this emphatic way of calling attention to the facts, because it enables us more completely to vindicate the historical char. of the Gospel. These sections of the Gospel represent the situation as it was while Jesus was a wanderer outside the dominions of Herod. He is an exile. He was conscious that His aims and purposes were in utter opposition to the aims and purposes of the ruling classes, and the people of His time. He was an exile, in fear of His life, and the feeling of martyrdom was in His heart, as it was in the heart of His persecuted Church at a later time. He foresaw the issue to that conflict. It was to end in Gethsemane and Calvary. Is it any wonder that in these wanderings outside the dominions of Herod, while He was an exile, He shd. set Himself to think

out the situation, and see it as it was, and as it was bound to become, and set Himself to instruct His disciples accordingly; and also more fully to prepare Himself for the imminent crisis?

It is appropriate that in this time of exile, and after He had elicited the confession of Peter, He shd. have begun "to teach them that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again" (8.[31]). From this time forth Jesus frequently warns His disciples of the decease wh. He should accomplish at Jrs. The refcs. to this are frequent in the Gospel. And the disciples did not understand or comprehend His statements. That the Messiah shd. be a suffering Messiah was a conception in the mind of Jesus alone at that time. The disciples cd. not get rid of the popular conception of the Messiah, nor cd. they ever associate sorrow, suffering, or death with the coming One. Hence the despair wh. overtook them when the events happened wh. He had predicted.

The tension of the situation increases, and on the last journey to Jrs. it becomes almost unsupportable. It has its effect on Himself, and in an inferior degree on the disciples. At last He is in Jrs., He is betrayed, captured, tried, condemned and crucified. He is buried, and on the third day He arose fm. the dead. All these things are simply, graphically, and in terrible simplicity described. So also is the story of the resurrection and of His meetings with His disciples. The close of the story is lacking in the best MSS., and the present conclusion seems to be by a later hand. Enough remains to show that the resurrection was a fact, and that it had an unspeakable influence on the disciples, raising them as it did fm. despair to hope, fm. despondence to courage and enterprise, and sending them forth on that amazing career wh. transformed the world, and presented to humanity a new ideal. These things may be learnt fm. this early Gospel. It wd. be well to read this Gospel by itself, and to repeat for ourselves the experiment made by Dr. Bennett in his excellent book, *The Life of Christ according to St. Mark.* It is a book of surprising freshness and power, and we rise fm. its perusal filled with gratitude to St. Mark. For one thing, it seems to bring our Lord nearer to us. It helps us to realise how true a man He was, how greatly He shared our nature. He was not impassive; He was touched with a feeling of our infirmities; He felt sorrow, disappointment, anger; and He worked as other men work, and grew wearied as other men. Then, too, Mark enables us to see that the Lord cd. do His wondrous works, not instantaneously, but slowly and gradually, so that by the use of means He cd. quicken the man into a livelier faith. See in particular the two miracles peculiar to this Gospel, 7.[30] and 8.[22]. But, while the real humanity of our Lord is manifested so conspicuously, we are never left with the impression that He was altogether like other men. While He is one with them, He is also apart. We are made to feel that He is in a relation to God altogether unique and peculiar. Jesus has a place in the religion of M. wh. cd. be held by no other. He is Himself the glad tidings wh. He proclaims. He is the obj. of religious faith. Throughout the Gospel we feel that the writer feels and is persuaded that the true way of saving men is to enable them to see Jesus as He lived, walked, and laboured among men. Nor can we forget that the Jesus about whom M. wrote, was to Him the risen and exalted Lord, who was at the right hand of the Father, and also the Jesus who had walked in Pal. This Jesus is the Son of God, to whom the Divine voice spoke at His baptism: "Thou art My beloved Son, in Thee I am well pleased." Fm. that hour He was all that in the faith and experience of Christians He ever came to be. But He cd. not tell what He was as one can impart a piece of indifferent information to another. He had to reveal Himself as what He was in life and word and works: He had to be discovered as what He was by men who associated with Him in obedience, trust, and love. The truncated form in wh. the Gospel has come to us, with no resurrection scene, and no words of the risen Lord, prevents us fm. seeing as directly in Mark as we do in the other evangelists the full scope of the writer's faith. But we have seen what he means by the term Gospel, and know fm. words wh. he ascribes to Jesus that he believed the Gospel to be meant for all mankind (13.[10], 14.[9]). "Jesus exalted as Lord and Saviour of all, the Jesus whom the evangelist can exhibit to us in this char. even in the days of His flesh, is the same incomparable and incommensurable Person whom we meet everywhere in NT. religion" (Dr. Denney, *Jesus and the Gospel*, pp. 60, 61).

James Iverach.

MARKET, RV. MARKET-PLACE, appears only in OT. Ek. 27.[13]; RV. "merchandise." In NT. M. represents Gr. *agora*, "place of meeting." It was usually an open space or square where assemblies for various purposes were held (Ac. 16.[19], &c.), where goods were exposed for sale (Mk. 7.[4]), and children found room to play (Mw. 11.[16], &c.).

MARKS PAINTED ON THE BODY. *See* Cuttings in the Flesh.

MAROTH ("bitterness"), a town mentioned by Micah (1.[12]). Other towns named in the same passage—Gath, Saphir, Moresheth-gath—seem to point to some position in the Philistine plain: but no identification is possible.

MARRIAGE. The original charter of M. as a Divine institution is found in Gn. 2.[24]. In the NT. it is confirmed by Christ Himself (Mw. 19.[4-6]), and a deeper sacredness attached to the bond; while

also to honour a M. feast He wrought His first miracle (Jn. 2.). The OT. and NT. ordinances are monogamic in principle. The lapses of mankind into polygamy, chiefly in the patriarchal times and in the middle ages of Isr.'s hist. (Gn. 16.^{4}, 25.$^{1-6}$, 28.^{9}, 29.$^{23, 28}$; 1 Ch. 3.$^{1-9}$, 7.^{14}), were "winked at," and the continuation of the system permitted, but the evils of polygamy were fm. time to time made manifest, as in the cases of Abraham (Gn. 21.^{11}) and Elkanah (1 S. 1.^{6}), while we find repeated reversions to monogamy, a notable case being that of Noah (Gn. 7.^{13}). In nearly all cases the rule of monogamy was recognised in the position given to the first wife. In post-exilic times monogamy was prevalent (Jb. 2.$^{9f.}$; Su. vv. 29, 63), and not a single case of polygamy is mentioned till the time of Herod the Great. He is reported to have had several wives at the same time. In NT. days monogamy was also the rule (Mw. 18.^{25};



Market Place, Jaffa

Lk. 1.^{5}; Ac. 5.^{1}). The remarkable statement in Is. 4.^{1} is not to be regarded as having anything to do with the present question. It is merely a poetic explanation of the reduction of the male population through the ravages of war. Rabbinical Judaism made much of the first command in Scrip. (Gn. 1.^{28}), and strongly insisted on the duty of M., declaring that the man without a wife was not a man, and was among the excommunicated of heaven. At the same time they disapproved of polygamy. They advise a man not to marry two wives, but tell him, if he has done so, that he ought to marry a third who will reveal their intrigues (*Pes.* 113b). On the other hand there arose between the OT. and NT. times new ideas of asceticism, including the teaching of abstinence from M. In Palestine the Essenes, a sect akin to the Therapeutæ of Egypt, followed such practices. They are interesting as having influenced several sects in the first and second cents., but the little that is to be known of them is found only in Josephus, Philo, and incidental refcs. in the Talmud.

Limitations of Choice.—With non-Isrs. there were three degrees of limitation as to choice of a partner in M. (1) Isr. men and women were absolutely prohibited fm. entering into any M. relationship with the Can., on the ground that such was certain to lead to idolatry (Ex. 34.^{16}; Dt. 7.$^{3f.}$). (2) Ammonite and Moabite men were excluded fm. M. with Heb. women (Dt. 23.^{3}), but Isr. men might marry Moabite women (Ru. 1.^{4}). (3) The relationship to the Edomite and the Egyptian was of a similar nature but less stringent (Dt. 23.$^{7f.}$). Proselytism was not a *sine qua non* in the case of a wife, but was in the case of a husband (*cp.* 2 Cor. 6.$^{14, 17}$). The child born of an illegal M. was designated *mamzer* (Dt. 23.^{2}). The prohibitions between Isr. men and women were dependent on consanguinity and affinity (Lv. 18.$^{6-18}$, 20.$^{11-21}$), and the various degrees are given in detail, with the various punishments for violations. Kinship, however, cannot be regarded as the moral reason for these restrictions, as such marriages were not considered invalid in patriarchal times (Gn. 20.^{12}; Ex. 6.^{20}). To the Scrip. lists the rabbis added the wife of the fr.'s uterine br., and the mr.'s br.'s wife. A remarkable exception to these limitations is the case of the **levirate** M., in wh. a man was required to marry his br.'s widow when she had been left childless. It is first mentioned in Gn. 38.^{8}, and is comprised in the Mosaic economy (Dt. 25.$^{5-9}$). It was a case of this kind in wh. the Sadducees, with their hair-splitting art, tried to entrap the Lord (Mw. 22.$^{23-30}$). The levirate M., being connected with territorial succession, became useless when Isr. ceased to be a nation in Pal., so the custom was allowed to lapse by the rabbis, who instead ordained that the responsible party shd. give the widow a "bill of divorcement," a regulation still in use.

It is to be noted that the prohibition of M. with the wife's sr. in Lv. 18.^{18} is "during her life." The question of M. with a deceased wife's sr. must be settled on other grounds, and if rejected, it must be by analogy fm. the prohibition on act. of affinity.

Special limitations were imposed on the High Priest, who was limited in his choice to a virgin Isr. (Lv. 21.$^{13, 14}$). The ordinary priests had more freedom, but were not allowed to marry prostitutes or divorced women (Lv. 21.^{7}). To prevent the alienation of tribal lands also heiresses had to marry within their own tribe (Nu. 36.$^{5-9}$; To. 7.^{10}).

The reasons for the gen. prohibition noted have been ascribed to (1) the preservation of moral propriety among those living in the same family circles; (2) social convenience, as the prevention of domestic jealousies and disturbances; (3) to prevent sympathy with or participation in heathen practices, and thus to preserve Isr. a peculiar people (Lv. 18.^{3}).

In the Christian Church bishops or elders and deacons were required to be the husband of one

wife (1 Tm. 3.[2, 12]). This regulation has been considered ambiguous, and has been interpreted as prohibiting a second M. in the case of these office-bearers. The likelihood, however, is that, in view of the condition of the world then, the regulation meant that such functionaries shd. be chosen fm. men who were leading monogamous lives. Christianity did not create violent ruptures with social conditions, but such an arrangement wd. be a suitable first step in leading the Church and the world to a universal monogamy; and the very ambiguity suggests that the apostle was not introducing something entirely new, for in such a case he must of necessity have been more explicit.

Betrothal.—This is called espousal in the Bible. The age at wh. it cd. take place was, of course, determined by that at wh. M. was allowed. In the Bible no particular age is fixed for this latter event, but early marriages are approved (Pr. 2.[17], 5.[18]; Is. 62.[5]). The Tlm., however, allows girls to be married at the age of 12 yrs. and 1 day, and boys when 13 and 1 day old, but gives the gen. age as *eighteen* (*Aboth*, v. 21); and, as a yr. was the usual time between the betrothal and M. in the case of virgins, and a month in the case of widows, we can thus fix the earliest possible date of affiance. The selection of a bride for a marriageable youth was very often made by the relatives of his family, but in connection with this and the carrying through of all the arrangements till the conclusion of the M. ceremony the responsible and active duties fell upon the **friend of the bridegroom** (Jn. 3.[29]), who is named in Heb. *shoshĕbīn*, and in Gr. *paranymph.* He was gen. the youth who had been the chief companion of the prospective bridegroom during his youthful days, and so understood to be acquainted with his tastes and wishes. It was his duty to be mediator between the two families, to arrange the contract, to fix the amount of the bride's dowry (*mohar*) and the presents (*mattan*) to her relatives (Gn. 34.[12]), and to make sure that all was done with the full kge. of each party (M. *Baba Bathra*, x. 4). The dowry was nat. in proportion to the rank of the bride, so that as a rule a poor man cd. not marry a rich wife (*cp.* 1 S. 18.[23]). As early as the days of the Judges (14.[20]) we find mention of this friend or companion, and the Tg. in this place as well as in 2 S. 13.[3] uses the word *shoshĕbin.* There were in Judea often two such friends, one fm. the relations of each family, but in Galilee this custom was not common (*Kethuvoth*, 12a): indeed they commonly had none, but it wd. seem that the *governor of the feast* at the M. at Cana of Galilee (Jn. 2.[8]) acted this part.

Matrimonial unions, however, for the sake of money are spoken agst., and the children of such are said to be unruly (*Kidd.* 70a). The consent of the girl was sometimes asked (Gn. 24.[58]; *Kidd.* 41a), but it was subordinate to the will of others (Gn. 24.[51], 34.[11]); and in the Tlm. free unions are also spoken agst. (*Kidd.* 12b). When the arrangements were all completed they were usually confirmed by an oath and followed by a family feast. Between betrothal and M. all communications between the bridegroom and the bride were carried on through the friend of the bridegroom. During this period also the bride was theoretically a wife, and therefore, if unfaithful, the punishment was death (Dt. 22.[23, 24]); but in such a case the husband had still the option of simply divorcing her (Dt. 24.[1]; Mw. 1.[19]).

Wedding Ceremonies.—The Mosaic law prescribes no ritual of M., but that a good deal of ceremonial gathered round the event we have ample proof. The essence of the ceremonial consisted in the removal of the bride fm. her fr.'s house to that of the bridegroom; but with this there seems to have been united fm. the first some formal ratification with an oath (Pr. 2.[17]; Ek. 16.[8]; Ml. 2.[14]), and a blessing pronounced (Gn. 24.[60]; To. 7.[12]); and there soon gathered round it a good deal of ritual, display, and rejoicing. Rabbinical Judaism, however, recognised that a woman might become a wife by the reception of money to that effect, by mutual consent, or by the execution of a deed (*Kidd.* 1a). The practice among the Jews was that virgins be married on Wednesday (modern Judaism also allows Friday), and widows on Thursday (M. *Kethuvoth*, i. 1), and the time usually fixed was sunset. At this time modern Jewish weddings are celebrated. This differs somewhat fm. the refces. we meet with in the NT., but modifications have been made by all the sects: still, modern customs, Jewish, Christian, and Moslem, enable us to understand these. The Oriental love of display comes out chiefly in the adornment, and the dressing of the bride and bridegroom are special ceremonies in themselves. The bride takes a preparatory bath (Ek. 23.[40]; Eph. 5.[26, 27]), and sometimes this lasts for hours. She is then adorned, and sometimes this is a laborious process as, esp. in the more secluded places, she is clothed with her whole trousseau, dress above dress. Except in the case of those who imitate western customs, the bride, too, is heavily veiled (Gn. 24.[65], 38.[14, 15]), and deception is not unfrequently practised even yet (Gn. 29.[23]). Jewish brides are invariably adorned with great quantities of jewels (Is. 49.[18], 61.[10]; Rv. 21.[2]), many of wh. are borrowed or hired for the occasion; while embroidery in gold and silver (Ps. 45.[13, 14]) is very common. Perfumery, too, is used (Ps. 45.[8]), but in quantities far exceeding the bounds of good taste. The veil of the Heb. bride was designated *tzā'īph* (*see* Dress), and it is this that is referred to in 1 Cor. 11.[10] as the sign of submission. The girdle also, or *qishshur*, was usually of fine embroidered work, an object of joy to the bride (Jer. 2.[32]). Last of all she

was crowned with a chaplet which gave her the name of *kallah*, and from which usage the modern Arabic wedding is also designated *iklīl* or crowning. In the case of the M. of a virgin she usually had the hair left loose, and was dressed in a white robe (Rv. 19.[8]). While the bride is being adorned by her maiden companions, the bridegroom has also been so treated by his friends. He is likewise perfumed (SS. 3.[6]), and in old times the head-dress wh. has now disappeared was a kind of nuptial crown (SS. 3.[11]; Is. 61.[10]) called *pe'er*. That an hour has been fixed for the M. does not by any means imply that the ceremony takes place at that time. In both houses songs such as we meet with in the Song of Songs, descriptive of the love and beauty of the young pair, are sung to native instrumental music. Either two sets of musicians are engaged, or the one company passes back and forward. The bride and the bridegroom are expected to exhibit a modest reluctance to face the crisis, and so the weary hours drag on, till often near midnight the bridegroom, the *shoshebīn*, and friends set out (Mw. 9.[15]; Jg. 14.[11]), guided by lanterns (Mw. 25.[7]; *cp.* Rv. 18.[23]),* and accompanied by music (Gn. 31.[27]; Jr. 7.[34], 16.[9]), to the house where the bride and her maidens have awaited (Mw. 25.[6]). Practically the whole neighbourhood comes out to applaud (SS. 3.[11]), and members of the bride's party may meet them on the way (Mw. 25.[6]).

A young Heb. couple's M. ceremony is carried through in the open court of the bride's house, or a court hired for the occasion. They are placed side by side under the *ḥuppāh* (Ps. 19.[5]; Jl. 2.[16]) or M. canopy, sometimes translated as if meaning "bride-chamber." The chief rabbi present prays, the M. contract, in use since the Captivity (*Kethuv.* v. 1), is read, and then the blessing is pronounced, and the young pair, having each drunk fm. one wine-glass, are considered to be married. At this moment a glass, specially provided for the purpose, is broken, and the company shout out the words of Ps. 124.[7b]. It is then that the bridegroom cometh forth fm. his chamber, and that the friend of the bridegroom, hearing his voice (Jn. 3.[29]), in response to the congratulatory greetings, rejoices in his own work effectively and joyfully concluded. Various kinds of festivities, over wh. the bridegroom's friend presides, now follow (Gn. 29.[22]; Mw. 22.[1-10]; Lk. 14.[8]; Jn. 2.[2]), and varied entertainments in addition to music are indulged in (Jg. 14.[12]). In the case of Jews the feasting gen. lasts seven days (Jg. 14.[12]; To. 8.[19]), and during this time, but gen. on the day of the M., the bride is conducted to her husband's dwelling (Ps. 45.[15]) to the noise of the Oriental sound of joy known as the *zagharīt*. The Tlm. says that the M. blessing is pronounced by God Himself (*Ber. Rab.* 8), that matrimonial unions are formed by God (*Moed Katon*, 18b, based on Jg. 14.[4]; Pr. 19.[14]), and that angels guard the bridal bed (*Ab. R. Nath.* iv., xii.).

There is no actual trace of M. rings in the OT., but since they were regarded as tokens of fidelity (Gn. 41.[42]) and adoption (Lk. 15.[22]), and are met with throughout the whole hist., we cannot doubt they were in early use in this connection also.

The newly married man, like the newly betrothed (Dt. 20.[7]), was free fm. military service, and this exemption lasted for one yr. (Dt. 24.[5]). The duties and relationships of married life were practically those of the East to-day, and they only come out incidentally in Scrip. (Gn. 18.[6]; Ex. 21.[10]; 2 S. 13.[8]). The ideal wife is God's gift, and in contrast with brawling wives (Pr. 19.[13], 21.[9, 19], 27.[15]), her qualifications are beautifully set forth in Pr. 31.[10-31]. The NT. contains many exhortations to mutual forbearance and love (Eph. 5.[22, 23]; Col. 3.[18, 19]; Tt. 2.[4, 5]; 1 P. 3.[1-7]); but on the whole the picture is the same.

The social position of women was equal to the highest in the East to-day. They went about freely, unveiled (Gn. 12.[14], 24.[16, 63], 29.[11]; 1 S. 1.[13]), and they were even allowed to hold important offices (Ex. 15.[20]; 1 S. 18.[6-7]), and enjoyed a good deal of independence (Jg. 4.[18]; 1 S. 25.[14]; 2 K. 4.[8]). A man was in duty bound to honour his wife (*Bab. Meh.* 59a), but as her property became his on marriage (*Kidd.* ix. 1, &c.), and as there was great facility of divorce, there was the need of her being protected agst. it, or provided for in case of it, in the matter of *dowry*, the one essential in the M. contract. This gen. consisted of the amount the bride brought, together with an equal sum fm. the bridegroom, increased by 50 per cent., and this the husband was bound to pay his wife if he put her away.

In Galilee the marriage arrangements were carried through with better taste than in Judea (*Kethuv.* 12a). Indeed in the south there were a number of departures fm. propriety so serious that we could not even think of the Lord Jesus attending a M. there as He did in Galilee.

Dissolution of Marriage.—Though only one instance of divorce is recorded in the days of the patriarchs (Gn. 21.[14]), it seems to have been prevalent (*cp. Code of Ḥammurabi*, 137–143); and the Mosaic laws are intended to mitigate the evils and bring its operation under restraint (Dt. 24.[1-4]), in certain circumstances taking away altogether the power of divorce fm. the husband (Dt. 22.[19, 29]). The law of Moses mentions as the ground of divorce "some uncleanness," and it is to be noted that this must mean something less than actual fornication, as the punishment in that case was death (Lv. 20.[10]; Jn. 8.[5]). Just before NT. days the schools of Hillel and Shammai differed in their interpretation

* The Tlm. mentions that ten were carried (*Chal.* ii. 8).

of this law. Shammai limited its operation to moral transgression, while Hillel allowed divorce "for every cause," *e.g.*, allowing the food to be burned, or reproaching her husband in a loud voice; and it was in connection with such disputes between the two schools that an attempt was made to make Christ a party (Mw. 19.[3]). The giving of a bill of divorce required in OT. times the presence of Levites (Is. 50.[1]; Jr. 3.[8]), just as in modern times it has to be done through the rabbis; and thereafter the divorced wife was free to marry whom she pleased; but in the event of the second husband's death she cd. not return to the first (Dt. 24.[2-4]). A woman might be divorced with or without her consent, but the husband could in no case be compelled to divorce his wife (*Gitt.* 49b). With the consent of the husband, however, divorce might be obtained at the instance of the wife (Mk. 10.[12]; 1 Cor. 7.[11]), and this is recognised in the Tlm. too, though in such a case she lost her dowry. The NT. is much more definite on moral relationships than either the OT. or rabbinical teaching. It condemns altogether not only adultery but even fornication, wh. many considered as quite indifferent (Ac. 15.[20]). It aims at the restriction of divorce and the prohibition of the marriage of the guilty party (Mw. 5.[32], 19.[9]; Rm. 7.[3]; 1 Cor. 7.[10, 11]), and regards sexual immorality (Mw. 5.[32], 19.[9]) or persistent desertion (1 Cor. 7.[15]) as the only lawful grounds for the dissolution of marriage.

Symbolical.—M. is used in the OT. as a symbol of the sptl. relationship between God and the Isr. This may be seen very clearly in the prophets Hosea, Jeremiah, and Ezekiel, but fm. the earliest days of Isr.'s hist. the same thought meets us. To serve other gods is described as whoredom (Lv. 20.[6]), and to go a-whoring. This may have come about fm. the fact that it was gen. also literally true, as such services almost invariably embraced licentious rites of the same nat. as those practised to this day in Syria: as, *e.g.*, in the service of Baal-Hamon on Mt. Casius beside Antioch.

In the NT. the application is made to the relationship between Christ and the Church. Christ is the bridegroom (Mw. 9.[15]; Jn. 3.[29]); the Church is the bride (2 Cor. 11.[2]; Rv. 22.[17]); while the consummation of all things is the M. supper of the Lamb (Rv. 19.[7-9]). In the bk. of Revelation, too, the Church appears, according to its state of apostasy or fidelity, as a woman (12.[1]), a whore (17.[1]), a bride, and a wife (21.[9]). WM. M. CHRISTIE.

MARSHAL. This is the RV. rendering of two Heb. words. (1) *Sōphēr* in Jg. 5.[14], where RV. "they that handle the marshal's staff" seems more appropriate than "they that handle the pen of the writer" (AV.). "Scribe" is indeed the usual meaning of *sōphēr*, but *shēbeṭ* (rod, staff, club, sceptre) cannot mean "pen." *Sōphēr* here corresponds to the γραμματεύς, "marshal," of 1 M. 5.[42], and the *shēbeṭ* is his truncheon, or baton. *Sōphēr* has this meaning of marshal or muster-officer in 2 K. 25.[19]; 2 Ch. 26.[11]. (2) *Ṭiphṣār*, wh. is prob. the Bab.-Asyr. *dupsarru*, "tablet writer," but the meaning is uncertain. A military officer is intended in Jr. 51.[27] (AV. "captain"), and also in Na. 3.[17] (where the form is *ṭaphsēr*; RVm. "scribes").

MARS' HILL. *See* AREOPAGUS.

MARTHA, sister of MARY and LAZARUS of BETHANY (Lk. 10.[38]; Jn. 11.[1-5, 19-39], 12.[2]). The name is Aramaic, meaning "the lady": on this ground some have fancifully suggested that she may be "the elect lady" of 2 Jn.[1]. The fact that she served at the feast in "the house of Simon the Leper," while her brother sat at table, has been held to show that she was the wife or widow of Simon.

The notices preserved of Martha present a consistent character, vividly contrasted with that of her sister MARY. She was of an anxious disposition, taking a heavy lift of the work requiring to be done, and, feeling the burden, apt to be "troubled" with others who took life more calmly. In His kindly response to her complaint about Mary's inactivity, Jesus shows how well He understood her. "Martha, Martha," He says, and without detracting from the value of the service in wh. she is absorbed, encourages her to find deliverance from this engrossment by seeking for what is best.* It is the same practically minded Martha who reasons with Jesus as to the advisability of opening Lazarus' grave, and who "serves" at the feast where Mary breaks the box of ointment.

An interesting and picturesque tradition represents Martha with Mary and Lazarus as put out to sea during the persecution (Ac. 8.[1]) in an open boat, without oar or sail, with neither food nor drink. They drifted to land near Marseilles, and did great things for the spread of Christianity in the south of France. Martha was buried at St. Baume. The tradition may be traced to the fact mentioned by Plutarch (*Marius*, 414), that a Syrian prophetess, Martha by name, accompanied Marius in his victorious campaign against the Cimbri and Teutones in Provence. There Marius and Martha are still popular Christian names (Hall, *Romans on the Riviera*, 121).

MARTYR. The Gr. word μάρτυς, from a Sanscrit root meaning "to remember," is used in NT. of one who gives evidence of what he personally knows, usually by way of supporting or confirming something (2 Cor. 1.[23], &c.), but also of one

* The numerous dishes enjoined by Eastern hospitality, and the mental absorption implied in their preparation, give point to our Lord's statement, "But *one* thing—*i.e.* one dish—is needful," to one who has seen an Oriental entertainment. Our Lord seeks to impress upon her the higher hospitality of the listening ear and the inquiring spirit.

who makes an assertion on his own authority (Ac. 6.[13], &c.). The μάρτυρες are they who declare the truth concerning Christ, confirming it by their own experience (Ac. 5.[32]). μάρτυς also denotes one who has suffered death for his confession of Christ (Ac. 22.[20]; Rv. 2.[13], 17.[6]). This, however, does not mean that their dying was their witness; but only that their testifying led to their death. The sense now attached to our word "martyr" is not found in the NT. but only in later ecclesiastical Greek. In the Apocalypse Jesus Christ is called the faithful and true μάρτυς (1.[5,] 3.[14]), *i.e.* "He who gives the information contained in the Apc. concerning the things wh. must shortly come to pass (1.[1f.])" (Cremer, *Lex. NT. Greek*, *s.v.*).

MARY. If distinct persons are intended in all cases where the name Mary occurs with different designations, then eight Maries are mentioned in the NT. 1. Mary the mother of Jesus. 2. Mary Magdalene. 3. Mary the mother of James and Joses. 4. "The other Mary" (Mw. 27.[61], 28.[1]). 5. Mary the wife (daughter?) of Cleophas. 6. Mary the sister of Martha and Lazarus. 7. Mary the mother of John Mark. 8. Mary saluted by St. Paul, as resident in Rome. 3, 4, and 5 probably denote the same person, and it is not impossible that 7 and 8 are one and the same. If these identifications are accepted, the number is reduced to five, or at most six.

The name is the Gr. form of the Heb. *Miriam*. It was extremely popular in the days of our Lord's earthly ministry. In the form of Mariamne it was borne by two of Herod's wives, a grand-niece and a great-granddaughter.

I. Mary the Mother of Jesus.—The NT. tells us nothing of Mary's immediate parentage. The Apocryphal Gospels, that narrate the Nativity, say that she was the dr. of Joachim and his wife Anna, born to them, miraculously, in their old age. Tradition still points out their house in Sepphoris, the mod. *Ṣaffūrieh*, to the N. of Nazareth. These Gospels also agree that she was of Davidic descent. Schmiedel, indeed, declares that St. Luke assigns her a Levitic ancestry. This is contradicted by St. Luke himself, who relates that the angel Gabriel, announcing the miraculous conception to Mary, said, "The Lord God shall give unto Him the throne of His father David," with whom He had no connection, unless He were a descendant of that king. Mary's relative, Elizabeth, was of Aaronic descent: this, however, does not affect the fact that Mary herself was of the lineage of David. The present writer, although himself without any claim to royal ancestry, has a cousin who is able to claim descent from King Robert the Bruce. Yet on such evidence as this, Schmiedel has the courage to assert "that the author of Lk. 1. held her to be a Levite is certain." What value can attach to the historical judgments of one who finds "certainty" in such evidence as this? Prof. Paul Haupt, however, straining after the extraordinary, goes still further. Resting upon a misunderstood passage in 1 Maccabees 5.[23], he maintains that Mary was not even a Jewess. But even if the Jewish population in Galilee at the time was so small that Simon the br. of Judas Maccabæus was able to carry them all for safety into Judæa, there was nothing to hinder any number from returning when the immediate danger was past. Josephus himself furnishes proof of an overwhelming Jewish element in Galilee; and in order to explain it Haupt asserts a general process of compulsory proselytism, an assertion unsupported by evidence. If one may capriciously accept or reject documents, any conclusion desired may be reached. The only purpose, however, which such conclusions can serve, is to exhibit the learning and ingenuity of their authors—possibly nothing else is intended.

No historical value attaches to the narratives contained in the Apocryphal Gospels of the wonders connected with the birth and early days of Mary. The story is told in the Canonical Gospels with a quiet restraint which carries conviction of its truth. Apparently while still young, Mary was betrothed to Joseph, a carpenter in Nazareth, who is described as a "righteous man" (Mw. 1.[19]). There is no doubt that he belonged to the house of David. If Mary had had a brother the events that followed would have furnished occasion for his interference. Of this there is no record, and the inference is that she had no brother. She was therefore an heiress, in however humble a way, and therefore legally bound to marry within the circle of her own family (Nu. 36.[8]). It follows that she also was of the house of David (*cp.* above). Her inheritance may, not impossibly, have been in the territory around Bethlehem.

To the betrothed maiden the angel Gabriel appeared with the greeting: "Hail, thou that art highly favoured, the Lord is with thee;" and proceeded to announce her great destiny, concluding: "that which is to be born of thee shall be called holy, the Son of God." The beauty and simplicity of her spirit are manifest in her reply: "Behold the handmaid of the Lord; be it unto me according to thy word" (Lk. 1.[26ff.]). Joseph's natural anxiety and alarm were allayed by a divine messenger (Mw. 1.[18ff.]). Not long afterwards Mary visited Elizabeth, the destined mother of the great forerunner, in a city of Judah in the hill country, who, by divine intuition, recognised in her young kinswoman the mother of her Lord. The Magnificat, in wh. Mary responded to the greeting of Elizabeth, is largely reminiscent of the song of Hannah (1 S. 2.), affording evidence of sympathetic knowledge of OT. Scripture. Tarrying with her friend some three

months, Mary returned to Nazareth just before the birth of the Baptist (Lk. 1.[39ff.]).

For the enrolment decreed by Cæsar Augustus Joseph and Mary journeyed to their ancestral city, Bethlehem in Judah, and there, under circumstances with wh. all are familiar, the Divine Child was born. The vision to the shepherds, their visit to the Infant, and the coming of the Wise Men, with their adoration and offerings, made a deep impression upon the young mother's heart. Treasured in her memory also were the scenes in the Temple when, with her husband, she went thither, to make the necessary legal offerings for her Son—offerings which would declare their humble condition—" a pair of turtle doves, or two young pigeons " (Lk. 2.[24]; *cp.* Lv. 12.[8]). There Simeon, a waiter " for the consolation of Israel," took the Child in his arms and, with thanksgiving to God, spoke his marvellous prophecy. Perhaps the splendour of the destiny promised to her Son may have obscured



Tree of Mary, Heliopolis

for the time the force of that word spoken to the mother, " Yea, and a sword shall pierce through thine own soul." The aged Anna, a prophetess, seeing Jesus, gave thanks to God, and spoke of Him to all the company of " waiters for the redemption of Israel," to which she also belonged (Lk. 2.[22ff.]).

Before the red storm of Herod's jealous wrath burst over Bethlehem, warned of God in a dream, Joseph took Mary and Jesus to Egypt; then, as now, a refuge for the oppressed. There they tarried for a time, possibly for two years. Tradition still points out spots associated with their residence, such as the tree of Mary at Heliopolis. After Herod's death they returned to Pal., but to Nazareth, not to Bethlehem, as Archelaus, Herod's son, reigned in Judæa. There is no record of the home-life in Nazareth. That it was marked by piety we gather from the regular presence of Joseph and Mary in Jerusalem at the Feast of the Passover (Lk. 2.[41]). It is in connection with one of these visits that the interview of Jesus, now twelve years old, with the doctors in the Temple, is related. Looking behind this narrative we see what confidence Joseph and Mary reposed in her Son. His absence from the company of returning pilgrims was not observed till the approach of nightfall. This cannot be attributed to any want of solicitude on their part, as is plainly shown by their hurried return to Jerusalem, their three days' search, and the terms in wh. Mary greeted her Son. The terms of that greeting, in wh. Joseph is called His father, imply that she had not revealed to Him the secret of His birth. Yet His reply, perhaps with emphasis on " My Father," may indicate an expectation on His part, that His mother should note a difference between Him and others. It does seem to show at least the dawning consciousness that His relation to God was not the same as that of other men.

This is the last time that Joseph appears in the narrative, and we may perhaps assume that no great time thereafter Mary was left a widow, and may have been dependent for support upon the earnings of her Son. Subject as He was to His parents in the home, we may be sure His mother was held in special love and honour; and the eighteen years that elapse before we meet them again would be years of peaceful and happy life. Mary next appears at the marriage in Cana of Galilee, where her kindly solicitude for the bridegroom's reputation lest, by shortage of the wine, he should be shamed in presence of the guests, exhibits the delicacy of her nature. Her authority over the servants seems to imply that she was in some way related to the bridegroom. It is possible that Mary's appeal to Jesus was made in the expectation of miraculous help: but there is no certainty. In His reply there is no harshness, as some have supposed, in His use of the word " Woman." With accompanying tone and look it may express both honour and affection. It is the word that comes to His lips addressing His mother from the Cross. And certainly Mary shows no sense of rebuff or soreness. The report is no doubt greatly condensed. But evidently He lifted the veil very gently, that she might see a relationship between them other than that of mother and Son. It may not have been easy for Mary to realise this; she evidently felt that her expectation was to be fulfilled; but we may detect something of awe in her direction to the servants: " Whatsoever He saith unto you, do it." Subsequently we find Him correcting in this sense the words of the crowd who spoke of His mother and brethren according to common usage. " Who is My mother? and who are My brethren? " Then, stretching His hands towards His disciples, " Behold My mother and My brethren! " This, at the moment when in motherly solicitude she would fain have exercised some restraining influence, would add to the feeling of distance between herself and her Son, which must have grown with succeeding years, shedding partial

light for her, perhaps, upon the meaning of Simeon's prophecy. This sense of remoteness no doubt reached its climax on Calvary, when addressing her as "Woman," however much of tender affection the word conveyed, and not as "Mother," He committed her to the care of His beloved disciple. And then, also, to her broken heart was revealed the full significance of the word spoken in the Temple so long ago. Through what process Mary was led to recognise the Divine Saviour in her crucified Son we do not know. The fact that she was entrusted to the care of John may possibly indicate that, for the time at least, she was out of sympathy with the other members of her household. But it is a happy circumstance that she last appears in the sacred narrative as present, with the complete family circle, in the company of 120 who, after the Ascension, waited together, praying, in the upper room in Jerusalem (Ac. 1.[14]).

Two questions connected with Mary the mother of Jesus, which have attracted much interest recently, may be here briefly considered, viz. The Virgin Birth of Jesus, and the Perpetual Virginity of Mary.

1. **The Virgin Birth.**—In addition to what is said in the article Jesus Christ we may observe—

(*a*) *With regard to the Record.*—The facts would at first be known to few; perhaps only to Joseph and Mary. Reticence about them was natural, and when stated, they called for great delicacy of treatment. St. Matthew tells the story as it must have appeared to Joseph. Only Mary herself could have been the source of the narrative given by St. Luke. The work of this historian shows how carefully he verified his facts. His calm, firm outline is precisely what we should expect from one who, upon evidence which he could not resist, had accepted the truth of events, which in themselves must have appeared so entirely improbable. The Virgin Birth is directly asserted in the first and third Gospels, and it is implied in the fourth. "The Word became flesh" (Jn. 1.[14]) has no meaning if an ordinary birth is referred to. An older generation of critics drew attention to the difference between Mw. 13.[55] and Mk. 6.[3]. The former speaks of Jesus as "the carpenter's son"; the latter describes Him as "the carpenter," thus avoiding, as these critics thought, the ascription of a human father to Christ. St. Matthew doubtless employed what was the popular phrase: and whether St. Mark wrote from the theological point of view or not, his description was no doubt quite accurate. Owing to the relation in which St. Paul stood to St. Luke, his silence on this point is deprived of all probative force. The *argumentum e silentio*, always hazardous, is doubly so when we are so far removed from the date and circumstances of the writer. It is a significant fact that, as early as the beginning of the second cent., this doctrine was universally received (Ignatius, *Ephes.* i. 8). In the Palestinian Syriac Gospel found by Mrs. Lewis and Mrs. Gibson the continuation of Mw. 1.[16], "and Joseph begat Jesus," only means that our Lord's birth was so registered: indeed it could not be registered otherwise.

(*b*) *With regard to the Fact.*—It is frequently declared that the Virgin Birth of our Lord was impossible. The alleged impossibility depends upon the gen. assertion that miracles cannot occur. Such an assertion betrays a misconception of what an "impossibility" really is; and further, it contradicts the expectation, practically universal to mankind, that, given suitable moral conditions, miracles will occur. The Virgin Birth is not even against the analogy of Nature. Parthenogenesis is well known in certain lower forms of life. As the higher contains in itself all the lower forms, the isolated occurrence of phenomena connected with these is merely an exaggerated case of "harking back," as it is called. The Virgin Birth was miraculous, indeed, but even so it did not violate the analogy of Nature.

2. **The Perpetual Virginity of Mary.**—This subject is referred to in the article Brethren of the Lord. That, after the birth of our Lord, Mary was merely in name the wife of Joseph is a dogma of the Church of Rome, greatly favoured in high Anglican circles. When we contemplate the awful mystery of the Incarnation it almost seems profanation to think of the Holy Mother bearing any other child than that One who was conceived by the power of the Holy Ghost. It seems like using the sacred vessels of the Holy Temple for common purposes. But we must be on our guard against taking *a priori* notions as proving facts. The Docetism of the early centuries was due to this illogical use of *a priori* ideas as tests of fact. If the doctrine of Mary's perpetual virginity had been true we might surely have expected to find some early, if not Scriptural proof. At all events, when any phrase occurred wh. seemed to deny it, some guarding word or two would have been introduced to prevent mistake—such *e.g.* as *hōs nomizeto*, "as was believed" (Lk. 3.[25]), wh. warns the reader against taking Joseph as the father of our Lord in the ordinary sense of the word. No evidence, however, in support of the doctrine, either direct or indirect, can be drawn from Scripture. On the other hand, if we had to do with any merely secular matter, Mw. 1.[25] would be regarded as nearly decisive against it, especially when taken along with Lk. 2.[7], where Jesus is described as Mary's "first-born" son. In neither case is there any word to warn us against making a mistake wh. must have seemed so natural. The men of Nazareth, whose knowledge of the family had the closeness and intimacy born of nearly thirty years' life in the same village, spoke of four men as the "brethren" of Jesus, and referred to "sisters." In other passages

also we have notices of "His brethren" (Mw. 12.[46]; Jn. 7.[5]). Further, St. Paul (Gal. 1.[19]) speaks of James as the "Lord's brother." Such Scriptural evidence as exists, therefore, does not favour the doctrine (*see* Brethren of the Lord).

To the Jewish mind the ideal of womanhood was found in motherhood, not in virginity; and it is significant that this belief is first heard of only when the undue exaltation of virginity began to show itself in the Christian Church.

A later development of this not unnatural tendency to lay stress on the sanctity of her who was privileged to be the mother of our Lord, is found in the belief in her sinlessness—that she was conceived without sin. For this belief there is less to be said on the ground of sentiment, while on its own behalf no shadow of evidence is furnished by Scrip. or by the early Fathers. The dogmatic reason for its support is obviously to be sought in the desire to fence more thoroughly the doctrine of our Lord's freedom from Original Sin. The line of reasoning assumed, however, involves itself in contradictions if pursued to its legitimate conclusions. If it were necessary to our Lord's absolute holiness that His mother should be without sin, would it not be equally necessary to the sanctity of that mother, that *her* mother should also be sinless? This step would involve another similar assumption, and that again yet another, until we should go back to Eve, thus ultimately denying altogether the fact of Original Sin, and, therefore, the necessity for the Incarnation. In point of fact, Mary seems to have allowed the influence of "the brethren of the Lord"—her own younger sons, as we think—to overbear her faith (Mw. 12.[46]; *cp.* Mk. 3.[21]). Also our Lord's words addressed to her at Cana of Galilee seem to imply that, although holy, she was not wholly free from human failing.

Many traditions have gathered round the name of Mary. According to one she went with John to Ephesus. Another says John stayed with her in Jerusalem till her death. The disciples are said to have been brought miraculously from their various fields of labour to her deathbed. She was buried in Gethsemane, but her body was supernaturally carried away from earth. When the grave was visited three days after her burial only a sweet perfume remained. Jesus is said to have declared to her before her death, "Whosoever invokes thy name shall not be put to shame."

The fable of the Assumption of her body, and the practice of Mariolatry, are natural deductions from the false premises discussed above.

II. Mary Magdalene.—The name may be taken as indicating that she was a native of Magdala. This is the Heb. *migdāl*, "tower." While there were several Migdals in Galilee, only one of them is named in NT. (Mw. 15.[39]). For Magdala in this place the rdg. of RV. is "Magadan" (*see* Magdala). Mark gives "Dalmanutha." It may be identical with mod. *el-Mejdel* (*see* Magdala), where tradition locates the birthplace of Mary. She had been a demoniac, and out of her our Lord is reported to have cast seven devils (Lk. 8.[2]; Mk. 16.[9]). That her trouble was one of exceptional severity is plain, and her gratitude for deliverance would be correspondingly deep and sincere. There is absolutely no reason for identifying her with "the woman that was a sinner" (Lk. 7.[37]). There is no evidence that demoniac possession was in any way connected with special moral delinquency. She appears to have been a person of means. Of the women who ministered to our Lord of their substance her name stands first (Lk. 8.[2]). That company of true friends witnessed the crucifixion "from afar" (Mw. 27.[55]; Mk. 15.[40]), but drew near when the cruel work of the soldiers was accomplished (Jn. 19.[25]). She stood by and saw the body of Jesus laid in Joseph's tomb (Mk. 7.[47]). Bent upon the pious duty of anointing the body, she was among the earliest visitors to the sepulchre on the morning of the resurrection (Mk. 16.[16]; Jn. 20.[1]). From the open tomb she inferred that the body had been removed. Running to Peter and John, she exclaimed: "They have taken away the Lord out of the tomb, and we know not where they have laid Him." When the disciples who had examined the tomb had gone, Mary still stood without, weeping, her sorrow doubtless intensified because she was balked of her affectionate purpose. To her then, after she had seen the vision of angels, first of all His followers, the risen Lord appeared. In the grey twilight she did not at once recognise Him, but at the utterance of her name she fell at His feet, exclaiming "Rabboni" (Mk. 16.[9]; Jn. 20.[11ff.]). Very gently Jesus makes her understand the great gulf that separates Him now from the friends of earth. Full of a new-found joy, she goes to tell the disciples, and so passes for ever from the page of history. Quite unwarrantably she has been identified with

III. Mary, the Sister of Martha.—Mary is introduced to us as sitting at Jesus' feet, listening to His conversation, while Martha bustled around preparing for His creature comforts. In His reply to Martha's appeal He does not condemn the active as contrasted with the contemplative life. He does indicate that it is possible to be so absorbed in external concerns as to miss what is of greatest import. In Mary He had found a mind that responded to the sublimity of His teaching (Lk. 10.[38-42]). The incident recorded in Jn. 11.[31ff.] sets the impressiveness of Mary's personality in a strong light. The expression of Martha's grief had been heard with composure. When Mary appeared the waves of her sorrow overwhelmed the bystanders, and for the moment even Jesus Himself was carried away. On

the return of Jesus from Ephraim to the Passover a supper was made for Him at Bethany, where Martha served, and Lazarus sat with Him at table. There, as He reclined at meat, His feet projecting over the couch behind, Mary came and anointed His feet with ointment of spikenard, and wiped them with her hair. Judas Iscariot's protest against the seeming waste only elicited Christ's commendation of a deed done on the prompting of some deep spiritual instinct, "against the day of My burying" (Jn. 12.[1ff.]). The resemblances between this incident and that recorded in Lk. 7.[37-39] have led some to identify Mary of Bethany with "the woman that was a sinner." The identification is unsatisfactory. Although there are many points of resemblance, there are also many of difference. The incident in Luke is placed in Galilee, and early in our Lord's ministry. All the other evangelists place the incident where Mary is the actor, in Bethany near Jerusalem, and close to the end of Christ's ministry. Further, in chap. 10., St. Luke speaks of the family at Bethany; but while Mary is there mentioned by name, there is no reference back to the incident of chap. 7., wh. would have been almost inevitable had she been "the woman that was a sinner."

It should be observed, also, that the points of resemblance concern things that were common, and call for no special remark. It is not surprising, *e.g.* that both feasts should be in the house of one called Simon. This was a popular name. There are seven Simons, or Simeons, mentioned in the NT., excluding the two here involved. Alabaster boxes of ointment, although costly, were far from unusual. From the attitude in wh. guests reclined at meat the feet were conveniently placed for anointing. In a land where perfumed ointment has always been held in such high esteem, there is nothing to call for remark in the fact that two women, independently, chose the same means of expressing their devotion and grateful affection. For the tradition as to Mary's last days *see* MARTHA, *ad fin.*

IV. Mary the Mother of James the Less (the Little) and Joses is named among the women who ministered to Jesus, and were witnesses of His crucifixion (Mw. 27.[55], &c.). In v. 61 and 28.[1] she is identified with "**the other Mary**," and in Jn. 19.[25] with **Mary the wife (or daughter) of Cleophas** (*cp.* Mk. 15.[40]). "Mary of Cleophas (or Clopas)" has been taken as sister of Mary the mother of our Lord, probably owing to a misunderstanding of Jn. 19.[25] (*see* BRETHREN OF THE LORD). With Mary Magdalene she saw the burial of Jesus (Mk. 15.[47]), and went to the tomb on the resurrection morning (Mk. 16.[1]).

V. The other Mary; *see* the foregoing.

VI. Mary of Cleophas (or Clopas); *see* IV.

VII. Mary the Mother of John Mark.—Her house in Jerusalem the Christians seem to have regarded as a common meeting-place (Ac. 12.[12]). If Mark, the cousin of Barnabas (Col. 4.[10]), be identical with John Mark, as seems probable, Mary may have been the sister of the fr. or mr. of Barnabas.

VIII. Mary saluted by St. Paul.—A Christian who had toiled for the advantage of the Church in Rome: possibly identical with VII.

MASON. The M. is one who graves stones (2 S. 5.[11]), makes a dry-stone wall (2 K. 12.[12], &c.), hews or digs stones (1 Ch. 22.[2], &c.), knows how artistically to build a wall (1 Ch. 14.[1]). Lebanon still supplies the greater number of masons to Pal., those of Shweir being in special repute.

MASSAH. *See* MERIBAH.

MATTAN. (1) A priest of Baal, who shared the fate of Athaliah (2 K. 11.[18], &c.). (2) Father of Shephatiah, one of the princes opposed to Jeremiah (Jr. 38.[1]). (3) Mw. 1.[15], MATTHAN.

MATTANAH, a station of the Israelites, apparently the next after BEER, and before NAHALIEL (Nu. 21.[18f.]). In Heb. Mattanah = "gift." Some have thought, therefore, that it may be identical with *Beer*, "the well," of all gifts the most prized in "the wilderness." It must have lain to the SE. of the Dead Sea, but no ident. is possible.

MATTANIAH. This was a popular name. Ten men so called are mentioned in Scrip. Here we need only speak of that king of Judah whom Nebuchadnezzar placed on the throne instead of his nephew Jehoiachin (2 K. 24.[17]). His name was Mattaniah, but the conqueror changed it to ZEDEKIAH. In the same way Pharaoh-necho changed the name of Eliakim to Jehoiakim (2 K. 23.[34]).

MATTHAN, son of Eleazar, and grandfather of Joseph the husband of Mary (Mw. 1.[15]). He is prob. identical with **Matthat** (Lk. 3.[24]).

MATTHEW, one of the Twelve, a tax-gatherer, called by Jesus fm. the receipt of custom (Mw. 9.[9]). In the parallel passages (Mk. 2.[14]; Lk. 5.[27]) he is called **Levi**. Probably he owned both names—a custom not uncommon. He is always named along with Thomas "the twin." It may therefore, perhaps, be inferred that he was the twin brother of Thomas. From his occupation at "the receipt of custom" he wd. form the habit of keeping records. It is prob. that he kept notes of our Lord's words and deeds which afterwards formed the nucleus of his Gospel. The beginning of his new relationship to Jesus he signalised by a feast (Mk. 2.[15ff.], &c.). Late traditions assign him his sphere of missionary labour among the Ethiopians or the Parthians.

MATTHEW, THE GOSPEL ACCORDING TO ST. References to St. Matthew in New Testament literature are very few. His name appears in the first Gospel, first when he was called to follow Jesus, and next in the list of the Twelve.

In the second Gospel he is called Levi, and there is no reason to doubt that Levi is identical with Matthew. His name appears in the list of the eleven in Ac. 1.[13]. The story of his call is also told by Luke in almost identical terms. His position in the list of the twelve apostles is seventh or eighth.

The ministry of Jesus had been some time in operation before the call of Matthew. Accdg. to the fourth Gospel there had been a ministry in Judea and in Jerusalem, and even from the three Gospels we gather that the ministry in Galilee had been going on before the day when Matthew was found at the receipt of custom, was called, and forsook all to follow Jesus. He was not one of the disciples of John as some of the Twelve were. His experience of the ministry of the Lord would thus date from his call. The events which happened and words which were spoken ere he was called, Matthew would have to learn from those who were then present. While the NT. is so far silent about Matthew and his work, and while his position among the Twelve was not such as to indicate why he should be chosen by subsequent tradition as the writer of a Gospel, yet the tradition is persistent, comes from an early date, and was universally believed by the Church from the second century onwards. The easiest solution of a difficult problem is to assume that a basis of fact forms the source of the tradition. That assumption alone can account for the tradition. For neither the position of Matthew among the Twelve, nor any mention of him in the NT., is sufficient to explain the tradition.

The tradition itself is thus stated by Eusebius. "For Matthew, after preaching to the Hebrews, when about to go also to others, committed to writing in his native tongue the Gospel that bears his name; and so by his writing supplied to those he was leaving the loss of his presence" (*HE.* viii. 24). The tradition is persistent and consistent from the second century onwards. The authorship of the first Gospel is always ascribed to Matthew, and it is also consistently said that he wrote it in the Hebrew language. The two statements hang together, and must be taken together. From the tradition it would appear that the Gospel was first circulated in the Hebrew language, and we are told that each one interpreted it as he was able. The most likely interpretation of this statement is that those who read the Gospel, whether in a private reading or in the weekly assembly of the Christian congregation, translated it into Greek for the benefit of those who did not know Aramaic. We know of a parallel in the history of the Scottish Church. In the days before the Bible was translated into Gaelic, Mr. Macdonald, the father of Dr. Macdonald, the Apostle of the North, was wont to read from the English version to the congregation, and to translate, as he went on, into Gaelic for the edification of the people. This was apparently the custom in many parts of the Highlands of Scotland, until the Gaelic version was published. This also seems to have been the custom in the early Church. So Matthew was translated into Greek, as the reader was able; so also the Greek would be translated into Latin, into Syriac, Ethiopic, or into other languages as the need and the occasion demanded.

We have not space to describe the tradition at length. It has often been described. We refer to Professor Nicol's work, *The Four Gospels in the Earliest Church History*, for a full and accurate account of the tradition. We can trace the tradition backwards from the time of Irenæus to the close of the first century, and there can be no hesitation in saying that the belief in the tradition was universal in the early Church. All believed that the first Gospel was written by Matthew, and was written in the Hebrew tongue. It was also believed that the first Gospel, as it now stands in the canon, was the Gospel to which Papias referred. It would seem also to have been the belief of Papias himself. What has criticism to say to this ancient tradition? Many questions arise, to which a definite answer cannot yet be given. The trend of criticism is against the acceptance of the ancient belief in its simplicity and its entirety. Most hold that the present canonical Matthew is not a translation, that it cannot be the work of the apostle Matthew, that it is a compilation, and that the sources from which it was compiled can be traced and identified. There is a growing consensus of opinion that the second Gospel is a source of the first, and that a second source is a book of Sayings of Jesus, which was in early circulation in the Palestinian churches. The problem is very complex, and the solution is not yet apparent. Within our limits we can only indicate the problem, we cannot dwell on it. It may, however, be safely said that criticism of sources is a most delicate operation, and it is very difficult to conduct it in an objective fashion. It is hard to believe that a common source could have given rise to the sayings contained in the Sermon on the Mount, gathered into an artistic unity as an organic whole in the first Gospel, and scattered into separate and disparate paragraphs in the third Gospel. Some other solution must be found more consistent with the facts. A common source of the Sayings of Jesus has not yet been found.

Nor is it to be forgotten that the meaning of the word *logia*, which identifies it with "sayings," dates only from Schleiermacher. He introduced it, he has been widely followed, until now, both in German and in English, the word *logia* means sayings. In the NT. *logia* always means the whole of the OT., and includes in it all the literary forms of the OT. A story, a fact of history, a poem, a parable, a pro-

phecy may be a *logion*, an oracle of God. So far as the NT. is concerned the Gospel history and the history of the Acts may be oracles of God. Apart from this fact, is there any ground to believe in a book of Sayings of Jesus compiled in the early Church, and in circulation before the destruction of Jerusalem? Much may be said for that conclusion, and a good deal may be said against it. Nor is it necessary here to give a decision. For a discussion of the subject we refer to Dr. Allen's *Critical Commentary on St. Matthew*, to Zahn's *Einleitung*, and to all the treatises on NT. Introduction recently published, of which there are very many.

The best use we can make of the limited space at our disposal seems to be this. We propose to leave on one side the questions regarding sources, the possibility of the Gospel being a compilation, and similar questions which cannot yet be definitely answered, and devote our space to a description of its contents, and to those particulars in which it differs from the other Gospels. It is a remarkable fact that the first Gospel, written by Jewish Christians, should have been the most popular, and the most widely used and quoted by the Gentile churches. In the Greek and Latin Fathers it is much more frequently quoted than the others, and in fact it almost superseded the use of the second Gospel altogether. Many explanations are given of the fact, on which we need not dwell. Evidently the Gentile churches found the first Gospel to be that which met their deepest needs, and satisfied them. One reason for this preference may be found in the amount of didactic teaching found in the first Gospel, in the fact that the teaching of Jesus is found in it, aggregated into great discourses, and in the fuller account of the Passion Week and of the resurrection contained in it. Whatever the explanation may be, the fact remains that the first Gospel was regarded by the Church as the fullest and most complete of the Gospels.

Looking at the contents of the Gospel we find first the fore-history. The fore-history of the first Gospel is peculiar to itself. It has first the genealogy, next the account of the birth and childhood of Jesus, then the account of John the Baptist, and the baptism and the temptation of Jesus. It is noteworthy that the person in the forefront of the story is Joseph. It is Joseph to whom the dream comes, to him the Divine message is delivered, and it is to Joseph that the dream comes which directs the journey to Egypt. Mary is in the background. In the fore-history of Luke Joseph is scarcely mentioned. It is to Mary that the dreams and visions come. The feelings, emotions, and aspirations of Mary, her wonder, her loyalty, and her devotion, are the themes on which the story lingers. Clearly the two stories come from different sources; one comes from Joseph and the other from Mary; both alike dwell in a sphere of spiritual greatness, the greatness of which is not appreciated by those who measure greatness by quantitative measures. The two fore-histories are unique in the history of literature.

Having told the story of the genealogy of Jesus, laying stress on the fact of Davidic descent, and His consequent claim to Messiahship, it goes on to tell the story of the birth of Jesus, of His experience at baptism, of His temptation, and of His entrance on His public work. Then comes the story of the Galilean ministry (4.[12]–13.[35]), a brief and general description of His ministry in Galilee, in which the characteristics of His ministry and of its effects are given (4.[23, 25]). The evangelist tells the story of the Galilean ministry in some detail. It is characteristic that the teaching comes first and the doing second. The teaching is summarised in the Sermon on the Mount, the doing in the eighth and ninth chapters. Then comes another brief summary of His teaching and working, followed by His commission to the disciples of authority and power to fit them for their mission, and instructions to the disciples as to their conduct in carrying out their mission—instructions which were the guide of their conduct during all their life. The relation of His ministry to that of the Baptist follows, with an appreciation of the character, mission, and place of John the Baptist in the historic evolution of the kingdom of God. Then in a characteristic manner the parabolic teaching of Jesus is gathered together, and the reader finds in one place what was the way and manner of this feature of the ministry of our Lord.

Passing over various scenes and circumstances of the Galilean ministry, we note the significant fact of the visit of the Pharisees and Scribes from Jerusalem and its bearing on the movements of Jesus during the rest of His Galilean ministry. What is the explanation of His journeyings and wanderings during these months? For the most part He is outside of the dominion of Herod Antipas. No evangelist formally connects the fact of the rupture with the Pharisees with the fact that He keeps outside of the dominion of Herod. Some modern interpreters find a symbolic meaning in these wanderings. They find that it is a dramatic rendering of the old belief that a prophet must also be an exile, and that he must, Elijah-like, flee to Horeb. It is an illustration of the tendency to find symbolic interpretations of what the Gospels set down as fact. But if we connect the rupture with the religious authorities and the alliance with the Herodians (Mk. 3.[6]) with the subsequent journeyings of Jesus, we find a sufficient motive and reason why He should not put Himself within the power of the authorities until He had trained the Twelve for their work. After all, it is easiest to take the Gospel statements of fact for what they appear to be, and to try to find an ade-

quate interpretation of them. So, in the Gospel before us, we find that He is outside of the dominion of Herod. We find Him on the borders of Tyre and Sidon, in the region of Decapolis, at Cæsarea Philippi, and His presence in these places is sufficiently explained from the fact that He could not exercise His ministry safely within the dominion of Herod. Then we have the account of His journey to Jerusalem and His arrival there, with all that was said and done during that journey. The next great section of the Gospel (21.–27.) tells of the arrival at Jerusalem; of what He said and did till the beginning of the Passion Week; of the events of the Passion Week; of His betrayal, arrest, His trials, His crucifixion, His death and burial. The final section tells of the resurrection, and of the days between the resurrection and the ascension, and the Gospel ends with the great parting word to the disciples to go and win the world for Him.

Thus the fore-history, the ministry in Galilee, the journey to Jerusalem, the Passion Week, the story of the crucifixion, and the story of the resurrection comprise the history as contained in the Gospel. Essentially it is the history common to the three Gospels. It is evidently the common tradition with which the churches had been made acquainted, and which was derived from the common apostolic teaching. What is peculiar to the first Gospel is the fore-history and the grouping of the teaching of our Lord into great discourses. While there are shorter sayings scattered through the Gospel, usually located in some particular place, and represented as spoken on some special occasion, yet the characteristic peculiarity of the first Gospel is that it gathers the sayings of Jesus into great groups. The first of these is the Sermon on the Mount (5.–7.). The second is the instructions to the disciples when they were sent forth to their separate work (10.). The third is the great collection of parables (13.). The fourth is the denunciation of the scribes and Pharisees (23.). And the fifth is the great eschatological discourse, with the parables illustrative of the last things. These, with the discourse about the Baptist (11.) and the discourse about Beelzebub, contain what may be described as the didactic part of the Gospel as distinct from the narrative portion. Many important questions arise as to these parts of the Gospel. It may be reasonably contended that these discourses, both in manner and in matter, belong really to the Master. Almost all the contents of them bear the marks of His unique mode of speech. It is another question, however, and one not admitting of an easy answer, as to whether in their present form, and in their present aggregation, they were spoken by Him. It is possible that the tradition of the Church brought together, into one place and time, sayings which were spoken at different times and on separate occasions. It may be that the Sermon on the Mount, while it contains only the sayings of the Master, may have received its present form and setting from and in the tradition of the Church. It may be so, also, with the other great discourses. That is one question, and one which may well be discussed with a reasonable hope of an answer. It is another question, however, when it is argued that the substance of these discourses is attributed not to Jesus but to the consciousness of the Church, and when the authorship of them is ascribed to the reflection of the Church. When it is contended that the Church, reflecting on her own needs, and craving satisfaction for them, sought to make them objective, and, to invent situations, doctrines, and facts which would accomplish this aim, really constructed the Gospels, and that what we have in them is not the reflection of the consciousness of Jesus, but of the consciousness of the Church, that raises a different and a larger issue. We should have, ere we accept such a hypothesis, first to ascertain the capacity of the Church for so great a work. Could the Church, as we know it in the Acts of the Apostles, and in other sources of information, have really reflected to so great a purpose? Could she have been able to frame for herself, in that immature period of her development, a literature which was to be the standard for Christian thought and life for all the centuries—a standard which has never been approached, and which still remains unapproachable by any age of the Church? Whatever may be the solution of the literary problem of the Gospels, and of the first Gospel in particular, that solution which ascribes its contents to the reflection of the early Church is clearly untenable. Leaving these literary questions for further investigation, and for an adequate solution to the research of the future, we now turn to a brief description of the theology of the first Gospel.

That Jesus is the Messiah, foreshadowed in the OT. and expected in the fulness of time by Israel, is one of the themes of the first Gospel. His descent is traced to David and to Abraham. In David His ancestral line attained to kingship, and though the royal dignity was lost at the Captivity, it was restored again when Jesus the Messiah was born. He was king of the Jews by right of birth, and in the end of the days He entered Jerusalem as its king. But stress is laid on more than His Davidic descent. He was born of a virgin, was conceived by the power of the Holy Ghost, and His proper designation is Immanuel, or the Son of God. He was proclaimed the Son of God by the Divine voice, at the baptism and at the transfiguration. He speaks of Himself as Son in an absolute and unique sense. Thus He is Son of David and Son of God. On one thing the first Evangelist constantly dwells. He delights to trace in the words and deeds of Jesus fulfilments of

OT. prophecy. The instances of these are too frequent to be recorded here. A full treatment of the Christology of the first Gospel would take up much space. The wonderful works of Jesus, His gracious works of healing, His words of grace and love, His prophetic insight into the future illustrated by the foretelling of His death and resurrection, and of the coming of the kingdom, are illustrations of the way in which this Gospel attests His Messiahship. Briefly, in this Gospel He is Son of Man and Son of God, in whom and through whom OT. prophecy in all its lines obtained its fulfilment. Special stress is laid on the work of healing and of preaching as the means by which the approach of the kingdom of God was prepared. Again, stress is laid on the fact that He would return and build up the kingdom of God.

In the first Gospel we find that, looking at the frequent references to the OT., the new beginning is simply the continuation and culmination of the old. To Matthew the new is simply the completion of the old. What was prepared in the one is achieved in the other. Jesus is the goal of the past, the centre and the key to the eternal purpose, and in Him all the lines of the OT. meet and are fulfilled. Jesus is Immanuel, God with us. This is the essential feature of this Gospel. It is not merely that He was declared to be the Son of God with power by the resurrection, as with Paul; not merely that in this or that phase of His history He had received the Divine attestation; to this Gospel He is essentially Divine, Immanuel, God with us.

This appears whether we dwell on His teaching or on His action. In His teaching, as it is gathered up into the great discourses, He always speaks with Divine authority, and always makes claims which could only be justified if He were Divine. In the Sermon on the Mount He interchanges " for righteousness' sake " (5.[10]) with " for My sake " (5.[11]) as if the two were identical. Nor is this the only place in which the personal claim of Jesus is identified with the claim of righteousness. "For My name's sake," "for the Son of Man's sake," are phrases of frequent occurrence in this Gospel and in the other Gospels, and these are set forth as the supreme source of Christian obedience, and as the highest Christian motive. It is noteworthy also that this note of Divine authority set forth in the Sermon on the Mount is deeply imbedded in that discourse. Jesus places His own sayings on the level of the Divine commands given of old. "Ye have heard that it was said . . . But I say unto you." The situation is unique. Prophets of old had said, " Thus saith the Lord "; Jesus says, " I say unto you." It is the attitude of One conscious that He is the truth, that in Him and in His words the earlier order has been transcended and that a higher order has been reached. In the Sermon there is a note of authority never used before by any messenger of God, a tone of assurance which stands absolutely alone. It is all the more remarkable because for Jesus the OT. was the revelation of the Father, and its words were Divine. Yet He places His own words on the same, or rather on a higher level.

Equally noteworthy is the claim which is made in the Sermon to the highest judicial functions. This is noteworthy throughout the first Gospel. He claims to be the final Judge of men. It is sufficient to quote one passage : " Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out devils, and by Thy name do many mighty works ? and then will I profess unto them, I never knew you : depart from Me, ye that work iniquity " (Mw. 7.[20-23]). It is a noteworthy claim that is made here, not only for the fact of it, but also for the principles underlying it. The principle of judgment is unique. He will not accept service, however distinguished, unless there is sincerity in the hearts of those who render it. He will not accept any service unless the people who render it are wholly His. There is nothing like this in the history of humanity. Other leaders accepted service without inquiring curiously into the motives of it; Jesus will not accept such service. How did this happen to be placed in the forefront of the Christian conditions of service ? There is only one answer: Jesus Himself placed it there, and there it remains.

If we gather this impression of uniqueness, of sovereign personal claims, and of authority from the words of Jesus, as these are reported in the first Gospel, a similar impression is made on us by a perusal of His doings, and of His general demeanour, as these are set forth here. To these we can only allude. We might speak of the mighty works done by Him but we forbear. The impression made on us by the teaching of Jesus, as that is set forth in this Gospel, is confirmed by the life He lived, and by the work He did. It is in the words and deeds of Jesus that we find the material with which to fill up the meaning we ascribe to Him, and to the names by which He is called in this Gospel.

Take the first Gospel as it stands in our canon, and leaving out of sight for the moment all questions as to its authorship, as to the sources of it, and all other literary questions whatsoever, what is to be said regarding it ? This much at least, that within half a century of the death of Jesus this book was in wide circulation among the churches, as an account of what the Master was, of what He had said, and of what He had done. This was what they believed about Him, this was their faith and the justification of it. It was received by the Palestinian churches,

and by the churches scattered around the shores of the Mediterranean Sea. Of this there can be no doubt. Granted that there were in it some reflections made by the Church, some manifestations of the tendency on the part of disciples to magnify their Master; grant also that we have here reflections of the need of the Church, yet after all is said that can be said of these tendencies, what remains? Much remains indubitable. There remains what no man could have invented. There remains Jesus the Christ, a figure so unique, so different in His greatness from what men usually regard as great, that no one could have thought of Him as He was, unless He had been. He is the reversal of all ideas of human greatness, so that men do not recognise how great He is until they are educated to apprehend the new spiritual measures. Be the literary sources of the first Gospel what they may, the fact remains that out of these sources we have a book which is its own evidence, which in its spiritual greatness is productive of greatness in those who surrender themselves to it, and submit themselves to its guidance.

JAMES IVERACH.



EGYPTIAN HOES

MATTHIAS is known in NT. only as the disciple chosen by lot for the place vacated by Judas Iscariot (Ac. 1.[15ff.]). This election may have been a mistake (Stier, *Words of the Apostles*). St. Paul seems to have been the man chosen of God for the office. M. disappears at once. Tradition has been busy with his name, but contains nothing worthy of credit. One story represents him as evangelising a city of cannibals in Ethiopia, fm. whose maw he is delivered by Andrew (*Acts of Andrew and Matthias*).

MATTOCK stands for several Heb. words. (1) *Ḥereb*, a general term, often trd. "sword," but in 2 Ch. 34.[6] a tool for digging. (2) *Maḥarēshāh*, an implement of husbandry, poss. "ploughshare" (1 S. 13.[20f.]). (3) *Ma'dēr*, "hoe" (Is. 7.[25]). The usual M. is a pick with one end broad, the other pointed.

MAUL. The Heb. word is *mēphītz*, lit. "scatterer" or "disperser," and denotes a club or mace (Pr. 25.[18]). A smashing weapon is no doubt intended, like the club that has played so large a part in Oriental war. The cognate *mappātz* (Ek. 9.[2]) is "a shattering weapon," and *mappētz* (Jr. 51.[20]) is "a war club."

MAUZZIM. AV. renders the Heb. phrase *'elōah mā'uzzim* "the god of forces," giving "munitions, Heb. *mauzzim*" in the margin. The RV. rendering, "the god of fortresses," is now generally accepted. It is impossible to say which god is intended. Antiochus Epiphanes, the king referred to, wished to erect a temple in Antioch to the Roman Jupiter Capitolinus (Livy, xli. 20), and some have therefore thought this may be the god meant. But in 2 M. 6.[1f.] we read that "the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius." Were this incident certainly historical a reasonable claim might therefore be made on behalf of the Olympian Jupiter.

MAZZAROTH (Jb. 38.[32]), supposed to be identical with "planets" (*mazzārōth*—2 K. 23.[5]), RVm. "twelve signs"; rendered by Psh. *'ogalto*, "the waggon," prob. "Charles's Wain," Vlg. "Lucifer." Agst. the suggestion of RVm. is the fact that in Job it is sing.; agst. Psh. the fact that M. is "led forth in his season," whereas "Ursa Major" is always above the horizon in Syria; M. can scarcely be a star so frequently above the horizon as Venus. The suggestion of Fuerst that M. is Jupiter has something to recommend it, only *'ēth*, "season," suggests a fixed star whose rising was a noted period. For this reason it wd. seem that Sirius, fm. whose rising the Egyptians arranged their Sothiac period, is the star most likely meant by M.

MEADOW in AV. stands for *'āḥū* (Gn. 41.[2, 18]) and *ma'arāh* (Jg. 20.[33]). *'Āḥū* is lit. "reed grass," and it is so rendered in RV. It may have applied to the rich pasture land of Egypt. *Ma'arāh* is simply transliterated by RV. in Jg. 20.[33]. But it seems certain that this is a scribal error for *ma'arāb*, and that we ought to read "from the west of GIBEAH." In Is. 19.[7] *'ārōth* is trd. by AV. "paper reeds," by RV. "meadows." Probably, however, instead of *ārōth* we should read *'aḥoth*.

MEAH, TOWER OF, RV. HAMMEAH, lit. "Tower of the hundred," stood on the wall of Jrs. between the sheep and fish gates (Ne. 3.[1], 12.[39]). *See* JERUSALEM.

MEAL is grain ground between millstones, or crushed in a mortar (Gn. 18.[6], &c.; Mw. 13.[33], &c.).

MEAL OFFERING. *See* SACRIFICE.

MEALS. *See* FOOD.

MEARAH, "a cave," a place remaining to be pos-

sessed by Isr. (Jo. 13.[4]), belonging to the Zidonians: poss. = *Mugheirīyeh*, "little cave," near Sidon.

MEASURE. *See* WEIGHTS AND MEASURES.

MEAT in EV. is the tr. of several Heb. words, and has a quite general significance. It is applied indifferently to bread, flesh meat, &c.; the meaning in each case must be determined from the context. A similar use of the word "meat" is still common in Scotland.

MEBUNNAI, one of David's heroes of the Judahite family of Hushah (2 S. 23.[27]). It is a copyist's mistake for **Sibbecai**. The correct form is preserved in the parallel list in 1 Ch. 11.[29], &c.

MEDAD. *See* ELDAD.

MEDAN, one of Abraham's sons by Keturah (Gn. 25.[2], &c.). No prob. ident. with any Arabian tribe has been suggested, and the question seems likely to remain in obscurity. An easy solution would be to take "Medan" as a doublet of "Midian" which immediately follows. But in Gn. 37.[36] (Heb.) there is mention made of "the Medanites." It is usual to regard this with EV. as an error for "Midianites." It is also poss. that we have here an allusion to the children of Medan.

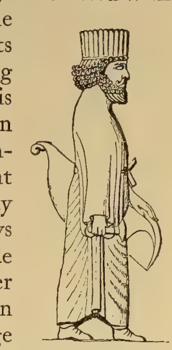
MEDEBA, an important town in the plateau E. of Jordan (Nu. 21.[30]), occupied by Reuben (Jo. 13.[9, 16]), the scene of Joab's victory over the Ammonites and their confederates. It was taken by Omri, but recovered and fortified by Mesha (*Moab. St.*, lines 7f., 29f.; *cp.* Is. 15.[2]). Here John, son of Mattathias, was murdered by the Jambri, a crime avenged by Jonathan (1 M. 9.[36ff.]; Jos. *Ant.* XIII. i. 2, 4). It was captured by John Hyrcanus, and later by Jannæus (*Ant.* XIII. ix. 1, xv. 4, XIV. i. 4). It is = mod. *Mādebā*, six miles S. of Heshbon. In 1880 a company of Christians fm. Kerak occupied



MADEBA—RUINS OF CHURCH

the place. There are many anct. remains. A mosaic map of a portion of Palestine and a part of Lower Egypt in the reign of Justinian, found here in digging the foundations of the Greek church, is described in *PEFQ.*, July 1897.

MEDES. An Aryan race inhabiting a territory E. of MESOPOTAMIA, one of the regions to wh. the Northern Tribes were deported (2 K. 17.[6], 18.[11]). The M. seem to have formed several separate kingdoms, as in Jeremiah the reference is always to the "kings of the M." (Jr. 25.[25], 51.[11]). Their ancestor (Gn. 10.[2]) is MADAI, third son of JAPHETH. In both sacred and profane history the M., while distinguished fm. the PERSIANS, are always associated with them. Herodotus' account of the Empire of the M. has many elements of romance. Deioces, after gaining such a reputation for justice in his own canton that all his countrymen brought their cases before him, withdrew himself; as they felt the want of his tribunal the M. ultimately made him king. Herodotus says he reigned 53 years—an impossible length of reign when we remember that he must have been more than mature when he was made judge even in his native canton, and that it wd. take a very considerable time for his reputation to spread over all Media, and become so high that the habit was formed of coming to his tribunal; and that a further period wd. be required for the need of his decisions to become so clamant that the M. were necessitated to make him their king; when all this had transpired Deioces cd. not be much less than 70, an age wh. precludes a reign of more than half a century to follow. There occurs in the monuments a Daiuku, a vassal chief under the k. of the Manda who was taken prisoner by Sargon (B.C. 715). Herodotus makes Phraortes his son and successor; there is a Fravartish who was overthrown by Ashurbanipal. His successor according to Herodotus, Cyaxares, may have joined Nabopolasor in the assault on Nineveh and its capture. Meantime a Scythian race, the Umman-Manda, who seem to have been confused by Herodotus or his informants with the Medes, burst in upon SW. Asia under Istivigu (Astyages). They were overthrown by CYRUS, the k. of the canton of Anshan; who thereupon united the now emancipated M. with the PERSIANS and ELAMITES, to his small ancestral dominion. Fm. the beginning the M. were treated as the equals of the Persians, hence the phrase, "the laws of the Medes and the Persians" (Dn. 6.[8]). When the Persian monarchy had been wiped out the M. still appear associated with the Parthians (En. lvi. 5; Ac. 2.[9]).



MEDE, WITH BOW IN CASE

MEDIATOR (Gr. *mesitēs*: it only occurs once in the LXX (Jb. 9.[33]) to translate the Heb. *mōkiaḥ*, "daysman," wh. is more strictly "arbiter" or "umpire": the verb *yākaḥ* means "to rebuke"—*see* Am. 5.[10]). It occurs six times in the NT.—twice in Galatians (3.[19, 20]), once in 1 Timothy (2.[5]), and thrice in Hebrews (8.[6], 9.[15], 12.[24]). Four times out of the six it refers to our Lord directly; in the

remaining cases (Gal. 3.[19, 20]), though it refers to Moses primarily, the ultimate reference is Christ. In three out of the four instances of refce. to Christ, while applied primarily to our Lord, there is also a reference to Moses, and mainly to his function in regard to the covenant between God and Israel, the ratification of wh. is narrated in Ex. 24.[3-8]. This general recognition of Moses as "mediator" of the first covenant is all the more striking that the term is never used of him in the OT. In "The Assumption of Moses," an Apocalyptic writing wh. cannot well be dated later than A.D. 6, the Latin Version of wh. is all that has come down to us, Moses speaks of himself as "*arbiter testamenti*," obviously pointing to *mesitēs tēs diathēkēs*, as the Greek fm. wh. the Latin had been immediately translated. It is introduced in a way that indicates that the mediatorial position of Moses was a commonplace in the theology of the period. Certainly Moses did fulfil that function, not only as standing between Israel and God when the covenant was ratified, but also again and again he was their advocate with J″., and most of all when they entreated him to speak with God for them, and to them for God (Ex. 20.[19]).

As universal as the belief in a Divine Being is the sense of the need of a mediator. Along with his belief in Divinity man has a consciousness of sin; this makes him feel that he cannot enter into the presence of the Holy God without overmastering awe and dread. Hence away back in primitive times priesthood was evolved; first it was, as in the case of Job, the father of the family that was the *mesitēs*—the priest. When families became larger, and congregated together so as to form village communities, kingship of a simple sort was evolved; then the ruler was priest and *mesitēs*. In early Babylonian history the primitive ruler, the *patesi*, was priest as well as ruler. As the moral degeneration of mankind became more pronounced, worship became more elaborate. Sacrifices appropriate to one set of circumstances were inappropriate to another. Form of words, dress, attitude, all began to be regarded as important. The more men recognised their distance fm. God the more they felt bound to express their awe in ceremonial. Hence the greater became the necessity for a *mesitēs*—a priest who knew accurately all sacred formulæ and modes of sacrifice; then kingship and priesthood were separated. There was needed also one to interpret God, and make known to men His will; hence the prophet, who acted as *mesitēs* fm. the other side. Moses combined these characteristics. His mediatorship therefore became, as we have seen, part of Jewish theology. In Christian theology the mediatorial work of Christ is the fundamental truth. By His Person, uniting in Himself the Divine and human natures, He is able to represent Man before God, and to present God to man; by His atoning sacrifice He removed the separating barriers; and by His continual Advocacy He unites men to their Father in heaven. The whole history of mankind was a course of training to prepare men to see in Jesus the true *mesitēs*, after whom they had been blindly feeling.

MEDICINE. *See* DISEASES AND REMEDIES.

MEGIDDO, a Can. city whose k. Joshua smote (12.[21]), allotted to Manasseh in the territory of Issachar (17.[11]), but not possessed by them (Jg. 1.[27]). It was subject to Solomon (1 K. 4.[12], &c.). Here the wounded Ahaziah died (2 K. 9.[27]), and Josiah was slain (23.[29], &c.). It is constantly named with Taanach, wh. definitely points to the SW. of the plain of Esdraelon. The most natural road for an



MEGIDDO

Egyptian army coming north issues into the plain by *Khān el-Lejjūn*, the Rm. "Legio," wh. rose on the site of M. and gave its name to the plain. It lies five miles NW. of *Ta'anuk* (Taanach) on the edge of the plain. *Tell el-Mutasellim*, hard by, may have been the acropolis of M. The stream wh. flows through the anct. site to join the Kishon is prob. referred to as "the waters of M." (Jg. 5.[19]). It is quite possible that an echo of the old name is heard in the mod. name of the Kishon—*el-Muqaṭṭa'* (*HGHL*. 386), although Moore (*Judges*, 158) thinks otherwise. *El-Mujedda'* in the *Ghōr*, near *Beisān*, favoured by Conder, while its name agrees in form, seems in no other respect to claim consideration (*PEFM*. ii. 90ff.).

MEHETABEEL, RV. MEHETABEL. (1) Ancestor of the prophet Shemaiah, who prophesied against Nehemiah, having been hired by Tobiah and Sanballat (Ne. 6.[10ff.]). (2) Daughter of Matred, wife of Hadad, or Hadar, king of Edom (Gn. 36.[39]; 1 Ch. 1.[50]).

MEHIDA, the ancestor of a family of Nethinim who returned from Babylon with Zerubbabel (Ez. 2.[52]; Ne. 7.[54]). Called "Meeda" in 1 Es. 5.[32].

MEHIR, son of Chelub, and brother of Shuah, of the tribe of Judah (1 Ch. 4.[11]).

MEHOLATHITE, THE. Adriel, the son of Barzillai, who married Merab, the daughter of Saul, is so called in 1 S. 18.[19]. It probably means a native of ABEL-MEHOLAH.

MEHUJAEL, son of Irad, a descendant of Cain (Gn. 4.[18]), who corresponds to Mahalaleel (RV. "Mahalalel") in Gn. 5.[12ff.]

MEHUMAN, one of the seven eunuchs who served Ahasuerus (Est. 1.[10]).

MEHUNIM, RV. MEUNIM (Heb. *me'ūnīm*), are identical with the Maonites of Jg. 10.[12], who, along with the Zidonians and Amalekites, oppressed Israel. In 1 Ch. 4.[41f.] they are mentioned as a quiet and peaceable people, occupying "fat pasture and good," who were raided and dispossessed by the Simeonites in the reign of Hezekiah. It appears certain that "Ammonites" in 2 Ch. 20.[1] should be read Maonites, as forming part of the allied army opposed to Jehoshaphat, which perished by mutual slaughter. In this case they are identified as the men of Mount Seir (v. 10). They suffered defeat at the hands of Uzziah (2 Ch. 26.[7]). They are mentioned again among those returning from exile (Ez. 2.[50]; Ne. 7.[52]). These may represent captives of the M. set to humble tasks connected with the Temple. The name was derived from Maon, represented to-day by *Ma'ān*, a town on the pilgrimage road, now a station on the Damascus-Hejaz Railway, to the E. of Petra.

ME-JARKON, Heb. *mē hayyarqōn*, lit. "the waters of Jarkon" (Jo. 19.[46]). The LXX reads "and from the sea, Jarkon and the boundary near Joppa." While this may be taken to authenticate the existence of Jarkon as a place in Dan, no identification is possible. The officers of the *PEF.* identify the waters of Jarkon with the river *'aujeh*, to the N. of Jaffa. The text is in confusion.

MEKONAH, RV. MECONAH, a town in Judah, prob. near Ziklag, occupied after the Exile (Ne. 11.[28]), not identified.

MELATIAH, a Gibeonite who took part in rebuilding the wall of Jerusalem (Ne. 3.[7]).

MELCHI. (1) Son of Janna, an ancestor of Joseph (Lk. 3.[24]). (2) Son of Addi, in the same genealogy (Lk. 3.[28]).

MELCHIAH, a priest, father of Pashur (Jr. 21.[1]), called "Malchijah" (1 Ch. 9.[12]), "Malchiah" (Ne. 9.[12]), and "Melchias" (1 Es. 9.[32]).

MELCHISHUA, son of SAUL (1 S. 14.[49], 31.[2]), otherwise MALCHISHUA (1 Ch. 8.[33]).

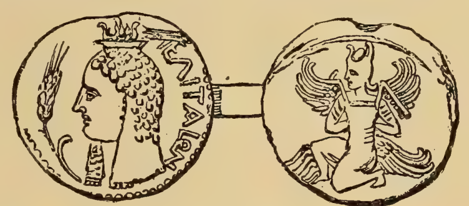
MELCHIZEDEK, a Canaanite Priest-king of Salem in the time of ABRAHAM (Gn. 14.[18]). He is called "Priest of the Most High God" ('El-'Elyōn). Abraham acknowledged his Priesthood by his offerings. The identity of Salem with Jrs. has been generally admitted. Jerome in his Epist. to Evagrius maintains that Salem was near Scythopolis; elsewhere (*Quest. Heb. in Gen.* 14.[18]) he assumes the common identification to be correct. Stanley thinks Gerizim to be Salem; Ewald wd. place it E. of Jordan. The evidence of Jos. and the Tgg., strong in itself, is confirmed by the Tell Amarna tablets, in wh. there are letters fm. a priest-king of Uru-salim named Ebd-Tob (servant of the Good). Hommel (*AHT*. pp. 155, 156) considers one of the expressions in a letter of Ebd-Tob to be an assertion that he had received his position by Divine appointment, not by inheritance (*cp.* Heb. 7.[3]). The Tgg. Ps.-Jon. and Jrs. declare M. to be SHEM bar Noah. A sect of Gnostics asserted M. to be an earlier incarnation of the Second Person of the Trinity, and superior to JESUS CHRIST. That M. was an Incarnation of Deity is a view that has frequently appeared among Christians. The parallel drawn in Heb. 7. between our Lord and M. has formed the occasion of much of this.

MELEA, son of Menan, an ancestor of Joseph (Lk. 3.[31]).

MELECH, second son of Micah, a descendant of Jonathan, son of Saul (1 Ch. 8.[35]).

MELICU, a family of priests who returned from Babylon with Zerubbabel (Ne. 12.[14], RV. "Malluchi").

MELITA, the island on which St. Paul was



COIN OF MELITA

wrecked (Ac. 28.[1]), the mod. Malta, a small island 60 miles S. of Sicily. It was probably first occupied by the Phœnicians, who found it a convenient place of call on their maritime trading enterprises. For similar reasons it was counted of value by the Greeks, into whose hands it next passed. They were unable, however, to hold it against the power of Carthage. The Carthaginians were in turn overpowered by the Romans, who took possession of the island in the second Punic War (B.C. 218), and joined it to the province of Sicily. The population was of mixed Carthaginian and Lybian origin, very little of the Greek element remaining; and so we find them described as "barbarians," Gr. βάρβαροι, that is people who did not speak the Greek language (Ac. 28.[2, 4]). The products of Melita most highly esteemed were honey and cotton. A very early tradition places the scene of St. Paul's landing in what is now called St. Paul's Bay, eight miles W. of Valetta. Of St. Paul's work during the three months he was compelled to stay here only two incidents are preserved to us. Wet and cold as he was, he helped to collect fuel for the fire. In the

bundle of brushwood which he brought there was a dormant viper. Roused " by reason of the heat," it sprang out and bit his hand. The natives, seeing this, thought he must be a murderer who, although he had avoided death in the sea, was not permitted by justice to escape. But no evil results followed, and their judgment swung at once to the opposite extreme : they believed him to be divine. Whether this were a poisonous snake or not—St. Luke does not say that it was—the thought of the natives shows that there were venomous reptiles on the island at that time, altho' none are found to-day. The other incident is the healing of the Roman governor, Publius, of fever and dysentery. By such deeds of kindness he won the honour of the islanders, and we may take the old tradition regarding the place of his landing as evidence that they cherished the memory of their benefactor. A bishop of Malta was present at the Council of Chalcedon (A.D. 451).

Since the year 1800 Malta has been a British possession, and it is now the main station of the Mediterranean fleet. It is still famous for its honey. The natives industriously cultivate the land, and export large quantities of grain, fruit, and cotton. Trade is also carried on in marble, alabaster, filigree, lace, &c. The people still bear the marks of their ancient origin, and the language is largely Arabic.

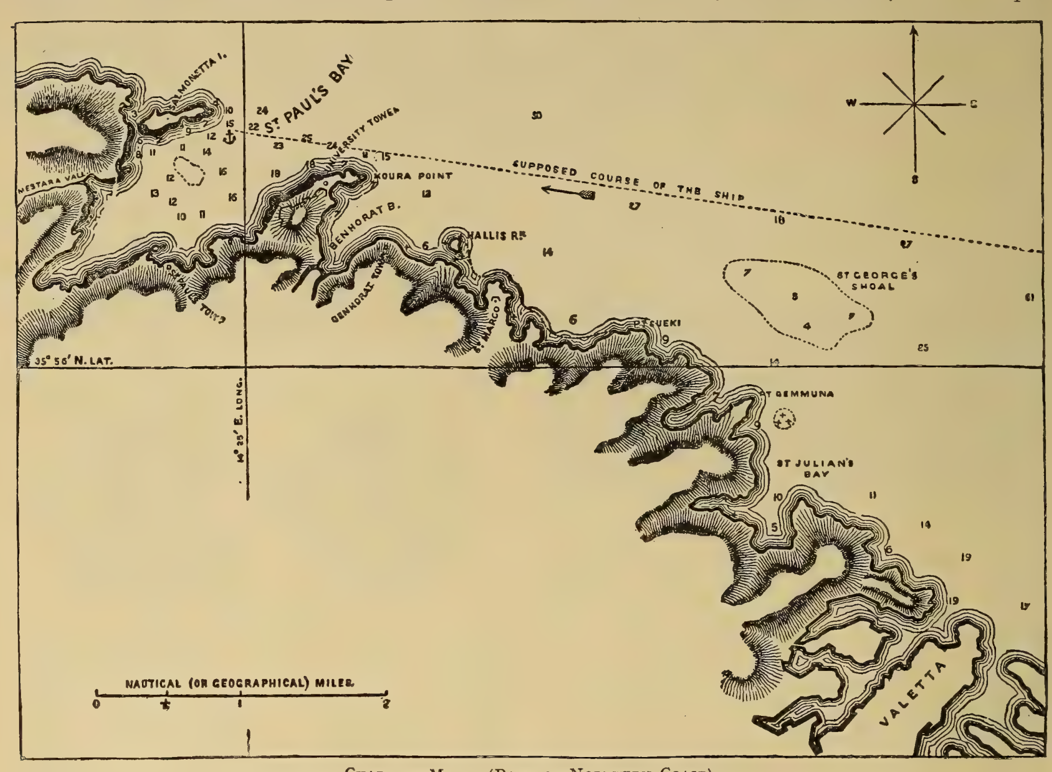


Chart of Malta (Part of Northern Coast)

MELONS (Heb. *abaṭṭiḥīm* = Arb. *baṭṭīkh*). The red-fleshed water melons are here (Nu. 11.[5]) referred to. With green rind, they grow to a great size, and they are cultivated in large quantities all over Palestine. They are sent in enormous numbers to the cities, where in the hot summer months the juicy globes are intensely relished. They are cut in slices and set in the sun, where there is a draught or breeze, and they soon become icy cold. Ample supplies make them very cheap, so that even the poorest are able to indulge in this luxury.

MELZAR (Thd., Amelsad (B), Amersad (A) ; Coptic, Ameldad ; LXX Abiesdri (Paulus Tellensis, Abiezer) ; Psh., Meshitzar (v. 11), Menitzar (v. 16)), the steward "whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah." To him Daniel appealed to be relieved of the necessity of eating the food fm. the royal table. All the early VV. regard M. as a proper name ; on the other hand most recent commentators and the English RV. look upon it as the title of an official in the Babylonian Court. It is supposed to be the Persian word *melsar*, "a steward" or "master of banquets." Certainly the article wh. seems to supply the first syllable implies

that we have to do with a common noun, and the way the word is introduced confirms this. Still the unanimous testimony of the versions is not lightly to be put aside. The first two syllables suggest that they represent the Asyr. *amil*, "man," and then *amil-sarru* mt. mean "the man of the king," but the "tz" is a difficulty, as it wd. suggest some derivative of *nutzur* rather than *sar*; moreover the final portion of such a name is usually a divine name, as Evil (Amil) Merodach. It seems impossible at present to decide definitely. Dr. Cheyne endeavours, not quite successfully, to combine Melzar with Abiesdri and Ashpenaz, to extract the name fm. wh. all three have sprung. He deduces it to have been Belshatzar.

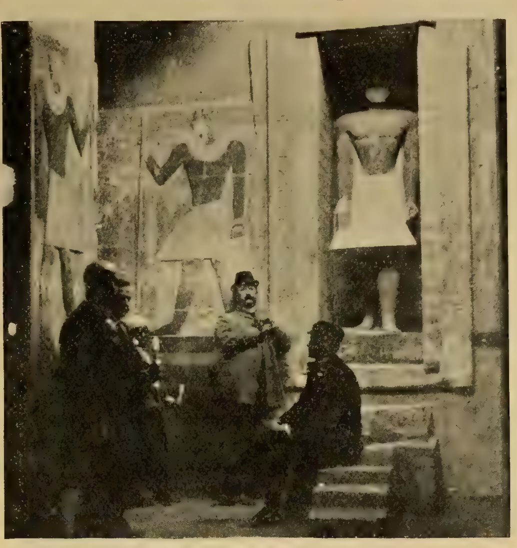
MEMPHIS, the first capital of the united monarchy of Egypt, was called in Egyptian Men-nofer, "the good place," wh. the etymologists of the Roman age made into "the haven of the good" (Plut. *De*



Melon

Is. et Osir. 20, p. 35). Men-nofer is the Moph (Ho. 9.[6] Heb.) and Noph (Is. 19.[13]; Jr. 2.[16]) of the OT., final *r* being dropped as in other names of the Tel el-Amarna period. It was built by Menes, the founder of the first dynasty of the united kingdom, on the western bank of the Nile, on a piece of ground wh. he had reclaimed from the river by means of a dyke (Hdt. ii. 99), and being situated a little south of the apex of the Delta and at the entrance of Upper Egp., was a convenient centre for his kingdom. Menes is also said to have dug the sacred lake and built the great Temple of Ptah, the god of the district, whose massive wall of *enceinte* gave the city the name of Anbu-hez, "the white wall." From the temple the city also took the name of Ḥa-ku-Ptah, "House of the Double of Ptah" (written Ḥiguptaḥ in the Tel el-Amarna tablets), whence the Ἄιγυπτος of the Greeks. The site is now occupied by the villages of Bedreshên, Mit-Rahenna, and Qasrîya.

'Abdellaṭîf, in the twelfth century, describes the ruins as extending half a mile in length. Westward, in the desert, was the necropolis, with its line



Ancient Tomb, Memphis

of pyramids stretching from Abu-Roâsh and Gîza in the north to Dahshûr and Lisht in the south. Saqqâra, with its "step-pyramid" of Neter-khâ Zoser of the 3rd dynasty, its Serapeum, and sepulchres of the Apis-bulls, was the oldest portion of the cemetery.

The 3rd and 4th dynasties were of Memphite origin, and Memphis continued to be the capital of the kingdom down to the age of the 11th dynasty, when its place was taken by Thebes, and the centre of power shifted to Upper Egypt. Under the Hyksos dynasties it again became a seat of government, but the recovery of Egyptian independence under the Theban princes once more raised Thebes to the first place in the Egyptian empire. With the decay of the Theban dynasties, and the rise of the



Step Pyramid at Saqqâra

Pharaohs of the 21st and following dynasties, who were connected with the Delta, Memphis again occupied a prominent position in the Egyptian

monarchy. It suffered severely from the Ethiopian and Assyrian invasions, having been besieged and captured several times. It was again taken by Cambyses (B.C. 525), and the foundation of Alexandria deprived it of much of its importance. Under Theodosius (A.D. 379–95) its temple was destroyed, and henceforward it depended for protection on the Roman fortress of Babylon (now Old Cairo) a few miles to the north. The surrender of the fortress handed Egypt over to the Mohammedans (A.D. 638), who built a new capital on the east bank of the Nile, where Cairo now stands. Memphis served as a quarry for the new city, but in the time of 'Abdellaṭîf its monuments were still numerous and imposing. Now its site is marked by mounds, a few remains of the city wall, and more esp. the two colossal statues of Ramses II. on the site of the Temple of Ptah. A. H. SAYCE.

MEMUCAN, one of "the seven princes of Persia and Media who saw the king's face and sat first in the kingdom" (Esth 1.^{14}). According to Josephus (*Ant.* XI. vi. 1) it was their duty to interpret the laws. They were "wise men which knew the times," from wh. we may infer that they were skilled in the lore of their age and land: probably acquainted with astrology. They evidently formed a council with wh. the king advised in difficulty. Memucan appears as their spokesman, and may have been their president (v. 16).

MENAHEM, son of Gadi, who slew Shallum in Samaria, seized the throne, and treated Tiphsah with horrible cruelty (2 K. 15.$^{14ff.}$). His usurpation and violence made him many foes, and two parties were formed, looking respectively to Egp. and Asyr. (Ho. 7.^{11}). On the appearance of Pul (Tiglath-pileser III.), he purchased immunity fm. invasion with 1000 talents of silver, exacted fm. the "men of wealth" in the kdm. The account of 2 K. 15. is confirmed by the Asyr. inscrs. (Shrader, *COT.*^{2} i. 284). The evils of his brief reign are portrayed in Ho. 4.ff., &c. The respite purchased fm. Asyr. was employed only to plunge into deeper guilt. M. was the last k. of Isr. whose son followed him on the throne.

MENAN, an ancestor of Joseph (Lk. 3.^{31}).

MENE. Aram. word meaning "a pound." *See* DANIEL.

MENI. In Is. 65.^{11} RV. reads "that prepare a table to Fortune, and that fill up mingled wine unto Destiny" (EVm. "Meni"). It is clear that two deities are intended. Jerome (*Com. in Is. ad loc.*) illustrates the practice here referred to "by reference to an idolatrous custom which prevailed in Egypt, and especially at Alexandria, on the last day of the last month of the year, of placing a table covered with dishes of various kinds, and a cup mixed with mead, in acknowledgment of the fertility of the past year, to us an omen of that wh. was to come." *Mĕnī*, "God of fate" ("award," "appointment"), may be compared with the Arab. *Manāt* (*see* WELLHAUSEN, *Skizzen*, iii. pp. 22f., 189), one of the deities worshipped by the Arabs before Mohammed, and referred to in the Qor'an (*Sura* 53). The idol was a large stone, and in the eighth year of the Flight it was destroyed by one Saad.

MEONENIM, OAK OF (Jg. 9.^{37}, AV. wrongly "**plain of M.**"), *i.e.* "diviners' oak," a sacred tree near Shechem, associated prob. with the responses of soothsayers who sat by it. Several sacred trees are mentioned as near Shechem (Gn. 35.^{4}; Jo. 24.^{26}; Jg. 9.^{6}, &c.). We cannot say where this tree stood.

MEONOTHAI, son of Othniel, Caleb's younger brother (1 Ch. 4.^{14}).

MEPAATH, RV. MEPHAATH. A city of the Amorites in the district of Heshbon, in the territory allotted to Reuben, subsequently given to the Merarite Levites (Jo. 13.^{18}, 21.^{37}). In the time of Jeremiah it appears again in the hands of Moab (Jr. 48.^{21}), from whom prob. the Amorites had first taken it. *OEJ.* says it was held by a Roman garrison. It was necessary thus to hold the nomadic tribes in check. They have always been a danger to anything like settled cultivation in the neighbourhood of the wastes. The place is not identified.

MEPHIBOSHETH, "scatterer of shame." Son of Jonathan (2 S. 4.^{4}, &c.). The original form was **Meribaal**, "Baal's man" (1 Ch. 8.^{34}, &c.). For similar transformation and reason *see* ISHBOSHETH. M. was lamed for life by a fall in the hurried flight after the battle of Gilboa, when only five years old. Hearing fm. Ziba, formerly a servant of Saul, that Jonathan had left a son, David sent for M. fm. his retreat in Lo-debar, gave him Saul's private estates, to be managed for him by Ziba, and retained him as a permanent guest at his own table (2 S. 9.). On David's flight fm. Absalom Ziba succoured him with gifts (16.$^{1ff.}$) but maligned his master, and secured fm. David the grant of all M.'s possessions. M.'s protestations on David's return apparently did not quite convince the k. of his innocence; but Ziba had to restore half of what he had won by craft and falsehood (19.$^{24ff.}$). M.'s loyal response to the king's word is perhaps the best proof of his sincerity. He left one son, Micha (2 S. 9.^{12}), whose descendants are named in 1 Ch. 8.^{35}, 9.^{41}.

MERAB, elder dr. of Saul (1 S. 14.^{49}), promised to the man who shd. slay Goliath (17.^{25}), and in violation of this promise, given to Adriel the Meholathite (18.^{19}). Her five sons (2 S. 21.^{8}, read "Merab" for "Michal") were given up to the Gibeonites, who slew them and heaped indignities upon their bodies.

MERAIAH, a priest in the days of Joiakim, head of the priestly family of Seraiah (Ne. 12.^{12}).

MERAIOTH. (1) A descendant of Eleazar, son

of Aaron, son of Ahitub and father of Zadok (1 Ch. 9.[11], &c.). (2) A Levite (1 Ch. 6.[6f.]; Ez. 7.[3]), called "Memeroth" (1 E. 8.[2]), and "Marimoth" (2 E. 1.[2]). (3) Head of a priestly house in the days of Joiakim (Ne. 12.[15]) called "Merimoth" (v. 3).

MERARI, the third of the sons of LEVI. At the first census the sons of M. were divided into the families of the Mahlites and Mushites; the number of males of a month old was 6200 (Nu. 3.[33, 34]); of those fit for service, *i.e.* fm. 30 yrs. old and upward, there were 3200 (Nu. 4.[44]). They carried the boards of the Tabernacle, the bars, the pillars with their sockets, the pins, the cords "with all their instruments" under the superintendence of Ithamar (Nu. 41.[29-33]): to aid them in this they had four waggons and eight oxen assigned them (Nu. 7.[8]). They had twelve cities, wh. were situated in REUBEN, GAD, and ZEBULON. JEDUTHUN (= ETHAN), a musician in the time of David, was a Merarite (1 Ch. 6.[44]).

MERATHAIM perhaps means "double rebellion," a name applied to Babylon (Jr. 50.[21]). Delitzsch thinks it may be equivalent to the Babylonian *Marrātim*, *i.e.* land by the *nar Marrātu*, *the bitter river* (Persian Gulf) = Southern Babylonia. *Oxf. Heb. Lex. s.v.*

MERCURIUS (Gr. HERMES, RVm.). Although M. and Hermes were identified by the Romans and Greeks, yet to the two deities in popular belief totally different spheres of activity were ascribed. The identification was due to the tendency, so strongly exhibited by Herodotus, but common among the Greeks and Romans, to regard deities of foreign nations as their own, but known by different names. M. the Roman divinity was essentially the god of merchandise, as evidenced by his name; statues of him were made holding in his hand a purse of money. On the other hand the Hellenic deity was the god of eloquence, and, strangely, of theft. He was the messenger of the gods in the Homeric poems; there also he is the leader of the souls of the dead to the shades. Mythology credited him with the invention of the lyre and the syrinx. Hermes or M. is usually represented with a winged broad-brimmed hat on his head, and winged sandals on his feet, and in his hand the caduceus, or rod entwined with serpents. At Lystra, when PAUL had cured the impotent man, the multitude became convinced that "the gods had come down in the likeness of men," and declared Paul to be Hermes and his companion to be Zeus (Jupiter). Possibly the inhabitants of Lystra were led to their choice of divinities by the legend of Philemon and Baucis (Ovid, *Met.* viii. 621f.), located in the neighbouring Phrygia, in wh. these two deities appear together. It is probable that the deities actually invoked by the people of Lystra "in the speech of Lycaonia," had quite other names and attributes, but had been identified in the easy Greek fashion with Hermes and Zeus.

MERCY-SEAT. *See* TABERNACLE.

MERED, son of Ezrah, of the tribe of Judah (1 Ch. 4.[17]). He married Bithiah, the daughter of Pharaoh, for whom the later rabbis found a place in



MERCURIUS

Paradise. These teachers of a subsequent age played with the names in this genealogy, making some curious combinations. Mered becomes Caleb, so called because he opposed or rebelled against (*mĕrad*) the counsel of the spies. Again, Ezrah is Amram; Jether and Mered, his sons, are Aaron and Moses. Moses (Mered) "takes" Pharaoh's daughter because she has forsaken idolatry and become a

convert to the true faith. These speculations may be traced to the mention of "Miriam" in 1 Ch. 4.[17], who was taken to be the sister of Moses.

MEREMOTH. (1) Son of Uriah the priest (Ez. 8.[33]), of the family of Koz (Ne. 3.[4]). This family had lost its genealogy during the Exile, and were excluded from the priesthood (Ez. 2.[61f.]). This prob. applied only to certain divisions of the family, as Uriah is quite definitely designated "priest." To Meremoth was assigned the duty, along with three others, of making an inventory of the precious vessels of the Sanctuary (Ez. 8.[33f.]). He also took part in the building of the wall (Ne. 3.[4, 21]). (2) One who married a foreign wife (Ez. 10.[36]). (3) One of those who sealed the covenant (Ne. 10.[5]). In Ne. 12.[15] for **Meraioth** read "Meremoth."

MERES, one of the seven princes of Persia, counsellors of Ahasuerus, "wise men who knew the times" (Est. 1.[14]).

MERIBAH ("strife"), the name of two places wh. occur in the history of the wanderings in the wilderness. The first is in the beginning of the wanderings, near REPHIDIM (Ex. 17.[7]), where the people, because they had no water, murmured agst. MOSES; then at God's command he smote the rock and the waters gushed forth. It was also called **Massah**. The second occurs near the end of the wilderness journey, in Kadesh in the Wilderness of Zin (Nu. 20.[1-13]); the full name of this place is "the waters of **Meribah-Kadesh**." Here also the people murmured not merely against Moses but also agst. Aaron. It was here that Moses and Aaron were guilty of that mysterious sin wh. led to their exclusion fm. Canaan.

There is without doubt a resemblance between these two incidents beyond that in the names of the localities. In both narratives thirst leads the people to murmur; in both the situation is relieved by Moses striking the rock and the water flowing out. Notwithstanding, there are many points of difference; the temporal and geographical background of the two incidents is quite different; the first is near Horeb in the first year of the wilderness journey, the second is in the Wilderness of Zin, on the confines of EDOM, within a year of the conclusion of the 40 years. In the first there is no mention of Aaron, nor of any sin on the part of Moses and him, nor do they enter into the "tabernacle of the congregation," prominent features in the second. On the other hand, in the second there is no hint that the people were ready to stone Moses as in the first. The argument relied on by those who wd. identify these incidents, that in the "blessing of Levi" (Dt. 33.[8]) both incidents are mentioned in one verse, is valueless; they are two separate occurrences, as is proved by the fact that in the next verse, but in the same sentence, an incident totally distinct fm. either is referred to; that narrated in Ex. 32.[26-29].

MERIBAH-KADESH. *See* MERIBAH.

MERIB-BAAL. *See* MEPHIBOSHETH.

MERODACH (Asyr. *Marduk*), a Babylonian and Assyrian deity identified astronomically with the planet Jupiter. Tho' worshipped by Nebuchadnezzar as the supreme God, yet accdg. to the Creation myth M. was one of the younger deities. He gained his supremacy by the slaughter of the dragon Tiamat; a statement that may indicate the conquest of the worshippers of Anu and Ea by the worshippers of M.; and at the same time the recency of the city whose inhabitants claimed M. as their god. He was later usually identified with BEL, wh. probably means "deity" (Jr. 50.[2]).

MERODACH-BALADAN (Asyr. *Marduk-bal-iddina*, "Marduk has given a son"), hereditary k. of the Kalda; his capital was Bit-Yakin. He is called "the son of Baladan" (2 K. 20.[12]; Is. 39.[1]); this, however, cannot be the complete name. Possibly Bel-baladan was the real name; in the Asyr. inscriptions he is called "son of Yakin," prob. only a predecessor, perhaps remote. In B.C. 729 he secured a supreme position in S. Babylonia. He was overthrown by Tiglath-pileser; but on the death of that monarch he resumed his interference in Babylonian affairs, and proclaimed himself k. of Babylon. Sargon II. was too much occupied to deal with the affairs of S. Babylonia for some years. At last, in B.C. 709, he defeated M.-B., drove him out, and assumed to himself the title of k. of Babylon. At the death of Sargon, M.-B. again got possession of Babylon. It was probably then that M.-B. sent the embassy to Hezekiah as recorded in 2 K. 20. and Is. 39. M.-B. wd. then be anxious to confirm his own rule by alliances and to embarrass Sennacherib in the beginning of his reign. Sennacherib assailed him and pursued him into Elam. He seems to have intrigued agst. Asyr., but he never regained the possession of Babylon.

MEROM, WATERS OF, where Joshua defeated the Canaanites (11.[5, 7]), are prob. ident. with *Baḥeirat el-Ḥûleh*, "little lake Huleh," in the Jordan valley, ten miles N. of the Sea of Galilee. Josephus places the camp of the kings at Beroth, near Kadesh (*Ant.* V. i. 18). Relying as they did upon chariots, they wd. naturally prefer battle in the plain. When defeated, their path in flight was through familiar country, towards Gt. Zidon. Josephus refers to the same water as Lake Semechonitis (*Ant.* V. v. 1). The name *Ḥûleh* first occurs in the form of Ulatha (*Ant.* XV. x. 3), applying to the lake and the district. The springs of Jordan, and all the waters fm. the slopes on either side, drain into the *Ḥûleh*. N'ward the floor of the valley is a great marsh, with masses of papyrus reeds, haunts of multitudinous bird and animal life, while the lake itself is well stocked with fish. It is the

private property of the Sultan, and a rent is paid for fishing. *See* JORDAN.

MERONOTHITE. This description is applied to (1) Jehdeiah, who was over the asses of king David (1 Ch. 27.[30]). (2) Jadon, who assisted in repairing the walls of Jerusalem (Ne. 3.[7]). He is named after Melatiah the Gibeonite, and before the men of Gibeon and Mizpah. We may perhaps infer from this that Meronoth lay in the neighbourhood of these cities; but so far there is no clue to its identification.

MEROZ, whose inhabitants were cursed by the angel of the Lord for unpatriotic or cowardly sloth (Jg. 5.[23]), is named only here. If it were within hail of the battle, or if, in the line of Sisera's flight, it allowed him to escape (Moore, *Judges*, *ad loc.*), Deborah's wrath is easily explained. *El-Murussus*, a vill. 4½ miles N. of *Beisān*, alone in the district has any resemblance in name to M. If Betsa'anim be identical with *Khirbet Bessūm*, and Kedesh with *Qādesh*, SW. of Tiberias (Conder, *Tent Work in Pal.* 69; *HGHL.*[1] 396), Sisera may easily have made a detour by *el-Murussus* in order to escape pursuit. Sure identification is impossible.

MESHA, k. of MOAB, contemporary of AHAB, AHAZIAH, and JEHORAM, kings of Isr. (2 K. 3.[4, 5]). According to the Biblical notice of him he had been subject to the kings of Isr., giving a tribute of 100,000 lambs and the same number of rams annually. On the death of Ahab he rebelled. Jehoram, accompanied by his ally Jehoshaphat and the k. of Edom, who was subject to Judah, made an expedition agst. Moab. In order to take them by surprise, they proceeded fm. GILEAD direct E. into the desert; turning S. they reached Edom, and through Edom attacked Moab fm. the SE. The greater part of their march was through sandy desert, and the army was ready to perish with thirst till by the intervention of ELISHA an abundant supply of water was vouchsafed to them. M. on learning of the approach of the army of the three kings made a furious assault on them, but was repulsed with such heavy loss that town after town fell into the hand of the invaders without any attempt at further resistance till they encamped before Kir-Haraseth (Kerak). M. is shut up: after a desperate but unsuccessful attempt at a sortie, as a counsel of despair he offers up in sight of the army his eldest son as a sacrifice. A mysterious panic seizes the allies, and they leave their conquest incomplete.

Until 1868 this was all that was known, but in that year Mr. Klein, a missionary of C.M.S., was shown a slab of black basalt containing an inscription of M. (*see* MOAB). In this inscr. M. narrates his successful rebellion agst. Isr., and his conquest not only of the places wrested fm. the Moabites but also of cities that had formerly been occupied by Isr. Naturally he gives no account of the defeats inflicted on him by Jehoram. He appears to have taken advantage of the overthrow of the dynasty of Ahab to invade Isr. In comparing the hist. as given by M. with Scripture, the main difficulty is that M. declares that the oppression of Moab by Isr. lasted 40 years, whereas the united reigns of Omri and Ahab only amount to 28 years; the difficulty is increased by the statement that one-half the reign of Ahab with that of Omri = 40 yrs., a period of only 17 yrs. The difficulty seems insuperable, as the difference between 17 yrs. and 40 appears to be too great to be explained by the use of round numbers. One wd. think that M. had no motive to increase the glory of Isr. and the humiliation of his own country by more than doubling the yrs. of their subjection to the House of Omri. It is not open to us to lengthen the reigns of Omri or Ahab, as, on comparing the chronology of Kings with that of Assyria, we find that the scriptural chronology is too long, not too short. If Moabite years were reckoned only fm. solstice to solstice, as we reckon the beats of a pendulum, then as the years wd. only be six months we cd. explain the difference.

MESHA. (1) *See* preceding article. (2) The eldest son of Caleb (1 Ch. 2.[42]). (3) Son of Shaharaim, a Benjamite, who was born in Moab (1 Ch. 8.[9]).

MESHA is given in Gn. 10.[30] apparently as the western limit of the territory of the children of Joktan. Its position is quite uncertain. Among suggested identifications are the Greek *Mesene*, near the mouth of the Euphrates and the Tigris, the Syro-Arabian desert (Asyr. *mashu*), and, by changing the vowel points, Dillmann would read *Massā'*, identifying it with a branch of the Ishmaelites. In this case it would be the northern limit of the Joktanite territory.

MESHACH, the Babylonian name of MISHAEL, one of Daniel's three friends. *See* DANIEL.

MESHECH, MESECH, son of JAPHETH (Gn. 10.[2]; 1 Ch. 1.[5]), generally associated with TUBAL. Ps. 120.[5] is exceptional not only in omitting Tubal, but also in AV. spelling the name Mesech. M. frequently occurs in Asyr. inscriptions in the form *Moskai*, first mentioned by Tiglath-pileser I. (*c.* B.C. 1100) as a people situated between the TIGRIS and the EUPHRATES near their sources. Ezekiel mentions that M. supplied Tyre with vessels of brass (Ek. 27.[13]). Later they seem to have occupied Commagene. Herodotus refers to *Moschi* and *Tibereni* (vii. 8).

MESHELEMIAH, a Korhite, whose son was a gatekeeper of the Tabernacle (1 Ch. 9.[21], &c.). He is called "Shelemiah" (26.[14]), "Shallum" (9.[17], &c.), and "Meshullam" (Ne. 12.[25]).

MESHEZABEEL, RV. MESHEZABEL. (1) Ancestor of MESHULLAM (Ne. 3.[4]). (2) One who sealed the covenant with Nehemiah (10.[21]). (3) A Judahite, father of Pethahiah.

MESHILLEMITH, a priest, the son of Immer (1 Ch. 9.[12]).

MESHILLEMOTH. (1) An Ephraimite, ancestor of Berechiah, a chief of the tribe under Pekah (2 Ch. 28.[12]). (2) Identical with MESHILLEMITH (Ne. 11.[13]).

MESHOBAB, a Simeonite (1 Ch. 4.[34]).

MESHULLAM. (1) Grandfather of Shaphan the scribe (2 K. 22.[3]). (2) Grandson of Jeconiah, and son of Zerubbabel (1 Ch. 3.[19]). (3) Chief of a family of Gad, who dwelt in Bashan at the time of Jotham, king of Judah (1 Ch. 5.[13]). (4) A Benjamite of the family of Elpaal (1 Ch. 8.[17]). (5) A Benjamite, son of Hodaviah, and father of Sallu, a chief who settled in Jerusalem after the Captivity (1 Ch. 9.[7]). (6) A Benjamite, son of Shephathiah, who lived in Jrs. after the return from Babylon (1 Ch. 9.[8]). (7) Son of Zadok and father of Hilkiah (1 Ch. 9.[11]; Ne. 11.[11]). (8) Ancestor of a priestly family dwelling in Jrs. (1 Ch. 9.[12]). (9) A Kohathite overseer of the work in the Temple, under Josiah (2 Ch. 34.[12]). (10) One of those sent from "the river that runneth to Ahava," by Ezra, to Iddo, who brought Levites for the service of the house of God (Ez. 8.[16]). (11) A man associated with Ezra in his efforts to have the offence of foreign wives abolished (Ez. 10.[15]). (12) Son of Bani, who had married a foreign wife (Ez. 10.[29]). (13) Son of Berechiah, probably a priest, who helped in building the wall of Jrs. (Ne. 3.[4]) and that of the Temple (3.[30]) over against his own chamber. Johanan, son of Tobiah the Ammonite, married his daughter (Ne. 6.[18]). (14) Son of Besodeiah, who helped in repairing the old gate (Ne. 3.[6]). (15) One of the leaders who stood beside Ezra at the reading of the law (Ne. 8.[4]). (16) A priest who sealed the covenant (Ne 10.[7]). (17) One of the chiefs who sealed the covenant (Ne. 10.[20]). (18) A priest representing the house of Ezra in the days of Joiakim, who took part in the dedication of the wall (Ne. 12.[13]). (19) Also a priest at the same time, head of the family of Ginnethon (Ne. 12.[16]). (20) One of the porters keeping guard at "the storehouses of the gates" (Ne. 12.[25]). (21) A prince of the house of Judah who marched in the company on the right hand, upon the wall of Jerusalem, at its dedication (Ne. 12.[33]).

MESHULLEMETH, the mother of Amon, king of Judah, wife of Manasseh and daughter of Haruz of Jotbah (2 K. 21.[19]).

MESOPOTAMIA, the Greek and Latin translation, in the LXX and the Vlg., of the Heb. *Aram-Naharaim*, "Aram (Syria) of the two rivers," and adopted in EV. It may be regarded as doubtful how far these two names designated the same territory. The two cities associated with ARAM-NAHARAIM in Scripture, Pethor (Dt. 23.[4]) and Haran ("the city of Nahor," Gn. 24.[10]), are to be found within the bounds of the Mesopotamia of the Empire of Alexander and the early Seleucids. As the name indicates, M. designates the territory between the two great rivers the EUPHRATES and the TIGRIS, in its greatest extent stretching fm. the sources of the two rivers in Armenia to their junction SE. of BABYLON. It would thus be a great ellipse, the longest diameter of wh. is nearly 700 miles and its breadth at the greatest rather less than 200, with a narrow part where the two rivers approach rather less than a hundred miles NW. of Babylon, marked in ancient times by the Median Wall. The Greek province was less extensive than this, being bounded on the N. by Mt. Masius, the boundary of ARMENIA, and on the S. by the Median Wall. The Roman Province of M. under Trajan extended right down to the Persian Gulf. It was with some reason named by Arabian geographers *el-Jezireh*, "the island." While Babylonia is a dead flat, the northern portion had some hills, though none of any great height. The province must be taken in its widest sense in Ac. 2.[9]. It was originally well wooded and very fertile, and wd. be so again under better government. There was a large colony of Jews left in Babylon and the region round about when Cyrus gave them permission to return to their own land. Indeed some of the Jews declared that at that time the finest wheat of Judaism remained in Babylon, only the chaff returning to Jerusalem. It was probably largely fm. the Babylonian colony that those "dwellers in Mesopotamia" came. The famous Hillel was said to have come fm. Babylon to Jerusalem. The larger and more popular of the recensions of the Talmud is that compiled in Babylon. It wd. seem probable that the Masoretic text of the Scripture received its last adjustment there also.

In later days M. was the centre of the Syrian Church. To it we owe the Peshitta, one of the earliest translations of the NT. and a valuable aid to interpretation. For the churches of M. Tatian wrote his *Diatessaron* or Harmony of the Gospels, wh. for a time, among the Syrian churches, superseded in use even the Canonical Books. The Peshitta Version of the OT. is valuable also. The majority of the Syriac-speaking churches followed Nestorius.

MESSIAH (Heb. *mashīaḥ*, Gr. *christos*). Like several races, the Jews in the midst of the humiliation of the years of subjection under foreign masters indemnified themselves by picturing a coming time in wh. the glories of David and Solomon shd. be surpassed. God had chosen the Jews for a special function. In them all mankind were to be blessed. He utilised these natural aspirations for a diviner purpose. The person that to the Jew was to be the restorer of Davidic glories was, according to the Divine plan, to bring in the reign of righteousness into the world. We shall trace the historic evolu-

tion and definition of the Messianic idea in the messages of the successive prophets, in the visions of the Apocalyptists, and in the expectations ruling among the Jews while our Lord was upon the earth. In considering these prophecies we wd. give special prominence to those the Messianic reference of wh. was recognised by the Jews, as shown by the Tgg. What is called the "Protevangel" is the sentence on the serpent, "It (the seed of the woman) shall bruise thy head and thou shalt bruise his heel" (Gn. 3.15, J.). It is difficult to imagine that all that is implied in this is that as a rule mankind shd. abhor serpents; certainly the traditional Christian view seems more adequate. All that is to be read into this is that there was to be a human deliverer from sin who wd. crush the power of evil, but in doing so, wd. suffer for it.

Though there is no reference to the M. in Tg. O., in Tg. Jrs. on this passage it is said, "There shall be a remedy for the heel in the days of King *Mashīḥa.*"

Though it may be going too far to regard the blessing of Shem (Gn. 9.26, J.) as Messianic, there is a preparation for it in the singling out of Shem as the progenitor of the race to whom JHWH shd. be God. The promise to Abraham (Gn. 22.18, JE.), "In thy Seed shall all the nations of the earth be blessed," is not regarded by the Tgg. as referring to the M., yet fm. the fact that the apostles Peter (Ac. 3.25) and Paul (Gal. 3.8) use it with this application, we may presume it to have been common among the Jews at the time. In it there was a further restriction of the race whence the deliverer shd. spring. The next step in the definition is found in Jacob's blessing (Gn. 49.10, J.) in the promise of the coming of "Shiloh," wh. is interpreted in the Tgg. as pointing to M.; the limitation is now to the tribe of Judah. Besides the restriction to the descendants of Judah there is an indication of the circumstances in wh. the people will be when the M. appears. Balaam's prophecy of the "Star" that shd. "come out of Jacob" and the "Sceptre" that shd. "rise out of Israel" (Nu. 24.17, JE.) is rendered in Onkelos, "A king shall arise out of Jacob and the Meshiḥa be anointed fm. Israel." The Tg. of Jrs. has equivalent terms. This was regarded as foretelling a conquering king as M. In Moses' prophecy (Dt. 18.15) of a "Prophet . . . like unto" him whom the Lord "wd. raise up," though there is no indication in the Tgg. that the "Prophet" was identified with M., yet as the assumption of this identity is the ground of the arguments of Peter (Ac. 3.22) and Stephen (Ac. 7.37), it must have been a commonplace of Jewish Christology.*

After the law in the Jewish Canon come the prophets. In them fm. their office the doctrine of the M. was especially prominent. The evolution proceeded on different lines in prophetic literature fm. what it did in the Torah. In the Law the eye was always directed to a person; his descent and function were made step by step more definite: in the prophets attention is more turned to the background, the times of the M. rather than the M. Himself, "the Day of the Lord" rather than "the Lord's Anointed." Only later did the eyes rest on the M. who made the glory of the time. "The Day of the Lord" has two aspects wh. are presented to us in Is. 61.2: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God." The most common view of the "Day of the Lord" is the latter, as in Jl. 2.11, "the D. of the L. is great and very terrible": this terror is sometimes due to the destruction of the enemies of God's people (*cp.* Jl. 3.11-17); again, as Am. 5.18, the D. of the L. is one of chastisement to Israel. That wh. most impressed the Jewish people was the aspect of the times of the M. exhibited in Is. 2.2-4 and Mi. 4.1, 2; it was to be a time of the splendour of Israel. As indicated above, this period of glory is associated with M. as in Ho. 3.5. As to the personal M., while the law had carried the definition only to the tribe of Judah, the prophets have taken the family of David as that fm. wh. the M. shd. spring. Frequently, as in Ho. 3.5 and Is. 11.1-10, it is David himself who is to reappear; this is prominent in Ezekiel, *e.g.* Ek. 34.23, 37.24, 25; *cp.* Jr. 30.9. Another aspect is presented to us; it wd. seem as if the whole Davidic house was the object of the Messianic hope, as in Am. 9.11 and Zc. 13.1. Again it is a scion of the House of David who is to be the M., as Is. 9.6, 7, 11.1. The figure in the latter passage is modified slightly in Jr. 23.5, 33.15, "the Righteous Branch." While this designation of the Davidic House as that fm. wh. the M. was to come may be regarded as beginning in the promise to David that his "throne shd. be established for ever," it may be said to culminate in the prophecy of Micah (Mi. 5.2, Heb. v. 1).

In this passage we have the place of the Messiah's origin stated. That this prophecy was regarded as relating to the M. is proved fm. Tg. Jn. *l.c.*: "Thou Bethlehem-Ephrath art reckoned as little among the thousands of the House of Judah; fm. thee shall come forth before me the Meshiḥa, to be made the ruler over Isr., whose name was spoken fm. of old fm. everlasting days." Although we cannot maintain that Micah realised the full meaning of his words, the last clause points to the eternal pre-existence of the M., and is thus in perfect harmony with the Christian conception of the nature of prophecy (1 P. 1.11).

The suffering M. of Is. 53. does not seem to have been generally recognised by the Jews at the time of our Lord, although later they devised a M. "ben Joseph." Yet the prophecy of Zechariah of the lowliness of the coming King mt. be regarded as preparing for this. The prophetic representation of the M. has greater definiteness than that in the

* A singular passage in Tg. PJ. on Gn. 35.21 must be noted: to that verse is added the clause, "The place whence the King Meshiḥa will be revealed at the end of the days."

law; further, the kingship of the M. is more emphasised; the last word of the law is "the prophet," the last word of the prophets is the "lowly King," "sitting on an ass."

The Hagiographa have not so many evidences of the Jewish expectation of a M. Daniel, reckoned among the *Kethubim* in our modern Heb. Bibles—tho' by the LXX, by the Jews of Palestine in the time of our Lord, by Josephus, by the Jews of Asia Minor in the time of Melito regarded as a prophet—has striking references to the times and person of the M. His kingdom is to be the final and permanent empire; it is to differ in character fm. all that preceded it; it is rock instead of metal (Dn. 2.[34]), it is human instead of bestial (7.[13]). In this last case the kingdom is merged in the King; he is "Messiah the Prince," who after 69 year-weeks "fm. the going forth of the commandment (*dabar*, 'word,' 'thing,' 'matter') to restore and build Jrs." "shall be cut off" (for fuller discussion of this *see* DANIEL). The Psalms are most frequently quoted in the NT. in proof of the Messiahship of Jesus. Without attempting to give all the passages, we may consider the leading features of the M. as presented in the Psalms. He is to be of Davidic descent, a King, a conqueror who shall reign in peace and righteousness over a vast empire. The Christology of the Psalms may be said to culminate in Ps. 110., when the M. is declared to be a "priest after the order of Melchizedek." That this was reckoned as Messianic by the Jews is proved by Mw. 22.[41-45] (*cp.* Mk. 12.[35-37] and Lk. 20.[41-44]).

The period between the Testaments is represented by the Apocrypha and the Jewish Apocalyptic Literature. The collection of books known as the Apocrypha, with the exception of 2 (4) Esdras, has nothing of the M. It is very different with the Apocalyptic books, wh. all point more or less to the M. and his times. During the period of Persian domination, and that portion of the Greek period when the Jews were under the Lagids, as they were allowed to pursue their own worship and customs unhindered, the hopes of a coming M. were in abeyance. With the advent of the Seleucids, with their determination to Hellenise the Jews, Messianic ideas revived. These are most prominent in the books of Enoch, the largest and most important portion of this literature, and that wh. is most closely linked with the NT. In Enoch the M. is spoken of in terms that make him if not Divine at least superhuman. He is called in one portion "Son of Man," yet sits on God's throne as the "Elect One"; he is to be supreme teacher: "The secrets of wisdom stream forth fm. his mouth." One passage (62.[5]) is to be noted where the M. is called "Son of the Woman," as it seems to have a reference to the "protevangel" in Gn. 3.[16]. The Psalter of Solomon is rich in references to the M. and his times. The 11th of these Psalms gives a glowing account of Messianic times, but the 17th is especially Messianic; the M. is the Son of David, he is called Χριστος κύριος (wh. suggests the Gospels), God makes him mighty in the Holy Ghost, and his kingdom is to be everlasting. The other Apocalyptic books are of less importance as to the Jewish notions of the M. The Apocalypse of Baruch devotes itself to a sensuous description of the pleasures of the times of the M., when Behemoth and Leviathan shall afford meat for the saints. The Assumption of Moses is only a fragment, and the Book of Jubilees avoids the subject wholly.

As to the time when our Lord was on earth, the ideas of the Jews as to the M. seem to have been that he was to be a man, the descendant of David, born in Bethlehem, and a conquering King. Yet he was to be endowed with immortality, and have almost Divine attributes; ideas wh. were summed up in the title "Son of Man."

It may be noted here that in regard to Jn. 12.[34] the arguments of Westcott and Godet are founded on mistake. It is true the natural meaning of the English implies that to those who used the words, "Who is this Son of Man?" the term was an unfamilar one; but the Gr., although not excluding the English meaning, naturally implies that the speakers knew the term, but the attributes assigned seemed to indicate another sort of person than that ordinarily designated "Son of Man." The deduction of Westcott is excluded by the connection. If in v. 32 He had designated Himself as "S. of M.," Westcott's view wd. have had some logical foundation; but the title only occurs once previously in the chapter, when the Greeks are introduced; then, speaking not to the multitude but to His disciples, our Lord says, "Now is the hour come that the Son of Man shd. be glorified." The multitude introduce the term themselves as the direct equivalent to the term "Christ." Their language may be paraphrased: "We always thought that 'S. of M.' meant 'Christ,' and that this Jesus, when He called Himself so, claimed to be M., but He speaks of being crucified. What Son of Man is this?" This is the view of Alford, Meyer, Lücke, Luthardt, Hengstenberg, Tholuck, and others.

The Jewish views did not include "the Suffering Messiah" (SERVANT OF THE LORD). In the Talmud we have "M. ben Joseph" who was to suffer, and "M. ben David" who was to reign; the earliest authority to whom this is attributed is Rabbi Dosa (*c.* A.D. 250) in the Tract *Sukkah*, 52ab. Even he is to begin as a conqueror. The Jewish imagination goes to wildest lengths in picturing the glories of Messianic times. An interesting side question is the Samaritan views of the M. Merx discovered a Samaritan poem of pre-Christian origin on the M. who was designated *Thaheb*; the most plausible explanation of this name is, "He who causes to return." He is to bring back Judah to Israel, to recover the sacred vessels wh. had been hid on Mt. Gerizim, to conquer seven nations, and to reign many years: he was not, however, to be immortal; after a life of 110 years he was to die; like Joshua, failing by ten years to attain to the years of Moses.

MESSENGER, tr. of Heb. *mal'āk* (2 S. 3.[12]), and of Gr. ἄγγελος (Lk. 7.[24]), usually trd. "angel." ἀπόστολος, "one sent out," is rendered "messenger" in 2 Cor. 8.[22] and Php. 2.[25].

METALS, METALLURGY, MINES, MINING. One of the earliest steps in budding civilisation was acquiring the art of extracting metals fm. the earth and using them to form weapons, tools, or ornaments. Very early men were attracted by the beauty of the precious metals gold and silver, and learned to form them into ornaments. These two metals are those most frequently mentioned in Scripture. Gold, while its superior value was recognised, was not used so much as silver for a medium of exchange. Wealth in gold was stored up in bracelets and necklaces, as it is at present among the Arabs. To show the frequency with which the word "gold" occurs in Scrip. we may mention that *zāhāb*, the common word for that metal, is found about 360 times. The word *keseph*, "silver," occurs about as often, but in two out of every three cases it is translated "money." It does not seem to have been circulated in the form of coins, but if we may judge fm. Egyptian paintings, in rings.* Rods of metal are used as money on the West Coast of Africa, and bars of metal may have been used in this way. Achan's "wedge of gold" probably implies some conventional shape (*see* MONEY). In the NT. these metals are more rarely referred to; *chrusos* (Mw. 2.[11]), *chrusion* (Ac. 3.[6]), "gold," and *arguros* (Mw. 10.[9]) and *argurion* (Mw. 26.[15]), "silver," occurring 22 and 14 times respectively. The proportionate value of gold to silver seems to be as one to nine. Brass (Aram. *nĕḥāsh* (Dn. 2.[32]); Heb. *nĕḥōsheth* (Gn. 4.[22]); *nĕhūshāh* (Jb. 28.[2])), or, as it ought in general to be rendered, either copper or bronze, is the next most frequent in occurrence in Scripture. Probably where we have reference to mining of the metal, as Dt. 8.[9], the implication is that it is copper that is meant, but where the reference is to things, such as armour, *e.g.* 1 S. 17.[5], bronze must be intended. Before iron was rendered serviceable to man copper was used, and means were found of hardening it through alloys, so that it cd. be used for making swords and other sharp weapons of war. Cutting tools were made of it, by wh. the Egyptians carved statues of porphyry and engraved inscriptions on them. It is to be noted that in the only case where copper is mentioned (Ezra 8.[27]), "vessels of fine copper (Heb. *nĕḥōsheth*) precious as gold," it is probably "brass" that is really meant. Although the metal zinc, the union of wh. with copper produces brass, was only recognised and separated in the beginning of the eighteenth century, it was known that if "cadmia" (calamine), an earth wh. is recognised to be an oxide of zinc, were melted in a furnace along with copper, the result was a bright yellow metal—in short, brass (Plin. *Nat. Hist.* xxx. 10). It is poss. that the "fine brass" (*chalkolibanos*, Rv. 1.[15]) was what we mean by brass. In the NT. brass (bronze) is used for money (Mw. 10.[9]), the coinage for smaller values being usually bronze. The sonorous quality of bronze, unnoted in OT., is referred to by St. Paul (1 Cor. 13.[1]). Iron, the metal that is next in frequency of scriptural mention, was well known, but was used not for sharp weapons as swords or spears, but more for agricultural implements, as harrows (2 S. 12.[31]), coulters (1 S. 13.[21]), and axes (2 K. 6.[6]); weapons of iron (Jb. 20.[24]) were probably maces or battle-axes, weapons that were formidable by their weight rather than by their edge. Lead is known for its weight (Ex. 15.[10]), for its union with silver in ore (Ek. 22.[20]). Tin must have been well known as a component of bronze; but it was also known as present in silver ore (Ek. 22.[20]). It is mentioned as an article of commerce (Ek. 27.[12]). It is to be noted that quicksilver, though known to the Greeks, was not known to the Jews.

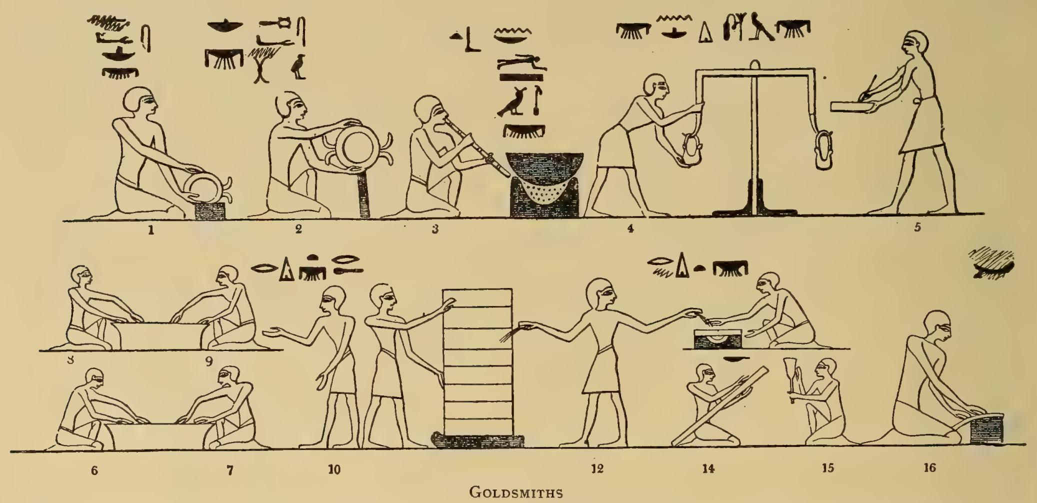
Mines and Mining.—Although fm. the description given of Palestine, "a land whose stones are iron and out of whose hills thou mayest dig brass" (Dt. 8.[9]), one wd. think that metals were easily got there, they are really rare; copper was found in the Lebanon, and iron in the Anti-lebanon; but these were without the bounds of Palestine proper. One mt. almost be led to think that the iron hills of wh. Moses speaks are the masses of black basalt that here and there burst through the white limestone of Palestine. Basalt is black, hard, heavy, and is impregnated with iron. At the same time the writer of Job must have been well acquainted with the process of mining. The opening verses of chap. 28. have all the appearance of being written by an eye-witness of the process. In verse 4 "the shaft" that is "broken open" "away from where men sojourn" evidently refers to the earliest form of mine, in wh. an outcrop of metal was followed into the rock. The mention of "swinging to and fro" away fm. men implies that the miners whom the poet had seen used also perpendicular shafts, though not probably of any great depth. Pathways had been cut that neither bird had seen or wild beast had trod. There is reference (vv. 1, 2) to the mining of the four metals best known to the Jews, silver and gold, iron and copper. There is note of what is the great foe of the miner, the inflow of water: "He bindeth the streams that they trickle not." This information seems to have been drawn fm. watching the Egyptian miners in the Sinaitic peninsula. These date as far back as the reign of Thothmes II. and his sister Queen Hatasu. The exactitude of the delineation mt. excuse the Jews in ascribing to Moses,

* Though these rings frequently appear on the monuments, in no instance have the rings themselves been found.

who was so long in that region, the authorship of the book in wh. it occurred.

Not only is there reference to mining but to other processes of metallurgy. There is the **refining** of gold; it often has an alloy of silver of a proportion of fm. 2 to 30 per cent.; it is a process of considerable delicacy. Fm. the word used, however, with regard to gold refining, it seems probable that the process referred to was the washing of alluvial gold and picking out the grains fm. the sand and mud. Silver has also to be refined, as tin and lead are generally present in the ore. There are several processes by wh. this purifying is carried out, but that wh. the Jews knew of appears to have been a variety of what is called "cupellation." The furnace and the blowpipe performed an important part in the process (Ml. 3.[2, 3]).

even the Malagasy have a way of smelting iron without a flux; though fm. the abundance of limestone in Palestine the discovery of the use of lime as a flux for iron mt. be made even by accident. Most of the iron implements used by the Hebrews seem to have been hammered. Lead was used for writing, as is seen in Jb. 19.[24], "Oh, that my words . . . were graven with an iron pen and lead in the rock for ever." The lead would seem to have been set in the rock and then written on—a practice that implies the use of leaden tablets. Tradition removed the knowledge of metals back to a remote antiquity. In Genesis 4.[22] we are told that Tubal-cain was "an instructor of every artificer in brass (copper) and iron." The ability to make alloys that wd. give requisite hardness or softness to metals, implied in the existence of bronze, showed



GOLDSMITHS

Figs. 1, 2, making jewellery; 3, blowing the fire for melting the gold; 4, weighing the gold; 5, clerk or scribe; 6, 7, 8, 9, washing gold; 10, superintendent. The remaining part relates to the preparation of the metal before it was worked.

Other forms of metallurgy seem also to have been understood: *e.g.*, plating with fine plates of gold. The ark (Ex. 37.[2]) and the altar of incense (Ex. 37.[25]) prove that. It is probable that the statues said to be golden were in reality only plated with gold. It seems likely that the golden calf had a core of clay (Ex. 32.[4]). The rebellion of Korah gives the occasion of the fact being recorded that the bronze censers cd. be beaten into plates for a covering of the altar (Nu. 16.[38, 39]). We have in Isaiah (44.[12]) a picture of an ancient forge, of the smith seizing the glowing iron with the tongs out of the fire and hammering it with hammers, till with heat and exertion he is ready to faint. In Jeremiah we have a reference to the "iron furnace" as the symbol of the severest affliction, from the greater heat required to smelt iron than other metals known to the Hebrews. Some have maintained that the Jews must have been ignorant of iron for that reason, but

a familiarity with metals of long date. Though the word "steel" occurs in our English AV. (Ps. 18.[34]; Jb. 20.[24]), it represents the word elsewhere translated "brass," and so it is rendered in the RV. That "bows" shd. be made of brass implies a mode of treatment of brass to make it so elastic unknown to modern metallurgy, and made the mistranslation excusable.

METEYARD (Heb. *middāh*, Lv. 19.[35]), usually translated "measure" (Ex. 26.[2]; Jb. 28.[25]).

METHEG-AMMAH. If this be the name of a city, it is not otherwise known (2 S. 8.[1]). RV. trs. "the bridle of the mother city." Perhaps we shd. read, as in the corresponding passage (1 Ch. 18.[1]), "Gath, the mother city" (Wellhausen, *Samuel*, 174).

METHUSAEL, RV. METHUSHAEL, a descendant of Cain, father of Lamech (Gn. 4.[18]).

METHUSELAH ("man of a dart," Ges.), son of

Enoch and fr. of Lamech (Gn. 5.[21f.]). Accdg. to MT., M. lived 187 yrs. before the birth of Lamech and 782 after; according to LXX 167 before and 802 after the birth of Lamech; in all 969 yrs. The Sam. differs fm. both, and makes the age of M. before the birth of Lamech 67, after wh. he lived 653 yrs.; in all 720 yrs.

ME-ZAHAB, grandfather of Mahetabel the wife of Hadar, one of the "dukes" of Edom (Gn. 36.[39]; 1 Ch. 1.[50]). The obscurity of the man gave the later rabbis occasion for much play with the name, wh. means "waters of gold." Perhaps the name of a place is intended, in wh. case some wd. identify it with Dizahab.

MIAMIN. *See* Mijamin.

MIBHAR, son of Hagri, one of David's heroes (1 Ch. 11.[38]). In the parallel passage (2 S. 23.[36]) "of Zobah, Bani the Gadite," stands for "Mibhar the son of Hagri"; and it is probably the correct reading.

MIBSAM, "sweet odour." (1) A son of Ishmael (Gn. 25.[13]). No tribe with a name resembling this has been identified. It has been suggested that it may be associated with some district in Arabia rich in aromatics. (2) A son of Simeon (1 Ch. 4.[25]).

MICAH. (1) The story of Micah preserved in the 17th and 18th chaps. of Judges furnishes a priceless glimpse of the social and religious conditions prevailing among the Israelites in those old days when as yet "there was no king in Israel; every man did that which was right in his own eyes."

Micah lived in Mount Ephraim. He had stolen eleven hundred pieces of silver from his mother. His mother's hot curse upon the thief roused his superstitious fears, and he restored the silver. Her exclamation of relief shows that she believed in the efficacy of her curses, and her outcry was one of joy because her son, by restoration of the plunder, had escaped the peril. In her thankfulness she dedicated a portion of the silver, giving two hundred pieces to an artificer, who produced therewith a graven image and a molten image, to take their places "in the house of gods" owned by her son. In this house were an ephod and teraphim, and one of Micah's own sons was consecrated priest. He was aware that this was an irregularity, and welcomed the arrival of a young Levite from Bethlehem Judah, whom he engaged at a particular stipend to be to him "a father and a priest." With this arrangement Micah was well content. "Now know I," he said, "that the Lord will do me good, seeing I have a Levite to my priest." He had reckoned without the Danites. That tribe, becoming uneasy in their narrow territory, sent out spies to search the land, who might guide their brethren on a raid to secure for themselves wider quarters. The spies, going through Mount Ephraim, took shelter for the night with Micah. Hearing the voice of the young priest, probably conducting worship in the "house of gods," they knew it. He was none other than Jonathan, son of Gershom the son of Moses (18.[30])—the *n* in the name of Gershom's father was inserted, changing it from Moses to Manasseh, that the great lawgiver might be saved the disgrace of association with such a degenerate grandson. One with such a distinguished parentage was sure to be well known in the south country. Attracted by the voice they had recognised, they found him, and a few swift inquiries elicited the truth as to his position. Receiving an oracular response assuring them of prosperity, they went their way. This was the beginning of evils for Micah. When the six hundred raiders of Dan, girt with weapons of war, passed through Mount Ephraim, the spies brought them to the house of Micah. His erewhile guests entered and carried away the images and ephod by wh. he set such store. The priest's remonstrances were feeble, and, tempted with the prospect of being "father and priest" to a whole tribe, and not to the house of one man, he became a joyful partner in the theft, and went with them on their expedition. Micah's reasonable complaints were silenced by threats of violence. The idols of his careful providing became the gods of the new shrine at Laish; and the priest of his consecration became the founder of a line of priests who ministered in that idolatrous sanctuary "until the day of the captivity of the land."

The suggestions of this narrative need not be drawn out at length; but we may look at one or two of them, because of their special interest.

While his conduct betrays acquaintance with the provisions of the Mosaic law—*e.g.* his joy at securing a Levite to be his priest—Micah and the men of his time seem to have lost perception of its spiritual significance. His conception of how God might be acceptably worshipped was on a level with that of the idolatrous peoples of his time. There is no hint of surprise at his "house of gods," or at his procuring of graven and molten images. His ideas may therefore be taken as fairly representing those of his fellow-countrymen. Although a Levite, Jonathan did not belong to a priestly family, and was not eligible for that office. Yet he did not scruple to undertake the functions of priest, and that in a shrine full of the instruments of idolatry. Considering his relationship to the great lawgiver, we have here evidence of a startling kind as to the condition of religion in Israel. Again, if it were necessary for a grandson of Moses to wander about in search of some occupation, we may infer that in the general religious decadence the provision for the Levites was largely neglected. As Jonathan was from Bethlehem in Judah, a town never associated with the Levites, the members of that tribe

would appear to have been scattered among the cities of Israel. The conduct of the Danites shows that not only was there no king, but also no central authority in Israel, capable of restraining lawless bands from enterprises that meant disaster to peaceful inhabitants of the land. The company of six hundred freebooters were a law unto themselves. They acted on the simple principle that right was might, and there is no suggestion that there was anything singular in this. Withal, they were very religious men, and apparently they would not have been comfortable without religious sanctions of some kind. But religion must in no way interfere with their selfish predatory designs; and in this regard the "priest" was on a level with themselves. In such circumstances, without organisation, destitute of any real sense of unity, the people must fall an easy prey to attacks from without. It was a time of religious decay, of social disorder, and of perpetual insecurity.

(2) Ancestor of Beerah, who was prince of the tribe of Reuben when it was led into captivity (1 Ch. 5.[5]). (3) Son of Mephibosheth, grandson of Jonathan (1 Ch. 8.[34]), called "Micha" (2 S. 9.[12]). (4) A Kahothite Levite, son of Uzziel the brother of Amram (1 Ch. 23.[20]). (5) Father of Abdon (2 Ch. 34.[20]). (6) The prophet (*see* following article).

MICAH, sixth of the Minor Prophets, was a younger contemporary of Isaiah, and belonged to Moresheth, a small town in the maritime plain, near Gath. He was a man of the people, and has little to say about the political situation, wh. is so prominent in the prophecies of Isaiah. His interests are pre-eminently relgs. and moral, and though he lives in a time of keen political activity, he stands apart fm. it. It is the wickedness in the land wh. he condemns, and he speaks not of the political folly of the princes, but of their injustice. The competing claims of Asyr. and Egp. to influence in Judah are not even mentioned, and when he speaks of Asyr. at all, it is merely as the enemy. He denounces the prophets for their falseness, the priests for their selfishness, and the great men for their harshness to the poor. M. goes in advance of Isaiah, when he declares that their fancied security in Zion is vain, for in the day of reckoning Zion itself will be destroyed. The refc. to M. in Jeremiah 26.[17-19] shows not only that he prophesied in the time of Hezekiah, but also that his prophecy was the same as that which we possess. It reveals at the same time his influence over the k. and people. Fm. the denunciations of M. it is evident that Hezekiah's reformation had in great measure failed. To a superficial observer all mt. appear well, but the improvement was more apparent than real. The first part of M.'s prophecy, at least, was written before the fall of Samaria in B.C. 722. He was fearless in his denunciation of evil, and he attacked the unworthy rulers with a boldness and directness wh. are unsurpassed. But at the same time he was a prophet of hope. True, Zion shall be ploughed like a field, and Jrs. will become heaps, but a deliverer will afterwards come. Not only will He be a desct. of David, but he will be born in Bethlehem, the birthplace of David.

The prophecy begins with a picture of the coming of J″. in power and majesty to deal with His people's sins. Samaria is to be destroyed, for she is past redemption, but the agony of the prophet is great, as he sees how the ruin of Samaria will affect his beloved Judah also (1.[2-9]). The approach of the enemy is next described, with its effect on certain small towns in M.'s native district, on the names of wh. he makes a punning commentary (1.[10-16]). The next chap. describes the evil doings of the great men, who spoil their poorer neighbours and refuse to give heed to the prophet's warning. They will only listen to those whose words are pleasant, and their punishment will be accdg. to their deeds (2.[1-11]). The two following verses consist of a prophecy of restoration, as if the prophet were suddenly impressed by the thought of what mt. yet be, if only the people became difft.; but these verses break the continuity of thought, and may be out of their proper place in the book, if fm. the hand of M. at all (2.[12, 13]). The next chap. describes in vivid detail the evil practices of the leaders of Judah. They think that, in spite of all their wicked deeds, no evil shall come upon them, for the Lord is in the midst of them. M. now announces that this hope is vain. Even Zion shall be destroyed (3.[1-12]). This picture of destruction is followed, as often in the prophets, by a promise of restoration. The change of tone is so great, however, that many critics have concluded that we have in the rest of the prophecy the work of another hand, or of several hands. But it is quite poss. to attribute the whole bk. to M., for a prophet is a man of varying moods, like all other men, and difft. passages express his thoughts, it may be, at widely difft. times. It is prophesied that in later days the glory of Zion will be greater than before (4.[1-8]), but the people must first pass through a time of trial. Zion shall be oppressed, but her enemies know not the thoughts of the Lord (4.[9]–5.[1]). In a magnificent passage, a Deliverer is foretold as coming fm. Bethlehem to defend His people, and to bring them back to His service fm. all false worship (5.[2-15]).

There is greater force in the argument that chaps. 6. and 7. are fm. a difft. hand, but even here the case is not proven. They deal with a new situation, and can find a fitting background in the age of Manasseh. The style is dramatic, and the writing is full of vigour. The Lord has a controversy with His people, and He calls upon them to answer His charge, in the presence of the everlasting

hills, wh. have witnessed all (6.[1, 2]). The Lord reminds them of His former mercies, and indicates the return He requires fm. them. In a passage, wh. is unsurpassed in the OT., the true sptl. worship of God is described, as it has been taught by God fm. of old (6.[3-8]). The people are accused of sin, cert. outstanding sins being specified, and are threatened with punishment (6.[9-16]). In the final chap. the prophet condemns the nation by confessing its sins in its name (7.[1-6]). But Isr. repents and turns to God, believing that God will still hear and deliver (7.[7-13]), and the prophecy ends with a promise of what the Lord will do for His people, and with a hymn of praise to God for His deliverance (7.[14-20]). JOHN DAVIDSON.

MICAIAH, s. of Imlah, was a prophet in Isr. in the time of Ahab, whose story is told in 1 K. 22.[4-28] and 2 Ch. 18.[3-27]. Ahab had invited Jehoshaphat of Judah to go with him agst. the Syrians, and they first inquired of the Lord as to their success. After the false prophets had spoken, M. was produced, and uttered his striking prophecy, in wh. he declared that Jehovah had allowed a lying spt. to take possession of all the prophets, that Ahab mt. be led to his doom. The vision of the scene in heaven reminds us of the first chap. of Job. M. was imprisoned in punishment of his uncompromising attitude, but his prophecy was fulfilled. In these few verses, wh. tell us all we know of M., we are made acquainted with a strong, brave servant of J″., who was prepared to deliver his message as it had been given to him, without regard to the favour or disfavour of men. JOHN DAVIDSON.

MICHAEL (" who is like God ? "). (1) A man of Asher, father of Sethur, who represented that tribe among the spies (Nu. 13.[13]). (2) Son of Abihail, a Gadite settled in Bashan (1 Ch. 5.[13]). (3) An ancestor of the foregoing (1 Ch. 5.[14]). (4) A Gershonite Levite, great-grandfather of Asaph (1 Ch. 6.[40]). (5) A chief man of Issachar, one of Izrahiah's five sons, who mustered their " troops of the battle host " in the days of David, " six and thirty thousand ; for they had many wives and sons " (1 Ch. 7.[3f.]). (6) A Benjamite, son of Beriah (1 Ch. 8.[16]). (7) One of the Manassite captains who cast in his lot with David at Ziklag (1 Ch. 12.[20]). (8) Father of Omri, prince of Issachar in David's time (1 Ch. 27.[18]), poss. the same as No. 5. (9) A son of Jehoshaphat, murdered by his brother Jehoram (2 Ch. 21.[2, 4]). (10) Father of Zebadiah, one of those who returned with Ezra (Ez. 8.[8] ; 1 Es. 8.[34]). (11) The archangel (Dn. 10.[13], 12.[1] ; Ju.[9] ; Rv. 12.[7]). He is " the first of the chief princes," and the angelic head of the Israelite nation. He is " the great prince which standeth for the children of thy people " in the time of trouble. Angelic appearances, according to the sacred records, were most frequent in times when changes were imminent, *e.g.* in the period of the Judges, and in that of the Captivity : but the name of Michael is mentioned only in the later period, when angelic functions were distinguished and assigned to separate angels. Thus with Gabriel are associated angelic ministration towards men ; while Michael stands for them, in the name and strength of God, in the struggle against the power of Satan. And so in Rv. 12.[7] he leads in war against the great dragon, " the old serpent, he that is called the Devil and Satan, the deceiver of the whole world."

In the passage in Jude (v. 9), " Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee," we have an echo of Jewish traditionary lore. There the archangel figures in many scenes in the life of the great lawgiver, and particularly at his funeral (Dt. 34.[6]). The cause of the contention there was a claim put forward by the Devil for possession of Moses' body, because in the old days, before the Deliverance, he had murdered the Egyptian. For further particulars as to Jewish views of Michael see *Jw. En. s.v.*

MICHAIAH. (1) Father of Achbor (2 K. 22.[12]), identical with " Micah," father of Abdon (2 Ch. 34.[20]). (2) Son of Zaccur, of the family of Asaph (Ne. 12.[35]), identical with " Micah," son of Zichri (1 Ch. 9.[15]), and with Micha, son of Zabdi (Ne. 11.[17]). (3) One of the priestly trumpeters at the dedication of the wall of Jerusalem (Ne. 12.[41]). (4) Daughter of Uriel, wife of Rehoboam, and mother of Abijah (2 Ch. 13.[2]). She is called " Maachah the daughter of Abishalom," *i.e.* Absalom (1 K. 15.[2]). She was probably the grand-daughter of Absalom, by his daughter Tamar (so Josephus—*see* MAACHAH). (5) One of the princes sent out by Jehoshaphat to teach the law in the cities of Judah (2 Ch. 17.[7]). (6) Son of Gemariah, named only in Jr. 36.[11, 13].

MICHAL, younger dr. of Saul (1 S. 14.[49]). She loved David, attracted no doubt by the heroism and chivalry of the young soldier (18.[20]), a love reciprocated, if we may judge fm. the liberal fashion in wh. the strange dowry was provided (vv. 25ff.). The demand of Saul betrayed his sentiments towards David. Very soon M. had occasion, by feminine artifice, to save her husband's life (19.[11ff.]). After David's flight Saul gave M. to Palti of Gallim (25.[44]). Her romantic affection of early days was prob. undermined by David's marriages with Abigail and Ahinoam. When torn fm. Palti (2 S. 3.[14ff.]), prob. in order that the presence of the king's dr. might in a way legitimate David's claim to the throne, she seems to have been quite estranged. This easily accounts for her contemptuous words on the day of David's joyful arrival with the ark (6.[16, 20]). Childlessness is indicated as the punishment of her contempt (v. 22f.). *See* MERAB.

MICHMASH, MICHMAS. About six miles N. of Jrs. the face of the country is split open by the great rent of *Wādy es-Suweinīt*, wh. sinks swiftly down the eastern declivity into *Wādy el-Qelt*. On the S. of the wady stands *Jeba'*—Geba of Benjamin —and on the N. the vill. of *Mukhmās*. Between these villages runs the only path by wh. the gorge can be crossed (1 S. 13.[23]). Saul encamped at M. (v. 2), whence he was driven by the Phil., who made M. their headquarters, guarding the passage of the wady. To the E. of the pass on the N. rises the great crag known to the Hebs. as Bozez; and further E. that known as Seneh. The Phil. mt. well think them absolutely unscalable. This formed



Scene of Attack on the Philistine Camp by Jonathan

the scene of the heroic exploit of Jonathan and his armour-bearer (14.). The occurrence of an earthquake assisted to throw the Phil. into terror and confusion. M. was occupied after the Exile (Ez. 2.[27], &c.). At a later time it was the headquarters of Jonathan the Maccabee (1 M. 9.[73]; Jos. *Ant.* XIII. i. 6). For a description of the district *see* Conder, *Tent Work*, 254ff.).

MICHMETHAH, "hiding place," on the boundary of Manasseh (Jo. 16.[6], 17.[7]). It occurs only with the article, and is therefore probably the name, not of a town, but of some natural feature of the landscape. Possibly the name survives in *Mukhneh*, the plain E. of Gerizim.

MICHRI, ancestor of a Benjamite family (1 Ch. 9.[8]).

MIDDIN, an unidentd. town in the Wilderness of Judah, named between Beth-arabah and Secacah (Jo. 15.[61]).

MIDIAN, s. of Abraham by Keturah (Gn. 25.[2]), also the people who claimed to be his descendants (Nu. 22.[4]), who are called Midianites (Gn. 37.[28]). M. had five sons, Ephah, Epher, Ḥanoch, Abidah, and Eldaah (Gn. 25.[4]). We are told that "unto the sons of the concubines wh. Abraham had" he "gave gifts" (Gn. 25.[6]). These gifts wd. mean not only herds of cattle and flocks of sheep but also bands of slaves; these slaves were regarded as part of the clan of their proprietor. They seem to have combined with the kindred Abrahamite tribe of Ishmaelites. We see this in the story of Joseph, in wh. those who carried him down to Egypt are sometimes called Ishmaelites and sometimes Midianites (Gn. 37.[25]; *cp.* v. 28, also Jg. 8.[24]). They appear to have taken the carrying trade with their camels; crossing the Jordan fm. Gilead they made their way down to Egypt, wh. naturally was the principal market for Syria. They then seem to be inhabiting the region E. of Jordan. We next encounter Midian in the peninsula of Sinai. When Moses fled fm. Egypt he found refuge with Jethro, priest of Midian (Ex. 2.[15]). Jethro and those about him appear to have retained a purity of faith and worship wh. suggests a tradition of Abrahamic practice. This purity of ritual was acknowledged by Moses. When in the desert Jethro came to meet Israel, Jethro acted as priest, and the brethren Moses and Aaron partook of the sacrifice (Ex. 18.[12]). There is a geographical difficulty wh. is enhanced by the moral difficulty of the idolatry of the Midianites met with later; the land of Gilead is far fm. Mt. Sinai. A further point of contrast is the fact that the Abrahamic rite of circumcision is not practised among them, hence Zipporah's horror of it (Ex. 3.[25]). It is to be noted that, in the narrative connected with Jethro, Midian is always a region, never a race (*see* Ex. 4.[19]). It may be that a chance resemblance has resulted in an identification. This is further confirmed by the fact that Jethro is declared to have been a "Kenite" in Jg. 1.[16]. Little more than a generation later we find the Midianites in Gilead practising impure rites in the worship of Baal-peor. They seem to have dwelt in the lands E. of Jordan among the Moabites and other settled races, much as the nomadic Bedouin wander about in Palestine at present. It is to be noted that the victory of Hadad, k. of Edom, over the Midianites was gained "in the fields of Moab" (Gn. 36.[35]). The Moabites seem to have made an alliance with them against Israel. They unite with them in hiring Balaam to curse Israel (Nu. 22.[4]); their daughters unite with those of Moab in seducing the children of Israel to worship Baal-peor (Nu. 25.[1]; *cp.* v. 6). War is declared against Midian by Moses, a war of extermina-

tion (Nu. 31.[1-18]). Nothing of the kind is decreed against Moab or Ammon, although according to the genealogy Midian is nearer to Isr. than either of those nations. There is, not to speak of religious affinity, nothing of the kindly relationship wh. subsisted between Isr. and Jethro. Midian is next found intervening in the affairs of Israel in the days of GIDEON (Jg. 6.[1]–8.[28]). We are told that "the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of Midian seven years." The M. had combined with the Amalekites and the "children of the East," *i.e.* the Bedouin of the desert to the east of Gilead, to raid the territory of Israel. They are said to have encamped in the land and eaten up the country like locusts. They represented the forces of lawlessness, wh. had to be annihilated if civilisation was to be possible. The Israelites, if we may read between the lines, did not submit tamely; there had been conflicts, in one of wh. brothers of GIDEON had fallen (Jg. 8.[18]). Gideon, taking advantage of the confusion which in an undisciplined host is apt to occur when sentinels are changed, made, as recorded in Jg. 7., a night attack upon their huge camp, adopting a stratagem which led them to imagine that they were being assailed from three different directions. In the panic which ensued, all rushing in terror through the darkness, it was impossible to distinguish friend from foe, and each one slew, or attempted to slay, every one he met. The greatest number of those who escaped from this mad turmoil of panic and slaughter turned to the Jordan valley, towards Abel Meholah and Zererath. Attempts made to effect a rally only delayed the flight, and enabled the Israelites to take the fords of Jordan against them. A considerable number, however, succeeded in crossing under their kings ZEBAH and ZALMUNNAH. Passing over Mount Gilead, they reached the remote quiet of their desert haunts, east of Nobah and Jogbehah, and there, in fancied security, they set no watch. But Gideon, though faint, yet pursued, and taking them by surprise, "discomfited all the host" and captured their two kings. After their defeat and slaughter at Moreh and the death of their princes, Oreb and Zeeb, and their kings, Zebah and Zalmunna, the Midianites disappear fm. Bible history. If Delitzsch is correct in identifying the *Hayapa* of the days of Tiglath-pileser with Ephah, the s. of Midian, the race remained extant to a much later time.

MIDWIVES were early employed by the Hebs. (Gn. 35.[17], &c.). They do not appear to have been numerous: only two are named in Ex. 1.[15ff.] The Heb. women, like other Orientals, had not much need of their assistance. *See* BIRTH.

MIGDAL-EDER, AV. EDAR, "flock-tower," an unidentd. place where Jacob spread his tent, between Bethlehem and Hebron (Gn. 35.[21]; *cp.* vv. 19, 27).

MIGDAL-EL, "tower of God," a town in Naphtali, named between Iron and Horem (Jo. 19.[38]). It may be either *Khirbet el-Mejdel*, three miles N. of *Qedes*, or *Mejdel Islim*, five miles NW. of this.

MIGDAL GAD, "tower of fortune," an unidentd. city of Judah, in the Shephelah (Jo. 15.[37]). There is no guide to its position. Three sites have been suggested: (1) *Khirbet Mejdeleh*, five miles S. of *Beit Jibrīn*; (2) *Khirbet Mejādel*, seven miles further S., with *Tell Mejādel*, an eminence with ruins, hard by. (3) *El-Mejdel*, 2½ miles NE. of *'Askalān.*

MIGDOL is the Egyptian form of the Heb. *Migdāl.* (1) An unidentd. town near wh. Isr. encamped on leaving Goshen (Ex. 14.[2], &c.). The papyrus Anastasi (5.[20]) mentions a M. of the Pharaoh Sety I. in this district. (2) One of the Egyptian cities in wh. Jews dwelt (Jr. 44.[1], 46.[14]), marking the N. frontier of Egp., as Syene did the S. (Ek. 29.[10], 30.[6], RVm. is cert. correct). The Rm. *Itinerarium Antonini* notes a "Magdolo" 12 Rm. miles S. of Pelusium. *Tell es-Semūt*, a ruin on the old caravan road, 12 miles S. of Pelusium, agrees well enough as to position: but no certainty is possible.

MIGRON. (1) A place near Gibeah in Benjamin (1 S. 14.[2]). This is S. of *Wādy es-Suweinīt*, and cannot be identd. with (2). No trace of such a place has been found. While it is poss. that two towns so near each other had the same name, it is not likely. There may be some error in the text. (2) The mod. *Makrūn*, NW. of Michmash (Is. 10.[28]).

MIJAMIN. (1) Head of the sixth of the courses of priests instituted by David (1 Ch. 24.[9]). (2) One who sealed the covenant (Ne. 10.[7]), the same as **Miamin** (12.[5]) and **Miniamin** (12.[17]). (3) One who had married a foreign wife (Ez. 10.[25], AV. **Miamin**), called "Maelus" (1 E. 9.[26]).

MIKLOTH. (1) Son of Jehiel of Gibeon (1 Ch. 8.[32], 9.[37f.]). (2) An officer in David's army (1 Ch. 27.[4]).

MIKNEIAH, a Levite, a gatekeeper of the ark (1 Ch. 15.[21]).

MILALAI. One of those who took part in the dedication of the walls (Ne. 12.[36]).

MILCAH. (1) Daughter of Haran, sister of Lot, and wife of her uncle Nahor. She was the mother of eight children. Bethuel, her youngest son, was father of Rebekah (Gn. 11.[29], 22.[20, 23], 24.[15, 24, 47]). (2) Fourth daughter of Zelophehad (Nu. 26.[23], &c.).

MILCOM. *See* MOLECH.

MILE (Gr. *milion*, fm. Lat. *millarium*) is only once mentioned (Mw. 5.[41]). The Roman mile was = 1618 yards. This was the unit of measurement

used on their roads, and the remains of the Roman milestones are to be seen in many parts of Palestine —pillars, or columns by the wayside, with distances cut upon them. In NT. and Josephus, distance is generally reckoned in *stadia*—" furlongs."

MILETUS, an Ionian city on the coast of Caria, touched by St. Paul on his way to Jrs. (Ac. 20.[15, 17]; *cp.* 2 Tm. 4.[20]). Founded *c.* B.C. 1000 on the S. shore of the gulf of Latmos, into wh. flowed the Mæander, it became an important Gr. colony. Taken by the Persians, B.C. 495, it passed to the Seleucidæ. In the 2nd century it fell to Pergamos, and finally to the Romans, who joined it to the province of Asia. There was a considerable Jewish colony in M. (Jos. *Ant.* XIV. x. 21). The silt of the river has enclosed the bay, making it an inland lake, and cut off M. fm. the sea by flat land, some five or six miles in breadth. What was once the island of Lade is now a hill in the plain. The poor vill. *Palatia* stands on the old site.

MILK and its products have always formed an important part of the diet (*see* FOOD, p. 201). Goat's milk is at the present day most generally used, and most highly prized in Palestine. It is almost invariably boiled before being drunk. It must in any case be " scalded " at once, if it is not to be used forthwith, or it will inevitably "turn." It is, however, very largely employed in a " curdled " form, called *leben*, the milk, when it is properly prepared, going to a firm curd. Perhaps the most refreshing of all drinks in the heat of an Eastern day is what the Arabs call *shanīny*. Milk is poured into a skin " bottle," in wh. are the sour remains of the last milking. It is shaken gently, and in a little time it becomes slightly sour. This, as it is, or mingled with a little water, is greatly appreciated. Milk in this latter form is clearly intended by the word wh. EV. trs. " butter " in Jg. 5.[25] (*cp.* 4.[19]). It also acts as a soporific. In other passages, however, **butter** is meant (Gn. 18.[8]; Pr. 30.[33], &c.). This is made by putting the milk in a skin bottle, wh. is then hung on a tripod (*see* illustration, page 201), and shaken until the butter comes. Butter, however delicious when it is fresh, cannot be kept for any time in the heat. It is therefore boiled, and in the form of *samn*, " clarified butter," it is restored to the skin bottles, in which it may be kept for considerable periods. This is used extensively for cooking purposes, rice prepared with samn being a favourite dish. It is also an article of barter with merchants from the city.

Cheese is made by removing the whey from the curd mentioned above, and a little salt is added. It is shaped in small disks about 6 in. in diameter and about 1 in. thick, and dried in the sun. This may be kept for a long time. A refreshing drink, also called *shanīny*, is made by grating this " cheese " into a glass of water. As it is easily carried in these small cakes, if water is available the traveller may often be regaled with this beverage in the tents of the Arabs.

The prohibition of seething a kid in its mother's milk (Ex. 23.[19], &c.) may have referred originally to some magical or idolatrous rite, of wh. we have now no knowledge. The Rabbinical Jews understood it to bar the taking of meat and milk at the same meal: and so particular are certain orthodox Jews at the present day, that they will not take milk in their tea, if they have had meat at the midday meal.

Whatever may have been the original significance of the phrase, " a land flowing with milk and honey," as applied to Palestine (Ex. 3.[8], &c.), it must always have conveyed a fairly accurate idea of the country. The multitudinous flocks furnish the milk, and the wild bees make abundant honey, in the securing of which the Arabs are adepts.

MILL, MILLSTONE. The most primitive form of " mill " for the grinding of grain in Pales-



ARAB WOMEN GRINDING CORN WITH A HANDMILL, ROLLING OUT THE DOUGH, AND BAKING THE BREAD

tine was the " rubbing-stone," specimens of which have been brought to light by recent excavations. (*See* illustrations in Macalister's *Bible Side Lights*, Fig. 28; Vincent's *Canaan d'après l'exploration récente*, Figs. 282, 283. Fig. 282 represents a flint rubbing-stone of the paleolithic age: 283, one from Egypt of the third dynasty.) It consisted of a large stone with slightly hollowed surface, on wh. the grain was laid, and crushed or rubbed down with an oblong stone which had a slight convexity on its under surface.

The introduction of the " quern " was a distinct step in advance. Mr. Macalister figures some of the older type, discovered in the course of excavation at Gezer (*PEFQ.*, 1903, p. 119f.). The lower and larger stone was fitted with an upright spindle, which passed through a perforation in the centre of the upper stone. Through this aperture also the grain was poured in. There was no handle by which the upper stone could be turned. This had to be done by grasping it with the hands. A complete rotation was thus inconvenient; and the stone appears to have been worked backward and forward, " through about one-third of a rotation."

The insertion of an upright handle near the outer edge of the upper stone, by which it could easily be made to rotate, was a great improvement. The stones were made larger, retaining something like the same proportion to each other in size, and the corn was passed through a perforation in the upper stone. It was usually turned by two women who sat over against each other, grasping the handle, one hand above the other (Mw. 24.[41]). This is still a familiar sight in many parts of Palestine. Under the Greek and Roman influence larger mills were introduced, the upper stone being turned by an ass (Mw. 18.[6], Gr. "a millstone turned by an ass," RVm.).

The grinding was the work of the women (Ex. 11.[5]; Mw. 24.[41]), as it is to this day in the East, wherever the old methods are used. This doubtless added to the ignominy of Samson's task (Jg. 16.[21]). The upper millstone was a weapon ready to a woman's hand (Jg. 9.[53]; 2 S. 11.[21]).

The water mill, now so common in Palestinian wadies, was unknown to the Hebrews. In most of them work is possible only during the rainy season. They stand silent during the long months of summer: and then the old hand mill is requisitioned again.

Both upper and nether millstones are frequently made of the hard, porous basalt which abounds in Palestine. There is a famous quarry where these are made near *Khabab* on the W. border of *el-Lejā'*, whence they are transported by camels to all parts of the country: one stone forming a camel-load.

The mill was regarded as indispensable to the people's life (Dt. 24.[6]), and therefore might not be taken in pledge. The cessation of the sound of the millstones is the sign of utter desolation (Jr. 25.[10]; Rv. 18.[22]). *See also* MORTAR.

MILLET (Ek. 4.[9]), Heb. *dōḥan*, Arb. *dukhn*, is the *Panicum miliaceum*, a tall plant bearing dense clusters of small white seeds, wh. are often mixed with wheat and barley for bread. It shd. be distinguished fm. *dhurah*, wh. in seed resembles it.

MILLO. (1) The house of M. (Jg. 9.[6, 20], where we shd. prob. read "**Beth M.**"), a place near Shechem, unidentd. (2) A tower on the fortifications of Jrs. built by Solomon (1 K. 9.[15], &c.), but prob. planned by David (2 S. 5.[9]): poss. the scene of Jehoash's murder (2 K. 12.[20]). *See* JERUSALEM.

MINISTER, MINISTRY. (1) Heb. *mĕshārēth*, part. of *shārath*, "to serve," one who renders the honourable service of a free man, as Joshua to Moses (Ex. 24.[13]; Jo. 1.[1]), an attendant to a monarch (1 K. 10.[5]), &c. The term is also used by the prophets for those who serve in the Temple, and officiate at the altars—the Levites and priests (Jr. 33.[21]; Jl. 1.[13], &c.). In both senses the verb constantly appears throughout OT. It is distinct in meaning fm. *'ābad*, wh. means "to serve as a slave." This word is used, indeed, of service rendered to J″., as that of willing slaves (Ex. 3.[12], 10.[24]; Ps. 2.[11], &c.), but it is mainly employed of slavery to conquerors (Gn. 14.[4], &c.), or to idols (Dt. 4.[28], &c.): only twice is it trd. M. (Nu. 4.[47]; 1 Ch. 9.[28]). (2) In NT. a like distinction obtains between *diakonos*, *leitourgos*, and *hupēretēs* on the one hand, and *doulos* on the other. The first three render free service to Christ and to men (Mw. 20.[26]; Rm. 15.[27]; 2 Cor. 4.[1]). Once *leitourgos* implies the service of a representative (He. 8.[2]), and there it refers to Christ: once the verb has a similar meaning, alluding to the priests of the old dispensation (He. 10.[11]). *Hupēretēs* in Lk. 4.[20] signifies the servant of the synagogue, now known as *Ḥazzān*. *See* BISHOP, DEACON.

MINNI, a country mentioned along with ARARAT and ASHCHENAZ as acting against Babylon (Jr. 51.[27]). The LXX takes it as a preposition with pronominal suffix, and trs. παρ ἐμοῦ, "with me." It was the *Mannu* of the Assyrians, to the W. of Lake Urumiya, and to the E. of Van. Its inhabitants were the *Mannai*, who are mentioned in the Assyrian inscriptions—those of Shalmaneser II., Sargon, Ezarhaddon, and Ashurbanipal.

MINNITH, an unidentd. place on the way taken in flight by the Ammonites fm. Aroer (Jg. 11.[33]), famous in later times for its wheat (Ek. 27.[17]; *cp.* 2 Ch. 27.[5]). *OEJ.* places it four miles from Heshbon on the way to Philadelphia. But it must have been further north. The text, however, is prob. corrupt.

MINT (Gr. *hēduosmon*, "sweet-smelling," Mw. 23.[23], &c.) is the ordinary fragrant garden mint, much cultivated in Pal., and used in salads, &c.

MIPHKAD, a gate in the wall of Jrs., on the E. or NE. of the city (Ne. 3.[31]). *See* JERUSALEM.

MIRACLES, a somewhat unfortunate tr. of σημεῖον, "a sign" (Heb. *'ōth*). Miracle is to be regarded as a "sign" of Divine presence; a word spoken claiming to be spoken with Divine authority justifies that claim by a work of power. The abstract possibility of miracle cannot be denied by any one who believes in a personal God; the only questions are as to the "credibility" and "evidential value."

Credibility. — Hume's famous argument, by asserting in the premise that universal experience is against M., assumes the thing to be proved, as the real matter in dispute is, "Have miracles ever formed part of experience?" What is really meant by most people when they declare an event "incredible" is, that they feel themselves incapable of forming a mental picture of the event as occurring. The Siamese sovereign who had never seen water frozen, in the same way regarded the tale of men and horses going on the surface of a river as a flagrant falsehood. Even with abundant experi-

ence we find it very difficult to imagine vividly the sensations of health when we are sick, or *vice versa*. Further, there is the fact to be explained that every past age has believed in miracle. Our own is no exception, with its belief in spirit-rapping and in Christian Science. Very few gamblers but have their *mascots*, on wh. they imagine their success depends, even tho' they may profess to be atheists and materialists. If we neglect such irregular phenomena, still there is the fact that, given a moral occasion of sufficient magnitude, all men, normally constituted, expect an interference with the course of nature, and recognise the non-appearance of such a sign of the Divine as a disappointment of their expectation. If our belief in the constancy of nature is due to inherited experience we must believe that this expectation is the result of miracle having, in similar circumstances, formed part of the experience of the race; in instances, too, of very considerable magnitude and number, else the effect wd. not be so widespread and indelible. If, on the other hand, this belief in miracle is innate —built into our constitution—and not the inherited result of ancestral experience, then as Nature never makes half joints, never makes eyes without light, or fins without water, so over against this expectation of miracle there must be this reality.

Evidential Value.—At first sight it seems a plausible objection to say, " Force is no evidence of truth." When a bully knocks down one who has denied the truth of a statement he has made, he proves himself a bully by his violence, not that he is not a liar. The analogy, however, does not hold; from the presence of one of a bundle of qualities wh. go to make up our idea of a given substance we infer the presence of the others. Thus we see before us a disc of yellow metal stamped with the profile of the king. We lift it and find it heavy; the colour and the weight lead us to believe it to be gold—that were we to test it we shd. find it extremely ductile and malleable (qualities of gold), and also that it wd. present all the chemical reactions of gold. Our idea of God implies that He possesses all physical, mental, and moral perfection. He is Omniscient as well as Omnipotent; All-Holy as well as Almighty; therefore we argue that the Power that can raise the dead and check the flow of the sea implies Divinity behind it: it so transcends the power wh. can be ascribed to a creature that we may presume the other transcendent qualities of Deity to be present. Every age has recognised vast power as an attribute of Deity. When Elijah calls for fire fm. heaven to prove the Divinity of JHWH, as over against the claims of Baal, no one, unless committed to that view, wd. regard it as a *non sequitur* when he claims the burning up of the sacrifice as proof demonstrative of his thesis. Shd. it be urged that such arguments wd. accredit all the marvels of superstition, it shd. be noted that the scriptural miracles have several characteristics wh. distinguish them fm. the wonders of superstition. They are connected with such crises in the moral history of the world as form an adequate occasion for such a display. The miracles noted in the Biblical narratives are mainly confined to three groups, connected with three events of world-wide importance: the Exodus, the setting apart of a race to guard the sacred deposit, Divine revelation; the period of Elijah and Elisha, when there was a danger of Isr. becoming apostate; and the time of our Lord, when the message of salvation was being declared. To exhibit this distinction clearly we have but to consider the efforts of Jewish and Christian imagination in devising miracles wh. seem suitable to the various patriarchs and apostles. The aim of these marvels has as its object to enhance the glory of the individual. Whereas in the Biblical the individual sinks into the background, what he does is in order that the works of God may be manifested. This is the case even with regard to our Lord, who sought not His own glory but His that sent Him. Further, the miracles of Scrip. are usually works of mercy; if of judgment the moral purpose is in general so obvious, that in the dubious cases we may presume that, were all the circumstances known, these too wd. have as obviously a moral purpose also. In the case of the miracles of our Lord there are only two that have not the alleviation of suffering as their immediate object—the blasting of the barren fig tree and the destruction of the Gadarene swine; each of these appears to involve at all events the destruction of property. As to the first of these, the action was symbolical, and at this distance of time we cannot dogmatise as to whose property the fig tree in question was. The other is connected on the one side with a great work of mercy, and on the other with the mysterious question of demoniac possession, and how far the land consecrated to be the inheritance of JHWH was to be regarded as under the Levitical law. When we consider the numerous cases of healing that are slumped together, these miracles of judgment form a much smaller proportion of the works of Christ than appears on the face of the narrative.

MIRIAM. (1) Daughter of Amram (Nu. 26.[59]), sister of Moses and Aaron. When the infant Moses was drawn from the water, at the request of Pharaoh's daughter she brought a nurse—her own mother (Ex. 2.[4, 8]). She was therefore considerably older than Moses; and as the latter was only three years the junior of Aaron (Ex. 7.[7]) she must have been the oldest of the three. As a member of a gifted family we are not surprised to hear that she ranked as a prophetess, and that, timbrel in hand, she led the triumph song and dance of the women in the hour of deliverance (Ex. 15.[20f.]). The Ethio-

pian wife of Moses was an offence to his brother and sister, and the thought of her seems to have fired the envy of him wh. was in their hearts. They sought to undermine his authority, claiming to be prophets by whom the Lord spake as much as he. Miriam was smitten with leprosy, and deeply humiliated, being healed only at the prayer of Moses. The march of the people was delayed seven days, until she could be brought again into the camp (Nu. 12.[1ff.]). Her case was subsequently made a warning (Dt. 24.[9]). That she exercised great influence we may infer from her being mentioned by Micah (6.[4]) along with her brothers as leading the people. She died and was buried during the sojourn of the people at Kadesh (Nu. 20.[1]). According to Josephus (*Ant.* III. ii. 4: vi. 1) she was the wife of HUR, and through him, grandmother of the distinguished artificer BEZALEEL. (2) A person of the house of Caleb, mentioned in the genealogies of the children of Judah, but whether a man or a woman is not clear (1 Ch. 4.[17]).

MIRROR. *See* LOOKING-GLASS.

MISGAB (Heb. *misgāb*, "secure height"), the name of a place mentioned with NEBO and KIRIATHAIM in the denunciatory oracle of Jeremiah (48.[1]). It may possibly be a descriptive name applied to KIR-MOAB. No name resembling it has been recovered. The word occurs in Is. 25.[12], where EV. tr. "high fort." It is used fig. of security (Is. 33.[16]), and of God as a refuge (2 S. 22.[3], &c.).

MISHAEL. (1) Son of Uzziel, and cousin of Moses (Ex. 6.[18, 22]), who, with his brother Elzaphan, carried the dead bodies of Nadab and Abihu out of the sanctuary. Their white linen coats were used for shrouds, and the victims of God's jealous anger were buried without the camp. (2) One of the leading men who supported Ezra, standing at his left hand as he read the law (Ne. 8.[4]; he is called **Misael** in 1 Es. 9.[44], the Greek having no *sh*, corresponding to the Heb. שׁ). (3) One of Daniel's three companions, better known by the name given him in Babylon, MESHACH (Dn. 1.[6], &c.). He also is called **Misael** in the Song of the Three Children.

MISHAL, a town in the territory of Asher given to the Gershonite Levites (Jo. 19.[26], 21.[30]). In 1 Ch. 6.[74] it is called **Mashal.** The name occurs between **Amad** and Carmel. Amad is still unidentified, so that no indication of the site of M. is possible.

MISHRAITES, one of the four families of Kiriath-jearim (1 Ch. 2.[53]), who doubtless colonised the town from wh. they took their name. There is no trace known of the site of Mishra. But as colonies from Mishra seem to have founded ZORAH and ESHTAOL, it was probably in that neighbourhood.

MISREPHOTH MAIM, to wh. Joshua chased the Can. (11.[8]), on the S. border of Zidonian territory (13.[6]), may be mod. *Musheirifeh*, on the S. slope of *Ras en-Naqūrah*, N. of the plain of Acre. The promontory and the mountain behind it mt. well have been the S. boundary of the Zidonians.

MITE, a coin equal to half a farthing (Mk. 12.[42]; Lk. 12.[59]). *See* MONEY.

MITHCAH, RV. MITHKAH, possibly meaning "place of sweetness," one of the stations in the Wanderings, mentioned in Nu. 33.[28f.]; unidentified.

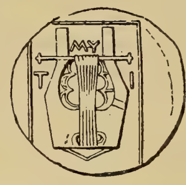
MITHNITE. This gentilic name is applied to Joshaphat, one of David's guard, in 1 Ch. 11.[43]. From the names adjoining his in the catalogue we may perhaps infer that he came from the east of the Jordan: but no place with a name such as Methen, from wh. "Mithnite" could be derived, has yet been recovered.

MITHREDATH, "given by Mithra"—Mithra being the Iranian sun-god. (1) The Persian treasurer to whom Cyrus entrusted the sacred vessels of the Temple for transference to Sheshbazzar (Ez. 1.[8]; 1 Es. 2.[11]—in the latter the name is given as **Mithridates**). (2) A Persian officer whose station was at Samaria. He took part in the representation made to Artaxerxes (Longimanus) with the object of hindering the Jews in their work of rebuilding the Temple (Ez. 4.[7]; 1 Es. 2.[16]).

MITRE. (1) *Mitznepheth*, from *tzānaph*, "to wind." This is the name given to the official head-dress of the High Priest (Ex. 28.[4], &c.). RVm. suggests "turban," in every case save one, viz. Ek. 21.[26], where AV. reads "diadem" and RV. "mitre." The term used for the head-dress of ordinary priests is *migbā'ōth*, probably because of its conical shape, from the root *gāba'*, "to be high," or "convex." EV. render "bonnet." Both consisted of a long piece of fine linen—the Talmud makes it 16 cubits in length—wound round the head in the form of a turban. Exactly how they were distinguished it is impossible to say; probably it was by some difference in shape. The description given by Josephus (*Ant.* III. vii. 6) is confused and contradictory. A golden plate, with the words "Holy to the Lord" engraved upon it, was attached to the "forefront" of the High Priest's mitre, above his forehead. The "blue lace" secured it, being tied round the mitre. This doubtless formed the fillet or "diadem" referred to as "the holy crown" (*see* CROWN, DIADEM). Apparently the royal crown of Judah also consisted of turban or mitre, and diadem or crown (Ek. 21.[26]). (2) *Tzanīph*, from the same root as *mitznepheth*, EV. render "mitre" (Zc. 3.[5]), where it obviously applies to the head-dress of the High Priest. In Jb. 29.[14] (AV. "diadem," RVm. "turban"), it is the symbol of the righteous man's nobility. In Is. 3.[23] it refers to some female finery. In Is. 62.[3] it suggests the dignity and honour wh. God will bestow upon restored Israel.

MITYLENE, a town on the island of Lesbos, to wh. it now gives its name, with a good natural harbour facing the mainland, wh. is some 11 miles distant. When St. Paul visited M. (Ac. 20.[14]) it belonged to the Rm. province of Asia, enjoying the freedom wh. Pompey had bestowed on it, B.C. 63. It was founded as an Æolian colony. Daughters of M. were Sigeum and Assos. It favoured Xerxes in the war with Greece. In consequence of a revolt from the Athenian League wh. it had joined, it suffered grievously (B.C. 428). It opposed Rome in the Mithridatic War. It was famous for the beauty of its buildings in Roman times. It is one of the few cities which, even under Turkish rule, has maintained its prosperity to the present day.





Coin of Mitylene

MIXED MULTITUDE (Heb. *'ēreb*, Ex. 12.[38] E.; Ne. 13.[3]; and *'aṣaphṣuph*, Nu. 11.[4] J.), the crowd of aliens that joined the Israelites when they left Egypt. The first Heb. word is derived fm. *'ārab*, "to mix." The second is contemptuous = "riff-raff," fm. *'āṣaph*, "to collect."

It is evident that many of the Egyptians were impressed with the wonders wrought by Moses. When the plague of hail was threatened, certain among the servants of Pharaoh "feared the word of the Lord," and "made his servants and his cattle flee into houses." Such disciples of fear might well be expected to join the Israelites in their Exodus. As at present there are Arabs among the inhabitants of Egypt—nomads that have come into it fm. the desert—so there mt. be then: these might join also. Such accretions wd. be liable to discouragement when exposed to hardship by the way. We cannot be sure that the one word refers to one class and the other to the other. The passage in Nehemiah refers to the pentateuchal account of the Exodus, and seems to deduce fm. it that it was incumbent on them to separate themselves fm. all aliens—a deduction that does not seem justified by the text as we have it.

MIZAR, apparently the name of a mountain in the NE. of Palestine (Ps. 42.[6]). No height with a name resembling this has been discovered. The phrase *mēhar mitz'ār* may be rendered "the mountain, or hill of littleness," *i.e.* "the little mountain" (EVm.), deriving *mitz'ār* from a root *tzā'ar*, "to be scanty" or "small." Some would therefore read "I think upon thee (O God!) far from the land of the Jordan and of the Hermons, far from the little mountain," *i.e.* the sacred hill at Jerusalem, infinitely dear to the exile. Others would drop the "m" from *mēhar*, as due to dittography, and read, "I remember thee from the land of Jordan and of the Hermons, O, thou little hill (of Zion)." Prof. G. A. Smith calls attention to certain names in the neighbourhood of "the Hermons"—*i.e.* triple summits of the mountain—resembling Miz'ār, and suggests "that these may be a reminiscence of the name of a hill in this district, called Mitz'ār" (*HGHL.*[1] 477 *n.*). It is impossible at present to reach any certainty.

MIZPAH, MIZPEH, "watch tower." (1) A city in Gilead (Gn. 31.[49]; Jg. 10.[17]), the home of Jephthah (Jg. 11.[11]). It was taken by Judas Maccabæus (1 M. 5.[35]). Poss. it is = **Ramath Mizpeh** (Jo. 13.[26]). These passages point to a position N. of the Jabbok, and N. also of Mahanaim. *Jerash*, *Sūf*, and *Qal'at er-Rabad*, among others, have been suggested, but no prob. site of Mahanaim has been found to the S. of these. Dr. Schumacher found a place NW. of *Jerash* called *Maṣfā* (*M. & N. DPV.*, 1897, 86). This name exactly corresponds with the Heb. *Mitzpāh*. (2) The land and the valley of M. (Jo. 11.[3, 8]) under Hermon denote the land NE. of *el-Ḥūleh*, *i.e.* the W. slopes of Hermon and the plain. (3) A city of Judah in the Shephelah (Jo. 15.[38]). It may be = *Tell eṣ-Ṣāfieh*, S. of *Wādy es Sunṭ*, 7½ miles N. of *Beit Jibrīn*, a high white limestone cliff, the *Blanche Gaarde* of the Crusaders. (4) A town in Benjamin (Jo. 18.[26]), a place of assembly for the men of Isr. (Jg. 20.[1, 3], 21.[1, 5, 8]; 1 S. 7.[5], &c.). Samuel visited M. in his official circuit (1 S. 7.[16]). It was fortified by Asa (1 K. 15.[22]). Here the governor Gedaliah, who had chosen M. as his seat, was slain by Ishmael, who, having murdered also 70 pilgrims, threw their bodies into the great reservoir wh. Asa had made (Jr. 41.[1ff.]). M. is described as an anct. Israelitish sanctuary, and was the scene of an inspiring assembly during the war under the leadership of Judas Maccabæus (1 M. 3.[46]). It is prob. = *Neby Samwīl*, wh. crowns an imposing height, 4½ miles NW. of Jrs., the traditional burying-place of Samuel. No more spacious view is to be found in S. Pal. (5) M. of Moab (1 S. 22.[3]), unident. (6) For "watch tower" (2 Ch. 20.[24]) perhaps we shd. read "Mizpah," wh. wd. denote a place in the wilderness of Judah, somewhere near Tekoa (*cp.* v. 20).

MIZRAIM. (1) Son of Ham and father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (whence went forth the Philistines), and Caphtorim (Gn. 10.[6, 13f.]). (2) The name of Egypt in the Hebrew tongue.

MNASON, a native of Cyprus, "an early disciple" (by wh. prob. is meant that he was among the first to believe, possibly on the Day of Pentecost), with whom, according to EV. rendering, St. Paul and his friends lodged in Jrs. on his last visit (Ac.

21.[16]). Possibly, however, we should read "brought us to Mnason." The distance from Cæsarea to Jrs. was rather great for a single day's journey—about 70 miles. Mnason may have had a house on the way. D. (Latin) reads, "And when they had come to a certain town, we lodged with Mnason, an old disciple of Cyprus, and leaving there we came to Jerusalem."

MOAB (Asyr. *Ma-'aba*). No etymology that can be regarded as more than plausible has been suggested. In the LXX it is interpreted "from my father": in principle this is the etymology held by Simonis, *Onomasticon*, Gesenius, and Fuerst. A derivation fm. *yā'ab*, "to desire," is suggested and applied to the land. Against this last is the fact that territories were named anciently fm. their inhabitants, not inhabitants fm. the land: though "the land of Moab" was certainly a land to be desired. It lay to the E. of the Dead Sea. At its greatest extent it occupied roughly a parallelogram of 50 miles by 30. It was bounded on the west by the Dead Sea; on the north by the territory of REUBEN, and to some extent by that of AMMON; on the east by the territory of Ammon and the desert, the home of the Amalekites and other nomads; to the south by the desert and the land of Edom. These are the political neighbours whose territories limited those of Moab, but the physical boundaries varied very much. When the Israelites arrived, Sihon, the Amorite king of Heshbon, had wrested the land south to the river Arnon (*Mōjib*). Originally Moab must have extended much further north; for "the plains of Moab" in wh. the Israelites encamped (Nu. 22.[1]) were over against Jericho. Reuben, and to some extent Gad, became heirs of Sihon, but it is probable that the Moabites never acquiesced in this. In Is. 15.[4] Heshbon and Elealeh are regarded as in Moab, so too Medeba and Nebo; the languishing of "the vine of Sibmah" is the result of the overthrow of Moab; yet all these places are about thirty miles north of the river Arnon. At times, indeed, Moab seems to have possessed all the cities assigned to Reuben in Joshua. Probably the boundaries of Moab in regard to the other contiguous states varied as much as they did in regard to those of Israel. Near the sea it consists of barren, rocky, limestone hills, interspersed with basalt; behind these is a level plateau wh. is nearly treeless; this is very fertile. Low mounds, the tombs of buried cities, are numerous; frequent fragments of columns near them tell of wealth and splendour; the character of the columns dates this time of glory in the period of the Antonines. These mounds, however, bear names that carry them back to the days when Isaiah and Jeremiah prophesied in Jerusalem.* The original inhabitants were called Emims: they were numerous, and were regarded as cognate to the Anakim and giants: they had been dispossessed by the Moabites (Dt. 2.[10, 11]) before the Exodus. The people were cognate to Israel, Moab being the son of LOT, the nephew of Abraham, through incest with his elder daughter (Gn. 19.[37]). The Israelites came in contact with M. before they crossed the Jordan. Moab seems at this time to have been oppressed by SIHON, king of HESHBON. The arrival of the tribes of Israel supplied them with powerful allies. Sihon was conquered and slain; his territory was seized by the Israelites. The Moabites began to dread their previous allies. BALAK, the then k. of Moab, unable to try war, hired BALAAM to blight Israel with his potent curse. He came but he was not allowed to curse Israel. Though he knew the impotence of his maledictions, as he had been hindered fm. uttering them, yet he endeavoured to succeed by indirect means, seducing Israel so to sin that JHWH would Himself curse them. Balak united himself with MIDIAN to accomplish this purpose by alluring the children of Israel to take part in the lustful rites of Baal-peor. During the conquest of Canaan M. held aloof, although the herds and sheepfolds of Reuben cd. only have been barely defended when the choice of the Reubenite warriors were westward of the Jordan, and wd. appear a ready prey. After the death of JOSHUA, and of OTHNIEL, who had delivered Israel fm. the power of CHUSHAN-RISHTHATHAIM, the people again sinned, and Eglon, k. of M., who had united under his rule AMALEK and AMMON to his native kingdom, captured Jericho and held the southern portion of Palestine in subjection. He was slain by EHUD (Jg. 3.[12-31]). With this exception the relations between Israel and Moab appear to have been friendly, as may be seen in the story of RUTH. Notwithstanding, in the Deuteronomic law the Moabite and Ammonite were excluded fm. the "congregation." This prohibition must have meant that no sept of Moabites cd. settle down in the land of Israel, and, in virtue of this, claim the covenant privileges of Israel. Although SAUL maintained war against Moab (1 S. 14.[47]), yet David, pleading possibly his descent fm. Ruth, committed his father and mother to the care of the king of Moab (1 S. 22.[3, 4]). When David conquered Moab there seems to be a bitterness in his treatment of the people wh. points to some act of very special treachery either to him or to Israel wh. has not been recorded; perhaps they had taken advantage of David's absence in his Syrian wars to invade the fields of Reuben. While tributary under David and Solomon, they appear to have taken the opportunity afforded them by the division of the kingdom to regain their independence. This they retained until Omri made them once more

* One of the identifications can be carried back to the Targum of Jonathan, in wh. Qir-Ḥareseth and Qir-Heres is rendered in Is. 16.[7] and in Jr. 48.[31, 36] Kerak: in 2 K. 3.[15] it is called Qartta.

tributary (Moabite Stone, lines 4, 5). After the death of AHAB Moab rebelled (2 K. 1.[1]) against Israel. This subjugation lasted, according to the Moabite Stone, 40 years. Mesha does not claim to have regained independence, but to have wrested most of the territory of Reuben, and to have destroyed local sanctuaries of JHWH. Jehoram, against whom he had rebelled, summoned to his aid JEHOSHAPHAT his ally, and made an expedition against Moab round the southern end of the Dead Sea. After suffering great hardships the army of Israel gained such successes that only his capital city was left to Mesha; then some mysterious disaster appears to have fallen on the confederate force.

The invasion of Judah by "Moab, Ammon, and Mount Seir" narrated in 2 Ch. 20. is difficult to place, especially in relation to the expedition recorded in 2 K. 3.[4-27]. At first sight it mt. be thought to be a garbled account of that campaign. Closer inspection renders that improbable; indeed, except that Jehoshaphat is on one side, and Moab, presumably under Mesha, on the other, there does not seem any resemblance at all. It wd. seem most natural to regard it as taking place after the campaign of Jehoram and his allies. After the host of his enemies had melted away fm. the land of Moab, not impossibly Mesha induced the king of Edom to break away fm. Jehoshaphat, as he seems to have been in correspondence with Mesha before. When he attempts his desperate sally fm. Kir-Hareseth the effort is to cut through to the king of Edom. The Ammonites wd. be ready enough to join in an attack on Israel north or south. To pick up the forces of Edom they wd. naturally proceed round the south of the Dead Sea. They appear to have made their way along the shore, and only emerged into the uplands of Judea through the gorge at Engedi. After the decisive overthrow inflicted on them the confederacy was broken up: Edom again became tributary to Judah, Ammon fell back to a purely observant attitude, and Moab sank to a secondary place.

The revolution wh. annihilated the house of Omri kept the Northern Kdm. fm. intervening in Moab.

The war with Syria wh. JEHU, who had succeeded to the house of Ahab, had to carry on, and the advance of the Assyrian power, gave Moab opportunity to retain its independence. We next hear of Moab by Salmannu, a king of Moab, subdued by TIGLATH-PILESER (B.C. 733); a later king, Chemosh-nadab, paid tribute to SENNACHERIB (B.C. 701); later still Mushuri is catalogued as a vassal king in the lists of Esarhaddon and Ashurbanipal, along with Manasseh of Judah. When Nebuchadnezzar reclaimed for Babylon the Assyrian Empire, Moab appears to have submitted without a struggle. When JEHOIAKIM rebelled against Babylon the Moabites showed their loyalty to their master and indulged their spite against Judah by combining with the Syrians and Ammonites to assist the bands of Chaldeans to ravage the land of Judah (2 K. 24.[2]). It seems probable that they shared in the rebellion of Zedekiah and that then the destruction denounced upon them by Isaiah and Jeremiah actually occurred (Is. 15., 16.; Jr. 48.). After this M. disappears fm. history. In Maccabean times the Nabatæans occupy the land of Moab (1 M. 5.[25-28]).

The character of the Moabites can only partially be deduced fm. the notices of them in Scripture and fm. the stela of Mesha. Physically the Moabites seem to have been characterised by bigness and stoutness. The fatness of Eglon is a distinct feature in the Hogarthian picture of his assassination. When Ehud proceeded fm. the murder of Eglon to rouse his countrymen to rebel and hurl the Moabites fm. the land, he took the fords of Jordan against them, "and they slew of Moab at that time about ten thousand men, all lusty (Heb. 'fat'), and all men of valour" (Jg. 3.[14-30]). The suggestion of such a description is not that they were unwieldy, but that compared with the spare nomads and slightly built Hebrews, they were men of bulk. The men whom Benaiah the son of Jehoiada slew (2 S. 23.[20]) are called *Ariel*, "lions of God," a title wh. wd. suggest size, if also courage.

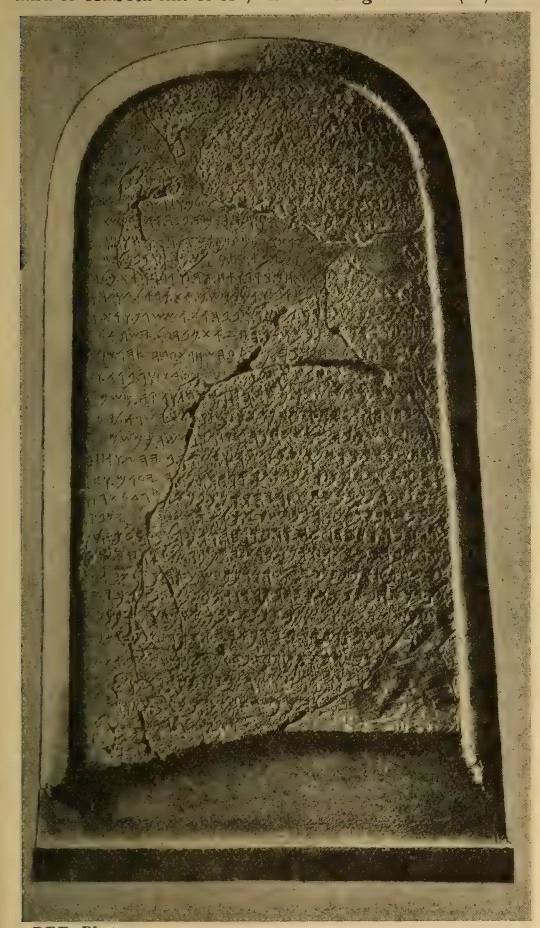
It is to be noted that the LXX inserts *huious*, "sons," taking Ariel for a man's name; on the other hand the Psh. renders *ganborin*, "heroes." Although the reading of the LXX is accepted by RV. and by Dr. Driver, for our part it seems to show the effort of the Gr. translator to get over a difficulty, and not to be the evidence of another reading.

The moral characteristic of Moab, as seen in the prophecies of Isaiah and Jeremiah, is pride—a not unnatural result of their physical strength. The oppression they inflicted on Israel wd. be the natural outcome of this; and wd. be the harder to endure because of it. The numerous cities they possessed confirm the statements of the prophets in ascribing to Moab wealth and luxury. As they have left no literature we can say nothing of their mental endowments. Clay tablets or potsherds may turn up at any time, wh. may reveal much to us.

The greatest light was thrown on the language and religion of Moab, and to some extent on its history and geography also, by the discovery about forty years ago of the stela of MESHA, commonly called the "Moabite Stone." M. Clermont-Ganneau heard of this monument in 1868, and secured a squeeze of it. The Arabs, thinking it must be a talisman, or that the inscription was a magic formula, and afraid to let such a thing pass into the possession of unbelieving Franks, broke it in pieces, and distributed the fragments. Most of these have been recovered, and have been pieced together. From the squeeze most of the missing sections of the inscription have been deciphered. It was a slab of black basalt about 3½ feet high by 2 feet wide, curved on the top. The inscription is in the angular script found in the Phœnician inscriptions, and afterwards in that of Siloam. Though it is easily accessible to scholars it may be well to give the translation of it here.

(1) I am Mesha, son of Chemoshgad, king of Moab, the Dibonite. (2) My father reigned over Moab thirty years, and I (3) reigned after my father. And I made this High Place to Chemosh in QRḤH., a High Place of Salvation

(4) because he had delivered me fm. all that assailed me, and because he let me see (my desire) on my enemies. (5) Omri, king of Israel, afflicted Moab many days, because Chemosh was angry with his land. (6) His son succeeded him, and he also said, "I will afflict Moab"; in my days said he (thus). (7) But I saw (my desire) upon him and upon his house, and Israel perishing, perished for ever. Omri had annexed the land of (8) Mehedeba; and Israel dwelt therein during his days and half his son's days, forty years, but Chemosh restored it (9) in my days. And I built Baal-Meon and I made in it the ? reservoir? and I built (10) Qiryathaim. And the men of Gad had dwelt in the land of 'Ataroth fm. of old, and the king of Israel (11) had



PEF. Photo

THE MOABITE STONE

built for himself 'Ataroth. But I fought against the city and took it. And I slew all the people of (12) the city, a spectacle to Chemosh and to Moab, and I brought thence the ?altar hearth of Dodoh? (?the Ariel of David?) and I ?brought? (13) it before Chemosh in Qeryioth, and I settled in it the men of ?Sharon? and of (14) MḤRT. And Chemosh said to me, "Take Nebah against Israel," and I (15) went by night and fought against it fm. break of day till noon and I took (16) it, and I slew it wholly, seven thousand (men and boys) and women (17) and strangers, and slaves, for I had devoted it to ?Ashtoreth-Chemosh? and I took thence the ? vessels ? of (18) JHWH, and I dragged them before Chemosh. And the king of Israel had built (19) Yahatz and abode in it while he fought against me. But Chemosh drove him out from before me, and (20) I took of Moab two hundred men all its chiefs and I caused them to go up against Yahatz and took it (21) to add it to Dibon. I built QRḤH, the wall of the forests, and the wall of (22) ? the mound (ophel): and I built its gates and I built its towers. And (23) I built the king's palace and I made two reservoirs for water in the midst of (24) the city in QRḤH, and I said to all the people, "Make (25) for yourselves every man a cistern in his house." I dug the moat (cut the cutting) for QRḤH by means of the prisoners of (26) Israel. I built Aroer and I made the highway by the ARNON (27). I built Beth-Bamoth for it was pulled down. I built Betzer (28) for it had become ruins, with the help of fifty men fm. Dibon, for all Dibon obeyed me. And I reigned (29) over a hundred chiefs in the cities wh. I added to the land. And I built (30) Mehedeba and Beth-Diblathen and Beth-Ba'al-Me'on; and I took thither . . . (31) . . . sheep of the land. As for Ḥoronain there dwelt in it . . . (32) And Chemosh said to me, "Go down, fight against Ḥoronain," and I went down . . . (33) . . . and Chemosh restored it in my days. . ." After this the inscription survives only in detached letters.

The Language.—The script, as we have already said, is practically identical with that found in the Siloam inscription, those in Phœnicia, and in Sinjirli. It may be regarded as a dialect of Hebrew. It has some most striking peculiarities of Hebrew, *e.g.* the *waw* conversive, the definite article *ha*, and *'eth*, the sign of the accusative. There are, however, several distinct points of difference. The plural of nouns masculine is *n*, not *im* as in Hebrew. In this it relates itself to Aramaic, as also by its use of *oh* for the pronominal suffix of the third pers. masc. instead of *ô* as in Hebrew. This peculiarity is found in Phœnician. Another peculiarity it shares with that dialect also is the first personal pronoun *anokh* instead of *anokhi* as in Hebrew. The most remarkable characteristic is its affinity with Arabic as manifested in a form of the verb (a conjugation) wh. is found only in Arabic, *ifta'el*. The presence of Aramaic and Arabic forms is easily explicable fm. their proximity to the desert and the caravan route fm. Damascus to Arabia. Were more inscriptions discovered it is possible we shd. find more affinities, and perhaps relations to other Semitic languages than those mentioned.

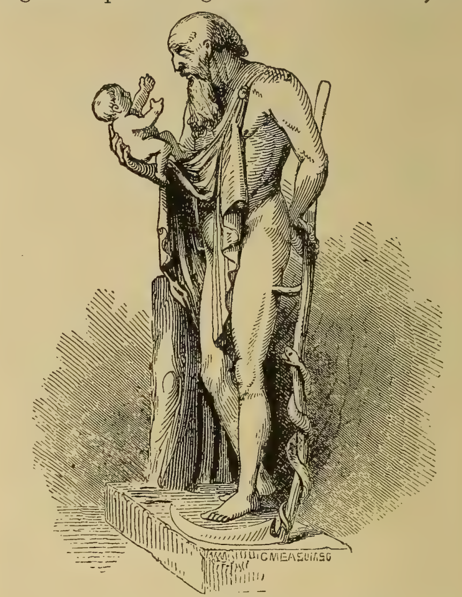
Religion.—The Moabites appear to have worshipped only Chemosh; even when he speaks of Ashtaroth-Chemosh Mesha means merely that Chemosh has the attributes of Ishtar. There is no distinct evidence that the Moabites universalised Chemosh so as to recognise in him the supreme God. They wd. thus be strictly "henotheists." On the other hand we have no certain knowledge that the Moabites did not do so; Mesha refers to JHWH and His sacred vessels, but we have no certain evidence that they did not regard Chemosh as supreme and look on JHWH as merely the national god of the HEBREWS. Certainly the *argumentum ad hominem* wh. Jephthah addressed to the Ammonites implies that they believed Chemosh to be their god distinctively, and that JHWH stood merely on the same level (Jg. 11.[24]). Only it wd. seem a point worth noticing that Chemosh is there spoken of as god of the Ammonites, and not Molech.

As, however, Molech is certainly attributive, being simply the Hebrew word for "king," with the vowels of *bosheth*, "shame," the probability is that Chemosh is so also; the word seems to mean "the subduer." He might be worshipped in Moab as the War God, the counterpart of the title JHWH among the Jews, "the Lord of Hosts." As it was the influence of the Prophets that kept before Israel the universal aspect of their God, "the Creator of heaven and earth," and there are no evidences of the existence among the Moabites of such an order, on the whole the probability is that they were strictly "henotheistic." Although Mesha sacrificed his son in the extremity of the siege, it wd. seem that human sacrifices were not so common in the worship of Chemosh as they were in that of Molech. There is unquestionably a certain parallelism between the religion of M. and that of Israel; the devotion of Nebo by Mesha to absolute destruction being paralleled by that of Jericho; and the offering up of the son of Mesha by that of the daughter of Jephthah. The fact that they had become "henotheistic," and were thus on the sliding scale towards polytheism, put them out of the line of the religious progress of the world.

MOLADAH, an unidentd. city of Judah (Jo. 15.[26]), or Simeon (19.[2]), wh. prob. lay near Beersheba. It has nothing to do with *Tell el-Milḥ*, with which some would identify it. The site has not been recovered.

MOLE. (1) *Tinshemeth* (Lv. 11.[30], RV. "chameleon"), a species of lizard. The same word denotes an unclean bird, trd. by RV. "horned owl" (Lv. 11.[18] = Dt. 14.[16]). Tristram suggests the ibis or water-hen; Gesenius the pelican. (2) *Ḥăpharpārāh*, pl. *ḥăpharpārōth* (Is. 2.[20]; MT. *ḥaphorpērōth*). The word occurs here only, and the meaning is obscure. It prob. refers quite generally to the "burrowing" animals wh abound in Pal. The true mole does not occur there, but the mole-rat, wh. belongs to a different order, is found in multitudes. "It is about nine inches long, yellowish brown tinged with slaty grey in colour, without any apparent ears and hardly any eyes. It has large, projecting, powerful incisor teeth, wh. give its face a strange and dangerous expression" (Hart. *Animals of the Bible*, 155f.).

MOLECH (MOLOCH, MILCOM), really *Melek* with the vowels of *bosheth*, "shame." The Hebrews probably pronounced it "Bosheth"; just as JHWH, the sacred name, received the vowels of *Adonai*, and was pronounced by the reader "Adonai." The name is simply attributive, hence to say that M. was the "god of the Ammonites" is merely to announce that they worshipped their principal deity under this title. It seems to have become a personal name, as his full title became *Melek-Baal*, "King Lord"; wh. may be compared to the scriptural "Lord God" (JHWH *'Elohīm*). He was worshipped by offerings of infants. It has been urged that the phrase "to cause to pass through the fire to Molech" described not a sacrifice, but rather a rite of initiation, or consecration, a heathen equivalent of circumcision. It is probable enough that the rite mt. become softened to that extent; Jerome renders Jr. 32.[35] in this sense. There is, however, no possible ambiguity in Jr. 7.[31]: "They have built the high places of Tophet, wh. is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire" (*cp.* 2 K. 23.[10]: "He defiled Topheth, wh. is in the valley of the sons of Hinnom, that no man mt. make his son or his daughter to pass through the fire to Molech"). The



Moloch with Attributes of Saturn

practice is expressly forbidden in Lv. 18.[21]: "Thou shalt not let any of thy seed pass ('give any of thy seed to cause them to pass,' RV.) through the fire to Molech." Where the title *Melek* was given to deity there appears frequently to have been a similar worship. "The Sepharvites burned their children in the fire to Adrammelech and Anammelech, gods of Sepharvaim" (2 K. 17.[31]). Among the Phœnicians and their descendants the Carthaginians, under the title Melkarth (Melek-Qartha), Baal was worshipped, as seen by such names as Hamilcar, Bomilcar, &c. The Greeks identified this deity with Kronos, and the Romans with Saturn, and to him classic historians represent the Carthaginians sacrificing boys (Diodorus Sic. xiii. 86, xx. 14). Some have thought that there was a very widespread worship of this divinity in Israel independently of the action of such monarchs as Solomon, who have the odium attached to their names

of introducing it. This is implied in the fact that such offerings were expressly forbidden in Lv. 18.[21], 20.[2f.] There indeed appears to have been a tendency to mingle the worship of Molech-Baal with that of the God of Israel, for only in that way can we explain the disclaimer wh. Jeremiah puts in the mouth of "the Lord of Hosts" (Jr. 19.[5]): "They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, wh. I commanded not, nor spake it, neither came it into My mind." Such names as Malchishua, Malchiram, &c., seem to point in the same direction. Solomon, while he is represented as turned away fm. God by his wives, probably reasoned philosophically, that Molech (Melek) was J." known by an attribute, and, moreover, that many of his people so worshipped; therefore that it was right that he, as king, shd. represent the feelings of his subjects. "The hill before Jrs." on wh. Solomon built the high places to Molech and Chemosh was clearly Mount Olivet, on wh. tradition has placed them. Later, these burnings to Molech appear to have been perpetrated in the valley to the SW., the valley of the sons of Hinnom, instead of on a hill to the E. Ahaz and Manasseh, of the subsequent kings of Judah, are recorded as having been guilty of this worship. The stern opposition of Law and Prophets to the worship of such deities was due to the fact that, altho' they had been originally names of the supreme God, they had become henotheistic, and naturally tended to polytheism, with all its moral and spiritual degradation. The name is spelt **Moloch** in Am. 5.[26] and Ac. 7.[43]. **Milcom** is only another form of M., and really means "their king," as proved by 1 K. 11.[5] (*cp.* 11.[7]). It occurs three times (1 K. 11.[5, 33]; 2. K. 23.[13]). Some have maintained these to be separate, but without any plausibility.

MONEY. Money defined as "metal stamped in pieces of portable form as a medium of exchange and measure of value" seems to have been an invention of the kings of Lydia in the seventh century B.C. In this sense it was not used by the Hebrews until after the Exile. But the age of barter pure and simple had passed before the beginning of Old Testament history. Silver and gold were the media of exchange, and the Hebrew word for silver is often translated "money" in the English version.

The early Hebrew legends refer often to incidents in the land of Palestine long before it was occupied by the Hebrew people. In this early age the land was already highly civilised, and strongly influenced by—often under the direct governance of—Babylonia and Egypt. During this period gold and silver were used for purchases, and were kept in the form of bars, either straight or, in Egypt at least, sometimes curved into rings. The system of weighing these would naturally be that of the two countries. That the Babylonian system of weighing money was in use then not only in Babylonia but also in Syria and Palestine, is known for the fifteenth century B.C. from the Tel el-Amarna tablets. This scale was—

60 shekels = 1 mina.
60 minas = 1 talent.

(*Cf.* Weights and Measures.) The ordinary commercial shekel weighed about 126 grains. There was also another series of weights of the same names but double the weight of these, *i.e.* the heavy shekel weighed about 252 grains. These values were kept in weighing gold, but for silver a shekel a third heavier was adopted, *i.e.* one of 168 grains, while the mina was now made to contain only 50 shekels. Apparently this alteration was made in order that a shekel of silver might be one-tenth of a shekel of gold in value, instead of three-fortieths, as it would have been had the weights been the same.

In addition to the common standard for the weights as already given, there was a *royal* standard, according to which the shekel of gold in the first scale weighed 130 grains instead of 126.

From the time of their entrance into Palestine to the Exile the Hebrews used gold and silver by weight for purchasing. Nothing is known of any official standard of purity. Buyers and sellers alike could test the weight of the metal by the balances they carried in the wallet (Dt. 25.[13]). At the same time pieces of a known weight were probably in use (as the quarter-shekel in 1 S. 9.[8]), though these, too, would be tested by any but a prophet. Judging by the information of Josephus, the Hebrews seem to have adopted the Babylonian scale in weighing gold. In regard to silver, however, while the proportions of the shekel and mina (Heb. *maneh*) remained the same, there is found a shekel a third lighter in weight, *i.e.* about 112 grains. This was the weight of the Phœnician shekel, which was widely used in the commercial world of the period. It has been carefully calculated by Professor Kennedy (*HDB.* iii. 420) that the value of the heavy gold shekel in ordinary use was about £2, 1s., that of the silver shekel about 2s. 9d. Thus the gold maneh was about £102, 10s. and the talent £6150, while the silver maneh was about £6, 16s. 8d. and the talent about £410.

In the books of Ezra and Nehemiah and once in Chronicles (1 Ch. 29.[7], an anachronism), mention is made of "darkemōnim," translated in the Revised Version by "darics." These darics were Persian coins (*see below*) generally supposed to have been first coined by Darius, and worth about £1, 1s. But the Authorised Version is probably correct in translating "drams," referring to weight. In Ezra 8.[27] the reference is undoubtedly to weight. The Hebrew word seems to be a transliteration of the Greek "drachma," which was a weight of 66½ grains.

The "shekel of the sanctuary" which is mentioned in the P. documents of the Pentateuch (belonging to this period) is the old silver shekel of 224 grains. During the Persian period Persian coins circulated in Palestine. There were the golden stater or daric (mentioned above), on which is represented the king kneeling and holding bow and spear; and the silver siglos or shekel (called the Median shekel) weighing about 87 grains and worth a little over a shilling.



Copper Quarter-Shekel

Silver Half-Shekel

Tetradrachm (Attic Talent) of Lysimachus, King of Thrace

Tetradrachm (Attic Talent) of Demetrius I.

Denarius of Tiberius

Daric

Copper Coin of Herod the Great

Ptolemy I., King of Egypt

Copper Coins of Vespasian, representing the Mourning of Judæa for her Captivity

From the time of Alexander the Great coins must have been numerous and varied. Alexander's gold didrachm (of 133 grains), his silver tetradrachm (266 grs.), and drachm ($66\frac{1}{2}$ grs.) were used here as elsewhere, and bronze coins were introduced. Some of the tetradrachms have been discovered in Palestine. At the same time the silver coins of such cities as Tyre, Sidon, and Gaza were in circulation.

For about 100 years after Alexander's death (B.C. 301–198) Palestine was ruled by Egypt, and

its coins were taken from the Egyptian mints at Alexandria and other Mediterranean cities. These coins followed the Phœnician standard. The drachm weighed 56 grains and the double drachm or silver shekel 112 grains, worth about 1s. 5½d. The term didrachm is, however, often used in the Alexandrian version of the Old Testament to translate the Hebrew shekel, just as it had come to be used in ordinary language for the tetradrachm. In B.C. 198 Palestine passed to the Seleucids, and again the coinage changed. The Seleucid coins were gold, silver, and bronze. The standard used was the Attic, though the Phœnician still existed beside it (at any rate from B.C. 150 to 100), while, as the Seleucid power declined, various autonomous cities issued their own coins. The weight, too, varied, the tetradrachm being sometimes as high as 265 grains. As on the Ptolemaic coins, the head of the ruler appeared on one side, and his name and title in Greek with a device on the other.

In the reign of Antiochus Epiphanus (B.C. 175–164) came the revolt under the Maccabees, and with it after a time the issue for the first time of a native Jewish coinage. According to 1 M. 15.[6] Antiochus VII. Sidetes (B.C. 138–129), writing to Simon Maccabæus, said : " I give thee leave to coin money for thy country with thine own stamp." Whether Simon exercised this right or not is disputed. Some silver shekels and half-shekels have been found in Jerusalem and Jericho with inscriptions on both sides in the old Hebrew character. On the obverse is " Shekel (or half-shekel) of Israel," on the reverse " Jerusalem the holy," with numbers from 1 to 5. On the obverse is also a jewelled cup, on the reverse a branch of lily with three flowers. The belief that these are coins of Simon has been held of late years by most numismatists, but has been seriously attacked by Prof. Kennedy (*HDB.* III. 424), who in turn has been answered by Theodore Reinach (*Jewish Coins*, London, 1903), who gives reasons for believing that they must be assigned to this period. It is certain, however, that the right of coining gold and silver was very strictly guarded by kings, and that if this privilege was granted to Simon, it was withdrawn from his successors, whose coins are of copper only, until the later revolts under Hadrian and Vespasian. According to the Mishnah the silver of Tyre, which about this time won the privilege of coining silver shekels, was used in paying the Temple tax. John Hyrcanus (B.C. 135–104) issued small bronze coins (weighing about 28 grains). Three specimens of these are in the British Museum. On one side in Hebrew is " John the High Priest and the Commonwealth (or Senate) of the Jews," on the other a double cornucopia with a poppy-head between. Nearly all the types used on Jewish coins (cornucopia, flower, star, &c.) are borrowed from Seleucid coins, care being taken only to avoid the representation of any living thing, in accordance with Jewish law. From the time of Alexander Jannæus (B.C. 104–78) it was customary to have the king's name in Hebrew on one side of the coin and in Greek on the other, the Hebrew name being used in the one case, the Greek in the other. Thus the coins of Alexander have in Hebrew " Jonathan the king," in Greek " Alexander the king." The last Maccabean, Antigonus II., has " Antigonus the High Priest " in Hebrew and " Antigonus king " in Greek.

The Idumean dynasty founded by Herod (B.C. 37) was entirely subordinate to Rome. But the coinage of gold was entirely forbidden in Roman provinces, while that of silver was only allowed to certain cities. Herod's coinage was therefore of copper only. The inscriptions were now in Greek only " King Herod." The types were still those of the Seleucid coins (such as the cornucopia, pomegranate, helmet, &c.), and from respect to Jewish feeling were inanimate until, towards the end of his life, Herod introduced an eagle on them. Archelaus used the title " ethnarch " ; Antipas has the inscription " Herod tetrarch " on one side and the name of the Emperor Tiberius on the other. The coins of Agrippa (" King Agrippa ") were the last lawfully struck in Jerusalem. While the coins mentioned above were used for local purposes, the money of the Roman Empire (of which Judæa was a province in A.D. 6) was in circulation for business purposes. There were the gold aureus, worth from £1, 0s. 6d. under Cæsar to 18s. 8d. under Nero ; the silver denarius, which was a twenty-fifth of the aureus, *i.e.* about 9½d. Beside this imperial money was the provincial silver and copper coinage of Antioch and later of Cæsarea Cappadociæ, based on the Greek and Phœnician standards, as well as the copper money issued from the Procurator's mint at Cæsarea, while the Tyrian tetradrachms (=4 denarii) were also in use up to the time of Josephus.

The money mentioned in the New Testament is for the most part of Greek or Roman origin, and consisted of gold, silver, and copper (Mw. 10.[9]). The talent (Mw. 18.[24], 25.[15]) represents a sum of money equivalent to 6000 denarii, *i.e.* about £240, and the mina or " pound " (Lk. 19.[13]) the sum of 100 denarii or £4.

Of actual coins, the stater (Mw. 17.[27]), translated " piece of money " in the AV., " shekel " in the RV., was the Tyrian tetradrachm mentioned above. The didrachm (Mw. 17.[24]), translated " tribute money " in the AV., " half-shekel " in the RV., was a somewhat rare coin half the value of the preceding. The drachme (Lk. 15.[8, 9]), translated " piece of silver," was a silver coin of Greek origin, in commerce equivalent to the denarius, but in official payments reckoned as worth only three-fourths of that coin.

The denarion (of Roman origin = denarius), translated "penny" in the English versions (the American revisers wished to translate "assarion" penny, and "denarion" shilling, except in Mw. 22.[19]; Mk. 12.[15]; Lk. 20.[24], where they proposed to give the name of the coin, "denarius") (Mw. 18.[28], 20,[2, 9, 13], 22.[19]; Mk. 6.[37], 12.[15], 14.[5]; Lk. 7.[41], 10.[35], 20.[24]; Jn. 6.[7], 12.[5]; Rv. 6.[6]), was a silver coin worth about 9½d.

The assarion (of Roman origin), translated in AV. and RV. "farthing" (Mw. 10.[29]; Lk. 12.[6]), was a bronze coin worth about two-thirds of a penny. The kodrantes (of Latin origin = quadrans), also translated "farthing" (Mw. 5.[26]; Mk. 12.[42]), was a bronze coin worth about a sixth of a penny. The lepton or "mite" (Mk. 12.[42]; Lk. 12.[59], 21.[2]) was the smallest bronze coin (of Greek origin), worth about a twelfth of a penny.

Twice in later times Jewish coins were again struck. To the period of the "first revolt" (A.D. 66–70) Prof. Kennedy assigns the shekels mentioned above under Simon. Some coppers are also ascribed to this revolt. At the time of the "second revolt" (A.D. 132–135) imperial denarii, drachms and tetrachms were re-struck with Jewish types and Hebrew inscriptions. Many of these are extant.

Bibliography: F. W. Madden, *Coins of the Jews*, London, 1881 (reissued 1903); A. R. S. Kennedy, Article "Money" in vol. iii. of *Hastings' Bible Dictionary*, 1900; Th. Reinach, *Jewish Coins*, London, 1903; The British Museum Catalogues of Ptolemaic and Seleucid Coins; various standard works on Greek and Roman coins.

G. W. Thatcher.

MONEY-CHANGERS. There was obvious need of the money-changer in Palestine in the time of Christ, who might change the money brought by pilgrims and others from all quarters of the empire into the current coin of the country. His modern counterpart is equally indispensable to-day. The multitude of coins of various denominations floating about in the market and among the people is quite bewildering to any but an expert. Regular charge is made, not only for changing money from one currency to another, but also for "change" in our colloquial sense, turning, *e.g.*, the pound into shillings and pence. In this matter the simple country folk are often grievously over-reached. The main business of the money-changers in the Temple court was no doubt connected with the payment of the Temple dues. This must in every case be paid in the money of the Sanctuary; the half-shekel alone being accepted. This coin was worth about 1s. 4½d. of our money. The recognised charge for furnishing the half-shekel, according to the Talmud, was a *kollubos*, worth about 1½d. Hence the money-changer was called *kollubistēs* (Mw. 21.[12]; Mk. 11.[15]). The convenience of these men in the outer court of the Temple, for Jews of the Dispersion, is obvious. Then, as always, attempts were made to cheat the money-changers by palming off on them spurious coin. This required them to be constantly on the alert, and gave point to the unwritten saying of Christ to His disciples, "Be ye expert money-changers," exercising the same skill and care as to the teaching which should be received.

The reference to "exchangers" (RV. "bankers") in Mw. 25.[27], and to the "bank" in Lk. 19.[23], with a view to interest (RV.), shows that certain of these men at least were accustomed to receive money on deposit, at a certain rate of interest, making a profit, no doubt, by lending it out to others.

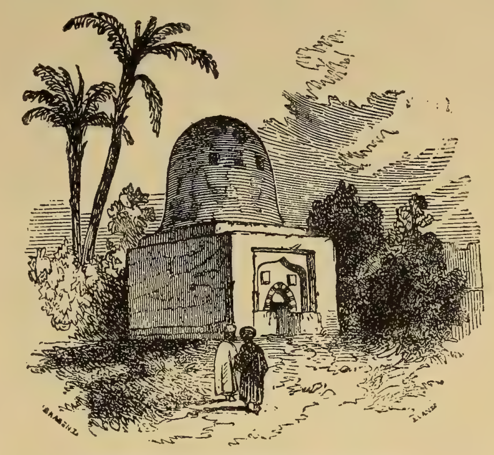
MOON (Heb. *yārēaḥ* and *lĕbānāh;* in Asyr. *irriḫu*, and in Eth. *wareḥ;* in Aram. the corresponding word means "month," Gr. *selēnē*). In Gn. 1.[14-16] the M. and the other heavenly bodies have as the purpose of their being to "be for signs and for seasons, and for days and for years," and "to give light upon the earth." This geocentric view was the natural one to present itself to primitive peoples. The brilliant white light of the M. is at once more striking and more useful in the E. than in more northern latitudes. But as the most noticeable feature in the phenomena presented by the moon was her changing phases and her continually varying relation to the constellations, fm. wh. latter it got its most common Heb. name of *yārēaḥ*, "the wanderer," it was as a measurer of time that she was primarily observed. It is likely that it wd. be a much longer time before the progress of the sun through the heavens wd. be observed in semi-tropical countries like Babylonia and Egypt, in wh., as they had no mechanical means of measuring time, the difference between the longest and shortest days, though amounting to between three and four hours, wd. not be definitely noted. It is thus not impossible that the earliest year, *shānāh*, "repetition," was reckoned by the changes of the moon. It does not seem that the Jews had any idea that the M. shone with a borrowed light; in Gn. it seems to be thought as much an independent source of light as the sun. Singularly, although the variation in the phases of the moon mt. be supposed to suggest changefulness, to the Jew it was the symbol of permanence. The regularity and invariableness of the succession seem to have made a greater impression than the changes themselves. So we find in Ps. 72. that the reverence given to the Messiah shd. be "as long as the sun and moon endure," and his "peace so long as the M. endureth" (*see also* 89.[37]). It was regarded as having at once a beneficial and a hurtful effect; thus in Dt. 33.[14] the blessing of Joseph was to consist of "precious things put forth by the moon"; but at the same time in Ps. 121.[6] one of the blessings of the saint is that the moon shall not smite him by night. The Hebrews do not

seem to have supposed any connection between madness and the phases of the M. such as is implied in the Gr. *selēniazomai*. They had noticed the phenomena of eclipses of the moon, but do not appear to have had any idea of their periodicity. In Jl. 2.[31] the description of the M. being turned into blood gives a vivid picture of the scene.

Lunar Festivals.—Although the feast of **New Moon** does not appear to have formed part of Mosaic legislation, that it shd. be a holiday was assumed, and the special sacrifices for that day arranged (Nu. 28.[11]), in succession to the sacrifices for the Sabbaths. It seemed to be a day when, according to court custom, all members of the court feasted with the king; hence the necessity David felt himself under of apologising for his absence (1 S. 20.[5, 18, 24]). In the Northern Kingdom the pious seem to have been in the habit of visiting the prophets on New Moon (2 K. 4.[23]). According to Chronicles one of the purposes of the Temple and the priesthood was for the offering of the sacrifices appropriate to the New Moon. In the ceremonial religiosity in Jrs. rebuked by Is. the celebration of New Moons is prominent. In later Judaism the day of the appearance of the New Moon was fixed by observation, nominally, but calculation fixed the time when the watchers went out. The full moon was the time when the Passover was celebrated.

Worship of the Moon.—The worship of the heavenly bodies was one of the earliest forms of polytheism. Especially was the M. an early object of worship. In Jb. 31.[26, 27], " If I beheld . . . the moon walking in brightness, and my heart hath been secretly enticed, and my mouth hath kissed my hand," there is reference to some part of heathen ritual, kissing the hand at the sight of the M. In Egypt Isis was identified with the Moon. In Phœnicia Ashtoreth, as the feminine equivalent of Baal, was the Moon Goddess. In Assyria Sin was the Moon God; and not a few names manifest the prevalence of his worship, *e.g.* Sennacherib, " Sin has multiplied brothers." Jericho by its name wd. seem to have been the seat of Moon-worship in times before the Israelite conquest. It seems doubtful whether the Queen of Heaven, for whom the women of Jerusalem made cakes, was the Moon (Jr. 7.[18]).

MORDECAI, cousin and foster-fr. of Esther (Est. 2.[7]). When he is introduced into Bible story he is an exile in the Persian capital; a Benjamite, his family had been carried captive with Jeconiah (Est. 2.[5, 6]). Contemporary with the elevation of his foster-dr. M. becomes an official of the court (Est. 2.[19]) and thus is in a position to learn of a conspiracy against Ahasuerus and to frustrate it. When the king raised Haman to be vizier M. refused to do him reverence (Est. 3.[2]). We are not informed why he did so. It may be that he regarded Ex. 17.[16] as requiring every Jew to show enmity to Amalek. Haman determined on his part not only to destroy M., but also the whole Jewish race. The service that M. had rendered him was brought to the remembrance of the K., and he called upon Haman to show honour to M. (Est. 6.[1-11]). After the deliverance of the Jews was secured through the intercession of Esther, M. became vizier instead of Haman. The etymology of the name is not certain.



Alleged Tomb of Esther and Mordecai

MOREH (from the Heb. verb *yārāh*, " to teach," " to instruct ") is a " teacher," " director " (2 K. 17.[28]; Is. 30.[20], &c.), or " prophet " (Is. 9.[15]). The M. was often consulted sitting under a tree (*see* Meonenim). (1) The plain (RV. correctly, " oak ") of M. (Gn. 12.[6]), a name wh. may have preserved the memory of Abraham's experience near Shechem. (2) The terebinths of M. (Dt. 11.[30], RVm.) were also near Shechem, but neither position is now known. (3) The " hill of M." (Jg. 7.[1]) may be *Jebel ed-Duhy*, popularly called Little Hermon. It lay N. of the Midianites' position (6.[33]), while, if the identification of " the spring of Harod " with *'Ain Jalūd* is correct, Gideon lay on the N. slopes of Gilboa. " *The* M." (Heb.) may point to an anct. sanctuary, the successor of wh. is the white-domed *Neby Duhy*.

MORESHETH. *See* Moresheth-Gath.

MORESHETH-GATH (Mi. 1.[14]) may be the native place of Micah, who is called the **Morashtite** (1.[1]; Jr. 26.[18], RV.). The meaning is not clear. It may be M. of Gath; then M. wd. be near that city. *OEJ.* places it near Eleutheropolis—*Beit Jibrīn*.

MORIAH. Abraham was directed " to the land of M." (Gn. 22.[2]), nowhere else mentioned in Scrip., and on " one of the mountains " there to offer up Isaac. He had journeyed three days fm. the land of the Phil. when he saw the appointed place " afar off." As we know nothing of where the land was, or what its boundaries were, it is imposs. to ident,

the place. The Samaritans lay the scene of the sacrifice on Mt. Gerizim : Jewish tradition places it on the Temple hill. This seems to be the mind of the writer in 2 Ch. 3.[1], who calls the hill " Mt. Moriah."

MORTAR. Before the hand-mill came into use grain was often prepared for culinary purposes by being pounded in a mortar. During recent excavations in Palestine many ancient mortars have been brought to light. They consist of stones, in the upper surface of which a hollow is made. The pestle is also of stone, cylindrical in shape, and rounded at the end. Mortar and pestle may often have been made then, as now, of hard wood. Not only was grain ground in the mortar, the manna was also beaten in it (Nu. 11.[8]). It was also used for pounding spices (Ex. 30.[36]) and for the meal-offering (Lv. 2.[14], RV. " bruised corn "). It is said that a mortar made of gold was used in preparing the incense in the Temple of Herod, by the family of Abtines. After the destruction of Jerusalem it was taken to Rome, where it remained till the time of Hadrian.

Now that coffee is universally used in the East the coffee mortar is one of the indispensable pieces of furniture. The master of the house deems it no indignity to pound the brown beans himself, and very dexterous many men are in the use of the pestle. A common dish, *kibbeh*, is made of pieces of flesh with *burghul*, boiled wheat, pounded together in a mortar. This may be the process glanced at in Pr. 27.[22]. *Maktesh*, " mortar," is the " hollow place " of Jg. 15.[19], probably in some way resembling the mortar. It is also the name applied to a quarter in Jerusalem, most likely for a similar reason.

MORTAR, MORTER. *Homer* denotes the cement by which building stones are held together. Bitumen was used for this purpose in Babylonia (Gn. 11.[3], RVm.). Usually in ancient times, as now, clay would be used in Pal. It is trodden by the feet, to prepare it for use (Na. 3.[14]), chopped straw being added. The mud, ashes, &c., with wh. the walls are often plastered (Lv. 14.[42, 45]) and the roof laid are mixed with great care, and altho' the present writer has not seen it, oil is said to be added at times, so that it better resists the rain. Lime is now in much more common use in the East.

MOSERAH, a station in the wilderness, where Aaron died and was buried. It is named between Beeroth Bene-jaakan and Gudgodah (Dt. 10.[7]). In Nu. 33. it appears in the plural form, **Moseroth** : Bene-jaakan appears without the " Beeroth," and Gudgodah becomes Hor-haggidgad. The order is also changed. Beyond the fact that it was on the way to Mount Hor there is nothing to guide us as to its position.

MOSES, son of AMRAM and JOCHEBED, a descendant of LEVI (Ex. 6.[18, 20] ; Nu. 26.[59]), the liberator of Israel fm. their Egyptian bondage, and their lawgiver ; he that gave them a religion and welded them into a nation ; one of the greatest names in all history. The Hebrew nation, fm. enjoying special favour, as they did under the Hyksos Kings, under whose rule they had entered Egypt, had fallen into a disfavour that had deepened into persecution. Joseph appears to have been sold into Egypt during the reign of Apepa I., the greatest of the Shepherd Kings, whose inscriptions have been found in Upper Egypt. He it was that made Joseph his vizier, and under him Jacob and his family, his slaves and his herds, were received into Egypt. Apepa, so far as can be discovered fm. the few remains wh. the spite of the later dynasties have allowed to come down to us, had assimilated himself thoroughly to his subjects ; a state of matters wh. harmonises with the narrative in the book of Genesis and the habits and views of the court there presented to us. Under Apepa II., a son, it may be, of the friend of Joseph, a quarrel broke out between him and his vassal king at Thebes. The struggle was prolonged, but at length the native forces triumphed, and the armies of the Hyksos Kings were driven out of Egypt. This event seems to have taken place some time during the fifteenth cent. B.C. The Israelites did not follow the dynasty that had favoured them, but remained in Egypt. Suspicion began to grow in the minds of the new native Pharaohs that the Hebrews mt. not be true to them. The Shepherd Kings had established themselves in Palestine, if we are to believe Josephus ; they mt. be liable to reinvade Egypt, and the dread was not chimerical that the Hebrews mt. join the side of those who had favoured them so much in the days of their power. Hence the Egyptians began to make efforts to weaken the Hebrews. Notwithstanding, they increased in numbers, and suspicion became dread. In true governmental fashion, the king wishes to destroy the Hebrews, but does not wish his hand to appear in the matter, so he strives to seduce the midwives to do the work for him. The two he experiments on will not be his instruments. The next plan that suggests itself to the king is the drowning of the male children of the Hebrews. This wd. not be an open order. Secret orders wd. be given to such officials in ancient Egypt as answered to police, that, whenever it cd. be done secretly, the boys belonging to the Hebrews, especially of the leading families, shd. be so disposed of. The oppressed wd. soon come to a knowledge of the real meaning of the disappearance of their boys. It was in these circumstances that Moses was born. His personal beauty led his parents to be specially careful about their infant son, hiding even the fact of his birth, lest the myrmidons of Pharaoh shd. be able to lay hold of him. It may have been that the faith with wh. Amram and Jochebed are credited in He. 11.[23] was

that God wd. not leave the seed of Abraham His friend thus desolate, but wd. raise up a deliverer for them. When concealment was no longer possible Jochebed drew courage fm. her despair, put her boy in an ark of bulrushes, and consigned it to the river herself. It is probable that it was known that the daughter of Pharaoh was accustomed to bathe in the Nile about this part. It may also have been that the character of this princess was known and calculated on. It all fell out as was hoped for. The daughter of Pharaoh, accompanied by her maidens, came down to bathe in the Nile, and, seeing the infant in his coffer, sent one of her maids to fetch it to her. When the coffer was opened the babe wept, and so won the heart of the princess. It somewhat confirms the idea of calculation that Miriam, who had been placed to watch, was so ready with her suggestion of a nurse; she must have been previously "coached" to come forward so opportunely. The princess cannot have known of the conspiracy against Israel, nor can she have shared the dread and hate that had occasioned it: she recognised the babe to be a child of the despised Hebrews, but that did not move her to have it cast into the river again. Moses was adopted by Pharaoh's daughter, but was given back to his mother, and thus passed his infancy and early childhood among his own people. In the most impressible years of his life he had the opportunity of learning the faith and hopes of Israel. In his early youth he was removed to the palace and formally adopted as the son of the daughter of Pharaoh.

This princess Josephus calls Thermouthis (*Ant.* II. ix. 5); Eusebius, on the authority of Artapanus, says her name was Merrhis, and that she was the wife of Chenephren, ruler of Memphis, but having no children herself adopted Moses. One of the daughters of Ramses II. was called Meri.

Fm. the Biblical narrative we learn that the princess called his name Moses "because I drew him out of the water."

This wd. make the probable etymology *mo*, "water," and *ushe*, "saved," as suggested by Josephus. We are told that this etymology is no longer "fashionable" (Bennett, *HDB.*). The received etymology is, it seems, to regard "Moses" as a modification of *mesu*, "child." There is no reason assigned for the preference that seems adequate. That the name shd. be modified to suit the Heb. language is but natural.

His education embraced not only all the wisdom of the Egyptians in the ordinary sense of the term, if we are to believe Josephus, but he also was instructed in military affairs, in wh. he manifested so great proficiency that he was appointed commander of an expedition against the Ethiopians, and brought it to a successful termination. Artapanus, as quoted by Eusebius, has a similar account of a conflict with the Ethiopians under the leadership of Moses. That, brought up as a prince, Moses shd. learn something of military organisation is extremely probable. No training cd. well have been more necessary for one who was to lead the thousands of Israel through the wilderness. Meantime it wd. seem that the more murderous part of the royal policy with regard to Israel had been departed fm.; perhaps the action of the princess may have had something to do with this. Oppression was again tried: toil and scourges were the means by wh. it was hoped that the Hebrews wd. be diminished. Now a new actor came upon the scene. Sympathy with his kinsfolk, intensified on the one hand by sacred memories of his early childhood, and on the other by taunts at his parentage wh. wd. not be wanting, Moses determined to revisit them. The sight of their misery moved him to be their deliverer. It is probable he hoped to be able to mould these oppressed slaves into warriors who, under his leadership, mt. wrest their freedom fm. the Egyptians by force of arms. His first act towards the assumption of leadership was to slay one of the taskmasters whom he saw abusing one of his kinsmen, and to hide the body of his victim in the sand. It may have been that his plan was to paralyse the Egyptian oppression by removing its instruments. That the oppressed Hebrews shd. have hailed as their leader the talented student and successful general who had left the pleasures of the court to acknowledge them as his brethren, was a not unnatural expectation. If he was to deliver, they must be ready to yield to him obedience, and further be prepared to preserve an absolute silence as to his plans when they knew them. An opportunity soon occurred to test this. Two Hebrews were quarrelling, and Moses endeavoured to act as peacemaker between them; but his efforts were rejected in a way that led him to see that everything was already known to the king. He fled instantly, and, travelling along the eastern coast of the Red Sea, came at length to the land of MIDIAN. He wd. have to avoid the workers in the Egyptian mines in the Sinaitic peninsula. He had an opportunity of benefiting the daughters of the priest of Midian, Jethro or Reuel.* One cannot help deducing fm. the treatment the daughters of Jethro received fm. the shepherds that, though influential as being priest, he cd. not be the king of Midian. Moses became shepherd to Jethro, and married his daughter ZIPPORAH. His lengthened stay in the desert of Sinai, and not less his intercourse with the permanent inhabitants, wd. teach him the lore of the desert, and thus fit him in a very special manner to act as guide of his people through the wilderness. While acting as shepherd to his father-in-law he had "led his flock to the backside of the desert, and came to the mountain of God, to Horeb": then he had the Divine call to go and deliver Israel. "The Angel of the Lord (JHWH)

* Colonel Conder has shown that the difference between these two names when written in cuneiform is very small, so that one might easily be mistaken for the other (*First Bible*, p. 104).

appeared unto him in a flame of fire out of the midst of a bush." God then proclaimed the purpose of His appearing. Moses was to lead His people out of Egypt and bring them into "a land flowing with milk and honey." Diffidence had now taken the place of confidence, and he seemed to seek for excuses to avoid taking up his great commission. God met all his difficulties, revealed His covenant name of JHWH, gave miraculous signs by wh. to attest the reality of his mission, and, finally, when he complained of inability to speak effectively, gave Aaron his brother to be his spokesman. Dismissed with a blessing by his father-in-law, and taking his wife and children with him, Moses departed for Egypt. On the way occurred the strange but illuminating incident at the inn or *khān*. A messenger of God met Moses on the way, in the *khān* where they had rested for the night, and threatened to slay him. This may have been a sharp, severe illness, in wh. Moses read Divine rebuke of his neglect in not circumcising his second son. Learning fm. her husband the meaning of his danger, she with a flint knife performed the rite, evidently against her will (Ex. 4.[24-26]). This incident reveals how little religious sympathy there cd. have been between Moses and his wife; it also shows a certain weakness in the great prophet. The messenger of God to bring Israel the Divine law has not fulfilled the law himself. After this episode Zipporah appears to have returned to her father and taken her children with her.

It may be doubted whether we are to take the "forty years" assigned to the residence of Moses in Midian as more than a round number; although it harmonises with Ex. 7.[7], and with Moses' statement in Dt. 31.[2], wh. may have been modified by harmonising copyists.

As God had been fitting Moses to be the leader of His people, so, concurrently, had He been preparing His people to submit to the guidance of Moses. The Egyptian oppression was making the Hebrews groan. Aaron, too, was called by God to go forth to meet his brother. The two brothers met after their long separation, and compared visions. This was not all: they proceeded together and gathered into an assembly "all the elders of the children of Israel." Those that had rejected Moses before, now, on seeing the signs, believed in his mission and bowed their heads in grateful worship. The two brothers next proceeded into the presence of Pharaoh and delivered to him the message of JHWH, God of Israel: "Let My people go that they may hold a feast to Me in the wilderness." Pharaoh met this request as a challenge fm. JHWH, because He had declared Himself the God of Israel, and claimed their freedom to worship Him: therefore Pharaoh doubled their oppression. They are to make bricks as many as before, but now they have to gather the binding straw. This cruelty of oppression overwhelms the rulers of Israel, and leads them to reproach Moses and Aaron, whom they regard as the cause of this additional misery. It was little wonder, then, that Moses was bowed down and nigh unto despair, crying out to God in his anguish. God, however, let him know that He had accepted Pharaoh's challenge. Again the brothers went into the king's presence and demonstrated to him by works of wonder that the Lord God of the Hebrews was a God of might. The astrologers gave a colourable imitation of what Moses and Aaron did, and Pharaoh's heart was hardened. Now when Pharaoh would not yield to evidence, judgment was meted out to him; he was warned that the sacred river Nile was to be turned into blood. It happened according to Moses' prediction; yet the king's heart was hardened because the magicians could do the same. The plague of frogs followed; though the magicians cd. increase the plague, this time he called upon Moses and Aaron to pray for him, and promised to let the people go. When, however, the respite came, again his heart was hardened, and he wd. not fulfil his promise. Another plague was sent, wh. to the fastidious Egyptians was a yet sorer —lice were sent in all their borders; yet Pharaoh's obstinacy was not conquered to let Israel go. Following on this was a plague of flies, or as some think, beetles; "swarms" is all that is in the original. For a moment Pharaoh's obstinacy yielded, only to return in all its former obduracy when the plague was removed. Meantime the marvel is that the monarch made no attempt to have these bold challengers of his authority removed by assassination if not by execution. The dread of JHWH, the God behind these His messengers, must have held the hand of the tyrant. Murrain on the cattle followed; then boils; after that hail; next locusts; then darkness over all the land for three days. The last terrible demonstration of the power of JHWH was announced, and then there was a pause. Attention was now turned fm. the Egyptians to Israel; a feast was ordained for them in connection with this threatened tenth plague. A lamb was to be slain, and its blood sprinkled on the lintels and doorposts, that the Angel of Death might "pass over" their dwellings. The lamb was to be roast whole and eaten in haste. Then when all things were ready the stroke fell. There was not a house in all Egypt in wh. there was not one dead; and so up to the silent moon rose the bitter cry of desolation. Then under the leadership of Moses, laden with the gifts of the Egyptians, who thus strove to propitiate the terrible God of the Hebrews, Israel took his departure. There was a new trial before Moses; hardly had the children of Israel started when Pharaoh repented of the permission he had given. Meantime the people were led into what seemed a trap. Hearing that they had gone by way of the mountains,

Pharaoh assembled his chariots to pursue after them. Again the murmur rose against Moses; but he called upon them to trust: "Fear ye not, stand still. . . . The Lord shall fight for you and ye shall hold your peace." Then the cloud that told God's presence came and stood between the host of Egypt and the camp of Israel. At early dawn Moses stretched his rod over the sea that hemmed them in, and it opened and afforded a pathway to them. When the Egyptians endeavoured to follow, again the hand was stretched forth, and the waves flowed over the host of Pharaoh (Ex. 13.[20]–14.[31]). When they had crossed over the Red Sea and had seen their enemies overwhelmed the Israelites were full of joy. Here once more Moses led the people; he voiced their feelings in the great song of deliverance wh. his sister set to music and led the daughters of her people in singing: "I will sing unto the Lord, for He hath triumphed gloriously."

As to the point where the crossing took place, it probably was at the "Bitter Lakes" (*see* EXODUS, THE). Textual questions must be looked for in connection with the Book wh. contains the narrative (*see* EXODUS, THE BOOK OF). We shd., however, like to remark that while Canon Driver (*LOT.*, p. 21) assigns Ex. 3. mainly to E. (the writer who prefers *Elohim*, "God," as the Divine designation), and directs the reader's attention to the prevalence of "God" in the narrative, he assigns the triumph song of chap. 15. to the same source although "God" occurs only twice, while JHWH is found twelve times. At the same time Dr. Driver is moderation itself compared with some others.

After the song of triumph the host appears to have moved inland, leaving the sea coast, into the desert of Shur; probably the object was to avoid the Egyptian frontier fortresses. When they began to encounter the hardships of the desert, at once they murmured against their leaders. All their difficulties were met and their distresses relieved. The bitter waters of Marah were rendered pleasant, and "manna" was sent fm. heaven to satisfy their hunger. In connection with the sending of the manna we have the emphasising of the Sabbath.

According to Genesis the Sabbath is old as creation (Gn. 2.[3]). As pointed out by Dr. Sayce (*Gifford Lect.* p. 476), the Sabbath was known in Babylon—word and thing. It was a day of rest, "a day of rest of the heart"; it was a day of restriction; even the king was not to eat cooked food. The Babylonian Sabbath was arranged in relation to the month; the 7th, 14th, 21st, and 28th days of the month were Sabbaths, also the 19th, which was approximately the seventh seventh fm. the beginning of the preceding month; a mode of reckoning wh. points to the Babylonian reckoning being a modification of an older mode, in wh. the days were grouped in sevens irrespective of the phases of the moon (*see* SABBATH).

The people came at length to Rephidim, where the Hebrews again murmured against Moses. It was thirst that afflicted them, and they complained, "Thou hast brought us up fm. Egypt to kill us and our children and our cattle with thirst." Moses was told to take the rod with which he had smitten the "river," and with it to smite the rock in Horeb. He did so, and the water flowed forth. The place was called in consequence *Maṣṣāh*, "temptation," and *Mĕrībāh*, "strife." But they soon learned that hunger and thirst were not the only disagreeables to be encountered in the desert. The freebooting tribe of Amalek assailed them, cutting off the stragglers, and generally harassed them on their march (Dt. 25.[17-19]). The leadership of the soldiery was given to JOSHUA: Moses, accompanied by Aaron and Hur, stood on the top of a neighbouring height "with the rod of God" in his hand. While Moses kept the rod stretched out Israel prevailed, but when he let his hand down Amalek prevailed; so Aaron and Hur supported the hands of Moses, and Amalek was discomfited before Israel. In commemoration of this event Moses erected an altar to JHWH, wh. he called *Jehovah Nissi*, "JHWH is my banner" (Ex. 17.[8-16]). The news of the deliverance of Israel fm. their Egyptian bondage had reached Midian, and Jethro came to the camp of Israel bringing with him Zipporah the wife of Moses, and his two sons with her. Moses treated Jethro with all the ceremony of Eastern courtesy, making obeisance to him, and kissing him. A feast was made and a sacrifice offered, in wh. Jethro officiated. Observing how the whole burden fell on Moses, that all causes, great and small, were brought before him, Jethro suggested the appointment of subordinate judges who shd. decide all ordinary matters. Moses listened to the advice of Jethro, and chose men fitted for the office of judge (Ex. 18.[1-27]). Jethro then departed to his home.

After leaving Rephidim the Israelite host came to the neighbourhood of Mt. Sinai. They had already left behind them the bondage of Egypt for two complete months when they encamped under the shadow of Sinai. A cloud settled on the top of the mountain; the cloud unfolded itself and revealed flames of fire within it; there were lightnings and thunderings, and an earthquake; more terrible was "the voice of a trumpet exceeding loud"; it "sounded long and waxed louder and louder. Moses spake, and the Lord answered him out of the cloud." Into that dreadful fire went Moses to hear the words of God, to tell them to Israel. The law he received fm. the Lord was the "Ten Words," or, as we name them, the "Ten Commandments." In the first table we have the unity and spirituality of God to be recognised, and the reverence and service He requires to be rendered: in the second table, after the fifth commandment, in wh. lies the essence of all authority and government, we have reciprocal duties between equals laid down, each wrong being forbidden in its extremest form—murder, adultery, theft, and perjury. It is shown in the tenth commandment, "Thou shalt not covet," that everything that leads to these extremes is also forbidden. No other code of laws can approach this in profound spiritual morality. From Ex. 20.[22] to the end of Ex. 23. may be regarded as exposition of these

fundamental commands, but arranged on no distinct principle: early lawgivers were not careful of logical arrangement. The earlier code of Ḥammurabi is not gathered up as this is into principles, but is frittered away in details. Another step in the hallowing of Israel is taken in Ex. 24.; a covenant is solemnly made between Israel and JHWH, a covenant of blood: in this transaction Moses is MEDIATOR. Again Moses is called up into the presence of God, and is accompanied towards the awful fires by Aaron and his two elder sons, with 70 of the elders of Israel; they are left to go down to the camp, where they are to carry on the government in the absence of Moses; only Joshua is left alone without the fiery cloud and above the camp. While thus forty days and forty nights with God, Moses received in vision the plan of the Tabernacle and the figures of its various vessels. Aaron and his sons were designated as the servants of the sanctuary; and Bezaleel and Aholiab were appointed artificers to carry the work to completion. It may be noted that there appears to be a contradiction between the ordinance in Ex. 20.[24], that the altar was to be an altar of earth, and the directions in chap. 27.[1-8], for the making of the brazen altar; but the altar was essentially a box, wh. was filled with earth when used to offer on it burnt-offerings.

While Moses in ecstatic vision had unveiled before him the Tabernacle of Meeting, in all its glory of curtains of fine twined linen, and courts with pillars that had silver sockets, a change was taking place in the mind of the multitude in the camp of Israel. Moses had left them for nearly six long weeks. Aaron had not the commanding personality of his brother. The people wished a deity they cd. see, and compelled him to make the "golden calf." It was probably a reminiscence of the Apis-worship wh. they had seen in Egypt, and wh. they probably knew was an excrescence on a spiritual religion, that led them to take the figure of a young bull as the symbol of their deity. God broke the current of revelation to tell Moses of the moral tragedy that was taking place among His people. When God Almighty threatened to destroy the "stiff-necked" race, and coupled with this the offer to make of him a great nation, Moses again came forward as mediator. Resisting the temptation, so strong to the Eastern, of being remembered with reverence by a numerous and powerful progeny, he pleaded the cause of Israel for the sake of God's own glory. He came fm. the awful presence bearing in his hands the tables of the law—the solemn "Ten Words." Moses said no word to Joshua of what had been told him regarding the apostasy in the camp. As they came nearer Joshua heard the shouting and, warrior as he was, he thought at once of war, of the assault anew of Amalek or of some other warlike tribe. Moses directed his attention to the fact that the sounds were not the sounds of strife, but those of feasting. When Moses came within sight of the camp and saw their orgiastic worship and its object, the wrath that had been gathering in his soul burst forth, and the sacred tables of the law that had been consecrated by the finger of God he dashed to the ground and broke. They were unworthy of this proof of Divine condescension. He pounded the golden calf in pieces, and pouring its dust on water made its worshippers drink of it. Nor was this all; he called upon the tribe of Levi, his own tribe, to arm themselves and execute the vengeance of the Lord upon those who had turned the glory of Israel into shame. Three thousand fell on that day. In the midst of his wrath he was yet full of yearning love for his kinsfolk, and again he entreated God on their behalf; nay, in the sublimity of his self-devotion offered himself as the substitute for Israel. Let him perish if only Israel might be saved. But some obvious sign must be given of Divine displeasure, so Moses now removed his tent fm. the centre of the camp, where it had been, to wh. the people had been wont to come for judgment and to receive Divine oracles, to the outside of the camp, and required that they shd. don the garb of penitents before God. At this point, when Moses had reached the highest point of unselfish love for his people, God gave him His highest revelation. He was placed in a cleft of the rock, and covered over by the cloudy hand of God while the awful glory passed by; then the hand was lifted, and he saw a vision of vanishing yet surpassing splendour. God made all His mercy and His goodness pass before him. Then it was that the strange splendour began to illuminate the face of Moses, so that when he came fm. the presence of God he had to put a veil upon his face.

Now he began to endeavour to realise in actual fact the vision he had received when in the mount with God. He called for the people to bring their voluntary offerings of gold, of linen, and gems, in order that the Tabernacle might be erected, so that the people might have before them the visible symbol of JHWH's presence among them; and Bezaleel and Aholiab were summoned to carry out and superintend the work. Thus it was all made according to the pattern wh. Moses had seen in the mount. At the same time it is probable that Egyptian models were used by God to give definiteness to the thought of Moses; the sacred ark itself had prototypes in Egyptian worship. The book of Leviticus is so wholly occupied with the consecration of Aaron and his sons as priests, and the arrangement as to sacrifices, that there is in it only one biographical note; but it is striking and illuminative. When Nadab and Abihu perish before the Lord for offering strange fire on the altar (Lv. 10.[1-20]), Aaron and his two remaining sons refrain fm. all outward signs of

mourning, yet they cannot eat the sin-offering. Moses, to whom the sense of the Divine swallows up everything else, rebukes his brother for this failure to perform his ritual duty; yet when Aaron presents the human side to him, " how such things have befallen " him, Moses is at once " content." The narrative is resumed in Numbers with the census of the people; following it there are some ceremonial regulations. We have reference to a visit of Hobab, the brother-in-law of Moses (Nu. 10.[29-32]). We are not told, but it seems as if he had accompanied them in their journeys thereafter, and put his knowledge of the desert at the service of Israel. He was promised a share in the blessings God had spoken of to Israel. Again Moses was tried by the murmuring of the people, the " mixed multitude " especially (*see* MIXED MULTITUDE). They despised the manna that was sent fm. heaven to them. Moses was so much depressed by this renewed expression of petulance that he prayed to be delivered fm. his responsibilities by death (Nu. 11.[15]). He was required to bring seventy of the elders of Israel to the Tabernacle. Two remained behind in the camp, named Eldad and Medad; when the Spirit of God fell upon those who were with Moses in the precincts of the Tabernacle, then it fell also on the two who remained in the camp. When Joshua appealed to Moses to rebuke those irregular prophets, Moses answered him: " Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord wd. put His spirit upon them." He did not regard the possession of inspiration as a thing to be jealously restricted to himself alone. Meantime a plague broke out among the people, especially among the mixed multitude who had desired flesh, and had eaten of the quails; many were the graves in Kibroth-hattaavah. Thence the people journeyed to HAZEROTH; while there a family quarrel came to the surface. Zipporah, here called a Cushite woman (her mother mt. have been an Ethiopian), did not agree with her sister-in-law MIRIAM. Moses became involved in the dispute, and Miriam in her heat proceeded to deny that Moses had any special mission; Aaron was drawn in to take the side of Miriam. Moses, ready as he always seems to have been to yield where merely his own dignity was in question, was willing to submit to the arrogance of his sister and brother; but God Himself interfered and smote Miriam with leprosy. It wd. seem that in some way the sin of Miriam was worse than that of Aaron, as the punishment fell only on her. Aaron besought Moses to intercede with God on her behalf, wh. he readily consented to do; God would, however, only grant her healing and pardon after seven days' exclusion fm. the camp (Nu. 12.[1-16]). Fm. the wilderness of PARAN, their next resting-place, spies were sent into Canaan, one fm. each tribe. Of these twelve spies only two, CALEB and JOSHUA, brought a favourable report; the other ten, while admitting the fertility of the land, declared it impossible that Israel cd. conquer the nations wh. possessed it; they had strongly fortified cities, and were themselves giants. The people became utterly downhearted; nothing that cd. be said was able to infuse courage into them. Then their despair turned to rage, and they were ready to take up stones to stone Moses and Aaron. But at this point " the Glory of the LORD appeared in the Tabernacle of the Congregation." JHWH threatened to destroy the whole nation and make of Moses a people mightier than they. Again Moses put behind him the glittering prospect, and again became the advocate of the people. As before, the point of his intercession was God's glory; it was involved in fulfilling His promises to Israel; he pleaded also His past mercy. " Pardon, I beseech Thee, the iniquity of this people according to the greatness of Thy mercy, and as Thou hast forgiven this people fm. Egypt even until now." Though God answered, " I have pardoned," yet He punished them by declaring their exclusion fm. the land. " Your carcases shall fall in this wilderness, and your children shall wander in the wilderness forty years." When they heard the sentence on their rebellion, too late repentant, they wd. now rush to the conquest of the land. Despite the fact that Moses warned them, they rushed on, but were driven back with ignominy (Nu. 13., 14.). Another subject of discontent arose; the question of precedence. It assumed two forms: one ecclesiastical, whether the Aaronites shd. have the precedence of the other Levites; the other civil, whether the tribe of REUBEN, as that of the eldest son, shd. not supply the ruler of Israel. The former of these movements found a leader in KORAH, while the latter was led by three sons of Reuben—DATHAN, ABIRAM, and ON. Meek though Moses was, this rebellion of the Reubenites and of Korah roused him. He denounced the vengeance of God upon them. Those Reubenites who shared in the revolt were swallowed up, their tents and all their possessions. Those that joined Korah were burnt up with fire when they wd. offer incense. The exact time-connection of these events cannot be definitely ascertained. The precedence of the house of Levi was fixed by Aaron's rod budding (Nu. 16.[1]–17.[13]).

There is a lacuna in the history; 37 years are passed over without record. Towards the end of the 40 years the curtain is lifted, and we find them at Kadesh; and there Miriam died. The new generation showed that they had inherited the evil dispositions of their fathers: " They gathered themselves against Moses and against Aaron " (Nu. 20.[2]). Again was Moses commanded to take the rod in his hand and go and speak to the rock. When the congregation

were assembled before the rock Moses said, "Hear now, ye rebels; must we fetch you water out of this rock?" then smote the rock twice and the water came out abundantly. It was in regard to this incident that Moses, and with him Aaron, incurred the special guilt wh. excluded them fm. Canaan. Whether it was the assertion by implication of equality with God in the phrase, "Must we fetch you water"; or his contempt of the people and rage at them wh. made him say, "Hear now, ye rebels"; or whether, when commanded merely to speak to the rock, he smote it twice, as if implying that without the redoubled stroke the miracle wd. not have happened, we cannot tell. This place was called, as was the place near Horeb, "the waters of Meribah," "the waters of strife," but distinguished fm. it by being called Meribah Kadesh (Dt. 32.[51]; Nu. 20.[1-13]; *cp.* Ex. 17.[7]; *see* MERIBAH). The people passed on eastward, and Moses endeavoured to get the Edomites to allow Israel to pass thro' their territory, but they wd. not. When the children of Israel arrived at Mt. Hor on the boundary of Edom, Aaron was informed that the time had come that he must die. Moses conveyed his brother and Eleazar his son to the top of Mt. Hor, and there Aaron died and was buried, and Moses was left alone.

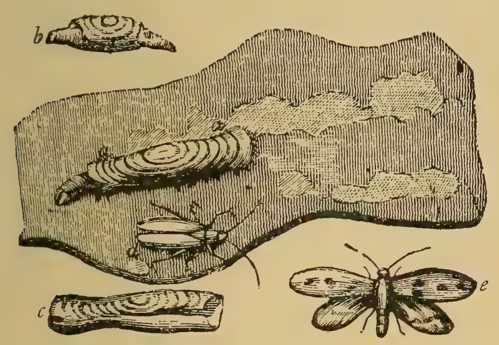
In Dt. 10.[6] it is said that Aaron died at Mosera, but this was possibly the district where the camp was placed and the hill rose up from it. It is certain that the mountain near Petra called *Jebel Neby Harūn* is not the scene of Aaron's death. It is a sandstone mountain, and on the top there is a *wely* wh. purports to be Aaron's tomb, hung round with tokens of the piety of pilgrims (*see* HOR).

The march was now taken away to the SE. to compass the territory of Edom. The heart of the people was depressed with this retrogression, and again they murmured against Moses. Their punishment for this renewed rebellion was that fiery serpents were sent among them, and many died fm. the envenomed bites. Moses set up a brazen serpent, and whoever looked to it was healed. Israel had now come to the E. of the territory of Moab at Ije Abarim. MOAB at this time had been driven back before the attacks of SIHON, king of the Amorites, and they seem to have been inclined to enter into an alliance with Israel. Sihon refused, as had the king of Edom, to permit Israel a passage through his country. War ensued, and Sihon was utterly overthrown and slain; his territory was taken. It wd. seem that fm. this time Moses contemplated settlements for Israel E. of Jordan. He proceeded N. to Jazer and dispossessed the Amorites who dwelt there. This roused the suspicions of Og, king of Bashan, and he too was overthrown and slain, and his territory taken. The Moabites began now to be afraid of Israel, and, making an alliance with the Midianites, they sent for BALAAM to curse the invaders. Though prevented from cursing, Balaam suggested that Israel mt. be lured to destruction by Moabitish and Midianite maidens, leading them to join in the impure worship of Baal-peor. A plague was sent in punishment; and 24,000 perished (Nu. 22.[1]–25.[18]). While thus in the neighbourhood of the land promised to their fathers a new census was ordered, when it was found that, so far fm. there being an increase in the 40 years, there was a falling off to the extent of 3000 of males able to bear arms. The Levites were estimated on a different principle, and they show an increase of 1000 males (Nu. 26.[1-65]). At their request Moses assigned the extensive territory conquered on the E. of Jordan to the tribes of REUBEN and GAD, and the half tribe of MANASSEH, on promise that they shd. assist their brethren in the conquest of Canaan proper (Nu. 32.[1-42]). In the plains of MOAB, according to the record, Moses delivered to assembled Israel DEUTERONOMY, "the Second Law." While to some extent a recapitulation of the events connected with their journey through the wilderness, and a promulgation anew of the law, at the same time it is more than that, for the events are sometimes presented in a new light, and the laws have modifications introduced into them. For the various questions involved *see* DEUTERONOMY. In the 32nd chap. of Deuteronomy we have what is called the Song of Moses. It is not improbable that the nucleus dates as far back as Moses, but it appears to have been added to, as such compositions are to this day. There is a characteristic note running through the whole composition; the title "Rock" is given to God throughout. There is also the alternation of threatenings of judgment and declarations of loving pity. After a final exhortation to keep the law of God, as "it is their life," Moses received the intimation that, as Aaron went up Mt. Hor to die, so was he to ascend Mt. Nebo. Then in the 33rd chap. we have the blessings of the separate tribes. There are several peculiarities in it worthy of note: the omission of Simeon; the assigning of other geographical situations to some of them than those they occupied; Dan leaps fm. Bashan, wh. he never occupied; Naphtali, the most northern of the tribes, is declared to possess "the west and the south"; the comparative insignificance of the place assigned to Judah. Probably here also modifications have been introduced in the course of transmission. Moses then went up the lonely hill above the Dead Sea and saw the land stretched out before him,* and there he died and there God buried him. No man knoweth his sepulchre unto this day. It is impossible in a few sentences to estimate the character of the great lawgiver, whose

* Some have maintained that *Jebel Osha'* near *es-Salt* was the true Nebo. Certainly the whole land can be seen from it. The Mohammedans place the tomb of Moses on the west side of Jordan above the Dead Sea. It is visited annually by bands of fanatical Dervishes.

influence is felt equally in Christian and Mohammedan countries. Sublime faith in God and love for Him are the foundations of his character. Towards men, unless when, like Pharaoh, they were enemies of God, he was gentle almost to weakness. We can scarcely deny him the possession of poetic gifts, whatever our ideas of the authenticity of what is ascribed to him. Power of winning affection seems to have been his; witness the devotion of Joshua to him. After all, Moses is too great to be estimated. Criticism of the documents fm. wh. we learn his story may be considered under the articles on the various books of the law.

MOST HIGH (Heb. and Chal. *'elyōn*, Gr. ὕψιστος). A title first given to God (Gn. 14.[18-23]) in relation to the priesthood of MELCHIZEDEK. It occurs in the speech of BALAAM (Nu. 24.[16]); in Is. 14.[14] it is put in the mouth of the king of Babel. It is frequent in the Psalms (21 times), and twice in Lamentations. Out of these two poetic books "Most High" always occurs in connection with the heathen; *e.g.* Dt. 32.[8]. In the NT. it is frequent in the writings of LUKE. It is found nine times, as applied to God; of these five are in the Gospel, and two in Acts: one of the remaining cases (He. 7.[1]) is a quotation fm. Gn. 14.[18]. According to Philo of Byblus (quoted by Eusebius, *Prep. Ev.*) there was a deity of Tyre called *Elioun.*



THE CLOTHES MOTH

a, Larva in a case constructed out of the substance on which it is feeding; *b*, case cut at the ends; *c*, case cut open by the larva for enlarging it; *d*, *e*, the perfect insect.

MOTH (Heb. *'āsh*, Gr. *ses*). The clothes moth is invariably referred to, and the references show a keen appreciation of its destructive powers. Clothes, if left for any time shut up, seem almost to crumble to dust before the industry of these ubiquitous creatures (Jb. 4.[19f.], &c.). This gives special point to the allusion in Mw. 6.[19], &c.; so much of an Oriental's treasure has always consisted in fine apparel. It is used also as a symbol of fragility (Jb. 4.[19]; Ps. 39.[11]).

MOTHER. *See* FAMILY.

MOUNT, MOUNTAIN. As was natural in a country like Pal. mountains play a great part in its history. They are treated in articles under their individual names. Some ambiguity arises fm. the use of the word *har*, now for a mountain range (Gn. 31.[21], &c.), now for a single height (Ex. 3.[1], &c.), and again for a definite part of a mountain range (Jo. 21.[21], "Mt. Ephraim"). *See* EPHRAIM, HILL.

Certain mountains connected with the life of our Lord are mentioned without name in the Gospels. "This mountain" in Mw. 21.[21] is the Mt. of Olives: in Jn. 4.[20] it is Gerizim. The scene of the Temptation may be laid correctly on the bleak uplands W. of Jericho; but if the phrase, "an exceeding high mountain," is to be taken literally, there is nothing in the region at all resembling this. But "wild beasts" (Mk. 1.[13]) still haunt these dreary wastes.

"The mountain" of Mw. 5.[1] can only mean the rising ground behind the plain of Gennesaret, as the same phrase, *el-Jebel*, does on the lips of the natives to-day. There is absolutely nothing to justify the identification with *Qurūn Ḥaṭṭīn*, popularly known as "the Mt. of Beatitudes." It is difficult of access fm. the plain: the identification dates only fm. Crusading times.

"The mountain" of Mw. 28.[16] was an appointed rendezvous, therefore some particular height, prob. a familiar object to the followers of Jesus, near Gennesaret, and lofty enough to afford a wide view. A not unlikely spot is *Jebel Kan'ān*, six miles N. of the plain, 2761 ft. above the Mediterranean. It commands a view of unusual beauty and interest, including northern and central Pal. on the W., and eastern Pal., fm. Hermon to Gilead, with the blue mirror of Galilee below, deep in its mountain frame. *See also* TRANSFIGURATION, MOUNT OF.

MOURNING. Amongst Easterns, esp. the Jews and kindred Semitic peoples, the whole ceremonial of M., both in its activities and in its abstinences, was designed with a view to publicity, and consequently its rites are not to be regarded as evidence of the feelings of the human heart, but rather show the respect wh. the mourner thought due to the deceased. It was regarded as a debt owing, and in the case of the death of a "wise man" in rabbinical times, its payment was compulsory on the part of the whole community (*Mod. Kat.* 25a; *Shab.* 105b). It was in agreement with this idea that Herod sought to have "the honour of a memorable M. at his funeral" by compassing the death of the leading men of Isr. (Jos. *Ant.* XVII. vi. 5). The OT. is full of expressions for and examples of M. for the loss of friends, possessions, and country, and in all these cases it was of a like nature. There was generally the rending of the clothes (Gn. 37.[34]; Jb. 1.[20]) and the substitution of dark-coloured garments—sackcloth (2 S. 3.[31], 14.[2]; Is. 15.[3]; Jr. 8.[21]), the shaving of the head or beard (Jb. 1.[20]; Jr. 16.[6], 41.[5]), or powdering the head with ashes and

earth (2 S. 15.[32]; Jb. 2.[12]), sitting on the ground (Gn. 23.[3]; Jg. 20.[26]; 2 S. 13.[20]; Jb. 2.[8]) and, indeed, doing anything that presented a general appearance of negligence and uncleanness. There was also self-affliction in the beating of the body, generally the breast or the thigh (Ek. 21.[12]), and in cutting the flesh (Jr. 16.[6, 7], 41.[5]). Mourners were looked upon as in a sense unclean, and so they had to abstain fm. all sacrificial food (Lv. 7.[20]; Dt. 26.[14]), as also to fast for a time (2 S. 1.[12], 3.[35], 12.[16]). All ritual M. was prohibited to the High Priests and the Nazarites (Lv. 21.[10, 11]; Nu. 6.[7]), and the inferior priests mourned only for their near relatives (Lv. 21.[1, 2, 4]).

Professional mourners are to be met with as early as the days of Amos (5.[16]). The practice of engaging such continued in Isr. (Jr. 9.[17]; Mw. 9.[23]), and is common in the East to-day. Their duties consist of weeping, screaming excessively (Jr. 22.[18]), tearing their hair, face, and hands, throwing earth and sand on their heads, and winding up every few minutes with the *wilwala*, and that present-day



Mourning: Throwing Dust on the Head

usage represents the old custom we may be sure in this case, for the Talmud quite approves of "flutes and a tumultuous crowd," while it directs that at the funeral of even a poor man there should be "not less than two flute players and one mourning woman." In ordinary circumstances their duties would end with the day of death and burial, but the official M. in the home still continued. The usual period was seven days, and this time we find to have been observed in the case of Saul (1 S. 31.[13]), but it might be extended as circumstances seemed to require. Thus for Aaron and Moses there were thirty days M. (Nu. 20.[29]; Dt. 34.[8]). For Jacob there were seventy days in Egp. (Gn. 50.[3]) and seven days more before the burial (Gn. 50.[10]).

Modern Judaism has reduced all the Scripture practices to a system. It prescribes *thirty days* M. with abstinence fm. shaving, and new, white, or clean clothing. The first *seven* of these days are those of lamenting, and there must be no saluting, no servile work, no anointing, little washing, no sandals, no bedstead, no reading of the law, Mishna, or Gemara; only of Lamentations, Job, and portions of Jeremiah. The first *three days* (of weeping) were still more severe, and included abstinence fm. all sacred things, including phylacteries. On the *first day*, that of the death and burial, mourners had to abstain fm. all positive precepts of the law, including prayer; also from wine, meat, and society. The first seven days are spent at home, and in harmony with Scrip. example (Gn. 50.[3]; Jb. 2.[11], 30.[25]) friends and neighbours are expected to join and try to comfort the mourners. As soon as they shake the head in acknowledgment of condolence visitors must leave (*Moed. Kat.* 27b). Behind all this there is doubtless often a real sorrow, but the impression made on the onlooker is that it lacks the depth the western heart can feel. The deepest and sincerest of all M. is that for a first-born or only son (Jr. 6.[26]; Am. 8.[10]; Zc. 12.[10]). The loss of a female child is so little thought of that it is usually considered a sufficient condolence to say, "What does it matter? It was only a girl."

Wm. M. Christie.

MOUSE. The Heb. word *'akbār* is a generic term covering a wide variety of animals. In Palestine there are many species of mice, including the field-mouse, the dormouse, the porcupine-mouse, &c. The term denoted other small rodents, and probably even the hamster and the jerboa. The *'akbār* was to the Hebrews an unclean animal (Lv. 11.[29]), and they evidently regarded with disgust people who could eat such things (Is. 66.[17]). But among the Arabs the hamster and the jerboa are eaten, and even field-mice. The hamster is about the size of a brown rat. It eats much grain, and also carries away in its cheek-pouches supplies which it stores up for winter. The field-mice are the most destructive, and so prolific are they that but for the birds that prey upon them little grain would see maturity. These no doubt were the mice that marred the land of the Philistines (1 S. 6.[5]). The offerings of golden mice probably show that the mouse was the recipient of Divine honours; with the view possibly of inducing it to spare the crops. For the agency of mice in spreading disease *see* Diseases and Remedies: **Bubonic Plague**.

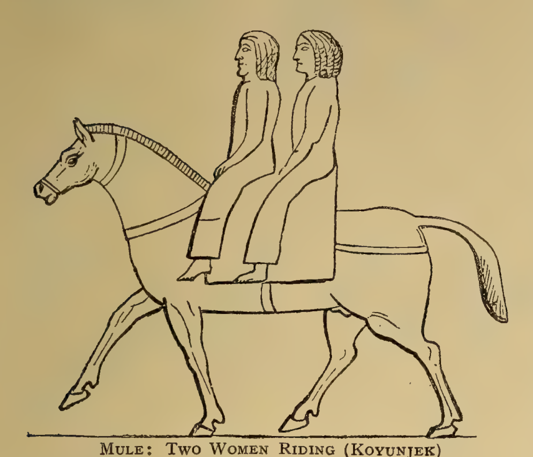
MOUTH. (1) *Gārōn* (Ps. 149.[6]) = "throat." (2) *Ḥēk* (Jb. 12.[11], &c.) = the interior of the M. (3) *'Adī* (Ps. 32.[9], RV. "trappings"; 103.[5], RV. "years") = "ornament." (4) *Peh* (very frequent = Chald. *pūm*, Dn. 7.[5], &c.), also signifying "edge" (Gn. 34.[26], &c.), and "border" (Ps. 133.[2]). (5) *Panīm* (Pr. 15.[14]) = "face." (6) *Tera'*, Chald. "door" (Dn. 3.[26]).

MOZAH, a town in Benjamin (Jo. 18.[26]), named with Mizpeh and Chiphirah, prob. = mod. *Beit Mizzeh*, a ruin N. of *Qulōnieh*, four miles NW. of Jrs.

MULBERRY TREES are mentioned only in EV. of 2 S. 5.[23f.]; 1 Ch. 14.[14f.], where the one thing sure is that the M. is not the tree intended. Balsam trees are suggested in RVm. It is doubtful if they cd. grow at that elevation (*see* Baca, Valley of). The M. is mentioned in 1 M. 6.[34] and the black M. (Sycamine) in Lk. 17.[6].

MULE (Heb. *pered*). The earliest notice is 2 S. 13.[29], where, after the murder of Amnon, it is said "all the king's sons arose and every man gat him up upon his mule"; apparently the M. was used only by people of rank. The breeding of the M. was forbidden in Lv. 19.[19], but not the possession of

them (Ez. 2.[66]; Jth. 15.[11]), hence they were imported. Ezekiel mentions TOGARMAH (Armenia) as the source (Ek. 27.[14]). Mules are not mentioned in the NT. Now, however, they are greatly prized, and rank next to the camel as beasts of burden in Pal. They are very hardy and sure of foot, and they are not difficult to feed. The soft, easy pace of the mule also makes it a favourite riding animal, especially among Eastern ladies.



MULE: TWO WOMEN RIDING (KOYUNJEK)

MURDER. *See* CRIMES AND PUNISHMENTS.

MURRAIN. *See* DISEASES AND REMEDIES.

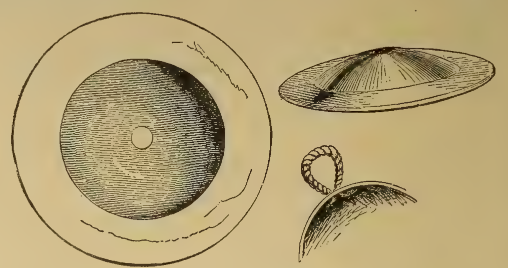
MUSIC is so universal and so innate that the Hebrew writers ascribe its invention to primeval times (Gn. 4.[20-22]). Music and poetry go together, and both appear at the earliest dawn of literature. The Heb. language is eminently poetical; even its prose is rhythmical; and where there is rhythm music is already present. Rhythmical cadence in sound, and rhythmical movement in the dance, are instinctive, and manifest themselves at the earliest stages of human history. We find music employed to give expression to the most varying feelings in all the relations of the common life. At harvest and vintage feasts (Jg. 9.[27], 21.[21]; Is. 9.[3]), at family festivals (Gn. 31.[27]; Jb. 21.[12]; Jr. 25.[10]), at social banquets (Is. 5.[12]; Am. 6.[5, 6]), music is spoken of as a matter of course. The women sing to the well as they draw water (Nu. 21.[17]), the shepherd solaces himself with music as he tends his flock (1 S. 16.[18]), the young men have their songs at the gates (La. 5.[14]). Music is sought for to drive away Saul's melancholy (1 S. 16.[16]); Jephthah and Saul and David are welcomed with song and dance on their return victorious fm. battle (Jg. 11.[34]; 1 S. 18.[6]); and when Solomon was proclaimed king, " the people piped with pipes and rejoiced with great joy, so that the earth rent with the sound of them " (1 K. 1.[40]). A time of national adversity is a time when the mirth of tabrets and the joy of the harp cease (Is. 24.[8]). The poetical pieces associated with some of the more outstanding national events have been handed down to us; and these being of a lyrical char. were no doubt intended to be sung, and were sung to some musical accompaniment. Such were the song at the Red Sea (Ex. 15.), the Song of Moses (Dt. 32.), the Song of Deborah (Jg. 5.), &c. The Hebrews drew no hard-and-fast line between secular and sacred, and national affairs are under the sanction of religion. So we find music at an early time employed in the service of religion, and apparently music of the same kind as was in ordinary use; for David dances before the Ark, while the people play with all manner of instruments (2 S. 6.[5, 14]). It seems to have been a regular exercise in the schools of the prophets fm. the time of Samuel (1 S. 10.[5, 10], 19.[20]), and we read of Elisha on one occasion that he called for a minstrel, and when the minstrel played the hand of the Lord came upon him (2 K. 3.[15]).

Although music, both vocal and instrumental, came to be a very prominent feature in the Temple service, there is no ordinance of sacred song to be found in any of the laws of the Pentateuch; the only music that is mentioned being the trumpets wh. were to be blown to announce certain feasts (Nu. 10.[1-10]). This is a very significant fact, wh. should not be left out of consideration in connection with the discussions as to the date of the priestly legislation of those books. For, if the Priests' Code was composed or compiled during or after the Exile, and its laws ascribed to Moses to give them greater authority, it seems incredible that an element of the worship wh. was so prominent in the second Temple, and must have long prevailed in the pre-exilian Temple, was not attributed to the great legislator. It is not to Moses but to David that the sacred writers ascribe the institution of Temple music, as they also trace to him the use of sacred song or psalmody (2 S. 23.[1]; 1 Ch. 15.[16ff.]). It is true that it is in books of post-exilian origin, Chronicles, Ezra, and Nehemiah, that we have full details of the institution and arrangements of the Temple music, though we are not without hints of its employment in pre-exilian times (*e.g.* Is. 30.[29]; Am. 5.[23]). But it is plain that the singers and musical guilds who appear immediately after the Restoration could not have originated in the Exile, but were simply resuming and continuing the functions wh. their ancestors had exercised before that time. The numbers, gradations, and duties of these officials are so carefully given that we must assume the pre-exilian music to have been a matter of long development. The growing importance of the Temple musicians is seen in the fact that they are sometimes reckoned among the Levites (Ez. 3.[10]; Ne. 11.[22]; 1 Ch. 6.[31ff.]), and in other passages distinguished fm. them (Ez. 2.[41, 70], 7.[7, 24]; Ne. 7.[44, 73]). At a later time Josephus tells us (*Ant.* XX. ix. 6) that Agrippa II. gave the singers permission to

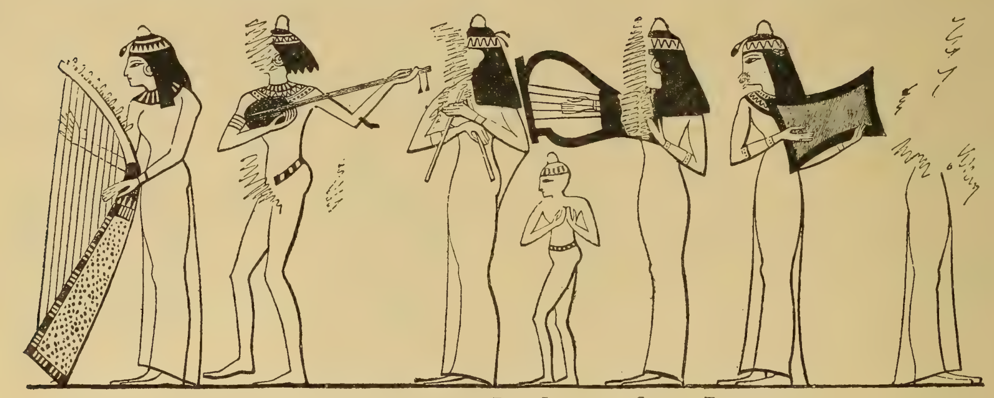
wear the white garment of the priests. Though the OT. writers give so many details as to the names, divisions, and functions of the Temple singers—matters wh. were of importance to the officials—they leave us very much to conjecture what was the Psalms would seem to indicate that the worshippers may have joined in a refrain or doxology (Ps: 106.[48], 136.; *cp.* 1 Ch. 16.[36]). "Harmony," or part singing, is not a characteristic of Eastern music, wh. consists merely of "melody"; and that this was the



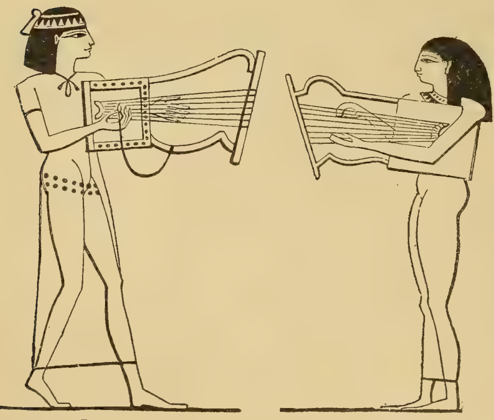
Women beating Tambourines and "Darahooka" Drum: Egyptian



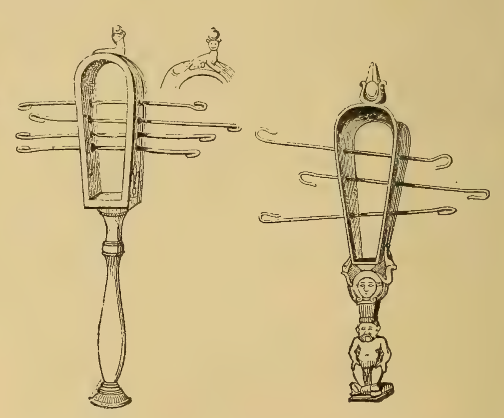
Egyptian Cymbals



Egyptian Harp, Guitar, Double Pipe, Lyre, and Square Tambourine



Lyre played with and without Plectrum



Sistra

nature of the music, and what were the precise forms and uses of the instruments employed. We have to be guided here by what is known of modern Oriental music, and by monumental representations of instruments used by Assyrians and Egyptians. In all probability antiphonal singing was a feature of the worship (*see* Ne. 12.[31-43]), and some of the case with the Temple music is perhaps implied in 2 Ch. 5.[13], where it is said that "the trumpeters and singers were as one," *i.e.* perhaps rendering the same melody though on different octaves. Oriental music (and no doubt the ancient Temple music was the same) seems rude and noisy to western ears; but it has a charm for Oriental people, and it has been

elaborated with more technical skill, and cultivated with more scientific art, than is generally supposed. The influence of the Temple music no doubt passed over to the synagogue. The Talmud relates that "Joshua ben Hananiah, who had served in the Sanctuary as a member of the Levitical choir, told how the choristers went in a body to the synagogue fm. the orchestra by the altar, and so participated in both services" (*Jew. Ency.*, vol. ix. p. 120). But it is doubtful if the influence was strong or lasting, as the char. of the synagogue service was so different fm. that of the Temple. The cantillation wh. is heard in the reading of Scripture is no doubt ancient (*see* Ne. 8.[8]), and may have retained ancient elements; but the more elaborate musical compositions that came at a later time into the synagogue service were rendered with music wh. probably echoed or imitated that of the countries in wh. the Jews lived, and it varied in different localities.

Instruments of music were early used, and no doubt were at first of a very primitive char. They are of three kinds: Stringed instruments, Wind instruments, and instruments of Percussion.

(1) Two stringed instruments are mentioned in the OT.: the *kinnôr* or lyre, and the *nébel* or harp, both of wood, and both employed as accompaniments of song. The *kinnôr* is the only stringed instrument mentioned in the Hexateuch, and there only twice (Gn. 6.[21], 31.[27]). It was the instrument played by David (1 S. 16.[23]), and by the exiles in Babylon (Ps. 137.[2]). The *nébel* is first mentioned in connection with the prophetic bands in the time of Samuel (1 S. 10.[5]). The *kinnôr* seems to have been the more common, being mentioned 44 times in the OT., as compared with 27 times in wh. the *nébel* occurs; and it seems to have been used as much for secular as for sacred purposes (*see* Is. 23.[16]).

(2) Of wind instruments three are particularly mentioned. (*a*) The *shôfār*, AV. "trumpet," was the simplest, being merely the ram's horn (Jo. 6.[4, 5]). It was used to give a signal, to call to arms, and to summon an assembly (Am. 3.[6]; Jl. 2.[1]; Jg. 3.[27]; 1 S. 13.[3]; 2 S. 15.[10]). A similar rude horn is still used in the Jewish synagogues on some special occasions. (*b*) The *ḥātzôtzerā*, or trumpet proper, was of metal, and was employed by the priests to announce the set feasts, and to give the signal for the march in the desert (Nu. 10.[1-10]). It is mentioned also in warlike operations (Nu. 31.[6]), at the proclamation of a king (2 K. 11.[14]), and prominently in the Temple orchestra (1 Ch. 13.[8]; 2 Ch. 5.[12], &c.). This was the straight instrument represented on the Arch of Titus, and, in a modified form, on Jewish coins. (*c*) The *ḥālîl* or flute was no doubt at first a reed or simple pipe, such as may be seen, single or double, in use among Oriental peoples at the present day. It was essentially a peaceful instrument; and it is mentioned in connection with the bands of prophets (1 S. 10.[5]), at the proclamation of Solomon (1 K. 1.[40]), and in processions to the Temple (Is. 30.[29]). No doubt a similar instrument is referred to in the NT. (Mw. 11.[17], and 9.[23], where for "minstrels" the RV. has "flute-players").

(3) Of instruments of percussion the simplest and most common was: (*a*) The *toph*, rendered tabret or timbrel, used to mark the rhythm in singing or dancing. It was employed not only on common festive occasions, but also in religious service (Ps. 81.[2], 149.[3], 150.[4]). (*b*) Cymbals are mentioned among the Temple music (1 Ch. 15.[16], &c.), and a word fm. the same stem, rendered "loud cymbals," occurs in Ps. 150.[5]. (*c*) The word rendered "castanets" in 2 S. 6.[5] (RV.) is from a root meaning to shake, and is probably to be rendered as in RVm., *sistra*.


Dulcimer

(4) Of uncertain meaning are: (*a*) The word rendered in AV. "organ" (Gn. 4.[21]; Jb. 21.[12], 30.[31]; Ps. 150.[4]), but by RV. in all cases "pipe." It may have been the same or similar to the "flute" of Dn. 3.[5]. (*b*) The "sackbut" of Dn. 3.[5] may have been a triangular instrument of four strings. (*c*) The *shālîshîm*, mentioned only in 1 S. 18.[6], may have been "three-stringed instruments" as in AVm., or "triangles" as in RVm. (*d*) *Ṣumpōnya* in Dn. 3.[5] is rendered in AV. "dulcimer," but in RVm. "bagpipe."

James Robertson.

MUSTARD. This is the *Senapis nigra*—Arb. *khardal*, a plant very common in Pal., both under cultivation, where it may be seen at times 10 to 12 ft. in height, and also wild, *e.g.* in the plain of Gennesaret. It bears great quantities of very small seeds, wh. are eaten by birds sitting ("lodging") on the branches. M.-seed is the symbol of what is very minute (Mw. 13.[31], &c.). The plant, although an annual, fm. its great size is not inappropriately described as a "tree" (Lk. 13.[19]).

MYRA, a city on the S. coast of Lycia, touched by St. Paul on his voyage to Rm. (Ac. 27.[5]). It lay on an eminence $2\frac{1}{2}$ miles fm. the sea, its port town being Andriake. Under the Empire M. reached its greatest prosperity. The prevailing winds in the E. Mediterranean are westerly. The corn ships of Alexandria were therefore accustomed to sail direct to M., wh. possessed an excellent harbour, and thence, under protection of the shores and islands, to work their way westwards. The mod. name is *Dembre*.

MYRRH. The M. of mod. commerce is derived fm. a shrub, *Balsamodendron myrrha*, wh.

grows abundantly in SE. Arabia and Somali-land. It is a gum exuded through incisions made in the bark, wh. speedily solidifies. The M. of OT. (Heb. *mor* = Arb. *murr*) is frequently spoken of as "flowing" (Ex. 30.[23], RV.) or "liquid" (SS. 5.[5], RV.).



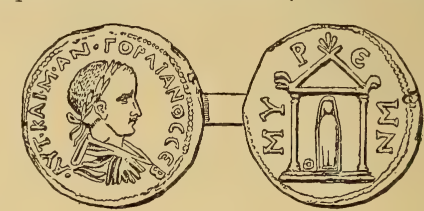
MUSTARD. (*See* p. 491.)

It may have been the product of the *Balsamodendron opobalsamum*, the Mecca Balsam, valued for its aromatic properties. But the term may also have covered the produce of the former plant. M. was an ingredient in the holy anointing oil (Ex. 30.[23]). It was used in fumigation, and for perfumes (Est. 2.[12]; Ps. 45.[8], &c.). M. was used in preparing the dead for burial (Jn. 19.[39]). The Romans mixed M. in wine, to lessen its intoxicating power. Wine mingled with M. was given to dull the pain of crucifixion (Mk. 15.[23]); *see* GALL. *Loṭ* (Gn. 37.[25], 43.[11]) is not M., but a resin derived fm. a species of *Cistus*, a low shrub with pink flowers, wh. grows in the lands bordering the E. Mediterranean.

MYRTLE (Heb. *hădaṣ*, fm. wh. Esther's Heb. name Hadassah is derived) is a small shrub with white flowers and small bluish berries, much relished for their pleasant flavour. The leaves when pressed emit a delightful perfume. It is found in all the Mediterranean basin except where moisture is lacking. The Messianic time is to be marked by the springing of myrtles in the desert (Is. 41.[19], 55.[13]). In the latter passage "trees" is an error. It is not in the Heb.

MYSIA, a district in the NW. of Asia Minor, bounded on the N. and W. by the Propontis and the Hellespont, on the S. by Lydia, and on the E. by Phrygia and Bithynia. St. Paul passed through M. on his way fm. Galatia and Phrygia to Troas (Ac. 16.[7f.]). Assos and ADRAMYTTIUM were also in M. The name was derived from that of a Thracian tribe, the Mysi. It was within the dominions of the Persians and of Alexander the Great. Subsequently it belonged to Pergamus, and fell with that kingdom to the Romans in B.C. 133, becoming part of the province of Asia. It is said to have been evangelised in part by one Onesiphorus, who suffered martyrdom at Parium in the second decade of the second cent.

MYSTERY (Gr. *μυστήριον*). In classic usage "mystery" means something concerning wh. one must keep silence, especially the religious "mysteries": *e.g.* the Eleusinian. In these certain symbolic actions were done, through wh., according to some, esoteric doctrines were revealed. The NT. sense is derived fm. this last. It is something that, to be known, must be revealed; generally this revelation is by symbol wh. must be explained. Hence the parables of our Lord are the "Mysteries of the Kingdom" (Mw. 13.[11]). So the symbol of the "seven stars" (Rv. 1.[20]) is called a M. The apostle Paul, when he looks upon marriage as a symbol of Christ's relationship to His Church (Eph. 5.[32]), calls it "a great M." When he regards NERO as a symbol of lawlessness (2 Th. 2.[7]) he calls him "the M. of iniquity." His use of M. for the Gospel (Eph. 3.[9]; Col. 1.[26]) seems slightly different; unless he regards the Incarnation and death of Christ as the symbol by wh. a transaction in the heavens was revealed. The sacramental idea is reached through this; certainly the Sacraments are spiritual truths revealed in symbol. When the



COIN OF MYRA. (*See* p. 491.)

modern sense of M. is intruded, *i.e.* something incomprehensible, then erroneous views are reached. The transition has been made all the easier fm. Vlg. tr. of M. into "*sacramentum*."

N

NAAM, a son of Caleb the son of Jephunneh (1 Ch. 4.[15]).

NAAMAH. (1) Dr. of Lamech, sr. of Tubal-cain (Gn. 4.[22]). (2) An Ammonite w. of Solomon, mr. of Rehoboam (1 K. 14.[21]). (3) A town of Judah in the Shephelah, named with Beth-dagon and Makkedah (Jo. 15.[41]), prob. = *Nā'aneh*, 4½ miles S. of *er-Ramleh*. Zophar is called a **Naamathite** (Jb. 2.[11], &c.), but his home must be sought prob. in Edom.

NAAMAN. (1) 2 K. 5.[1ff.], generalissimo of Benhadad, king of DAMASCUS. A leper, he is in-



NAAMAN'S HOUSE, DAMASCUS: TRADITIONAL SITE

duced by the words of an Israelite slave girl to go to ELISHA to be cured. The prophet tells him to wash seven times in JORDAN. At first indignant, he yields to the remonstrances of his servants and obeys the prophet's command, and "his flesh came again like unto the flesh of a little child." On his cure he professes himself a worshipper of J″. alone. The case of conscience N. presents to Elisha about the apparent conformity to idol-worship his position in the court necessitated is full of interest. As N. does not seem to have survived long, Providence solved the difficulty for him. The exploit referred to ("by him the Lord had given deliverance unto SYRIA") may mean that he commanded at the battle of Karkar, where Shalmaneser, altho' he claims a victory, was forced to abandon his attempt to conquer Syria. Josephus' idea that he shot AHAB is unlikely. His request for two mules' burden of earth fm. Canaan shows he had the idea that J″. cd. only be worshipped on His own ground. There may be a reference also to the command in Ex. 20.[24]. The affection of all who came in contact with him, Benhadad and the little Heb. maid, proves his amiability, and the fact that tho' he is in a towering rage at Elisha his servants can venture to reason with him shows that past experience had taught them their master was amenable to reason. The way he presses his gifts upon Gehazi shows his frank generosity. His acceptance of J″. as his God shows his enlightenment. Altogether N. is one of the most attractive characters of OT. heathendom. (2) A son of Benjamin, born before the migration to Egypt (Gn. 46.[21]). He is called the son of Bela, son of Benjamin, in Nu. 26.[40]; 1 Ch. 8.[4]. He was the ancestor of the family of **Naamites** (Nu. 26.[40]).

NAAMATHITE. *See* NAAMAH.

NAAMITE. *See* NAAMAN (2).

NAARAH. (1) One of the wives of Ashur the father—poss. "founder"—of Tekoa (1 Ch. 4.[5]). (2) A town in Ephraim (Jo. 16.[7]; 1 Ch. 7.[28] **Naaran**), poss. = *el-'Aujeh*, six miles to the north of Jericho.

NAARAI, one of David's mighty men (1 Ch. 11.[37]), the son of Ezbai. In 2 S. 23.[35] he is called "Paarai the Arbite." The change from one form to the other is easy in writing; but so far as can be seen now, either form might be the original.

NAARAN. *See* NAARAH (2).

NAARATH, a place on the border between Ephraim and Manasseh (Jo. 16.[7], RV. "Naarah"), called in 1 Ch. 7.[28] "Naaran." *OEJ*. places it at *Noorath*, five Rm. miles fm. Jericho. The name has disappeared, but the site may be *el-'Aujeh*, or *es-Sāmieh*, both in *Wādy el-'Aujeh*.

NAASHON, NAASSON = NAHSHON.

NABAL, the churlish sheep farmer of Carmel in Judah, a Calebite (1 S. 25.). His boorish treatment of David, whose band had protected his flocks agst. marauders, exposed him to a fate fm. wh. only the wise policy of his w. delivered him (*see* ABIGAIL). The effects of his carousal, and the terror inspired by his wife's story, seem to have paralysed him, and in ten days he was dead. His conduct had amply justified his name: Nabal = "fool." His wife thoroughly understood the man (1 S. 25.[25]).

NABOTH, the owner of the land by Jezreel wh. Ahab coveted, who was foully done to death by Jezebel, to gratify her lord's desire (1 K. 21.). The crime made a deep impression on the popular mind, and when the downfall of the house of Ahab was accomplished, it was regarded as vengeance for this particular deed of infamy (2 K. 9.[25f., 36f.]; *cp.*

21.[20ff.]). Naboth's unwillingness to part with the vineyard inherited from his fathers, even although the king desired it, illustrates the tenacity with which the people clung to their ancestral possessions. The owner held himself as the guardian for the time of the family property, which only dire straits could induce him to alienate.

NACHON (RV. NACON), THRESHING FLOOR OF. Here on the journey with the ark from Kirjath-jearim, owing to some movement of the oxen, stumbling or becoming restive, the ark was in danger of being thrown off the cart. UZZAH reached out his hand to steady it and was stricken dead for his rashness (2 S. 6.[6f.]). The place was thenceforth called **Perez-uzzah**, "breach of Uzzah," because here the Lord broke forth upon him. There is no trace of the name here given to be found, nor is there any tradition pointing to any particular locality. The site therefore remains in obscurity. In 1 Ch. 13.[9] Nachon is called **Chidon**.

NACHOR, the form in which the name of Abraham's grandfather appears in Lk. 3.[34].

NADAB AND ABIHU, sons of AARON (Ex. 6.[23]), destroyed for offering strange fire (Lv. 10.[1, 2]). This action implied a disregard for God's commands wh. was subversive of all true worship. A highly spiritual idea of God, wh. mt. be above forms, Isr. had not attained, and had to be led to it by way of reverent obedience. The action of N. and A. was subversive of all reverence, and ultimately of all belief in God.

NADAB. (1) *See* preceding article. (2) Son and successor of Jeroboam I. king of Israel. He reigned for two years (1 K. 15.[25ff.]). What circumstances led to his besieging Gibbethon we do not know. It was a town within the territory allotted to Dan (Jo. 19.[44]), but assigned to the Levites (21.[23]). At this time, however, it was occupied by the Philistines. While the siege was in progress a conspiracy against him was organised by one of his generals, Baasha, a man of Issachar. The conspiracy succeeded, and Baasha slew Nadab, before the beleaguered town. Thus fell the last member of the house of Jeroboam, in accordance with the prophecy of Ahijah (1 K. 14.[10]), and the first dynasty of the kingdom of Israel came to an end. (2) A man of Judah, son of Shammai, a descendant of Jerahmeel (1 Ch. 2.[28, 30]). (3) A Benjamite, son of Gibeon (1 Ch. 8.[30], 9.[30]).

NAGGE, an ancestor of Jesus (Lk. 3.[25]).

NAHALAL, a town in Zebulun allotted to the Levites, out of wh. the Can. were not driven (Jo. 19.[15], 21.[35]; Jg. 1.[30], **Nahalol**). The rabbis ident. N. with *Mahlul* (Tlm. J. *Meg.* i. 1). This may be the small vill. *Ma'lūl*, 3½ miles W. of Nazareth. Another possible site is *'Ain Mahil*, about the same distance to the NE. of Nazareth.

NAHALIEL, a halting-place of the Israelites between the Arnon and the Jordan (Nu. 21.[19]). It is named with Mattanah and Bamoth. *OEJ.* places it close to the Arnon. If it is rightly translated "torrent-valley of God," it may be sought in one of the tributary valleys of the Arnon; perhaps in *Wādy Wāleh*, which, under different names, drains a large area of the district to the NE. of the Arnon.

NAHALOL, a variation in spelling of the name NAHALAL, occurring only in Jg. 1.[30].

NAHAM, brother of Hodiah, the sons of the latter being the father of Keilah the Garmite, and Eshtemoa the Maacathite (1 Ch. 4.[19]).

NAHAMAIN, one of the chiefs who returned with Zerubbabel and Jeshua (Ne. 7.[7]) whose name does not appear in the list of Ez. 2.[2]. In 1 Es. 5.[8] he is called "Eneneus."

NAHARAI, a native of Beeroth (1 Ch. 9.[39]), the armour-bearer of Joab (2 S. 23.[37], AV. "Nahari").

NAHASH. (1) K. of the Ammonites fm. whom Saul rescued the people of Jabesh Gilead (1 S. 11.[1ff.]), whose appearance seems to have suggested to Isr. the idea of having a k. of their own (12.[12]). (2) Fr. of Hanun (2 S. 10.[2]; 1 Ch. 19.[2]). (3) Fr. of Shobi of Rabbath Ammon (2 S. 17.[27]). (1), (2), and (3) may all refer to the same man, although this involves a very long reign, fm. before the beginning of Saul's reign till David was well established on the throne. (4) Abigail (2 S. 17.[25]) is called the "daughter of Nahash," and "sister to Zeruiah," while 1 Ch. 2.[16] makes her sister to David. "Nahash" in 2 S. 17.[25] is prob. an error for "Jesse." The rabbis have always taught that Nahash was identical with Jesse. Some have thought that Nahash the Ammonite king was the first husband of Abigail's mother. This inference rests, however, upon too slender a basis. Others suppose that Nahash was the name of Jesse's wife, the mother of his children. The name may equally well denote either a man or a woman. But the matter must rest in uncertainty.

NAHATH. (1) Eldest son of Reuel, son of Esau; a phylarch in Edom (Gn. 36.[13]; 1 Ch. 1.[37]). (2) A Kohathite Levite, an ancestor of Samuel (1 Ch. 6.[26]). (3) A Levite who in Hezekiah's time was one of those who had oversight of tithes and dedicated things (2 Ch. 31.[13]).

NAHBI, the prince of Naphtali who represented his tribe among the spies (Nu. 13.[14]).

NAHOR. (1) Fr. of Terah and grandfr. of Abraham (Gn. 11.[22ff.]; 1 Ch. 1.[26], &c.). (2) Son of Terah and br. of Abraham (Gn. 11.[26f.]; Jo. 24.[2]). He settled in Haran, having married his niece Milcah, who bore him eight sons (Gn. 22.[20ff.]). His concubine Reumah bore him other four (v. 24). His son Bethuel was fr. of Rebekah. Bethuel and Laban are described as Aramæans (Gn. 25.[20], 31.[20], RVm.). Cert. Aramæan tribes traced their descent to N. through his sons BUZ, UZ, ARAM, &c.

NAHSHON, NAASSON, son of Amminadab, was prince of the children of Judah when the people were first numbered in the wilderness (Ex. 6.[23]; Nu. 1.[7], &c.). According to the genealogy he was in the fifth generation from the patriarch Judah (1 Ch. 2.[10]). His sister Elisheba was married to Aaron; and his son Salmon married Rahab, who was saved at the destruction of Jericho. He takes the first place in the offerings of the princes, and in the order of the march (Nu. 2.[3], 7.[12], 10.[14]). He died in the desert (Nu. 26.[64f.]). David was in the fifth generation from him (1 Ch. 2.[10ff.]), and he appears also as an ancestor of Jesus Christ (Mw. 1.[4]; Lk. 3.[32], AV. **Naasson**).

NAHUM, seventh of the Minor Prophets, whose name means "consoler," announced the cert. and immediate destruction of Nineveh, the city of the Asyrs., who had long been the oppressors of Judah, and of the whole world. He speaks in the name of all the nations agst. their common enemy, and while his book has little relgs. teaching, its moral and poetic value is of the highest. It is written with a poetic force and grandeur of expression wh., short though it is, place N. among the masters of prophetic speech. The pathos and passion of it come fm. the heart, for it is a cry of pain and revenge, uttered in the name of outraged humanity, by one who has long been sorely puzzled by the apparent indiffc. of J″. to the cause of righteousness and of His chosen people. The prophecy is unique, in that it does not once mention the sins of Judah and the need for repentance. Even his contemporaries, Jeremiah and Zephaniah, denounce the sins of their own nation, but N.'s mind is so absorbed in the coming manifestation of J″.'s power and righteousness, that he has no place for any other thought.

Of the person of the prophet we know nothing more than is given by the heading of his bk., and though the name occurs in the genealogy of our Lord in Lk. 3.[25], and in the word Capernaum, which means "Vill. of Nahum," we cannot say that these names have any connection with our prophet. He is introduced as "the Elkoshite," wh. implies that he was a native or inhabitant of Elkosh, but it is doubtful where this place was situated. At a modern Elkush, near the site of Nineveh, the tomb of Nahum is shown, but the tradition dates only from the 16th cent., and its origin is easily understood. Other localities suggd. by the name are claimed in Galilee and in Judæa. The time of Nahum's prophecy lies between two important dates in the latter half of the seventh cent. B.C. Refc. is made in 3.[8] to the capture of No Amon, or Thebes, the capital of Upper Egp., wh. was taken by the Asyrs., under Ashurbanipal, in B.C. 664. Between this date and that of the fall of Nineveh itself in or about B.C. 607, the prophecy of Nahum must be placed. Some commentators insist that it should be placed soon after the fall of No Amon, to act. for the vivid remembrance of the event, while others incline to place the prophecy on the eve of the final capture of Nineveh. The triumphant prediction of overthrow, and the vivid picture of the catastrophe caused by the victorious onset of a hostile army, the falling of the walls, the confusion in the city, the terror and destruction of its inhabitants, all give the impression that the prophecy was immediately fulfilled, and not given with a long interval before the event, such as the earlier date requires.

After its double title, the prophecy deals with the char. of J″., who is a jealous Avenger, slow to anger but great in power. The mighty forces of nat. are but His instruments, and none can stand before His indignation (1.[2-6]). J″. is a stronghold to those who trust Him (1.[7]), but His vengeance is about to fall upon His enemies, and He will make an utter end (1.[8-10]). Nineveh is addressed as having already suffered J″.'s vengeance in the experience of Sennacherib: "Did not one come forth out of thee, who imagined evil agst. J″.?" His host had been destroyed. Now again J″. will afflict Nineveh, but this time it will be final (1.[11, 12]). Judah and Asyr. are next addressed in alternate verses. To Judah is the promise given that the yoke of Asyr. will be broken, and Asyr. is threatened with the overthrow of its gods. Judah is told that the messenger is already on the way with the good tidings of peace, and now she can keep her feasts and perform her vows in safety (1.[13-15]).

Traces of an acrostic poem have been found in this first chap., and attempts have been made to reproduce the original by modifications of the text, but these attempts can hardly be described as convincing.

Chap. 2. gives an act. of the attack on Nineveh, the main theme of the prophecy. The hostile armies are described as ready for the conflict, and the reason for it all is given, in passing (v. 2), that J″. restoreth the excellency of Judah. Inside the city of Nineveh all is confusion; the chariots jostle each other in the streets, the k. calls on his nobles to man the walls, for already the enemy is battering them. It is all in vain; the water gates are opened, the palace taken, and the queen and her attendants are without defence. The vast population melts away like water, and the call to stand and resist finds no response. Nineveh is fallen, the lion's den, where, in fancied security, the Asyr. conquerors had gathered for a hundred yrs. the riches of the world.

Chap. 3. contains the song of triumph over Nineveh. She is destroyed because of her evil deeds, and the poet revels in the destruction: "a multitude of slain, and a great heap of carcases; and there is none end of the corpses; they stumble upon their corpses." With great wealth of imagery and

with burning passion N. hurls his denunciations agst. the doomed city. Her defences will fail, her traders will forsake her, and her nobles will be helpless in the day of her trouble. She has no friends to take her part, for all have experienced her wickedness and oppression, and, at the report of her destruction, all will clap their hands over her in joy and in derision. JOHN DAVIDSON.

NAIL (Heb. *yātād* = Arb. *watad*, " a tent-peg "). If it be not fastened in a sure place the tent is unsafe (Jg. 4.[21]; Is. 22.[23, 25]). The Heb. *maṣmēr* = Arb. *mismār* (1 Ch. 22.[3], &c.) is the usual nail of metal. *Tzippōren* may signify the point of a stylus (Jr. 17.[1]) or the finger nail (Dt. 21.[12]). " In the observances prescribed in Dt. 21.[12f.] the paring of the nails corresponds to one of the acts by which an Arab widow dissolved her widowhood and became free to marry again " (Robertson Smith, *Kinship*,[1] p. 178). It may have symbolised the putting away of mourning for her captivity: or possibly it was part of the process of purification by which an alien woman became a fit mate for a Hebrew man. Certainly in Israel the neglect of the finger nails was a sign of mourning (2 S. 19.[24], LXX).

NAIN, the scene of the miracle in Lk. 7.[11], is = the mod. vill. of *Nein*, on the N. slope of Little Hermon (*Jebel ed-Duhy*—*see* MOREH, HILL OF). The ruins show that the vill. was once much larger. The decay of the place is locally attributed to speculation in the cultivation of *simsum*, the market for wh. unexpectedly failed, bringing ruin to the inhabitants. The rock tombs to the E. are ancient. The name of Jesus is preserved in that of the little shrine, *Maqām Sīdna ʿĪsa*. A fine view is obtained of Esdraelon, Carmel, and the northern hills. The mention of the " gate " of the city has led some to suppose that it must have been a walled town; and Tristram thought he could trace remains of the ancient walls. Fuller investigation has shown that he was mistaken. " The gate " probably only signified the point at which the road entered the town.

NAIOTH (1 S. 19.[18f.]), a place near RAMAH where SAMUEL dwelt with the prophets when DAVID fled to him. It has been customary to regard N. as meaning " houses," " dwellings," but there is no distinct evidence in favour of this. The LXX transfers the word; the Psh. has *yonath* and the Tg. Jn. has " the house of instruction." From v. 20 it wd. seem that whatever the etymological meaning of the word it was the abode of the prophets—one of the schools of the prophets (*see* Driver, *Samuel*, on passage).

NAMES. Place-names usually contain reference to physical peculiarity, as Beer, " a well " or " cistern," *e.g.* Beer-sheba; Abel, " a meadow," *e.g.* Abel-meholah; En (ain), " a spring " or " well," *e.g.* En-gedi; Beth, " a house," *e.g.* Bethlehem; Ramah, Ramoth, " a height " or " heights," *e.g.* Ramoth Gilead. The second part of the N. supplied the distinctive. Sometimes these were commemorative, as " Beer-lahai-roi," " the well of the living one who seeth me," commemorating J″.'s appearance to HAGAR; or indicated some local peculiarity, as the presence of certain plants, *e.g.* Abel-shittim, " the meadow of the acacias "; or again it is the territory where it occurs, as Ramoth Gilead, " the heights of GILEAD," or Mt. Ephraim and Mt. of the Amorites (*cp.* mod. *Jebel ed-Druze*). A number of the names, being of foreign origin, have no Heb. etymology, *e.g.* Gaza, Ashdod, &c.

Personal Names.—A true name of a person as well as of a place ought to be descriptive of his character, but as each individual presents different sides of his nature to each of his friends, he wd., were he truly named by them, have to each a different name. This to some extent explains nicknames and pet names. In the E. there are many superstitions in regard to names; some are supposed to be of good omen. When Jacob changed the N. of his youngest son fm. BENONI, " son of my sorrow," to BENJAMIN, " son of the right hand," his motive was to change a name of evil omen to one of good. The name is supposed to be singularly related to the person. A thing wh. not infrequently happens, when a child has taken a serious illness, is to change its name, that when the Angel of Death comes commissioned to slay a child named, *e.g.*, " Daoud," and finds instead one named " Yusuf," he will go away and let the child live. Divine names form frequently a part of personal names, as El, *e.g.* Israel, Eliezer. After the time of DAVID, J″. became a very common element of such names in Israel, *e.g.* Jehoshaphat, Ahaziah, Jehoram, Obadiah, &c. Tho' more common after the time of David, J″. is found in earlier names, as Jehoshua (JOSHUA). We have also occasionally the names of heathen deities introduced, as Jerubbaal, Ethbaal, Ben-hadad, Hadadezer. This characteristic is seen in NT. names as well, *e.g.* Hermadorus (HERMAS), THEOPHILUS, Apollonius (APOLLOS), &c. Such names are common still in the E., as Abderrahman, " the servant of the Merciful," *i.e.* God. Less commonly than in the mod. E. we find names of animals used, *e.g.* CALEB, " a dog "; NAHASH, " a serpent "; DEBORAH, " a bee "; JONAH, " a dove "; while now the name of the animal is supposed to carry with it some of the qualities of it, as Asad, " a lion ": but scarcely cd. any one have been called Caleb in this expectation. As Caleb seems to have been of foreign extraction, the root might have been in some other language and modified into Caleb, as that was intelligible in Heb. Names of plants occur, as Tamar, " a palm tree "; of objects of nature, as Shimshon (SAMSON), " the sun "; Peninah, " coral." Pet names are sometimes perpetuated, as probably

is the case in regard to David and certainly in regard to SOLOMON, for Jedidiah. With the Greek domination the perpetuation of certain names in families was adopted. Thus Simeon Hatz-Tzadiq was the son of Onias—his son was Onias also and his grandson Simeon. So, if we may trust the Talmud, there were six Gamaliels, all descendants of Hillel in a direct line.

The name of God is used for God in His supremacy, *e.g.* Jo. 7.[9], "What wilt Thou do unto Thy great N.?" It has something of idea of reputation: "continually every day is My N. blasphemed" (Is. 52.[4]). God's character was so misrepresented by the conduct of those who professed to be His people that it was as if a calumny were uttered against Him. The action of the sons of Sceva show this superstition; they adjured the demon "in the name of Jesus whom Paul preacheth." The name awakened thoughts and feelings in the brain of the madman, and he leaped on them and drove them out. Power was supposed to be conveyed with the name (*cp.* Ac. 19.[13]): certainly the apostles used the N. of Jesus when they worked miracles (Ac. 3.[6]); but they recognised God as the real agent (Ac. 4.[30]). The reason why the name of Jesus was used was to show clearly to the Jews that Divine power was manifested thus in order to prove the mission of Him whom "with wicked hands they had crucified and slain." This evidence was all the more fitted to be convincing with the Jews fm. their belief in the power those had who knew the great *Shem-hamphorash* (the name of God) of 42 letters: here the name of the Crucified had equal power.

It is well known that the true pronunciation of the Divine name of the Covenant God of Israel has been lost. "Jehovah" it certainly is not. The most probable appears to be *Jahweh*, in wh. the first *h* is to be pronounced. The Jews pronounce *Adonai* when they come to the sacred name in reading the Scripture, and hence the vowels of that word are placed under the four consonants JHWH, and that is the origin of our word "Jehovah." The sacred name was to be truly pronounced only in the Temple. When it was pronounced in the priestly benediction the singers broke in to drown the voice of the High Priest, lest any unworthy person might hear it. Originally when he pronounced it the name was heard as far as Jericho—so Talmudic authorities assure us (*Jw. En.*, SHEM-HAM-PHORASH). This was a perversion of an earlier relationship. The sanctity of places was indicated by the N. of God being recorded there (Ex. 20.[24]). The Temple itself was holy because it was built for the N. of God. His name was therein (1 K. 8.[16]). Persons were sanctified by this. The Angel of the Presence that led Israel in the wilderness had His power because of the divine N. in Him: "Provoke Him not . . . for My name is in Him" (Ex. 23.[21]). The name of God gave sanction to an oath. He was called to witness and to avenge any breach of the oath. Here it may be observed that taking the name of God in vain seems to refer not to perjury but to the habit common in all countries of invoking God on trivial occasions. The primary lesson Israel had to learn was reverence, and this invoking God on every occasion when it was merely wished to give emphasis to a statement, tended to lessen that awful reverence wh. God required. This is the point of the horror all religious people have of profane swearing. The swearers put no meaning in the words they use, but they have broken the awful reverence that ought to hedge in everything connected with God and Divine things.

Change of N. occurred when one entered a new service, *e.g.* Joseph (Gn. 41.[45]), Daniel and his friends (Dn. 1.[7]). Similarly Necho changed the N. of ELIAKIM to JEHOIAKIM (2 K. 23.[34]). Perhaps the "new N." of Rv. 2.[17] may refer to this. New covenant relationships to God were signalised by change of name, as ABRAHAM, JACOB, and SIMON PETER.

NAOMI, "my pleasantness," a native of Bethlehem, w. of Elimelech, mr. of Mahlon and Chilion (Ru. 1.[2], &c.): *see* RUTH. Her experience was peculiarly "bitter." Driven to Moab from Bethlehem by reason of a famine, her husband died in the land of the alien, and her two sons, having married maidens of that land, also died there. Her return thus bereaved to Bethlehem must have stirred many memories wh. enable us to understand her play upon her name (Ru. 1.[20]).

NAPHISH, the second youngest son of Ishmael (Gn. 25.[15]; 1 Ch. 1.[31]). His descendants were among the peoples E. of Jordan, who were subdued by the Israelitish tribes settled there (1 Ch. 5.[19]). They have not been identified with any Arabian people.

NAPHTALI, fifth son of Jacob, the second of Bilhah, br. of Dan (Gn. 30.[7f.]). At the descent into Egp. he had four sons (Gn. 46.[24]). He is said to have been swift of foot (Tg. Ps. J.) and to have lived 132 yrs. (*Test. of the Twelve Patriarchs*). For strength of the tribe *see* NUMBERS. N.'s position in the desert was on the N. of the Tabernacle, with Dan and Asher; and on the march, in the rear (Nu. 2.[29, 31]).

The territory assigned to N. lay to the W. of the Sea of Galilee and the Upper Jordan (Jo. 19.[32ff.]). Josephus is surely wrong in saying that on the E. it reached Damascus (*Ant.* V. i. 22). In Jo. 19.[32ff.] nineteen cities are assigned to Naphtali. The most important was the famous City of Refuge, KEDESH-NAPHTALI, the ruins of which are still to be seen on the heignts W. of the Waters of Merom. Few of the others can now be identified. The boundaries cannot be drawn with certainty. On the S., SW., and W., Naphtali bordered on Issachar, Zebulun,

and Asher: on the N. it reached the Liṭāny, and included part at least of the plain of Ijon, the mod. *Merj A'yūn.* The boundary may have run roughly fm. the E. roots, or "ears" (*Aznoth*) of Tabor, by way of *Ḥaṭṭīn* and *Yaqūq*, turning W.-ward by *er-Rāmeh* to the border of Asher, and then in an irregular line N.-ward to the Liṭāny. It included thus the broad, fertile terraces and plains W. and NW. of the Sea of Galilee, and the bulk of Upper Galilee, with its lofty mountains and deep gorges, its picturesque hills and fruitful valleys. Dan carved a portion for himself out of the NE. part, apparently with no opposition on the side of Naphtali (*see* DAN). The old inhabitants also continued to occupy many of the towns (Jg. 1.[33]). The open, free life of these spacious uplands seems to have developed a fine wholesome spirit of independence. Josephus pays a high compliment to the courage and military skill of the people (*BJ.* III. iii. 2). They distinguished themselves in the attack on Sisera (Jg. 5.[18]). They made an important contribution to David's strength at Hebron (1 Ch. 12.[34]). Lying on the northern border, N. suffered much during the wars of the kings (1 K. 15.[20]; 2 K. 12.[18], 13.[22]), and its people were the first W. of Jordan to be taken captive (2 K. 15.[29]); *see* GALILEE. Barak alone of Naphtali made for himself an enduring name, and if he were joint author of Jg. 5., lent colour to the saying, "He giveth goodly words" (Gn. 49.[21]). Naphtali contained the highest mountain in Pal. proper, *Jebel Jermuk* (*see* MT. OF TRANSFIGURATION). Much of the land is very good, and the peasant farmers to this day are among the most prosperous in the country. The villagers devote themselves largely to the cultivation of vegetables for the markets of Ṣafed, Tiberias, Nazareth, and Acre. On the hillsides are many excellent vineyards. The olive groves that flourish in the rich hollows yield abundance of fine olive oil: while preserved olives are also sent in great quantities to the above-named towns. Quince, citron, lemon, fig and mulberry grow to perfection; and splendid harvests are gathered from its upland fields. It still supports a considerable population. The chief mod. city is *Ṣafed*, crowning the mountain due north of the Sea of Galilee, containing well over 20,000 inhabitants. It occupies a position of great strength, which must always have been of importance, but it cannot be identified with any ancient city. The ruined fortress which dominates the whole region was the stronghold of the Templars. The garrison surrendered to Sultan Bibars in 1266, and were forthwith massacred. In 1759 it was ruined by an earthquake. The city suffered appalling disaster from a similar visitation on 1st January 1837. It is now reckoned one of the holy cities of the Jews. Among the Sephardim community polygamy is still practised. Within the limits of N., including as it did the land of Gennesaret, with Bethsaida, Capernaum, and Chorazin, much of the Saviour's public life was passed, and here He found the most prominent of His apostles.

Mt. Naphtali is that portion of the range dominated by N. *See* MOUNT.

NAPHTUHIM (Gn. 10.[13]), a people connected with EGYPT. No very plausible identification has been reached. Napata, the capital of Ethiopia, has been suggested. Erman's suggestion of a corruption of *Patemka*, the northern division of Egypt as distinguished fm. Pathrum the southern, seems as probable as any. Dr. Johns has suggested that it is a Heb. modification of the name modified in Asyr. to *Naṭḫu*, and means a district in the Lower Egypt.

NAPKIN occurs only in the NT. in connection with its use for binding the face of the dead (Jn. 11.[44], 20.[7]), and as that in which the unprofitable servant buried his lord's money (Lk. 19.[20]). The name *soudarion* is borrowed from the Latin (*sudarium*), and signified primarily a cloth carried for the purpose of wiping off perspiration.

NARCISSUS. In Rm. 16.[11] slaves of N. are saluted. N. is supposed to be the freedman of CLAUDIUS, who had boundless influence over him, and through this acquired great wealth. He was put to death by Agrippina on the accession of Nero, and all his property taken by the Emperor. It is supposed that his slaves, tho' added to those of Cæsar's house, mt. still be called *Narcissiani.* The name Narcissus was common among slaves, and consequently among freedmen.

NATHAN. (1) The trusted adviser of king David, who appears first as approving the king's purpose to build the Temple. He soon withdrew that approval in consequence of a vision: but at the same time comforted the monarch with a great and splendid promise (2 S. 7.[2ff.]). We next find him rebuking David for his peculiarly heinous sin. Bringing home to him his guilt—making him condemn himself—by means of his famous parable of the "one ewe lamb," he led the royal offender to penitence (12.[1ff.]). In token that sincere repentance had been accepted, he called the infant son of the now forgiven parents Jedidiah, "beloved of Jah" (v. 25). Solomon's designation and final anointing as king were clearly in some measure due to the influence of Nathan, acting in concert with BATHSHEBA (1 K. 1.[8ff.]). It was natural for Solomon, in gratitude to the prophet who had so effectually befriended him, to find high office for Nathan's sons, Azariah and Zabud (1 K. 4.[5]). Nathan is said to have written a history of these times (1 Ch. 29.[29]; 2 Ch. 9.[29]). (2) A son, probably the third, borne to David by Bathsheba (2 S. 5.[14]; *cp.* 12.[24]). The line of Solomon appears to have become extinct with Jehoiachin. The right of succession to David's

throne therefore passed to Salathiel, the descendant of Nathan, who is probably referred to in Zc. 12.[12]. Nathan thus appears as an ancestor of our Lord (Lk. 3.[31]). (3) Father of Igal, one of David's mighty men (2 S. 23.[36]). In 1 Ch. 11.[38] he is called the brother of "Joel." (4) One who returned with Ezra (8.[16]; 1 Es. 8.[44]). (5) One who had married a foreign wife (Ez. 10.[39]). (6) Son of Attai, of the tribe of Judah (1 Ch. 2.[36]).

NATHANIEL, a native of CANA OF GALILEE (Jn. 21.[2]), one of the first disciples of Christ, a friend of Philip, who brought him the good news, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." He received the news, apparently, with incredulity, but willingly followed his friend to put the declaration to proof. Jesus perceived and spoke of the utter simple-heartedness of the man. On seeing Jesus and hearing His words his doubts vanished, and with awe and reverence he exclaimed, "Thou art the Son of God; Thou art the King of Israel" (Jn. 1.[45ff.]). Nothing further is known about Nathaniel, and we cannot with certainty identify him with any other. Many think that he is identical with Bartholomew. The latter is not a personal name: it is lit. "son of Talmai," and it does not appear at all in St. John's Gospel. Nathaniel is mentioned as one of those to whom Jesus appeared at the Sea of Galilee, after His resurrection. It would seem strange if he only of that company were not an apostle. Again, one so well known as N. must have been would surely have been chosen among "the seven," if not for the place left vacant by Judas Iscariot, if he had not already been numbered with the apostles. Friendship with Philip may be indicated by their being named together in the lists. The use of the name Bartholomew by the other evangelists may be due to the ancient and universal custom in the Orient of calling a man by his patronymic—*Yehūdah ibn Zeideh*, *Ḥassan ibn 'Abdullah*, or only *ibn Zeideh*, or *ibn 'Abdullah*. So *Nathaniel bar Talmai* would often be referred to simply as *Bar Talmai*. These considerations make the identification probable. Nathaniel's name has become proverbial for simplicity and guilelessness.

NAZARENE (Gr. Ναζωραῖος, Ναζαρηνός), inhabitant of NAZARETH, used of Christ (Mw. 2.[23]) and changed into a denominative of Christians (Ac. 24.[5]).

In regard to the prophecy referred to in Mw. 2.[34] there are five explanations given: (*a*) Nazarene is there equivalent to NAZIRITE (*nazir*), the argument being that though our Lord was not a Nazirite, yet as the essence of this was consecration, He might be regarded as really a Nazirite (Lightfoot, *Hor. Tal.* ii. 44). This, however, is unlikely fm. the contrast between our Lord's conduct and the asceticism of the Nazirite. (*b*) The general idea that He wd. be despised, fm. the low esteem in wh. NAZARETH was held (Jn. 1.[46]). This also is unlikely, as we have no reason to think that the estimate of NATHANIEL was one generally held. (*c*) A play on *natzur*, "preserved" (Is. 49.[6]); the objection to this is that the "preserved" of the passage does not refer to the Messiah but to His people. (*d*) That it refers to a lost prophecy is poss. but unlikely. (*e*) That Nazareth meaning a "sprout," and *netzer*, "a branch," is applied to the Messiah (Is. 11.[1]). This seems on the whole the best explanation. The strongest objection is that drawn fm. the Gr. transliterating *tz* by *z*, contrary to the custom of the LXX: this wd. imply that the middle consonant in the name of the town was *z*, not *tz* as in *netzer*; but the mod. Arb. name has as middle consonant *ṣ*=*tz*.



NAZARETH FROM THE EAST

NAZARETH, a town in Galilee (Mk. 1.[9], &c.), the home of Joseph and Mary (Lk. 2.[39], &c.), the scene of the first 30 yrs. of Jesus' life (Mw. 2.[23]; Lk. 2.[51], 4.[16], &c.). He was therefore known as Jesus of N., and His followers were called **Nazarenes**. With the Arabs to this day *Naṣrāny* is "Christian."

N. is not mentioned in OT. Quaresimus says its ancient name was *Medina Abiat*, doubtless intending *el-Medīnat el-Beiḍā*, "the white town"; a description wh. perfectly suits N. The Mishna (*Menachoth*, viii. 6) speaks of the "white house on the hill," wh. supplied wine for the drink-offering. A lament for the 9th of Ab, anniversary of the destruction of Jrs., seems to speak of N. as a priestly station. But nothing is known of it with certainty (Delitzsch, *Ein Tag in Kapernaum*,[3] 142).

The mod. *en-Nāṣirah*, "the victorious," lies in a cup-like hollow among the hills of Lower Galilee, five miles W. of Mt. Tabor. It is built of white limestone, mainly on the NW. slope. The road to Carmel and the sea runs over the SW. height, and a

gorge breaks down S.-ward to the plain of Esdraelon, past the crag known to tradition as the Mt. of Precipitation (Lk. 4.[29]). This is more likely to be the cliff hard by the ancient synagogue, wh. is still shown in the W. part of the town. The one spring of any volume in N. is under the Gr. Orthodox Church. The water is now led by a conduit to a mod. fountain. This spring Mary and her little Son must often have visited. NW. of the town rises the height of *Neby Saʿīn*, whence a most beautiful and comprehensive view is obtained. Of the 6000 or 7000 inhabitants, the largest community is the Gr. Orthodox, with between 2000 and 3000. The Moslems number some 1600. In the late spring the valley, with its cactus hedges, fig and olive trees, and spreading vineyards contrasting with the glistening white of the walls, presents a very attractive appearance. The centre of an agricultural and pastoral district, many of the people are engaged in these pursuits. It was formerly under the government of Acre, but is now under that of Jrs. An important work has long been carried on here in the Orphanage (now under the auspices of the Church Missionary Society) among the girls of Galilee. Medical missionary work is also successfully prosecuted by the agents of the Edinburgh Medical Missionary Society.



Nazareth: Mount of Precipitation

NAZIRITE (Heb. *nazīr*, fm. *nāzar*, "to separate," connected with *nadar*, "to vow"). The Nazirite vow was a peculiar institution, by wh. certain persons vowed to separate themselves to Divine service for life, or for a time. It seems to be of primitive origin, as the Code of Ḫammurabi takes for granted the existence of "votaries," apparently only women; it may be noted that they were forbidden even to enter a wine-shop. It may be regarded as parallel with the "hierodouloi" of Hellenic heathendom. Among the Romans the priestesses of Vesta—the Vestal Virgins—may be said to occupy something of the same position. In the East in modern times the Dervishes represent something of the same movement; they do not cut their hair, and as rigid Moslems drink no wine; the like is true of the monks and nuns of Catholicism in the West, not, however, in the matter of the hair and wine. It wd. seem, then, to be a primitive practice wh., as in the case of the blood feud, Mosaism received and regulated. In the account of the restrictions implied in the Nazirite vow wh. we have in Nu. 6.[1-21], it is taken for granted that the ceremonies by wh. one became a Nazirite were well known. Talmudic authorities, who wrote long after the Nazirite vow was impossible owing to the destruction of the Temple, assert that a man had only to say "May I be a Nazirite" to be under the vows. Yet the ceremonies wh. took place when by accident a man's N. vow was broken seem to imply that after the offerings for sin were completed the votary was to consecrate himself anew before the High Priest, so it might be presumed his first consecration wd. be equally before the priest. The long locks worn on their temples by orthodox Jews, wh. may be regarded as in some sort a survival of Naziritism, are consecrated usually at some feast; in Northern Pal. it is done generally at the burning of Meiron in commemoration of Shimyon ben Yohai: all the rest of the hair is cut and the locks in front left. May it not have been that the hair was solemnly cut and then left to grow during the period of the vow? It wd. almost seem as if Paul had taken on him temporary Nazirite vows when he shore his head at Cenchræa, "for he had a vow"; his haste at Ephesus wd. be explained by his wish to be released fm. his vow at Jrs. at the expiry of the 30 days. The period, unless something specially to the contrary was mentioned, was understood to be 30 days. The passage in Numbers is occupied with summarising the restrictions and describing the ceremonies of release, with, as an episode, the ceremonies connected with the accidental breach of his vow above referred to. The restrictions were: during his vow his hair was not to be cut, he was not to drink wine nor eat anything made of the vine, he was to shun all contact with the dead. The consecration of the N. had many points of resemblance to that of the High Priest: like the N. the High Priest might not come in contact with the dead, like him (while engaged in the service of the sanctuary) he must not taste wine (Lv. 10.[9]); there is no word of the High Priest's hair being consecrated. One may compare the restrictions under wh. the Roman Flamen Dialis was placed, even more numerous and troublesome than those of the Nazirite. While there is nothing said as to the persons who cd. lawfully make these vows, the law in Nu. 30.[3-16] wd. apply to N. vows when taken by women. Probably males while minors wd. be under similar restrictions. When the days of his separation were completed, the N. had to bring to the Temple two lambs, a male and a female of the first year without blemish, and a ram, for burnt-offering, sin-offering, and peace-offering re-

spectively, and a basket of unleavened bread and wafers; his head was solemnly shaved, and the hair was "put in the fire under the sacrifice of the peace-offerings." Then, after they had been put in the hands of the N., the priest was to wave "the sodden shoulder of the ram, one unleavened cake, and one wafer . . . for a wave-offering before the Lord"; after that the N. mt. drink wine.

References to the N. are not numerous in Scripture. Samson is repeatedly called a Nazirite (Jg. 13.[7], 16.[17]). Not only is he personally to refrain fm. wine or strong drink, but before his birth his mother is to be equally abstinent, with the addition that she is not to eat anything that "cometh fm. the vine." His long hair is prominent in the narrative. Nazirites are referred to in Am. 2.[11, 12] as members of a well-known institution, and one equally with that of the prophets showing God's signal favour for Israel. It is regarded as a special sign of apostasy that the Israelites gave the Nazirites wine to drink. In L. 4.[7] their beauty is mentioned as one of the great but vanished glories of Israel; they were now, fm. being "whiter than milk, more ruddy in body than rubies," blacker "in visage than a coal; their skin cleaving to their bones." A personage yet more potent than Samson in the evolution of Israel is SAMUEL; though he is not called a Nazirite, yet the restrictions his mother consecrates him to, especially if we follow the text behind the LXX, wh. mentions "wine and strong drink" as debarred to him, prove him to have been one. As any one may see, the sacrifices that a N. had to offer when the period of his vow was accomplished wd. be burdensome to a poor man, hence it was a common evidence of zeal for the law for a man of means to pay those charges on behalf of the poorer Nazirites; thus king Agrippa I., when he returned to Jrs. from Rome, besides the offerings of thanksgiving he presented for himself, arranged for the sacrifices of "very many Nazirites" (*Naziraiōn mala suchnous*). When the apostle Paul visited Jerusalem for the last time he was urged to pay the charges for certain Jewish Christians who had taken on them the Nazirite vows and whose time of release had come, in order that he might prove that for himself he had not abandoned Judaism. This affords evidence that even Christians became Nazirites. It is true that Critical opinion has decided that this portion of Numbers is late; Kuenen (*Hex.* 92) assigns it to P.[3], who must on his showing have written close upon B.C. 400 (Paterson [*Polychr. Bib.*] agrees): a period during wh. we know absolutely nothing of the history of Israel. Still, tho' the record may be late, the institution itself may be early. As to Samson, Moore (*Polychr. Bib.*) dates that section of the book of Judges about B.C. 850. Budde further declares it to be glossed, and asserts that the original document contained nothing about wine. He further maintains, as Samson made a banquet for the Philistine relatives of his wife, that therefore he had partaken himself. Further, it is argued that, as a N. was forbidden to touch a dead body, Samson cd. not have been a N. since he took the honeycomb fm. the carcase of the lion. But it was only dead human beings the N. was forbidden to touch, not dead animals, or the High Priest, who was under the restriction, cd. never have offered sacrifice. Moreover, the carcase of the lion at the time of Samson's descent wd. be a mere desiccated skeleton; everything that cd. be devoured wd. have been eaten by the ants. But it is objected that in his frequent battles he touched many dead men. But the dead in his battles were not dead when Samson touched them, whatever they were after. Hence fm. the history nothing can be drawn against the law of the N. in Numbers. Singularly enough, Jewish tradition wd. claim ABSALOM to be a N. on account of his long hair. The object of this institution was to protest against the luxury so apt to set in when a nomadic people became settled, and especially when they began to grow the vine. The Rechabites carried this protest a little further, but it was the same protest. It may be noted that the protest was in its simplest form in this institution. The Nazirites formed no communities so far as we learn. The Essenes appear to have endeavoured to fulfil somewhat of the office of the Nazirites. At the same time John the Baptist, Banus the tutor of Josephus, and, according to tradition, James the brother of our Lord, resembled the Nazirites not a little.

NEAH, a town in the territory of Zebulun (Jo. 19.[13]), possibly identical with Neiel (v. 27). It is named with GATH-HEPHER and RIMMON. It has not yet been identified.

NEAPOLIS, the seaport of Philippi, where St. Paul landed when he crossed fm. Troas (Ac. 16.[11]), now either *Eski Kavalla* or the mod. *Kavalla*, ten miles further E., on the coast of Macedonia. It was the eastern terminus of the great highway, the Via Egnatia, which, starting at Dyrrhachium, traversed the country, touching at the main centres of population, Thessalonica, Amphipolis, &c., forming the principal avenue of commerce between east and west. *See also* SHECHEM.

NEARIAH. (1) One of the sons of Shemaiah, a descendant of king David, after the return from Babylon (1 Ch. 3.[22f.]). (2) Son of Jehi, one of the captains of the marauding Simeonites, who in Hezekiah's time raided the Amalekites in Mount Seir (1 Ch. 4.[42]).

NEBAI, RV. NOBAI, one of those who sealed the covenant with Nehemiah (Ne. 10.[19]).

NEBAIOTH, the firstborn of Ishmael (Gn. 25.[13]; 1 Ch. 1.[29]), fm. whom a large pastoral tribe was named. The "rams of N." are mentioned along with the "flocks of Kedar" (Is. 60.[7]). As

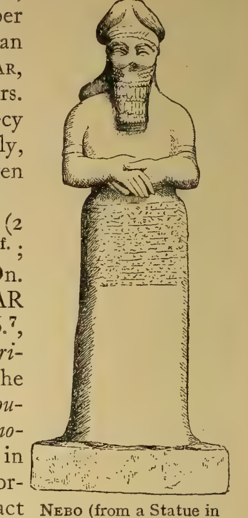
Josephus assigns to the sons of Ishmael (of whom the eldest was, to use his form, Nebaiothes) the region of Nabatene, it seems obvious that he identified this tribe with the Nabatæans of his own day (*Ant.* I. xii. 4). Jerome follows him in the same identification (*Com. on Gen.*). Doubt has been thrown on this recently by Dr. Glaser. In the Annals of Ashurbanipal there occur repeated references to a race called Naba-ai-te: with them are associated Kidrai and Aribi. There is an etymological difficulty in the identification proposed by Josephus and Jerome that the third consonant in the name Nabatæan is *ṭ* while in Nebaioth it is *t*. That, however, is not insuperable, as the Heb. verb *qaṭal* becomes *qatala* in Arabic. Notwithstanding the authority of Dr. Glaser we venture to approve of Jerome's view.

NEBALLAT, a town in Benjamin, occupied after the Exile (Ne. 11.[34]), but not mentioned in the original list of Jo. 18.[11ff.] It is named with ZEBOIM, LOD, and ONO. It is prob. = mod. *Beit Nebāla*, three miles NE. of Lydda.

NEBAT, father of Jeroboam I., king of Israel. His son was born in ZERED in the Jordan valley, of which place we may presume Nebat was a native. He is entirely unknown to history except as the father of his distinguished son (1 K. 11.[26], &c.). Jeroboam is constantly called "son of Nebat," possibly to make clear the distinction between him and the second Jeroboam, the son of Joash.

NEBO. (1) A mountain in Moab, part of the mountains of Abarim, climbed by Moses to view the promised land and die (Nu. 33.[47]; Dt. 32.[49], 34.[1]). It was a mountain one head or top of wh. was called **Pisgah** (Nu. 21.[20], 23.[14]; Dt. 3.[27], 4.[49], &c.). On the back of a ridge wh. runs out W.-ward fm. the Moab tableland, *c.* five miles SW. of *Ḥesbān*, we find the name *en-Nebā*. A little further to the W. the ridge terminates in the height of *Siāghah*, wh. commands a view of the Jordan valley to Mt. Hermon, and all the main points of the land W. of Jordan, to the uplands of Judah (*HGHL.* 563, Birch, *PEFQ.* 1898, 110ff.). We may safely identify this with Moses' outlook. (2) A city in Moab fortified by Reuben (Nu. 32.[3, 38]). It was taken and destroyed by Mesha (*Moab St.*, lines 14ff.), and is later referred to as Moabite (Is. 15.[2]; Jr. 48.[1, 22]): perhaps identified with the ruins at *en-Nebā*, mentioned above (Buhl, *GAP.*, 266). (3) A town in Judah (Ez. 2.[29]; Ne. 7.[33]), poss. = *Beit Nubā*, 12 miles NW. of Jrs., or *Nuba*, 4 miles SSE. of Adullam.

NEBO, an Asyr. and Bab. deity (Is. 46.[1]; Jr. 48.[1]), originally supreme god of Borsippa near Babylon, then, drawn into the pantheon of the greater city, he became in the popular mythology the son of Bel-Marduk. He is regarded as the interpreter of the gods, and is associated with the planet Mercury, wh. is messenger of the Sun. The name is connected with *nābā*, "to prophesy," an etymology wh. agrees with the function assigned him in the mythology of Babylon. His worship was very popular in Babylon, as may be seen by the number of names in wh. it occurs as an element, as NEBUCHADNEZZAR, Nabopolasar, and many others. He is the god of prophecy and learning. Very suitably, Tashmit, "hearing," is given him as spouse.



NEBO (from a Statue in Brit. Mus.)

NEBUCHADNEZZAR (2 K. 24.[1f.], 25.[1f.]; 2 Ch. 36.[6f.]; Ez. 2.[1f.]; Jr. 27.[1f.], 34.[1]; Dn. 1.[1f.]), NEBUCHADREZZAR (Jr. 21.[2f.], 39.[1f.]; Ek. 26.[7], 29.[18, 19]), Asyr. *Nabu-kudurri-utzur*, "Nebo protects the boundary"; Gr. LXX *Nabouchodonosor;* Jos. *Nabouchodonosoros*. The *n* instead of *r* in the commoner but less correct form is due to the fact that the Heb. verb *natzar* is equivalent to the Asyr. *yatzar*, the *r* in the second element of the Assyrian name being dropped before the Heb. *n*. Exclusive of Daniel, in which the first form occurs 31 times, that form is found 28 times, 10 times of these in Jeremiah; the second is found 31 times. When the Assyrian empire had become weakened by the expenditure of blood and treasure in the conflicts and conquests of Ashurbanipal, the Chaldæan Nabu-pal-utzar seized the throne of Babylon. For a considerable period he occupied himself with the consolidation of his Babylonian dominions. When, however, the Assyrian empire was beginning to stagger beneath the blows of the Manda (Medes), he entered into an alliance with these assailants of what had so long been the dominant power in SW. Asia, and took as a wife for his son, N., Amytis (Amuhea, Eus. *Chron.* I, quot. fm. Polyhist.), the daughter of the Median king Astyages (Istu-vegu). The allies besieged Nineveh and ultimately took it; meanwhile Pharaoh-Necho, anxious to secure some share of the falling empire, conquered Syria and occupied Carchemish, wh. guarded the ford over the Euphrates. Nabupolasar, who had associated his son N. with him on the throne, sent him to encounter Necho. A battle was fought at Carchemish, and Necho was completely defeated. The young conqueror followed up his victory by demanding the submission of all those who, having been vassals of Assyria, had become tributaries of Egypt. Among the others thus brought into subjection was Jehoiakim, who appears to have been taken prisoner, and to have ransomed himself by giving over to N. a "part of

the vessels of the Lord's house." At this time was Daniel taken as a hostage along with others of the Jewish nobility, including his three friends. At this point, when possibly meditating an invasion of Egypt, N. was informed of the death of his father; Berosus informs us that he sent his hostages, heavy baggage and heavy armed troops to the north, while he himself with his light troops struck across the desert, and arrived in time to prevent any attempt at revolution. N. began his independent reign in the month Iyyar (May), B.C. 604. Unlike his Assyrian predecessors in empire, N. in his inscriptions rarely chronicles his conquests: we cannot tell his wars in any detail, but as Elam and Anshan appear to have become independent about that time, he mt. have to keep his armies near the eastern frontier. Meantime Hophra had succeeded Necho in Egypt, and began to intrigue with the former vassals of Egypt. Three years after his submission to N. Jehoiakim rebelled against him. At the moment N. cd. not himself engage in the affairs of the West, but the garrison troops of Chaldæa, with the troops of the allies that remained loyal, harassed Jehoiakim. Possibly it was about this time that N. had the dream of the gigantic statue (Dn. 2.). At length Jehoiakim died, and was succeeded by his son Jeconiah. N., now free to intervene, besieged Jerusalem and again took it. He carried Jeconiah away captive to BABYLON, and made his uncle Zedekiah king in his place, as vassal of Babylon (B.C. 597). He directed his arms against Phœnicia, captured Sidon, and laid siege to Tyre, but after a long investment appears to have been unable to capture it. It may have been after he had raised the siege of Tyre that N. turned his arms S. and began the two years' siege of Jerusalem. Famine helped the besiegers, and at length the city was taken. Zedekiah was brought before N. at Riblah and deprived of his eyesight. If we are to believe the date given in LXX and Theodotian versions of Daniel, N. celebrated his triumph by erecting a golden image. Not very long after this N. seems to have carried his arms into Egypt. Though for the moment he conquered it, he did not attempt to retain possession of it. In one of the few inscriptions of the many he has left in wh. N. tells of his campaigns, an invasion of Egypt is assigned to his 37th year. Some time during his latter years N. was afflicted with madness, and had to be put under restraint. If this event be transferred fm. the reign of Nabunahid to that of Nebuchadnezzar, the former was a number of years in Tema when his son reigned in his stead. On the other hand Neriglissar (Nergal-Sharezer) claims that his father, Bel-sum-iskun, had been king of Babylon: it is possible that during the madness of N., as one wd. have to fulfil the functions of royalty, Bel-sum-iskun may have done so. He reigned 43 years, and with him departed the glory of Babylon. Of his genius as a general we have no means of judging, save by the fact that he was stronger than any one opposed to him. His governmental methods were to some extent inherited fm. his Ninevite predecessors, but he seems, if we must judge fm. the list of officials in Daniel, to have maintained the unity of his empire more by governors than did the Assyrian monarchs, and less by tributary sovereigns; there was, however, the same system of deportation in the case of nations specially prone to rebellion. He adopted the somewhat hazardous custom of employing Hellenic mercenaries wh. had proved so advantageous to Psammetichus of Egypt; perhaps the valour of these mercenaries at Carchemish had impressed Nebuchadnezzar, for Necho wd. assuredly not encounter such a formidable foe as N. without his choicest troops. Strabo (Bk. xiii. under heading "Lesbos") states that Antemenidas, the brother of the Lesbian poet Alcæus, served as a mercenary in the Babylonian army when Nebuchadnezzar was king. In Daniel a very vivid picture is given of the character of N., liable to fits of ungovernable rage, having no measure in the vengeance he was eager to wreak on those who offended him, but generous to those who won his favour. Like all men of the highest type of greatness, he was not above attention to the minutest details; he arranged the dietary of the hostages who were being trained to take part in the Babylonian civil service, and the Melzar felt that he risked his life to make any change in what the king had ordained. The greatest testimony to his character is the feeling of love that Daniel has for the man who burned the holy city and carried himself captive. Very different is the attitude of the later Jews; Jos. asserts that Jehoiakim admitted him into Jrs. voluntarily, but that N. treacherously slew him, a statement that has no justification in the Biblical narrative. In Rabbinic Lit. vengeance is taken on his memory for his capture of Jrs. in tales in wh. the venom is lost in the childishness. His inscriptions are generally more occupied with an account of the temples he reared than with the cities he took; he seems to have been eminently religious.*

NEBUSHAZBAN (Asyr. *nabu-suzib-anni*, "may Nebo save me"), one of the chief captains in the army of Nebuchadnezzar when Jerusalem was captured (Jr. 39.[13]). His title, Rab-Saris, naturally suggested "chief of the eunuchs"; this is not improbable fm. the number of eunuchs that appear as warriors in the armies of SENNACHERIB. Possibly, however, it really meant "chief of the captains."

* There is a cameo engraving on black stone purporting to be a portrait of Nebuchadnezzar—it is a votive offering to Merodach. The character of the work is distinctly classic: it can scarcely be authentic, yet the reason for making it as a votive offering seems difficult to fathom (Kennedy, *Daniel*, p. 59); *see* p. 120.

In v. 3 of the chap. Sarsechim has this title: the verse seems corrupt (*see* SARSECHIM). The LXX has omitted v. 13 altogether, and in v. 3, instead of Rabsaris after Nabousachar, the name wh. occupies the place of Sarsechim, we find Nabousaris, wh. looks like a telescoped version of "Neboshasban Rabsaris."

NEBUZARADAN (Asyr. *Nabu-zira-iddina*, "Nebo has given seed"), "captain of the guard," Heb. *rab-ṭabāḥim*, literally "prince of the butchers." ARIOCH in Daniel has the same title; he probably was predecessor of N. The work of destroying Jerusalem, burning the Temple, the royal palace, and the dwellings of the nobles, and breaking down the wall of the city was superintended by N. (2 K. 25.[10]); he removed the captives "and those that fell away" to Babylon; he and other princes of Nebuchadnezzar "sent and took JEREMIAH out of the court of the prison and committed him to GEDALIAH" (Jr. 39.[9-14]). He was later sent to Pal., after the murder of Gedaliah, to carry "away captive of the Jews seven hundred and forty-five persons" (Jr. 52.[30]).

NECHO (1 Ch. 35.[20, 22], 36.[4]), PHARAOH-NECHOH (2 K. 23.[29]), king of Egypt (Egp. *Nekau*, Asyr. *Nekuu*). Egypt had sunk fm. the lofty position she had occupied under the monarchs of the 18th and 19th dynasties. For some centuries, though there had been kings of Egypt, the majority of those of mark had been Nubians or Ethiopians. Meantime the Assyrian monarchs had conquered Palestine, but their hold on this province was always weakened by the intrigues of the kings of Egypt. To stop this Sargon carried his arms into Egypt, but did not retain his hold of it. SENNACHERIB, finding that Hezekiah of Judah had entered into an alliance with Egypt, determined to strike at the source of these intrigues and defeated Shabataka at Eltekeh; a later expedition against Egypt resulted in the destruction of Sennacherib's army by pestilence. His successor Esarhaddon conquered all Lower Egypt and divided it into satrapies. The first-named of the satraps on the list of Esarhaddon is Neku-u. He made some attempts to rebel, but abortively; his son, the Psammetichus of Herodotus, set up once more the kingdom of the Pharaohs. During his long reign he endeavoured to consolidate his dominion; according to Herodotus he strengthened his native soldiery with Greek mercenaries; a portion of these latter he placed in TAHPANES (*tel-Defneh*), where many tokens of their presence have been discovered by Dr. Flinders Petrie. When N. his son came to the throne Assyria was falling; successful rebellions were being made everywhere; his own power was secure, so N. determined to attempt to revive the Empire of Thothmes. At first he was successful. He carried his arms into Palestine; Josiah, whether out of loyalty to the power whose vassal he had been, or himself intending to bid for the imperial position, ventured to oppose Necho, and encountered him at Megiddo; Josiah was defeated and slain. It wd. seem as if N. had not wished to encounter Josiah; he claimed divine orders to march against Assyria, as if appealing to the piety of the Jewish king; he wished to take an unbroken army to encounter the Assyrians on the Euphrates. After his victory at Megiddo N. held on his march to Carchemish (Jerablus), where he established a garrison to hold the ford over the river there; he returned to Egypt, and on the way asserted his suzerainty over Judæa by deposing Jehoahaz, whom the people had made king, and carrying him a captive to Egypt; in his stead he set up his brother Eliakim, whose name, in token of his being a vassal of Egypt, he changed to JEHOIAKIM. He was, however, soon called to defend his more distant dominions. The Babylonians had captured Nineveh with the assistance of the Medes; according to Herodotus, the capture was the deed of the Medians alone, wh. is less likely. Babylonia claimed to have a right to all the Ninevite empire as representing the same race. The army of Babylon was under the command of Nebuchadnezzar when Necho met them at Carchemish. The Babylonians were completely triumphant. Necho seems to have made a precipitate retreat towards Egypt, pursued by the youthful victor, who claimed the allegiance of all who had been subject allies of Assyria. Before he had followed Necho into Egypt Nebuchadnezzar was informed of his father's death, and hastened to Babylon to secure the throne for himself. Necho is celebrated in Herodotus for having attempted to unite the Mediterranean with the Red Sea by means of a canal; not, however, directly, but by endeavouring to make a mouth of the Nile in the Red Sea. After sacrificing numerous lives he was forced to desist. Another feat of his wh. Herodotus chronicles is his circumnavigation of Africa. He was succeeded by Psammetichus II. (Psemtek), the father of Hophra.

NECK. The neck is a part of the frame which offers itself readily for ornamentation by means of chains and other objects of adornment (Pr. 1.[9]; Ek. 16.[11]). The arms thrown around the neck in the kiss of greeting is a token of great cordiality and warmth of affection (Lk. 15.[20], &c.). The neck of the bullock being put unwillingly into the yoke, this becomes a figure of the servitude to which conquered peoples are subjected (Dt. 28.[48]). To break the yoke was to be set free (Jr. 30.[8]). From the bullock, strong and hard of neck, difficult to guide in ploughing, comes the phrase "stiff or hard of neck" (Dt. 31.[27], &c.). One with his neck under his enemy's foot was clearly in evil case (Is. 10.[24], &c.). Where Nehemiah says that the "nobles put not their necks to the work" we should probably say, "put not their shoulders to the wheel" (Ne. 3.[5]).

NECKLACES are not mentioned by name in EV., but the custom of hanging ornaments round the neck is one of great antiquity. Chains of the precious metals worn round the neck might be the symbol of authority (Gn. 41.[42]); but they also served for simple adornment (Pr. 1.[9]; Ek. 16.[11], &c.). The "strings of jewels" mentioned in SS. 1.[10] (RV.) were probably necklaces. The like is true of the "chain of thy neck" in 4.[9]. The golden crescents worn by the kings of Midian (Jg. 8.[26]; *cp.* Is. 3.[18] RV.) were probably worn on the breast in some form of necklace. The camels also were furnished with golden chains about their necks. The horse, mule, and camel are often decorated with strings of beads or shells, which are supposed to act as amulets, guarding them specially against the evil eye. Necklaces of coins are popular among Oriental women to-day. Strings of fruit seeds, amber beads, mother-of-pearl, and necklaces of filigree work are also common.

NECROMANCER (Dt. 18.[11]). *See* DIVINATION.

NEDABIAH, a member of the royal family of Judah (1 Ch. 3.[18]).

NEEDLE'S EYE. In the saying recorded with merely slight verbal differences in the Synoptics our Lord declares, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Mw. 19.[24], &c.). In the East the camel is very commonly taken as the type of size, as it is the largest animal with wh. the natives are acquainted. Thus our Lord, in rebuking the Pharisees, declares that they "strain out a gnat and swallow a camel." Some have thought to improve the saying first in question by asserting that "the needle's eye" means a small door cut in the heavy wooden gate of a city. Such small doors are common enough, not merely in the gates of cities but the gates into courtyards, but they are never now called by that name, and we have no evidence that they ever were so designated.

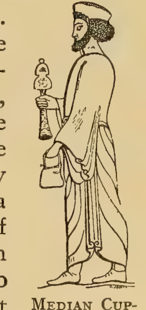
NEESING. The Heb. word *'aṭīshāh*, from *'āṭash*, "to sneeze," corresponds to the Arabic *'aṭsah* (Jb. 41.[18]). It is obviously onomatopoetic, and cannot, as some have thought, mean "snorting," or "hard breathing." A different word, *zārar*, is used of the child's sneezing in 2 K. 4.[35]. A sneeze has always been regarded as of happy omen in the East.

NEGEB. This Heb. word is in EV. rendered "south," as in "south land" (Jo. 15.[21], &c.), and "southward" (Gn. 13.[14]). While correctly so rendered, it is the name applied to a definite tract of country which is often mentioned in Scripture. It is associated with the sojourning of Abraham and Lot (Gn. 12.[9], 13.[1]) and also of Isaac (24.[62]). By the Negeb the spies entered Palestine (Nu. 13.[22]); there Amalek dwelt (v. 29). It was the district sloping southward from Hebron, through which the more fertile uplands of Judah shade off into the desert of *et-Tīh*. This was the region assigned to the tribe of Simeon (Jo. 19.[1ff.]). Within it lay Ziklag, associated with the exile of David (1 S. 27.[6]). At that time it was occupied in part by Judah, part by the Jerahmeelites, and in part by the Kenites. The Cherethites of 1 S. 30.[14] were doubtless the Philistines, who held the western part of the Negeb. The Amalekites took advantage of the absence of the Philistine army at Gilboa to make a raid upon their territory. Caleb's portion, of course, belonged to Judah.

The country is broken into a series of ranges of bare hills, which run from east to west, forming a secure defence for Palestine against invasion from the south. For centuries it has been entirely pastoral, but there are many evidences of ancient cultivation, and ruined sites of considerable extent are numerous. Means were found in old times to imprison the winter rains in the wadies for use in irrigation. Great cisterns also were constructed, so that life in an otherwise dry land was made tolerable. These arts may be employed again, and already some slight improvements have been attempted, with promising success.

NEHELAMITE is used of Shemaiah, one of the false prophets who opposed Jeremiah (29.[24], &c.). It may mean that he was a native of a place called Nehelam, or that he was descended from a man bearing that name. But neither place nor man with a name resembling this has been discovered. AVm. suggests "dreamer," as if the word were connected with *ḥālam*, "to dream."

NEHEMIAH. (1) Son of Hachaliah, prob. of the tribe of Judah. The one source of information regarding this patriotic leader of the Jews is the book known by his name. He is introduced as acting in the capacity of cup-bearer to king Artaxerxes Longimanus at SHUSHAN, where the Persian monarchs were wont to spend the winter. There intelligence was brought to him by a company of Jews from Judæa, a kinsman of his own among them, of the distressful condition of things in Jerusalem. The tidings cast him into great sadness. He earnestly sought Divine guidance as to how best he might serve his people and restore the city. The king observed the downcast face of his attendant, and learning its cause, forthwith appointed him governor of Judæa, gave him a guard, and letters to the satraps in the provinces through which he must pass. He also received orders to the keeper of the king's forests for the supply of such timber as he should require. His appointment was for a limited term,



MEDIAN CUP-BEARER

at the end of which he was to return to the king.

Arriving in Jerusalem, he first surveyed the situation, and determined the line to be followed in restoring the walls which Nebuchadnezzar had broken down. The state of the people appears to have been even worse than that of the walls. They were in deep poverty, and, exposed as they were to perpetual attacks of enemies, who pillaged their country and carried off their sons and daughters as slaves, demoralisation proceeded apace. Their one hope was the rebuilding of the city's defences. With the security thus afforded a stable government might again be organised and the Temple services resumed: the spirit of the people might revive, and a new lease of prosperous life might be entered upon. With remarkable energy and skill Nehemiah set about the work. In spite of the opposition of his people's enemies, Sanballat, Tobiah, and others, who exhausted their ingenuity in their attempts to entangle and hinder him, he so guided and inspired the Jewish workmen whom he had gathered that the walls were completed within two months. Measures of religious reform were inaugurated. Ezra the scribe read the book of the law in the hearing of all the people. Arrangements were made for the celebration of the Feast of Tabernacles according to the directions of the law: a practice that had been long neglected. The people then gathered with every token of mourning, and national confession of sin was made. A "solemn League and Covenant" was drawn up and sealed by the heads of houses as representing the whole people, whereby they became bound to observe the requirements of the law. The book then gives an account of the religious service at the dedication of the walls, on the strength and durability of which so much depended. These events seem all to have taken place within the year (B.C. 444), but it is impossible to say if they are stated in strict chronological order.

Whether specially summoned or in fulfilment of his agreement, Nehemiah returned to the Persian king, and was absent from Jerusalem for some years. He may have continued to hold the governorship, some officer meantime representing him in Jerusalem. His absence may have lasted about twelve years. Some such time would in any case be required to permit development of the abuses which, on his return, he was called upon to correct. Intermarriage of Jewish men with heathen women, which had become very common, was bound to bring many evils in its train. In spite of Ezra's stern measures against it, the practice seems to have been growing, and had even received official sanction, the son of Eliashib the priest being son-in-law to Sanballat the Horonite. The offspring of these marriages spoke half in the speech of their heathen mothers. The priest had given Tobiah apartments within the Temple enclosure. The portions of the Levites had not been given, and they had fled every one to his field. From the country people brought their produce for sale on the Sabbath day, as did also the Tyrian fish merchants, and trade was done as on other days. Nehemiah threw himself into the task of reform with his old promptitude and energy. He cast forth the household stuff of Tobiah, and cleansed the chambers it had polluted. The priest's son, Joiada, son-in-law of Sanballat, he "chased" from him. He closed the gate before dark on Sabbath eve, and put an end to the Sabbath trading. He handled the men who had married foreign wives with great severity. He cursed them, and smote certain of them, and plucked off their hair and made them swear by God that they would discontinue the practice. He rearranged the work of the Levites, and put matters on a satisfactory basis.

Here the narrative closes. Nothing further is known of Nehemiah with certainty. Josephus says he did many other excellent things, and died at a great age. In 2 M. 1.[18ff.] a curious story is told of the preservation of the sacred fire by which Nehemiah's sacrifices were consumed.

It is impossible to estimate the services Nehemiah rendered to Judaism. At a time of national demoralisation and religious decay, when everything seemed to point to the speedy extinction of Judaism, he cast his strong personality athwart the stream of tendency, and by the blessing of God was able to arrest its progress. His pure patriotism was shown by his leaving a position of wealth and comfort in Persia to face the perilous and toilsome tasks that awaited him in Jerusalem. He had the eye of an engineer, the mind of a statesman, and the heart of a religious enthusiast. Fearless, yet kindly, keen of insight, swift in decision and prompt in action, he was a man of incorruptible integrity, absolutely devoted to the honour of God and the welfare of His people. The affectionate and reverential memory in which he is held is more durable than the walls of Jerusalem, which, Josephus said, should be his eternal monument (*Ant.* XI. v. 8). *See also* EZRA AND NEHEMIAH.

(2) One of the heads of the people who returned with Zerubbabel (Ez. 2.[2]; Ne. 7.[7]). (3) One who assisted in repairing the wall of Jerusalem (Ne. 3.[16]).

NEHUM, one of the heads of the Jewish community who returned with Zerubbabel (Ne. 7.[7]). In Ez. 2.[2] "Rehum," and in 1 Es. 5.[8] "Roimus."

NEHUSHTA, the daughter of Elnathan of Jerusalem, wife of Jehoiakim, and mother of Jehoiachin, kings of Judah (2 K. 24.[8]). When her son was taken captive to Babylon she accompanied him as a prisoner (v. 12).

NEHUSHTAN (2 K. 18.[4]). The BRAZEN SERPENT wh. Moses had made for the cure of the

serpent-bitten among the Israelites had been preserved, and fm. being an object of natural interest had become an object of worship. Hezekiah, pursuing his religious reform, not only destroyed the "high places" (*bāmōth*), but broke in pieces this interesting relic, and called it contemptuously N., "a bit of brass." There seems to have been a play on the resemblance of the sound of the two words *nehōsheth*, "brass," and *nāhāsh*, "a serpent." The transliteration adopted by the LXX, *neesthan*, wd. indicate that the Egyptian translators connected N. rather with *nāhāsh* than with *nehōsheth*. The necessity for this destruction was clear if Judah was to be led to feel that God alone ought to be worshipped. Neither artistic beauty nor historic interest ought to be allowed to intrude between the worshipper and God.

NEIEL, a place on the boundary of Asher (Jo. 19.[27]) named between Jiphthah-el and Cabul. It may be identical with Neah of v. 13: unidentified.

NEIGHBOUR. In ancient Pal., as in that country at the present time, isolated dwellings were rare: the inhabitants collected themselves in small towns, wh., in virtue of having walls, were called cities; travel to any distance was fraught with danger, hence social duties were naturally summed up in those to the "neighbours." The Heb. word *rē'a*, wh. EV. most frequently tr. "neighbour," does not suggest propinquity so much as intercourse. It is also very frequently rendered "friend." The Greek word *plēsion* conveyed the idea of physical nearness. A new meaning was imported into the commandment by the Pharisees. In the Targum the word for N. was *haber* or *habra*; in the Pharisaic schools this word became restricted to mean "a brother Pharisee": when this meaning was transferred to the commandment its meaning became changed fm. the widest philanthropy to the narrowest bigotry. In the parable of "The Good Samaritan" our Lord gave it even a deeper meaning than it had at first.

NEKEB, "pass," joined to ADAMI (Jo. 19.[33]). LXX makes two names. Poss. we shd. read "Adami and Nekeb." Later N. was called *Tzīyadathah* (Neubauer, *Geog. d. Tlm.* 225): poss. therefore = *Khirbet Seiyadeh*, E. of *ed-Dāmieh*, and *c.* four miles SW. of Tiberias.

NEKODA. The children of Nekoda were a family of NETHINIM, who returned from Babylon (Ez. 2.[48]; Ne. 7.[50]; 1 Es. 5.[31], "Noeba"). (2) A family whose genealogy had been lost during the Exile (Ez. 2.[60]; Ne. 7.[62]).

NEMUEL. (1) Son of Eliab, of the tribe of Reuben, eldest brother of Dathan and Abiram (Nu. 26.[9]). (2) Eldest son of Simeon, from whom the **Nemuelites** claimed descent (Nu. 26.[12]; 1 Ch. 4.[24]). In Gn. 46.[10] he is called **Jemuel.**

NEPHEG. (1) Son of Izhar son of Kohath, and brother of Korah (Ex. 6.[21]). (2) A son of David, born after he had transferred his capital from Hebron to Jerusalem (2 S. 5.[15]; 1 Ch. 3.[7], 14.[6]).

NEPHEW, in every case where it occurs in AV., should be "grandson" (Jg. 12.[14]; Jb. 18.[19]; Is. 14.[22]; 1 Tm. 5.[4]).

NEPHISH = NAPHISH.

NEPHISHESIM. The children of N. were among the NETHINIM who returned with Zerubbabel (Ne. 7.[52]): the **Nephusim** of Ez. 2.[50]; **Naphisi** of 1 Es. 5.[31].

NEPHTOAH. The spring and waters of N. are mentioned (Jo. 15.[9], 18.[15]), on the boundary of Judah and Benjamin. N. is often identified with *Lifta*, on the E. bank of *Wādy Beit Hanīnā*, two miles N.W. of Jrs. (*see* ELEPH). The Tlm. (Neubauer, 146) places it at *'Ain 'Atān*, beside the Pools of Solomon, S. of Bethlehem. There is no certainty.

NER, son of Jehiel, who was probably the founder of Gibeon, and his wife Maachah (1 Ch. 9.[35]). His sons were KISH the father of king Saul, and ABNER, who became the captain of Saul's host.

NEREUS and his sister, Christians in Rome, are saluted by St. Paul (Rm. 16.[15]). "All the saints that are with them" may point to their house being a meeting-place for Christians in the capital. Origen thinks he may have belonged to the household of Philologus and Julia. A Nereus is said to have been baptized at Rome by St. Peter; but we have no means to identify them.

NERGAL, the principal deity of Cutha; "the men of Cuth made Nergal" (2 K. 17.[30]): his Babylonian name was *Ne-uru-gal*, "the Lord of the Great City," *i.e.* the place of the dead. Later he was regarded as the son of Bel of Nippur. He was the god of war and devastation, and the planet Mars was sacred to him. The month associated with him is Kislev, December, when the sun appears to die. His worship seems to have been popular, as his name frequently occurs on seals as a component of personal names.

NERGAL-SHAREZER (Asyr. *Nergal-shar-utzar*, "Nergal preserves the king"). (1) A high officer in the army of Nebuchadnezzar (Jr. 39.[3]). There is a doubt about this name: Dr. Sayce wd. omit it; it is represented in the LXX by Marganasar, but the verse is hopelessly corrupt; all we can say is that some name stood here that was capable of being confounded with N.-S. His place in the second list of nobles is occupied by Nebuzaradan. (2) Named in the same list as No. 1, but also in that in v. 13; N.-S. is called RAB-MAG, formerly interpreted "chief of the magicians," now understood to be equivalent to "chief physician." This, however, does not involve much of difference, as cures among the Babylonians were usually wrought by magical formulæ, not by medical remedies. He was son-in-

law of Nebuchadnezzar. He conspired against his brother-in-law, Evil-Merodach, had him assassinated, seized the throne, and reigned for four years. His father, Bil-sum-iskun, he claims to have been king. This is difficult to explain, unless that during the madness of Nebuchadnezzar he occupied the place of vice-king. In classic literature he is known as Neriglissar. His son, Labasi-Marduk, a mere lad, succeeded him, but was murdered after a reign of a few months.

NERI was a descendant of David's son, Nathan. On the line of Solomon becoming extinct in Jeconiah, Neri's son, Salathiel, succeeded to the status of David's successor and heir, and thus appears in the genealogy of our Lord (1 Ch. 3.[17]; Mw. 1.[12]) as the "son" of Jeconiah. St. Luke preserves the fact that Neri was the father of Salathiel (Lk. 3.[27]).

NERIAH, father of Baruch, the friend and amanuensis of Jeremiah the prophet (Jr. 32.[12], &c.). In Ba. 1.[1] **Nerias.**

NERO was the last of the emperors of Rome that cd. claim any relationship to the great dictator,




Coin of Nero (with Harbour of Ostia)

Julius Cæsar. His father, Cnæus Domitius Ahenobarbus, was the grandson of Octavia, the sister of Augustus, and grand-niece of Julius: his mother, Agrippina, was daughter of Germanicus and of the elder Agrippina, the grand-daughter of Augustus. On the murder of his nephew, Caius, the brother of Agrippina, Claudius became emperor; by his wife, the notorious Messalina, he had a son, Britannicus, and a daughter, Octavia. On account of her publicly scandalous conduct Messalina was put to death, and Claudius married his niece, Agrippina, then a widow. Shortly, through the influence of his mother, Lucius Domitius was adopted by the emperor, and his name changed to Nero Claudius Cæsar Drusus Germanicus, and generally known as Nero. Claudius began after a year or two to show indications of a growing preference for his own son over Nero, his son by adoption, and at the same time an alienation fm. Agrippina; she promptly had him poisoned and her son proclaimed emperor. When his mother threatened to espouse the cause of her cousin, Britannicus, against her son, as he was proving unmanageable, Nero procured that he shd. be poisoned while sitting at his table. Notwithstanding this inauspicious beginning, the first five years of Nero's principate gained the commendation of Trajan; he wisely allowed matters to be directed by his erstwhile tutor, the philosopher Seneca, and Burrus, Prefect of the Prætorians. The government of the vast empire was no easy matter; in Rome the mob had to be fed and amused; in the provinces justice had to be administered and means of communication maintained; the frontiers must be guarded, and the armies must be kept in discipline; at the same time the temper of their commanders had to be understood, so that no unforeseen rebellion shd. set up a claimant to the empire. During this "quinquennium" things went well, but Nero himself was becoming more and more debauched. His mother was murdered by his orders; his wife Octavia put away, first for Acte, a slave girl, then for Poppæa Sabina, and then murdered. At the same time this ruthless parricide and debauchee wept when he signed the warrant for the execution of two highway robbers. He had an artistic nature, had written poetry fm. childhood, fancied himself an accomplished musician, and probably was above the average. He admired statuary and painting, and delighted in gorgeous architecture; he does not seem to have revelled in mere size like the Flavians—delicate and abounding ornament afforded him more pleasure. Like many youths of artistic temperament, he became stage-struck; innocent though this was, it did more to lower his popularity than his murders. These murders began to avenge themselves, especially that of his mother, in dreams prompted by unavailing remorse, and deeper and deeper debauchery was the remedy to wh. he turned. Burrus, the stern soldier who wd. not aid him in his parricide, died, possibly by disease—rumour said by poison. Tigellinus became prefect in position, but in office minister of his master's vices. Seneca, feeling that now he had no influence over his quondam pupil, retired to his estates. We need not spend time over campaigns wh. N. surveyed fm. a distance in Armenia under Corbulo, successful, with an interval of disaster when Pætus had the command; and in Britain, where massacres like those of the Indian Mutiny were avenged by Suetonius. While these things were going on a new factor entered into Roman politics. An obscure peasant teacher in Pal., Jesus by name, had been crucified under Pontius Pilate in the reign of Tiberius, but had risen from the dead; followers had gathered to His memory; above all an eloquent young rabbi of purest Jewish descent, of Greek culture, possessing the political privilege of Roman citizenship, became a convert. His zeal carried him through Syria, Asia, Galatia, Macedonia, and Achaia, proclaiming his Gospel, not only to Jews, but also to Greeks, and making many converts. At first the doctrines of Paul, regarded as merely those of an eccentric Jewish

sect, were looked upon by Roman society with the lack of interest with wh. the British public wd. survey a peaceful Babist propaganda among the Mohammedans in India. More than modern London, ancient Rome gathered to herself members of all the nationalities of the empire; into Rome had come this new Jewish "superstition"; there had been conflicts about these views, and riots in the days of Claudius. Paul came at last a prisoner on appeal; his bonds did not hinder him preaching to all and sundry, and proclaiming the insufficiency of the Jews' religion. The Empress Poppæa Sabina was a Jewish proselyte of a kind. Paul was brought before Nero and set at liberty. His liberation did not lessen his activity—more and more numerous became the followers "of this way"; some even of the Roman nobles became infected with this "foreign superstition." The zealots for old Roman manners saw in this influx of Eastern religions only the introduction of foreign vice, a view that not a few occurrences had done much to justify. Meantime the orgies of Nero's debauchery had become monstrous; history can only draw a veil over the scenes. Nero was an artist, and had designed a palace worthy the abode of one so gifted, but the site was cramped; mean dwellings that shocked the imperial taste pressed on the walls of Cæsar. An opportune fire broke out and swept over the centre of the city, till the whole valley between the Palatine and Aventine was a lake of fire. Any attempt to stop the fire was hindered by men who claimed that they had authority: some of them scattered firebrands to spread the fire. The emperor hurried fm. Antium to Rome to see what cd. be done. The sight of the sea of fire struck a chord in his artistic soul; he hastened to a tower fm. wh. he cd. view the conflagration, and recited passages fm. his poem on the destruction of Troy. The black cloud of smoke that hung like a pall, torn here, reddened there, by the pillars of flame that mounted up towards heaven, the porticos of the marble temples reddened by the glow, accompanied by the roar of the fiery billows, the crash of falling buildings, and the disconsolate wail of the houseless and the ruined, wd. make a scene of appalling impressiveness; that Nero shd. have been affected by its æsthetic character was but natural. That, however, roused wrath against him among the people of Rome; moreover, sayings of his were remembered in wh. he had inveighed against the narrow streets of the city. He was condemned by the popular verdict of Rome for having burned the city. In vain he exerted himself to stop the spread of the fire; he was believed to be guilty. Another victim must be found to sate the vengeance of the Roman mob. He thought of the Christians; they had few friends, they were regarded as Jews, and they were looked on as contrary to all men; but the Christians were hated by the Jews. To accuse them wd. involve no great mass of persons, and those it did involve were disliked and suspected by every one. He, however, overdid his cruelty: even a Roman audience, who cd. listen unmoved to the groans of a robber crucified on the stage, were horror-struck at the shrieks of the victims, wrapt in the *molesta tunica* of cloth saturated with naphtha and pitch, blazing to illuminate the gardens. After that he went mad with the lust of blood; men were hurried to the arena to be torn of wild beasts, Christian maidens were fastened to the horns of wild bulls to give a realistic representation of the fate of Circe. It was under his rule that Paul was beheaded and Peter was crucified. We need not pursue his career further, or tell of his journey to Greece and his exhibition of himself as a singer on the stage before the Greeks. It is not to be denied that the canal he planned at Corinth wd. have been useful, but nothing cd. win back the respect he had lost. Galba rebelled in Spain and joined Vindex in Gaul; the Pretorian guards, misled by Tigellinus that he, Nero, had deserted them and fled to Egypt, easily accepted a donative to proclaim Galba. N. fled fm. the city and attempted to end his life by suicide; and only succeeded when his freedman drove home the dagger. He died saying, "What an artist perishes in me." So died Nero, the flagitious product of a flagitious age. Coming to the throne of empire a mere boy, surrounded by men and women the most unprincipled, it was small wonder he became what he did. It was only after the conspiracy of the Pisos that his suspicions struck at those around him; then only did the conspiracy become general.

One of the commonest theories of the reference of the number 666 in Revelation is to Nero; his name in Hebrew, נרון קסר, amounts to that number when the letters are assigned their natural numerical value. It is more interesting than conclusive. At the same time there is much that wd. suit this identification. Rome is certainly meant by the city that ruleth over the kings of the earth. The reverence the emperor claimed was more like that wh. ought to be given to God only than what shd. be offered to a man. All things about the situation of the emperor of Rome, his awful power, his solitary and unique grandeur, make him a suitable representative of Antichrist, the power that is the enemy of all righteousness. Altho' he is not named, yet the fact that it was he to whom Paul appealed, and that he *may* have been intended specially by Antichrist, make it necessary to present some account of his history and character to our readers.

NETAIM, a town named in 1 Ch. 4.[23], RV., "the inhabitants of N. and Gederah": unidentified.

NETHANEEL, RV. NETHANEL. (1) Son of Zuar, prince of the tribe of Issachar (Nu. 1.[8], &c.). (2) The fourth of the sons of Jesse; brother of

David (1 Ch. 2.[14]). (3) One of the priestly trumpeters who accompanied the ark on its removal fm. the house of Obed-edom (1 Ch. 15.[24]). (4) A Levite of David's time, father of the scribe Shemaiah (1 Ch. 24.[6]). (5) A son of Obed-edom (1 Ch. 26.[4]). (6) One of the princes of Judah who, at Jehoshaphat's direction, went round to teach the people in the cities (2 Ch. 17.[7]). (7) One of the Levites who took part in the celebration of the Passover under Josiah (2 Ch. 35.[9]). (8) One of the priests in the time of Ezra who had married a foreign wife (Ez. 10.[22]). (9) A priest representing the family of Jedaiah in the time of Jehoiakim (Ne. 12.[21]). (10) A Levite musician who took part in the solemn dedication of the completed wall of Jerusalem (Ne. 12.[36]).

NETHANIAH. (1) A man of the blood royal of Judah, father of Ishmael, who murdered Gedaliah (2 K. 25.[23], &c.). (2) One of Asaph's sons, chief of the fourth division of the Temple singers (1 Ch. 25.[2, 12]). (3) One of the Levites who accompanied the princes of Judah who were sent by Jehoshaphat through the country to teach the law (2 Ch. 17.[8]). (4) Son of Shelemiah and father of Jehudi (Jr. 36.[14]).

NETHINIM. This word is derived fm. the Heb. *nāthan*, to give, and means "given, set apart, dedicated." The name was applied to those who were appointed to the lowest offices in the Temple service, and to whom were assigned all the menial duties. This designation is only found in the later OT. books—Chronicles, Ezra, and Nehemiah—but such a class and the services they rendered are met with during the whole hist. The first N. were really the Levites who were given by Moses to serve the priests (Nu. 3.[9], 8.[19]) as attendants and servants—to guard, transport, and clean the house and its vessels and assist generally. Their duties were many, and as soon as captives were taken in war (Nu. 31.[47]) they were relieved by the appointment of 320 to the charge of the tabernacle and 32 to the service of the priests. Soon after (Jo. 9.[21]; 1 Ch. 9.[2]) the Gibeonites were reduced to slavery and added to this class, and in this position they remained till, perhaps through the slaughter by Saul (2 S. 21.[2]), they were so reduced in numbers as to be insufficient for the work, and the N. proper came into office—"those whom David and the Levites appointed for the service of the Levites" (Ez. 8.[20]). Rabbinical references wd. lead us to think that they were all along a subject and menial class, and that their alien origin was never forgotten. If this were so we should infer that they were introduced fm. among the remnants of the Canaanites or fm. among captives taken during David's wars. Still, with the rest of Isr., they were carried into captivity, and on the return, when there were many priests and few Levites, the position of the N. was more important and prominent (Ez. 8.[17]). They were allowed residence and possessions in the priestly cities (1 Ch. 9.[2]), the record of their families was kept (Ez. 2.[43]), and, by the decree of Artaxerxes (Ez. 7.[24]), they too were relieved of taxation. Under Ezra they numbered 220, and in the days of Zerubbabel 390. They are not mentioned later by name either in the Apcr., Jos., or the NT., but the servants sent by the Pharisees and chief priests to take Jesus (Jn. 7.[32, 45]) in the Temple, as also Malchus, may have belonged to this class. Wm. M. Christie.

NETOPHAH. The name of the town itself first appears in the lists given in Ez. 2.[22]; Ne. 7.[26], of those who returned from Babylon with Zerubbabel, but natives of the place, **Netophathites**, are mentioned long before. Such were Maharai and Heleb, two of David's heroes (2 S. 23.[28f.]), and others (1 Ch. 27.[13], &c.). It is probably represented by the mod. *Beit Nettīf*, at the mouth of *Wādy es-Sunṭ*.

NETS were used chiefly in fishing, and were prob. not unlike those used in Palestinian waters to-day. (1) *Shabakeh*, "cast net," prob. = Heb. *ḥērem* (Ek. 26.[5], &c.) and Gr. *amphiblēstron* (Mw. 4.[18]). It is of fine mesh, circular in form, with lead sinkers round the circumference. It is lifted by a string attached to the centre, and so laid on arm and shoulder that by a dexterous movement it is thrown out, fully extended. It is used only in shallow water, the fisherman wading in to secure the fish enclosed. (2) *Jarf*, "draw net" = Heb. *mikmoreth* (Is. 19.[8], &c.), and Gr. *sagēnē* (Mw. 13.[47]). It is of great length, and as much as 20 ft. deep, with sinkers on the lower, and cork floats on the upper edge. The mesh is small, so that when let down and drawn to shore, it sweeps the waters. If caught on any obstacle, "naked" fishermen (Jn. 21.[7]) dive to relieve it. *Diktuon* (Mw. 4.[20], &c.) is a general term for net. No net corresponding to the mod. *m'baṭṭen* is mentioned in Scripture. It is a triple net, the inner being of small, the two outer of wide mesh. The net is let down in a likely place. The fish entangle themselves, entering the outer net, and pushing the middle net through that on the other side. They are secured by lifting the net. *See* Hunting, Snares.

NETTLE. (1) *Ḥārūl* (Jb. 30.[7]; Pr. 24.[31]; Zp. 2.[9]). RVm. trs. always "wild vetches," but these wd. hardly be found near salt-pits. It is perhaps best taken with Post (*HDB. s.v.*), as a generic term, applied to thorn, scrub, or brushwood. (2) *Qimmosh* (Is. 34.[13]; Ho. 9.[6]) is most likely the common *Urtica pilulifera*, wh. flourishes abundantly on ruined sites in Palestine.

NEW MOON. *See* Moon, Feasts.

NEW TESTAMENT. Although nowhere used in Scripture, the title is recognised as applied to the specially Christian portion of the Bible. It represents the Greek *hē kainē diathēkē*, wh., literally

translated, means "the New Covenant." For the question of the Canon of the NT. *see* SCRIPTURE; and under the different books the questions connected with them.

NEW YEAR. In the beginning of the Talmudic treatise *Rosh hash-Shānā* there are four New Years reckoned: the New Year for the kings and the feasts, the 1st of Nisan (March–April); the N.Y. for the work of the field, the 1st of Tishri (Sept.–Oct.); the N.Y. for the tithing of cattle, the 1st of Elul (Aug.–Sept.)—this, however, mt. be reckoned fm. Tishri; the N.Y. of the trees, the 1st or 15th of Sebat (Jan.–Feb.). Among the Jews now the N.Y. is always celebrated on the 1st of Tishri, when they don the brightest garments, and give gifts to each other. It is announced by the blowing of the Shofar in the synagogue. In some places there is a solemn bathing and washing of clothes in token of cleansing fm. sin. In some places where the sea or a large lake is in sight there is, or till lately was, a quaint custom of turning the back towards the sea and, quoting Is. 38.^{17}, throwing a stone over the shoulder. On the N.Y. wh. begins a new 19-year cycle the custom is to get up to the top of the nearest height in time to see the sun rise fm. it and to greet the sun with certain prayers. Some of the more ignorant Jews are credited with the belief that a new sun is created for each cycle. Scripture contains no traces of such observances. The question of the relation of this N.Y. to the beginning of the Sacred Year on the 1st of Nisan will be considered under YEAR.

NEZIAH, a family of Nethinim who returned from Babylon with Zerubbabel (Ez. 2.^{54}; Ne. 7.^{56}), called "Nasith" in 1 Es. 5.^{32}.

NEZIB, a town in the Judæan Shephelah, in the same group with Keilah and Mareshah (Jo. 15.^{43}). *OEJ.* places it on the road between Eleutheropolis (*Beit Jibrīn*) and Hebron, seven miles from the former. It is represented to-day by *Beit Nasīb*, a village on an ancient site which quite meets these conditions.

NIBHAZ, a god of the inhabitants of Avva, brought with them to Samaria (2 K. 17.^{31}). Nothing further is known of him. The rabbis derived the name from *nābah*, "to bark," and so concluded that he was in the form of a dog.

NIBSHAN, a city in the wilderness of Judah (Jo. 15.^{62}). It was known by name to Eusebius and Jerome (*OEJ. s.v.*), but they give no hint as to its site, which has not yet been recovered.

NICANOR, one of the seven chosen by the apostles to attend to the business of the daily ministration (Ac. 6.^{5}). Nothing more is known of him.

NICODEMUS. All that is known of N. is recorded in the Gospel of John. He was a Pharisee, and a man of authority among the Jews (3.^{1}). Jesus calls him "the teacher of Isr.," prob. implying such a function as interpretation of the law. He was a member of the Sanhedrin (7.^{50}). His gift of spices for the body of Jesus shows that he was a man of some wealth (19.^{39}). He was cautious, perhaps even timid. He sought Jesus by night to avoid critical eyes—whether in Jrs., on Olivet, or in the retirement of Bethany there is nothing to show. The earnest address of Jesus proves His appreciation of the man. Conviction does not seem to have come to N. at once; but in the Sanhedrin, when his colleagues were ready to condemn Jesus unheard, he had the courage to risk suspicion by contending for a fair and legal procedure; and at last he frankly associated himself with Joseph of Arimathæa in providing honourable burial for the Crucified. Not distinguished by the spirit of initiative, he was clearly not fitted to be a leader: but there is a consistency in the representations of this man, suggestive of great fidelity and deep loyalty. Some have identified N. with Nikdemon ben Gorion mentioned in the Tlm. (*Taanith*, xx. 1), who was alive when Jrs. was captured and destroyed. If this is correct, wh. is hardly prob., he must have lived to extreme old age.

NICODEMUS, THE GOSPEL OF, an Apocryphal writing wh. had much influence on the religious thought of mediæval times. It is composed of two separate works. The first contains an account of the trial of our Lord before Pilate, a work wh. seems to have been extant separately under the title of *Acta Pilati.* It is largely made up of excerpts fm. the accounts given of our Lord's trial in the canonical Gospels, some of the passages being transferred with little alteration: *e.g.*, *cp.* Mw. 27.^{19} and G.N. 2 (1st G.); Lk. 23.$^{39-42}$ and G.N. 10; Jn. 18.$^{33-39}$ and G.N. 3. Besides there are references to events elsewhere narrated in the Gospels, as the massacre of the innocents, the cure of the woman with the issue of blood, &c. There is prefixed to these an account of the standards bowed down before Jesus, and the proof that He was not born of fornication, &c., and appended to it an account of the imprisonment of Joseph of Arimathæa by the Jews and his deliverance fm. prison, with many interpolations in the course of the relation. This work exists in several forms, both in Greek and Latin, in some of wh. Nicodemus writes the work in Heb.; in others he is represented as translating it into Greek. The *Acts of Pilate* have all the characteristics in style of being the work of a Jew. The two Greek forms seem to have emanated fm. a common source wh. may have been composed early in the second cent. One striking feature is the accurate way in wh. the source must have dated the crucifixion—the 15th year of Tiberius and the consulships of Fufius Geminus and Rubellius Geminus; Rufus is an evident change of the unfamiliar for the familiar. The second part, *Descensus ad Inferos*, is a much more rhetorical

production. It purports to be the writing of Simeon and his two sons, who had risen fm. the dead at our Lord's resurrection. They describe what took place in Hades when Christ descended there. While rhetorical, it has passages of some poetic power. It has the appearance of being considerably later than the *Acta Pilati*, possibly originally written in the third cent., but having features added in the fifth.

NICOLAITANS (Rv. 2.[6, 15]), a sect mentioned as present in the churches of Ephesus and Pergamos. Irenæus (*Advers. Hæres.* i. 26) declares them to have been the followers of Nicolaus the deacon (Ac. 6.[5] "Nicolas"), and further says they lead lives of unrestrained indulgence. Hippolytus has a similar, though not quite identical account of them; Nicolaus, he asserts, inculcates "indifferency of both life and food" (vii. 24). Tertullian gives a description that does not seem to be borrowed fm. Irenæus nor founded on the passages in Revelation. "He (Nicolaus) says that Darkness was seized with longing—in the foul and obscene sense—after Light; out of this conjunction it wd. be a shame to say what other and unclean things resulted" (*Preas. Hæret.* xlvi.). It seems clear that they were a semi-Gnostic sect who exhibited their contempt of the body, not by asceticism, but by licentiousness. The connection that Nicolaus of Antioch had with them may be doubted. Baur, obsessed with the idea of an antagonism between St. Paul and the older apostles, at wh. he had arrived by *à priori* methods, saw in the Nicolaitans a caricature of Paulinism. There is no evidence that the "pillar apostles" ever identified themselves with the Judaisers. This view has been revived by v. Manen, without, however, advancing any further evidence of a positive kind.

NICOLAS, a Jewish proselyte fm. Antioch, one of the seven chosen to attend to the daily ministration (Ac. 6.[5]). By many of the Church Fathers he was regarded, it seems erroneously, as the founder of the sect of Nicolaitans.

It is worthy of note that this is perhaps the first case in which a *proselyte* was admitted to office in the Christian Church. The other six appear to have been Jews in the fullest sense.

NICOPOLIS, the city in wh. St. Paul "had determined to winter" (Tt. 3.[12]). There were many cities of this name; but the general opinion is that N. in Epirus, on the W. shore of the Gulf of Ambracia (G. of Atba), is here intended. It was founded by Augustus to commemorate his victory over Antony and Cleopatra, B.C. 31; and, enjoying imperial favour, it speedily assumed the leading place in all that region. For many of its finest buildings it was indebted to Herod the Great (*Ant.* XVI. v. 3). It probably contained a strong Jewish community. It was the scene of great festivals and athletic contests, wh. drew crowds fm. far and near. A position gained here wd. enable the apostle to influence a wide district. This no doubt formed its attraction for him. The site, on a peninsula W. of the bay of Actium, was low and unhealthy. It was destroyed by the Goths and restored by Justinian. It gave place, however, gradually to its more favourably situated rival, Prevesa, further south. The site is marked by extensive ruins.

NIGER (Ac. 13.[1]), the Gentile surname of Simeon (RV. Symeon), a prominent believer in Antioch at the time when BARNABAS and PAUL were sent on their first missionary journey. His first name proclaims that he was a Jew, and his second, as it is Latin, that he had a connection with Rome: probably he had been a slave and was now a freedman. Nothing is known with certainty about him: even tradition is silent.

NIGHT HAWK (Heb. *taḥmās*), an unclean bird (Lv. 11.[16]; Dt. 14.[15]); it is not possible to identify it with any certainty. The VV. are very little assistance; Tg. O. has *tzītzā'*, wh. Levy says means either "an owl or an ostrich," the Psh. *shale' nuna'*, wh. Brockelmann renders "heron," and Castelli "gull or ibis," and the LXX *hierax*, "a hawk." Bochart identified it with the male ostrich, while Niebuhr found that the Jews of Mosul call the "swallow" *taḥmāṣ*.

NIGHT MONSTER. *See* LILITH.

NILE, THE RIVER, is one of the most interesting of the world's great waterways. It is the creator of the land of Egypt, and its fertile banks have been the scene of busy life from the dawn of human history.

The name by which it is known to us is a modification of the Greek Νεῖλος, the origin of which is obscure. This name does not appear in the English Bible, but the river itself is very often referred to. The most common Heb. name is just the Egyptian word for river, *ye'ōr*, which first occurs in the account of Pharaoh's dream regarding the fat and the lean kine (Gn. 41.[1], &c.). Out of its waters Moses was drawn (Ex. 2.[5ff.]); and it figures frequently in connection with the plagues. We must distinguish it from *Naḥal Mitzraim* (*see* EGYPT, RIVER OF), which is probably *Wādy el-'Arīsh*.

The fertile valley of the Nile is bordered on either side by desert hills and wastes of burning sand. It is like a long ribbon of green stretched across the brown wilderness. The rich soil is alluvium deposited through millenniums by the inundations of the Nile. This annual overflow, having created the land, has maintained it against encroachment by the desert. If for any reason it should cease, Egypt wd. speedily be buried beneath the drifting sand. Failure for a single year wd. produce disaster. To this cause must have been due the seven years of

famine in the days of Joseph. Although no authentic record of that particular calamity has been preserved, both history and tradition furnish parallels which enable us to appreciate its character. The rise of the Nile has therefore been a matter of careful observation from the earliest times. A fair average rise was the desire of all. If the waters were too high they endangered both property and life, and were regarded as only a less misfortune than an abnormally low rise. The seed was sown as the waters subsided. The river begins to rise about the middle of June, and the subsidence begins about the middle of October.

Fish abound in the river, and there also the hippopotamus and crocodile are found. From ancient times the Egyptians were skilful fishermen, and the harvest of the waters formed an important part of their diet. Some of the Heb. terms for fishing-tackle were borrowed from Egypt (*see* Fishing). The Nile is the one source of water supply for the country. It has also from old time been the great highway of traffic between various points of the country, and the avenue of communication with the outside world. The seven mouths of the river spread out fan-like, forming a figure not unlike the fourth letter of the Greek alphabet. The part thus marked out was therefore called the Delta. By the most westerly of these mouths the vessels trading with Greece and the islands entered; and those of the Phœnicians by the most easterly. Of these arms of the river only two remain, the others having been silted up in the course of centuries: that to the W. is known as the Rosetta, and that towards the centre as the Damietta branch.

The main permanent supply of water comes from the great Central African lakes, by means of the White Nile. The streams of the Blue Nile and the Atbara shrink to small proportions during the rest of the year, but in summer and autumn they are swollen by the torrential rains which annually descend upon the Abyssinian highlands. To this is mainly due the inundation which has meant so much for Egypt.



The Nile: Cattle Rescued from Inundation

1, 3, Men calling others to drive the cattle towards the boat; 2, rowers; 4, pulling cow in with a noose; 5, driving the cattle towards the boat; 6, throwing a noose (end effaced); 7, rowers; 8, man on bank fishing

In ancient times one crop was taken off all the land covered by the inundation, and in districts of a lower level a second crop was secured by irrigation. The *shadūf*, and at a later time the wheel, were used to raise the water, which was led whither the peasant would, by means of channels hollowed in the surface of the fields. This old method may still be seen at work in many parts of the East. Great developments have taken place in Egypt within the last few decades in the way of water storage. Enormous dams have been constructed which retain the overplus of the inundation, and reserve it for use in irrigation during the long dry months. The productivity of the land is thus incalculably increased.

The sources of the Nile were for ages wrapped in obscurity. The ancient Egyptians knew nothing of its course beyond the cataracts, whence it seemed to

burst upon the land in the full maturity of its beneficent powers. From one mighty spring at the first cataract poured the river that made Egypt; from another, they thought, rose a stream that flowed



River Nile at Cairo

southward. All life-giving and refreshing agencies were associated by them with the river. The rains that fertilised other lands—for no rain fell in Egypt—came from a Nile in the sky: another Nile underground fed the springs. "That the Nile should have been worshipped throughout the land of Egypt is natural. The very land itself was his gift; the crops that grewupon it and the population it supported all depended upon his bounty. When the Nile failed the people starved; when the Nile was full Egypt was a land of contentment and plenty. It is only wonderful that the cult of the Nile should not have been more prominent than it was. The temples built in its honour were neither numerous nor important, nor were its priests endowed as the priests of other gods. But the cause of this is explained by history. The neolithic population of the country lived in the desert; the Nile was for them little more than the creator of pestilential swamps and dangerous jungles, where wild beasts and venomous serpents lurked for the intruder. The Pharonic Egyptians brought their own gods with them, and these naturally became the divinities of the nomes. When the river had been embanked and its waters been made a blessing instead of a curse, the sacred animals and the gods of the nomes were too firmly established to be displaced" (Sayce, *The Religions of Anct. Egp. and Bab.*, p. 141). While this is true in general, there was no lack of gratitude and devotion of individuals, and in the hymns that are preserved to us these are expressed in a way that leaves nothing to be desired (Sayce, *op. cit.*, pp. 141f.; Breasted, *A History of Egp.*, pp. 374f.). The deities representing the Nile and its canals are portrayed as stout, with large female breasts, crowned with flowers, and wearing only the narrow girdle of prehistoric Egypt.

The Nile boats with their lateen sails form a picturesque feature. They still play a large part in the transit of goods. In the winter season the Nile is now transformed into a veritable "river of pleasure," the glorious climate of Egypt attracting visitors from all parts of the world.

NIMRAH. *See* Beth Nimrah.

NIMRIM, WATERS OF, named with Zoar and Horonaim, a stream in the S. of Moab (Is. 15.[6]; Jr. 48.[34]): prob. = *Wādy N'meirah*, wh. enters the Dead Sea fm. the E., about three miles fm. the S. end.

NIMROD (Gn. 10.[8-10]), the son of Cush. Of him we are told that "he began to be a *gibbōr* (a warrior hero) in the earth"; further, we are told that "he was a *gibbōr tzayid*" (a heroic hunter); yet again we are informed that "the beginning of his kingdom was Babel and Erech and Accad and Calneh in the land of Shinar." When we look at the passage we see that N. is not named along with the other sons of Cush. While the first-named "sons" are clearly peoples, in N. we have to do with a person; it wd. seem, the first who founded a kingdom. All the cities, with the exception of Calneh, have been identified, and even in regard to it a plausible suggestion has been made. Several ideas have been mooted as to the person meant. Etymology most probably affords no guidance, as the Jews were so prone to mutilate foreign names, and the connection of "Nimrod" with *marad*, "to rebel," renders one at once suspicious. The sovereign that seems most nearly to suit the requirements is Sargon of Agade (Accad). He appears to have united all Babylonia under him. He resembled Moses in being set afloat in the river by his mother; he confesses that he did not know his father. It may be of interest to know that if we take the Gematria of minimum values then Sargon and Nimrod have the same numerical value. The other identifications are Gilgamesh,



Boats in Nile

the hero of the Babylonian Epos, and the god Marduk. Nimrod has impressed the imagination of the East very greatly. The legends of his contests with Abraham are many of them very beautiful, though

others are grotesque. They may be found in a popular form in Baring-Gould's *Legends of OT. Characters.*

NIMSHI, father of Jehoshaphat the father of Jehu king of Israel (2 K. 9.[2]). He was thus the grandfather of the king, who is elsewhere described as his son (1 K. 19.[16], &c.).

NINEVEH (נִינְוֵה, Νινευί), the later capital of Assyria, on the east bank of the Tigris, opposite Mosul, and 18 miles north of *Nimrûd* (Calah) at the junction of the Tigris and Upper Zab. It was called Ninâ and Ninua in Assyrian, and the name was popularly derived from *nunu*, "fish"; like Ninâ in Babylonia, however (of wh. it may have been a colony), it really took its name from Nina, a title of Istar, around whose sanctuary the city had grown up. It is now represented by the mounds of Kouyunjik on the north and Nebi Yunûs on the south, the sites of the palaces of Sennacherib, Esarhaddon, and Assur-bani-pal, between wh. ran the Khusur (now *Ḥoser*). The city was in the shape of a rectangle containing about 800 acres, the west side of wh. was washed by the Tigris, while the southern end was only 873 yds. in length. The northern wall (2150 yds. long) was defended by a moat, the eastern partly by the Khusur, partly by two artificial ditches, 150 and 108 ft. wide and 20 ft. deep, beyond wh. was a double line of ramparts some 5400 yds. in length. These seem to have consisted of earth and rubble; the inner wall, however, was of stone and brick, surmounted with gradines and intersected by numerous towers and gates. According to Diodorus Siculus the walls were 100 ft. high, three chariots being able to drive upon them abreast. In the time of the Later Assyrian Empire Nineveh was further defended by being enclosed in the fortified triangle between the Tigris and the Upper Zab, wh. extended from Calah (*Nimrûd*) to Dur Sargina (now *Khorsabad*), built by Sargon (B.C. 707) to the north. The circumference of this triangle is as much as 90 miles; *see* Jh. 3.[3], where "Nineveh" means the whole fortified complex of the capital and its suburbs.

NIN, THE FISH-GOD

Nineveh was more conveniently situated on the high road of trade to Asia Minor and Syria than Assur (*Qala'at Sherghat*), the old capital of the country. The earlier Assyrian kings, accordingly, built palaces there, and Shalmaneser I. (B.C. 1300), the builder of Calah, may have made it a royal residence. But it did not finally supplant Assur till the reign of Assur-bil-kala (*c.* B.C. 1080). In B.C. 823 it followed the fortunes of the rebel king Assur-danipal (Sardanapallos), and underwent a siege; Sennacherib made it the capital of his empire, and as such it remained until in B.C. 606 it was taken and destroyed by the Manda or Scyths, and with it Assyria itself came to an end (*see* Na. 2., 3.; Zp. 2.[13-15]).


OUTLINE OF THE MOUND AT NIMRÛD

Lit.: Rich, *Residence in Kourdistan*, 1836; A. H. Layard, *Nineveh and its Remains*, 1848; *Discoveries among the Ruins of Nineveh and Babylon*, 1853; F. Jones, *Topography of Nineveh in JRAS.*, 1855; V. Place, *Ninive et l'Assyrie*, 1866–9.

A. H. SAYCE.

NISAN (Asyr. *Nisannu*), the first month of the Hebrew year (Ne. 2.[1]); it was originally called ABIB, but it was changed after the Babylonian Captivity to the name the month had at Babylon. It was the harvest month (*see* YEAR). The word is supposed to mean the "month of flowers"; a name wh. in Pal. wd. be thoroughly appropriate.

NISROCH, an Assyrian deity in whose temple SENNACHERIB was worshipping when he was murdered by his sons (2 K. 19.[37]; Is. 37.[38]). It is a matter of doubt what deity is meant by N., for no such name is found in the Asyr. pantheon. Ges. suggested a derivation fm. *nesher*, "an eagle"; following this, Layard named several eagle-headed

figures "statues of N." The Jewish tendency to mutilate the names of heathen deities renders it very probable that this has taken place here. As Asshur was the principal god of Nineveh, the idea of Schrader that Nisroch = ASSHUR is plausible; it becomes still more so if one adds Dr. Pinches' suggestion that Nisroch represents "Asshur-Aku," in wh. the name of the national Asyr. god is compounded with "Aku," the Accadian name of the Moon-god, called in Asyr. "Sin"; the god whose name occurs in that of Sennacherib.

NITRE (Heb. *nether*), not our "nitre," wh. is otherwise called "saltpetre," but "natron," *i.e.* native carbonate of soda, found in certain lakes in Egypt and elsewhere; it effervesces with vinegar (Pr. 25.[20]); it was used for the manufacture of soap (Jr. 2.[22]). Gesenius wd. regard it as potash.

NO (Jr. 46.[25]; Ek. 30.[14, 15, 16]; Na. 3.[8]), NO-AMON (R.V. Na. 3.[8]), a city in Egypt known to the Greeks as Thebes, and surviving to modern times in the ruins at Karnak and Luxor, ruins wh., at the end of thirty centuries, despoiled and dilapidated by the ravages of countless armies, fm. the hosts of Ashurbanipal to the army of Napoleon Bonaparte, still awe the tourist into admiration. Already in the Iliad, Thebes of the hundred gates is the symbol of populousness and wealth. It appears in hieroglyphic as *n · ṭ :* the vowel is supposed to have been *e* or *a*, hence the Heb. *No* and the Asyr. *Ni'* : the *ṭ* seems to have disappeared in speech. The word *neṭ* really meant "city"; the complete name was Neṭ-Amen, "the city of Amen." The vowel in the Heb. is probably a blunder of possibly a late date. This identification is confirmed by the LXX rendering of No in the passages in Ek. as *Diospolis*, the known Ptolemaic Greek equivalent of the older Thebes, or Neṭ-Amen. The rendering of LXX in Na. 3.[8] is *meris Ammōn*, "the portion of Amen." This passage is of special interest as describing at once the splendour of the city and the terrors of its sack by Ashurbanipal. The prophet, denouncing Nineveh, demands of her, "Art thou better than No-Amon," on wh. such a terrible destruction fell? By implication it was supposed to be even more splendid than the Assyrian capital. Founded in remote antiquity, No became prominent when fm. it sprang the 11th dynasty; it was less prominent again till the time of the 18th dynasty, and thereafter to the 20th. During this period most of the buildings were erected that are the glory of Thebes. It died slowly; Diodorus Siculus, under the later Ptolemies, estimates its circumference to be 140 *stadia*, about 17 miles (Diod. Sic. i. 45): he was impressed with its marvellously adorned temples. About half a century later Strabo estimated its circuit at 10 miles. It was the principal centre of the worship of Amen, regarded as the equivalent of the Greek Zeus; hence its name Neṭ-Amen, of wh. the later Greek "Diospolis" was a translation. The more ancient Greek "Thebes" seems to have been an adaptation of *Tape*, "the head," "the capital."

NOADIAH. (1) One of the Levites to whom was entrusted the inventory of the sacred vessels of silver and gold brought back from Babylon (Ez. 8.[33]). He is called "Moeth" in 1 Es. 8.[63]. (2) A prophetess associated with Sanballat and Tobiah in their opposition to Nehemiah (Ne. 6.[14]).

NOAH, in the Gospels (AV.) NOE, the son of LAMECH the Sethite (Gn. 5.[28-32], 9.[29]), father of SHEM, HAM, and JAPHETH. Altho' the MT., the Sam., and the LXX differ in the ages of the preceding patriarchs they agree in declaring N. to have been 500 years old at the birth of his three sons. In the midst of the abounding wickedness of the world God Himself testifies of N.: "Thee have I seen righteous before Me in this generation" (Gn. 7.[1]). In 2 P. 2.[5] he is called "a preacher of righteousness." God reveals to him that He is about to destroy the world with a flood, commands him to build an Ark, and to collect into it a pair of every species of animal in the world in order that the seed of life may be preserved.

In the 7th chap. it is said, "Of every clean beast thou shalt take seven seven, a male and his female (lit. 'a man and his wife'), and of the beast wh. is not clean pairs, a male and his female (lit. 'a man and his wife'): even fm. the fowls of heaven the clean seven seven male and female, and every bird wh. is not clean pairs, male and female." According to the Critical hypothesis this is due to a difference of source; while fm. Gn. 6.[9] to 6.[22] the narrative is fm. P., the source of the account of the emphasis given to the distinction between clean and unclean is J. The old interpretation was that greater precision was given to the directions when they were on the point of being carried into action.

N. obeyed the commands of God, and in the 600th year of the life of Noah, "in the second month, the seventeenth day of the month, the selfsame day entered Noah into the Ark," a notice that has all the appearance of being a statement of an exact date; the same may be said of the time of his leaving the Ark, "the second month and seven and twentieth day of the month." When he left the Ark "N. builded an altar unto the Lord, and took of every clean beast and of every clean fowl and offered burnt-offerings on the altar"; and it is added, "The Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake." The reason assigned is that "the imagination of man's heart is evil fm. his youth." This passage is also ascribed to J. In the blessing of N. wh. follows animals as well as vegetables are given to man for



COIN OF APAMEN IN PHRYGIA, REPRESENTING THE DELUGE

food; the punishment of death is decreed on the murderer; and the rainbow is appointed as a token of the covenant of God not to destroy the earth again with a flood. The rainbow is seen when the sun has broken through the clouds. Noah began to cultivate the vine, as if this fruit had not been cultivated before, nor wine made. Then follows the mysterious curse of Canaan for the dishonour done to his father by Ham the father of Canaan. This transaction looks like a preparation for the devotion to destruction of the inhabitants of Canaan. At the age of 950 Noah died.

As already considered under FLOOD, there is an account of the Noachian Deluge in the Babylonian Epos of Gilgames, in wh. he is called *Nuh-Napishtim* or *Hasisadra*, the latter being the original of the Xisuthrus of Berosus. As we saw there, the Heb. narrative is the more primitive.

The Book of Noah.—In our book of ENOCH there are portions in wh. N., not Enoch, is the spokesman, wh. are regarded as fragments of a book of Noah. In En. 106. we have an account of the birth of Noah narrated by Methuselah to his father Enoch in defiance of scriptural chronology: "His body was white as snow, and red as a blooming rose, and the hair of his head and his long locks were white as wool, and his eyes were beautiful. And when he opened his eyes he lighted the house like the sun, and the whole house was full of light." We venture to differ fm. Dr. Charles in his opinion that we have the whole of the book of Noah; in our opinion it was considerably larger, and that it is to be dated between the nucleus of Enoch and the section 1–41. For legends about Noah *see* Baring-Gould, *Legends of Old Testament Characters*.

NO-AMON. *See* No.

NOB, a station of the priests visited by David in his flight fm. Saul, with disastrous consequences for the priests who befriended him (1 S. 21.[1], 22.[9], &c.); occupied by Benjamites after the Exile (Ne. 11.[32]); apparently close to Jrs., and between the city and Anathoth (Is. 10.[30ff.]). No trace of the ancient name is found. Stanley (*S. & P.* 187) suggests the N. summit of the Mt. of Olives. Others favour the height N. of Jrs., popularly called Scopus, the traditional site of the camp of Titus at the siege of Jerusalem. From this point one approaching from the north obtains the first view of the city. It wd. thus suit admirably the description of Is. 10.[32], where the Assyrian halts at Nob and shakes his hand at the mount of the daughter of Zion, the hill of Jerusalem. We should infer that here it had just come into view. For an argument in favour of Gibeon see *BE. s.v.*

NOBAH. (1) A Manassite ancestor of the clan wh. conquered KENATH and called it by his name (Nu. 32.[42]). (2) A city, apparently in Gilead, mentioned with Jogbehah as on the line followed by Gideon in his pursuit of the Midianite kings, Zebah and Zalmunnah (Jg. 8.[11]). Poss. we shd. read with the Syr. "N. wh. is on the desert," instead of "**Nophah** wh. reacheth unto Medebah" (Nu. 21.[30]). It may have been the original settlement of the clan called by this name. The site has not been recovered, but is probably to be sought somewhere to the N.E. of *'Ammān*.

NOBAI, one who sealed the covenant with Nehemiah (Ne. 10.[19]).

NOBLEMAN. (1) *Basilikos* (Jn. 4.[46, 49]), "kingly," a term loosely applied, now to persons of royal blood, and again to those intimately connected with them. Here "courtier" (AVm.) or "king's officer" (RVm.) wd. be more accurate. He was evidently a Jew in the service of Antipas. (2) *Eugenēs anthrōpos* (Lk. 19.[12]), "well-born man." Some think this N. is Archelaus, son of Herod the Gt.

NOD, "flight" or "exile," the land of the "wandering" of Cain. There is nothing to indicate any particular locality. The phrase "to the east of Eden" (Gn. 4.[16]) furnishes no guidance.

NODAB, a tribe with whom Reuben made war, mentioned along with the Hagarites, Jetur and Nephish (1 Ch. 5.[19]). From the nature of the spoil taken we gather that they were pastoral tribes, their wealth consisting of cattle; camels, sheep, and asses. No trace of the name is now to be found, if it be not in that of the mod. village *Nudeibeh*, to the SE. of *Boṣra* in the *Ḥaurān*.

NOE, the patriarch Noah (Mw. 24.[37], &c.).

NOGAH, one of the sons born to David in Jerusalem (1 Ch. 3.[7]). The name does not appear in the parallel list of 2 S. 5. A similar name, wh. may refer to the same person, is given in the genealogy of Lk. 3.[25], "Noggai."

NOHAH, Benjamin's fourth son (1 Ch. 8.[2]).

NOPH. *See* MEMPHIS.

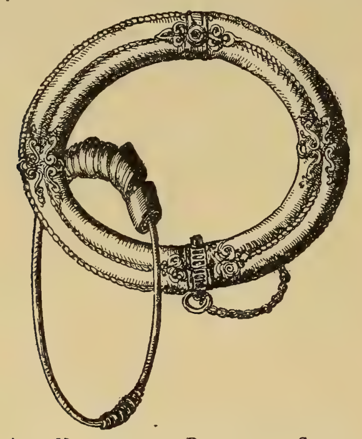
NOPHAH. *See* NOBAH.

NORTH, NORTH COUNTRY, are vague terms, indicating generally the direction whence the people of Palestine had most to fear in the matter of invasion. In point of fact, while from the south Egypt at times struck hard, and "the children of the East" occasionally inflicted serious damage, the really paralysing blows all fell upon Palestine from the north. Syria, Assyria, Babylon, Greece, Rome, each in turn appeared upon the northern horizon, and the war-clouds broke southward in disaster. The absence of good seaports was a protection on the west, and the deserts made impracticable approach from the east, so that even Babylon, wh. is almost in the same latitude as Samaria, had to send her armies by a detour, to enter the country from the north.

NOSE, NOSTRILS. A man with a flat or "slit" N. might not make offerings (Lv. 21.[18]). N. is used figuratively for anger (Gn. 27.[45], &c.), prob.

fm. the distension of nostrils and swift breathing caused by anger.

The nose or nostril is the organ of the breath of life (Gn. 2.[7], &c.). This, so easily interrupted, becomes the symbol of life's transiency (Is. 2.[22]). The putting of a hook in the nose (2 K. 19.[28], &c.) doubtless refers to the control thus gained over recalcitrant animals. Pr. 30.[33] refers to the ease with which blood is drawn from the nose. The prominence of the feature led to the nose being adorned with **nose-rings** as jewels (Is. 3.[21]), a form of finery still much affected in the East. The



Arab Nose-ring and Bracelet of Silver

putting of a branch to the nose (Ek. 8.[17]) was evidently a part of some idolatrous rite; but the meaning of this is lost.

NOVICE, Gr. *neophytos*, lit. " newly planted," *i.e.* one recently baptized, whom lack of experience and proof disqualifies for the office of " bishop " (1 Tm. 3.[6]). Later the word came to signify technically one who had not yet taken upon him the religious vows.

NUMBER. Although no examples have come down to us in the few and short inscriptions that have survived fm. ancient Israelitish times, it is so highly probable as to amount almost to a certainty that among the Hebrews there was a system of numerical notation. It wd. seem as if the indication of number wd. precede the recording of thoughts. In Egypt and Phœnicia, the immediate neighbours of Palestine, there were such systems; in Babylonia and Assyria, whose influence over Palestine in the very dawn of history was so great, there was also a similar system. The simplest system was one wh. founded itself, as did the original measures of length, on the members of the body. The five fingers on the hand gave the V. of the Roman notation, and two of these joined at their apexes gave X; the Egyptians sometimes united the five in a star; as, however, three was the number of separate strokes that the eye can most easily grasp, six was represented by two groups of three lines either one above the other or succeeding each other; seven was three above, four below, and so on; when ten was reached it was represented by an arch. The Phœnician was very much the same. It may be noted that these systems were both decimal: the Babylonian was sexagesimal. Among the rabbis there was a system of notation much used, the age of wh. it is impossible to fix with absolute accuracy; only it must have been old, dating possibly from the age before the Exile. This used the letters as numerals; fm. א to ט for the units, fm. י to צ for the tens, and fm. ק to the end of the alphabet with the help of the finals for the hundreds. This system may sometimes be of use in explaining mistakes. The Babylonian system, as mentioned above, was sexagesimal; its first group was formed by multiplying together three, four, and five; we have the result of this in our minutes and seconds, and in the days of the year, wh. are sixty multiplied by six and five added; it was, however, too cumbrous for ordinary use.

Besides the use of numbers in the exact sense, we have the loose use—approximating vaguely without attempting exactitude. Thus we have " two " for a few; the widow of Zarephath, when Elijah asks her for bread, tells him she is " gathering *two* sticks " that she may cook the meal for herself and her son (1 K. 17.[12]). So also " five " is used in this way: in Lv. 26.[8] the Israelites are told that " *five* of them should chase a hundred." A moderately large number is indicated by " ten "; as when Jacob reproaches Laban with the frequent changes he made in his wages, he declares that he changed them " *ten* times " (Gn. 31.[7]). After Israel in the wilderness, discouraged by the report of the spies, refused to enter Canaan, God declares, "Those men have tempted Me now these ten times" (Nu. 14.[22]). " Forty " is used when a very considerable number is intended; when Hazael brought to Elisha "forty camels' burden . . . of every good thing of Damascus," we are not to understand that exactly that number, neither more nor less, came as a present fm. king Benhadad. This is more obvious in regard to a space of time: " forty years " means really a long space of time, a generation; thus three times are we told in the book of Judges that " the land had rest forty years " (3.[11], 5.[31], 8.[28]). That Saul, David, and Solomon shd. all reign each " forty years " (*cp.* Ac. 13.[21]; 2 S. 5.[4]; 1 K. 11.[42]) is improbable. It must simply be taken as an indefinitely large number. A very large number is indicated by a " hundred," as in Ec. 6.[3]: when the hypothetical case is presented, " if a man beget an hundred children," we understand what is meant. So " a thousand " (Dt. 32.[30]), " ten thousand " (Lv. 26.[8]), " forty thousand " (Jg. 5.[8]). There is, besides, the ordinary indefinite use of numbers, as

"two or three," "four or five" (Is. 17.[6]), for a few.

We must also take account of what are called sacred numbers. The idea that numbers had a potence of themselves meets the investigator into the progress of human thought everywhere. Pythagoras founded his whole philosophy of the universe on number; Plato is full of discussions of "odds" and "evens"; Lenormant says, "Speculations upon the value of numbers hold a very important place in the religious philosophy of the Chaldæans." All the gods were designated by whole numbers, and the various kinds of inferior spirits by fractions. In these circumstances it is to be expected that among the Hebrews there shd. be traces of something similar. The smallest of these numbers is "three." We see this special significance of three in Elijah stretching himself three times on the dead boy (1 K. 17.[21]). Simon Peter's sheet was three times let down (Ac. 10.[16]). It is supposed by some that the peculiar place "three" has in thought is due to the fact that heaven, earth, and sea emphasise a threefold division; but to the Babylonians the sea, however important in mythology, was not phenomenally prominent—the vast plain was much more perceptible. It is really fundamental to the human mind; as two is the natural symbol of division, three is the natural symbol of stability. It is not far-fetched to connect this with the Christian doctrine of the Holy Trinity, since man is made in the image of God. "Four" is the next; its peculiar significance is seen in the four rivers of Paradise (Gn. 2.[10]); in the four pre-Messianic empires in Daniel (2.[31f.], 7.[3-7]); the four horns in Zechariah (1.[18]), and elsewhere. This is supposed to be connected with the four points of the compass; rather the four directions relatively to the human body, before, behind, to the right, and to the left. The most obviously sacred of numbers is "seven." This is illustrated by the Divine rest at the close of the work of creation (Gn. 2.[2, 3]). Noah is ordered to take "seven clean animals" into the Ark with him (Gn. 7.[2]), and in many other cases. This is supposed to represent the addition of the two former numbers; rather, we think, man wd. regard himself as centre, and add to that the six directions from that: above, below, behind, before, right, and left. To the Babylonians this wd. be emphasised by the seven planets wh. they as astronomers had observed. The number "twelve" is marked among the Israelites, as it is the number of their tribes, and the twelve apostles of the Lord. It was the number of the months among the Babylonians: twelve times the phases of moon recurred in the year, so they may have observed this, and consequently made twelve a sacred number. The fact that it is the multiple of three and four, the component parts of seven, mt. help that decision. In Apocalyptic literature there is a symbolical use of number wh. is akin to this. We find this in Daniel and in Revelation. In Daniel "one" is the symbol of Babylon, and "two" the symbol of the Medo-Persian Empire; from the "three" ribs in the mouth of the Persian bear one mt. think that "three" mt. possibly be the symbol of Lydia. "Four" is the symbol of the Græco-Macedonian Empire, and "ten" is the symbol of the Roman Empire. This is made clear by the Apocalypse, in wh. we have further "seven" as the symbol of the city Rome. It has been observed by Gesenius that the number five has some special affinity in Heb. thought for Egypt; as "Five cities in the land of Egypt shall speak the language of Canaan" (Is. 19.[18]). This was carried much further by the Kabalists.

From the fact that numbers were indicated by letters a number was sometimes put for a name, the sum of whose letters amounted to that number. In the book of Revelation the number 666 at once occurs to one. Another scriptural instance, though naturally less recognised, is "Eliezer," the sum of the letters of whose name is 318, the number of Abraham's servants when he went to encounter CHEDORLAOMER. This estimation of names and representing them by numbers is called by the Rabbins "Gematria," a word that seems to be derived fm. the Greek *geometreia*. In the Talmud it becomes an elaborate system with modes and rules; certain letters mt. be inserted or omitted, mainly those called *matres lectionis*. Sometimes the letters were taken in their ordinary value; again they mt. be reckoned according to minimum values, in wh., instead of א being one and י ten and ק a hundred, these three letters were all equally reckoned one, so ב, כ, and ר were each regarded as two, and not two, twenty, and two hundred respectively. Again, one or both the words or phrases mt. be modified by *Athbash*, in wh. the first letter of the alphabet is put for the last and the second for the second last, and so on; or by *Albam*, in wh. the first letter is put for the twelfth and the second for the thirteenth, and *vice versâ*. These methods are used sometimes for the interpretation of Scripture with ludicrous results. They served a useful purpose as mnemonics, as may be seen in the Massoretic notes at the end of each book in the Hebrew Bible; thus at the end of the book of Joshua we are not only told that the number of verses in it are 656, but also are given *VTRN*, the first word of the verse in Heb. (Is. 35.[6]), "and the tongue of the dumb shall sing," in order to remember it by, as the sum of these letters in Heb. is 656. In some instances what seem to be interpretations are really statements of mnemonics that may be useful to the student.

The Greeks had a system of numeration in

wh. the first four units were represented by lines and " five " by Π, the letter with wh. *penta*, the Greek word for " five," begins, and " ten " by Δ, the letter with wh. *deka*, " ten," begins; so with H for *hekaton*, " a hundred," and M for *murias*, 10,000. The system of numeration more commonly used, however, was to give a numerical value to the letters of the alphabet, adding a character for six in the place of the ancient *digamma*, wh. in the original Greek alphabet had occupied the place of the Heb. *waw*. Another character was used for 90 and yet another for 900. For higher numbers the alphabet as augmented was used with a dash below each character. To these letters also Gematria was applied, as the Heb. letters were among the Jews. A classic example of the practice to wh. we refer may be seen in the Sibylline Oracles, i. 328–331, in wh. the name of our Lord is said to be represented by " eight units, as many tens added to these, also eight hundreds." This is the summation of the numerical values of the Greek letters that make the name JESUS. This we think has an important bearing on the vexed question of the " number of the Beast," 666. The writer of this portion of the Sibylline Oracles may be held as representing the mind and methods of the Apocalyptic Jewish authors who had embraced Christianity and wrote in Greek. It wd. seem to us that we ought to argue back fm. the Sibylline author to the greatest of the Apocalyptists, and presume that later Greek-writing Apocalyptists followed the example he left them: so the solution, whatever it be, of that enigma is not to be sought in Hebrew but in Greek; hence it follows that Nero is not the person meant. Although it is impossible to deny that there is a vast amount of trifling in these theories of numbers and the use made of them by the Jews, yet it is advantageous to know them, as occasionally we may find the interpretation of riddles otherwise insoluble.

NUMBERS, the fourth book of the law, called in Heb. *bĕmidbar*, " in the wilderness (of Sinai)," fm. the word that follows the formula, " And the Lord spake unto Moses "; the Greek name *Arithmoi*, of wh. the English title is a translation, is derived fm. the fact that it contains two enumerations of the people. It is to some extent a resumption of the history of the journey of Israel through the desert after the interruption caused by the intrusion of the ceremonial regulations wh. occupy the book of Leviticus. There is a great lacuna in the regular history between the end of the 14th chap. and the beginning of the 20th, bridged over by the rebellion of Korah among the Levites and that of Dathan and Abiram among the Reubenites; and further by the dry enumeration of the successive encampments of the people wh. is to be found in chap. 33. There are, besides the history, various enactments of a ceremonial kind. Though the book begins with " and," it has many features wh. wd. suggest that it had been composed as a separate work, though in continuation of those wh. precede it.

Contents.—The book may be divided into three portions: there is first the account of events mainly in the second year after the Exodus; the thirty-eight years' wandering, in the course of wh. occur the rebellions above mentioned of the Levites under Korah against Aaron, and of the Reubenites against Moses (*see* MOSES), and certain ceremonial enactments; the last portion contains the history of the last year of the wanderings and the stay in the plains of Moab. The first section extends fm. the beginning of the book to the end of chap. 14. The 1st chap. gives an account of the order for the first census and preparations for it, the numbers of each separate tribe, the reason for the exclusion of the Levites fm. the census, and the position they were to occupy in the camp. The arrangements regarding the position each tribe shd. occupy in the camp round the Tabernacle are given in chap. 2. They were divided into four divisions, arranged under four leading tribes: (1) Judah with Issachar and Zebulun; (2) the tribe of Reuben, with those of Simeon and Gad; (3) the tribe of Ephraim, with the kindred tribes of Manasseh and Benjamin; (4) the tribe of Dan, along with Asher and Naphtali. These were to take up their position as follows: Judah to the E., Reuben to the S., Ephraim to the W., and Dan to the N. In the Tg. PJ. we are told that the flag of each camp had a special blazon; that of Judah was a young lion; that of Reuben was originally an ox, but was changed into a stag by Moses, " lest the sin of the calf mt. be remembered against them "; that of Ephraim a young man; and that of Dan a venomous serpent. In chaps. 3. and 4. are narrated the encamping, the numbers, and the duties of the various Levitical families. The family of Gershon was to encamp on the W. of the Tabernacle, that of Kohath on the S., while that of Merari encamped on the N.; the Aaronites being encamped at the door of the Tabernacle to the E. In the two chapters that follow we have the law of the ordeal fm. jealousy, and the regulations concerning the NAZIRITE, ending with the priestly benediction. The long 7th chap., with that wh. follows, describes the consecration of the Tabernacle by the offerings of the princes of the different tribes, and the consecration of the Levites by Aaron. The 9th chap. begins with the account of the celebration of the second Passover and regulations to meet special circumstances; then follow regulations as to the march wh. are continued into the 10th; in regard to this there is the manufacture of the silver trumpets with wh. the signal was sounded for the movement of the successive " camps " or brigades,

when by the lifting of the cloud over the Tabernacle the token of the breaking up of the camp was given. At the end there is given the proclamation of Moses when the march began and that wh. he made when it concluded. The next two chapters give the account of two murmurings, one public by the people against Moses on account of the manna. God listened to their murmuring and gave them their desire, but in wrath. They desired flesh—a flock of quails are sent: these, flying only some two cubits above the ground, are easily knocked down; the people split them up and spread them in the sun to dry—they are satiated with flesh. The other murmuring is domestic, by Aaron and Miriam against him because of his wife, presumably Zipporah; the term of "Cushite" * was probably a reproachful designation, wh. a swarthy complexion may have explained. But murmurings had their punishments: numbers were slain by the pestilence wh. it wd. seem the eating of the quails' flesh induced; and Miriam was struck with leprosy. The tribes had now reached the southern boundary of the land to wh. they had been journeying, and spies are sent into it to see the nature of the country and of what sort the inhabitants were. One fm. each tribe is chosen; they are away forty days on this errand. On their return, while they praise the fertility of the soil, they declare that the fortified towns and the stalwart inhabitants preclude them fm. attempting the conquest. So say all the spies save two—Joshua, who had commanded at Rephidim, and Caleb the Kenizzite, the representative of Judah. The people are discouraged, and again murmur against Moses and Aaron. The wrath of God is kindled against them, and He threatens to destroy them, and offers to make of Moses a nation mightier than they. Alluring as is the prospect to one with the Eastern's respect for a multitude of descendants, Moses pleads for Israel; at his entreaty they are forgiven, but forty years of wanderings is their punishment. Now presumption follows the cowardice the people had displayed; in disregard of the warning of Moses they advanced up the mountain in front of the camp, but they were driven back ignominiously by the Canaanites and Amalekites. The second section embraces chaps. 15.–19. There are first in chap. 15.[1-31] enactments as to offerings to be made when, after their forty years are over, they enter the Promised Land; enactments as to atonements for unconscious guilt, and the punishment of presumptuous wickedness. Then follow two incidents. The first is short; the punishment of one who profaned the Sabbath. The second is an account of the twofold rebellion, of Korah, and of Dathan and Abiram, against Moses. This event, or rather these conjoined events, are more fully considered under KORAH, DATHAN, and ABIRAM. The precise point in the wanderings when these two rebellions occurred is not indicated, but the space given to them is a proof of their importance; the authority of Moses and the priesthood of Aaron received a Divine sanction through these rebellions wh. otherwise they wd. not have had. To Aaron, whose priesthood is thus confirmed, and to his seed, is given the ordinance of first-fruits, &c.; they are to live of the altar. To the Levites, now definitely under their authority, is given the tithe. This was an ordinance that looked forward to the occupation of Palestine, when there wd. be threshing-floor and winepress; it cd. have no meaning in the wilderness. From the fact that Eleazar is presumed to act as priest, the ordinance of the RED HEIFER may be taken to be late in the intermediate space; yet the necessity for purification fm. contact with the dead must have often arisen before. The last section contains an account of events wh. occurred during the last year of the wanderings. The people arrive in the wilderness of ZIN, once more back again whence they had set out on their generation-long wanderings; there Miriam dies. Untaught by previous judgments of God, the people murmur against Moses and Aaron because of the drought and the thirst. Whether it was that Moses sinned by calling them "rebels," or whether it was because, being told to speak to the rock, he struck it twice, or that he assumed Divine power when he said, "Must we fetch you water out of this rock?" it is impossible to decide; or what the sin of Aaron in the matter that he shared his brother's punishment. Both are declared not to have believed God to sanctify Him in the eyes of the children of Israel, and both are excluded fm. Palestine, the land towards wh. their longing hopes had been directed for all the foregoing forty years. The death of Aaron followed when the people had removed "fm. Kadesh and come to Mount Hor"; Moses and Eleazar accompanied Aaron up the slope of Mount Hor, and there he died and there he was buried. Before he died his priestly robes were stripped off him, and his son was clothed in them as his successor. As the Israelites passed eastward they took vengeance on Arad the Canaanite, who had assailed them causelessly. Now again, after forty years of knowledge of Moses, did Israel murmur against him and against God; and God sent fiery serpents among them, "and they bit the people, and much people of Israel died." When Moses prayed for them God commanded him to make a brazen serpent to wh. the sufferers were to look—they looked and were cured. The march of the people brought them to the east of Moab; in the wilderness there, want of water tried them, but the rulers superintended while the diggers digged the well; and Isr. sang

* This may have suggested the story told by Josephus (*Ant.* II. x. 2), of the Ethiopian campaign, at the close of which Moses married Tharbis, an Ethiopian (Cushite) princess.

"Spring up, O well." Now only the territory of Sihon was between them and the land promised to their fathers. He, though courteously requested, refused to allow them a passage; Isr. conquered him in battle and took his land. It wd. seem as if Isr. and Moab had a treaty, and that they were allies against Sihon (*see* MOAB). They turned northward, probably in this unassisted by Moab, and encountered Og, king of Bashan, defeated and slew him, and took his territory (chap. 21.). This new conquest made the Moabites feel suspicious of their ally; they sent for Balaam to come and curse Israel. He came, but was compelled by God to bless them altogether (chaps. 22.–24.). Balaam counselled that guile mt. be used; the daughters of Moab and the daughters of Midian seduced Isr. to idolatry, and a plague fell upon the people, wh. was stayed by Eleazar's prompt action (25.). At this point there is a second census of the people taken (26.). The case of the daughters of Zelophehad led to new legislation ($27.^{1\text{-}11}$). Moses is told of his own approaching death, and is commanded to consecrate Joshua to be his successor ($27.^{12f.}$). While what follows was transacted in the plains of Moab, all naturally took place before Moses received the command to ascend Mt. Abarim; hence the last nine chapters are of the nature of an appendix. The 28th and 29th chaps. form what may be regarded as the sacrificial calendar, *i.e.* the sacrifices fixed by their date. There is the morning and evening offering, afterwards called the *tāmīd*, "the continual," fm. the word used in the beginning of v. 6. The Sabbath sacrifice and that for New Moon follow. The two cardinal months of the Jewish calendar were the first and the seventh, the month of the Passover and that of the Great Day of Atonement; special offerings were enjoined on different days in these months, and these are defined in these chapters. In the next chap. Moses considers the special case of a woman who makes a vow; her position of tutelage until she has become a widow requires special legislation in the matter of her promises to God. The next chapters are secular. There is first vengeance on Midian for the treacherous endeavour to lead the people into idolatry; 12,000 men go forth and exterminate the branch of that nationality whose dwellings were eastward of Moab; the distribution of the spoil occupies the end of the section. The next question that arises is the disposal of the territory wh. they had conquered fm. the two kings of the Amorites. Reuben, Gad, and the half tribe of Manasseh request that it be assigned to them, and have their request granted on condition that their armed men accompany their brethren across the Jordan. The 33rd chap. has every appearance of being copied fm. an original document, possibly a clay tablet, in wh. Moses had recorded the various places where the camp had been placed; the fact that the names assume different forms fm. the same root when they reappear in Dt. 10. proves the antiquity of the record. A singular and interesting document is chap. 34., in wh. Moses marks off the boundaries of the inheritance of the children of Israel: it may be noted that only in the time of David did they possess the going in of Hamath and Riblah, and even then not as an inheritance but as a subject territory. Another supplemental document is the law regarding the cities of the Levites and the cities of refuge, by wh. the Semitic custom of blood feud was limited, and ultimately, so far as Isr. was concerned, suppressed. The last chapter contains final arrangements regarding the inheritance of the daughters of Zelophehad, restricting their choice of husbands to men of their father's tribe.

Critical Analysis.—On the Critical hypothesis at present dominant fm. $1.^{1}$ to $10.^{28}$ is assigned to P.; within this, however, there are several further attributions by different authorities; Kuenen wd. assign the whole to the writer he calls $P.^{3}$, "or still later formations"; Paterson (*Polych. Bib.*) assigns five vv. in the 3rd chap. and two in the 10th to the "Law of Holiness," whereas the whole of the 7th chap. except the last v., and the whole of the 9th except the first five vv., with seven vv. in the 4th and in the 8th chaps. and two vv. in the 10th, are assigned to the later strata of the Priestly Code; besides these there are overlinings that mark modifications and interpolations; Harford-Battersby (*HDB.*) rings the changes on P^{t}, P^{g}, and P^{s}, sometimes giving half a v. to one authority while the adjacent vv. go to another. The keenness of Critical acumen here is, to say the least, marvellous. We have had, in recent times, writers collaborating, and, despite memory assisting criticism, it has been impossible, with absolute accuracy, to assign to each his share in the joint result. Yet the Critics of Scripture have neither qualms nor doubts. In the next portion, fm. $10.^{29}$ to $14.^{45}$, *i.e.* to the point at wh. the lacuna begins, a larger amount is attributed to the older authorities, J. and E., either separately or conjointly, with a few verses, sometimes single words, inserted here and there fm. P. To give an idea of the process and its results we shall take chap. 11. The first three vv. are assigned by Paterson and Harford-Battersby to E.; although the characteristic of E. was the use of Elohim for God, while J. used "Jehovah," yet the only Divine name used is JHWH; then follow three vv. assigned to J., with one word, "again," derived fm. P. The two vv. describing the manna are credited to P.; then follow six vv. fm. J., including one v. supposed to be a joint product of J. and E., then two vv. to E., six vv. to J., seven to E., and five to J. Of the sixteen vv. of the 12th chap. the first fifteen vv. are assigned to E. with the exception of four Heb.

words representing " for he had married an Ethiopian woman," credited to P.; only the last v. is credited to J. In this we have followed Paterson, with whom, in the main, Harford-Battersby agrees. Canon Driver, with greater sobriety, says, " Data do not exist for separating the sources employed." The section in regard to the spies Paterson and Driver assign in almost equal proportions to JE. and P.: Harford-Battersby agrees so far, but wd. distinguish between J. and E. The 15th chap. belongs to the Priestly Code, with some intrusions of later and earlier strata. In the episode of Korah, Dathan, and Abiram, all connected in the 16th chap. with Korah is assigned to P., while what is connected with the Reubenites is derived fm. JE. Chap. 17. is assigned to P.; in the Heb. it begins with 16.[36] of the EV., wh. follow LXX and Vlg. The consecration of Aaron and his sons (chap. 18.) is part of the original priestly document, whereas the enactment in regard to the Red Heifer is declared to be wholly fm. the later stratum of P. After the lacuna, chaps. 20. and 21. are mostly credited to JE., the clauses telling of the moving of the camp being assigned to P., with accounts of Meribah and the death of Aaron. The conquest of Og is said by Paterson to be fm. D., the Deuteronomist, who is not introduced either by Driver or Harford-Battersby. The story of Balaam (22.[2]–25.[5]) is distributed in fairly equal proportions between J. and E. The episode of Cozbi is attributed to P. The second enumeration of the people is naturally assigned to P. also, as well as the decision in regard to the daughters of Zelophehad. The arrangements for the morning and evening sacrifice, and for the Sabbaths and for the New Moons, the celebration of the feasts of the first month and of the seventh, are assigned to the later stratum of the priestly document. The war of vengeance against Midian is assigned to the same source, while Harford-Battersby assigns the whole of chap. 32. to P., with the exception of the four last vv., wh. he credits to J. Driver assigns it in the main to JE., except a few vv. attributed to P. Addis (*Doc. of the Hex.*) assigns vv. 1–5, 16, 17, 20–27, 34–38 to JE., 39–42 to J.; vv. 6–15 he assigns to a later Deuteronomist (as to this section, Kuenen wd. assign it to the latest priestly writer): 28–33 he ascribes to D. Paterson in the main agrees with this. A consensus of Critical opinion ascribes the last four chapters to P. Harford-Battersby assigns them to the latest priestly document, to wh. Paterson ascribes only eight vv. at the beginning of chap. 35.

While it is unquestionable that the book as we have it is composite, it seems to us impossible to do more than indicate in a general way the sources fm. wh. these elements were drawn. We must remember that writing was an accomplishment very generally possessed by the inhabitants of Palestine into wh. the children of Isr. came, and as much so in the land of Egypt wh. they had left, so we may assume that the primitive elements were documents. All this splitting up of the text into such minute fractions that sometimes a single word is assigned to another source fm. the rest of the verse in wh. it occurs, while very ingenious, seems to us mere trifling, and devoid of scientific value. That Moses was personally the author of much in the book is quite possible, and in the light of persistent tradition may even be said to be probable. Certain elements of legislation presuppose a settled state of society; it is of course not impossible that this was prophetic—that Moses, foreseeing what wd. be the condition of things in the land whither they were going, legislated in regard to these conditions. Palestine, we must remember, was by no means an unknown country to the inhabitants of Egypt; Egyptian governors had long exercised authority there; Moses, it may be presumed, wd. know all about its character and climate. Another hypothesis may, however, be suggested. As new conditions arose new laws were needed; and men endowed with the Divine spirit, or some wise judge, enunciated a law that met the new circumstances, and this new decision wd. naturally be added to the body of Mosaic law. Such additions to the body of law, as they proceeded on the same principles as the original legislation, wd. not vitiate the claim of the whole still to be called the " Law of Moses." We venture to think that the record of the stations of the children of Isr. in the desert may be an original document. Sacrificial ritual was not necessarily committed to writing, yet the minutiæ were so numerous that writing must have been resorted to ere very long. It must, at all events, have been committed to writing before the time of Amos, from the acquaintance wh. he, a layman, manifests with the detail of sacrificial worship. The record of the rebellions of Korah and of the Reubenites might well have been engrossed on clay tablets at the time of the occurrences, and combined by a later editor. The source whence we have got the prophecies of Balaam mt. be himself. With the exception of the episode of the ass, he appears creditably. Fm. the language one wd. think that last incident had another source; it may have contemplated another audience. The 7th chapter, with its repetition after repetition, has an undeniable aspect of lateness. The position that seems to us the most reasonable is that, while many of the elements of the book may be of Mosaic date, the book did not assume its present form till the people had already been settled in the land of Palestine; at the same time there is no evidence that in any part it is post-exilic.

Historicity.—The presence of miracle does not afford a reason, unless one is prepared to deny the

possibility of such occurrences altogether, for rejecting a narrative. Our religion is founded on miracle, the miracle of the resurrection of our Lord; in it all miracles are rendered possible. Premising this, we must also bear in mind that we have no right to multiply marvels, if some other explanation can be given wh., without destroying the credibility of the whole narrative, is tenable. In the case of the book of N. the question of historicity applies to the episodes of Korah, Dathan and Abiram, of Balaam, and of the twofold census: the manna, the quails, and the water fm. the rock, tho' not restricted to N., occur in it. In regard to the first of these, the necessity for a sanction to the authority of Moses and Aaron wh. wd. be both unmistakable and striking, is obvious if Isr. was to be fitted for the function in the economy of redemption for wh. it was destined; such a sanction was given by the earth opening her mouth, and the descent of fire fm. heaven. The speaking of the ass to Balaam mt. be purely subjective; for moral significance it did not need to have any objective reality. In regard to the MANNA the reader must consult the article on that subject. As to the quails, when it is said that the Lord "let them fall by the camp as it were a day's journey on this side and as it were a day's journey on the other side round about the camp, and as it were two cubits high upon the face of the earth," it does not mean that a province of some thirty or forty miles each way was covered for about a yard in height with the dead bodies of birds. It means that their flight was only about three feet above the ground, and that throughout that great extent of country they were alighting and, wearied as they were with their flight, were easily caught and killed. The camp, too, would not be one closely compacted collection of tents or huts like a Roman camp, or surrounded, like it, by a rampart; it wd. more probably be like the encampment of an Arab tribe, made up of small groups of tents spread over an immense area. The gushing forth of the water when Moses struck the rock was a miracle, and not only was it necessary for the preservation of the nation to fulfil their function, but it involved, by the dependence on God it taught, a moral training that wd. fit them for their task.

Kuenen regards it as suspicious, in regard to the historicity of the book before us, that the legislation is crowded into two portions: "The laws are congested in the first year after the Exodus and the closing months of the fortieth year" (*The Hexateuch*, pp. 18, 19, Eng. tr.). This is, however, precisely what wd. be natural; the first year of their existence as a nation there wd. of necessity be a press of legislation; then, when they were about to change fm. being nomads to become agriculturists, again was there a necessity for a "congestion" of legislation. Another difficulty, and one that proved in the hands of Colenso the source of the more recent Critical attacks on the Pentateuch, is the numbers of the various tribes and of the whole nation. It is not so much the increase in four centuries fm. seventy persons, as they are stated to have been when they came down to Egypt, to approximately two millions and a half; the numerous slaves that accompanied them when they went down to Egypt are not included in the number, and they wd. amount to several thousands; if we include the possible purchase of slaves, the increase, though great, wd. not be at all incredible. The difficulty of encamping and feeding such a number in the wilderness, even with the intervention of the manna, the quails, and the water fm. the rock, wd. certainly be great. The difficulties become much greater when we find them encamped in Gilgal after the manna had ceased. A population as large as that of Berlin wd. in the first place occupy more space than cd. be denominated Gilgal, and in the next place it wd. be impossible to feed such a number with the deficient means of communication then in use in Palestine, even if the whole country fm. Dan to Beersheba cd. supply food to such an addition to its population. Yet again, the inundation of half a million warriors bent on a mission of extermination wd. have swept the country bare of inhabitants in a single campaign. This difficulty has suggested two possible solutions. Recalling the fact that *'eleph* means not only "a thousand" but also "a family" (Jg. 6.15), Dr. Petrie has suggested rendering it so in N. In that case Judah wd. not be said to have 74,600 tribesmen but to have 74 families and 600 warriors. Another suggestion has been made by Mrs. Gibson, that *'eleph* was an interpolation, in wh. case the denominator of the thousands wd. become a simple unit; hence Judah wd. have not nearly fourscore thousand warriors but only 746. In both cases the resulting number seems to err as much by defect as the Massoretic errs by excess; both also imply manipulation on the part of the editor to harmonise the summations to the presence of *'eleph*, or his interpretation of it. In favour of Dr. Petrie's suggestion is the fact that it demands less emendation of the text, and that mainly in the summations. In favour of Mrs. Gibson's we have the numbers ending in exact units, a thing to be expected in a census. In the Massoretic numbers we have nothing less than hundreds save in two cases, one in each census, wh. must be further considered. In the first census Gad has 45,650, and in the second Reuben has 43,730. But it happens that the Heb. words for fifty and for thirty have the same consonants as two words that mean "warriors," and as in Heb. only the consonants were written originally the mistake might easily be made. If we take the words, then, to mean "warriors," and to refer not merely to the tribes immediately mentioned but to all the tribes, we may

take these numbers as denoting merely the fully equipped men-at-arms as distinguished fm. the multitude who cd. not afford to provide themselves with costly arms and armour. It was a common thing in the Greek citizen armies that the heavy armed soldiers formed but a small portion of the inhabitants; thus at Platæa every Spartan hoplite was accompanied by seven helots; a similar if not a greater proportion of light armed or unarmed mt. be expected to be found among the Hebrews, who so recently had been slaves. So that, having reduced the number according to either of the schemes indicated, we have then to multiply by seven or eight at least to get the men able to bear arms. If we apply this to the tribe of Judah, and if we calculate the number of their fighting men according to Dr. Petrie's scheme, the number of adult males wd. be between 4000 and 5000 men; on Mrs. Gibson's they wd. be between 3000 and 4000. The whole of the heavy armed warriors of Isr. according to Dr. Petrie's scheme wd. be 6100, representing about 50,000 adult males, and a population of 200,000: Mrs. Gibson's is 5405, representing 45,000 and 180,000 respectively. This, however, is a different thing fm. maintaining that the numbers in either census or both were manufactured. In both schemes it is assumed that there was a true series of numbers to begin with. According to Dr. Petrie the scribes made a blunder as to the meaning of a word; according to Mrs. Gibson, for the greater glory of Isr., they deliberately falsified by inserting the word "thousand" after the units. On the whole our preference is for Mrs. Gibson's scheme. It is impossible to maintain with any show of reason that the figures in either census have the look of being manufactured. There is no prevalence of significant figures; no endowing tribes afterwards famous with great numbers, with the sole exception of Judah, on the Massoretic figures; no favouritism or vindictiveness is shown in the diminution; Simeon, the tribe wh. suffered, was not among those named as prominent in rebellion. It ought to be noted that while, according to the Massoretic numbers, there is a net decrease of the people at the latter census of 1820, on Dr. Petrie's scheme it is 720, equivalent to between 5000 and 6000 of adult males; by Mrs. Gibson's there is an increase of nearly 1000—that is to say, an increase of between 7000 and 8000. Dr. Moore (*EB.*) declares the census in chap. 26. to be the primitive, and that in chap. 28. to be manufactured fm. it, because he (Dr. Moore) can see "no manifest end" for it being taken. As three millennia and a half have elapsed since the Exodus, it is possible that "ends" enough mt. have been "manifest" when the census was taken wh. have ceased to be manifest now.

NUN, the father of Joshua (Ex. 33.[11], &c.). He is mentioned only in connection with his son. An Ephraimite by descent, he probably died in Egypt before the Exodus.

NURSE. In ancient Israel the nurse (Heb. *mēneqeth*) was employed, and held an honoured place. Rebekah's nurse, Deborah, accompanied her to her new home. Of the affection with which she was regarded we may judge from the name given to the place of her burial, "oak of weeping" (Gn. 24.[59], 35.[8]). Moses' mother was called as nurse to her own child (Ex. 2.[7ff.]). Heb. women, however, were accustomed to suckle their own children, and, as now in Pal., weaning was often delayed till the third year (Gn. 21.[7f.]; 1 S. 1.[23f.]; 2 M. 7.[27]), and when it occurred it was the occasion of a festal gathering of friends. The "nurse" of Ru. 4.[16]; 2 S. 4.[4] (Heb. *'omēneth*) was only one to whose care a child was entrusted.

NUTS. (1) *Boṭnīm* (Gn. 43.[11]), the well-known pistachios, wh. did not grow in Egp. but have always been plentiful in Pal. The Gadite city Betonim, prob. received its name fm. these trees. (2) *'Ĕgōz* (SS. 6.[11]), the walnut, Arb. *el-jōz*, introduced at an early date, prob. fm. Persia. It has long been cultivated in extensive orchards, as, *e.g.*, those near Damascus to-day. The tree furnishes excellent timber, and other products of commercial value. Natives of Pal. are exceedingly fond of nuts, and the various kinds figure largely in the confectionery of the East.

NYMPHAS, a Laodicæan believer saluted by the apostle Paul (Col. 4.[15]). It seems better to follow *WH.* in reading "Nympha," and regard N. as feminine, and also read "the church wh. is in her house." Probably she was a wealthy believer, and cd. accommodate certain of the Christians. Fm. this it wd. seem that the Laodicæan Church proper was wealthy enough (Rv. 3.[17]) to have a hall, not a private house, for their assembly.

O

OAK. The Heb. *ēlah* (Gn. 35.[4], &c.) or *allāh* (Jo. 24.[26]), often trd. "oak" in RV., is prob. the Terebinth (Is. 6.[13], "teil tree"; Ho. 4.[13], "elm"; RV. "terebinth"). *Allōn* (Gn. 35.[8], &c.) or *ēlōn* (Gn. 12.[6]; Dt. 11.[30], &c.) is wrongly rendered "plain" in AV. RV. uniformly and correctly translates "oak." These trees seem to have had religious associations in ancient times (Ho. 4.[13], &c.). This would be true especially of great trees standing apart, as it is to this day in Palestine; *see* Tree (Gn. 12.[6], 35.[8]; Jg. 9.[37], &c.).

Palestine is not now a richly wooded country, but

among the trees found there the oak takes a prominent place. Two patriarchs now remain on Tabor, where 60 years ago there were many great trees; but shady groves are found on Carmel. They also add to the beauty of the district watered by the fountains of the Jordan; and they clothe many of the slopes of the mountain of Bashan. Nine varieties of oak are found in Syria. The finest in stature and appearance is the *Quercus coccifera*, which is frequently seen solitary, protected by a neighbouring sanctuary. "The oaks of Bashan" (Is. 2.[13]; Zc. 11.[2]) probably correspond to the *Quercus ægilops*, the acorns of which are prized for dyeing. The oak bush, which abounds, consists of shoots from old roots, the trees having been cut for firewood. The bush is largely used for making charcoal.

OATH. The almost universal custom in the E. of confirming every statement, even the most trivial, with an oath, such as "by Allah," "by my life," &c., is doubtless a legacy fm. the practice of ancient times. It prob. arose before there was any properly constituted authority to enforce fulfilment of promises or observance of contracts. A god was invoked as witness, who mt. consider himself insulted by any breach of promise or contract, and inflict the penalty prescribed. Fear of the deity became the guarantee of truth and fidelity. The practice was legalised in the code of Isr. (Ex. 22.[11]), was imposed by judge or priest (Nu. 5.[21]), and mt. be registered in the Temple (1 K. 8.[31]). One **swearing** an O. called upon himself some calamity, *i.e.* "curse," in case of violation: hence in EV. *ālāh* is trd. now "oath" (Gn. 24.[41], &c.), now "curse" (Dt. 29.[19], &c.). The usual word for O. is *shebū'ah*, fem. part. of *shāba'*, "to swear": this, derived fm. the same root as *sheba'*, "seven," a Semitic sacred number, meant lit. "to come under the influence of seven things" (*RS.*[2] 182; *cp.* Gn. 21.[28], 33.[3], &c.; Herod. iii. 8). *See* COVENANT.

Twice we read of the hand being placed under the thigh in swearing (Gn. 24.[2], 47.[29]), in which there was a symbolic reference to posterity. Possibly it meant an appeal to posterity to vindicate the oath taken to their father. It was usual to raise the right hand (Ps. 144.[8]; Rv. 10.[5], &c.). Perjury involved ejection fm. the religious community (Ek. 16.[59]; *cp.* Ps. 15.[4]).

Jesus discouraged oaths as of the evil one (Mw. 5.[34ff.]). They arise fm. distrust of men's spontaneous truthfulness. One who is bound by an O. may be tempted to think lightly of a word spoken without that solemnity. The variety of oaths then in use (*loc. cit.*) prob. indicates a flippancy like that of the mod. Arab, who holds himself seriously bound by none of his multitudinous oaths, save only the *yamīn*, "the faithful." This is an oath wh. differs in form with different tribes.

Regarding these Arab oaths Doughty gives some interesting information. "There is a certain faithful form of swearing which they call *halif el-yemîn*; one takes a grass stalk in his fist and his words are: *Wa hyât hâtha el-aûd*, 'By the life of this stem,' *wa' r-rubb el-mabûd*, 'and the adorable Lord.'" He found, however, that even after swearing some betrayed him, and when he "reproached them to the heart," they declared that oaths taken to a *kafir* (infidel) were not binding. "Magnanimous fortitude in a man to the despising of death where his honour is engaged were, in their seeing, the hardihood of a madman: where mortal brittleness is fatally overmatched we have a merciful God, and human flesh, they think, may draw back from the unequal contention" (*Arabia Deserta*, i. p. 267).

Jesus must not be taken to condemn the judicial O., wh. He tacitly sanctions (Mw. 26.[63]). St. Paul also uses solemn forms of asseveration (2 Cor. 1.[23]; Gal. 1.[20]).

OBADIAH ("servant of J″."). This name seems to have been very popular among the Jews, as the corresponding 'Abdallah, "servant of Allah," is among the Arabs. (1) An officer holding a high position of trust in the court of Ahab. During the persecution instigated by Jezebel, he protected a hundred prophets of Jehovah, hiding them "by fifty in a cave," and feeding them with bread and water (1 K. 18.[4]). He shared with the king himself the search for water and herbage towards the end of the long drought. By him, Ahab and Elijah were brought face to face and the contest on Carmel arranged (1 K. 18.[7ff.]). Rashi preserves the tradition that the "certain woman of the wives of the sons of the prophets" who came to Elisha (2 K. 4.[1]) was the widow of Obadiah. (2) A descendant of king David, grandson of Zerubbabel (1 Ch. 3.[21]). (3) One of the sons of Uzzi and great-grandson of Issachar, and a leader of the mighty men of valour reckoned to the tribe (1 Ch. 7.[3]). (4) A Benjamite, son of Azel, and a descendant of king Saul (1 Ch. 8.[38], 9.[44]). (5) A Levite, son of Shemaiah, one of the Temple musicians in the time of Nehemiah (1 Ch. 9.[16]; Ne. 12.[25]). (6) One of the famous Gadite warriors, the second of the three, who joined David at Ziklag. Their faces were like the faces of lions, and they were as swift as roes upon the mountains (1 Ch. 12.[9]). (7) A prince of Judah, who under Jehoshaphat went round the cities of Judah, teaching the law (1 Ch. 17.[7]). (8) Son of Jehiel, of the sons of Joab, who returned from Babylon with Ezra in the second caravan (Ez. 8.[9]). (9) Representative of a priestly family who sealed the covenant (Ne. 10.[5]). (10) Chief of the tribe of Zebulun in the days of David (1 Ch. 27.[19]). (11) A Merarite Levite, one of those who in the time of Josiah were overseers of the work of restoration in the Temple (2 Ch. 34.[12]). (12) The prophet: *see* next article.

OBADIAH is fourth of the Minor Prophets, and his is the shortest written prophecy in OT. The name Obadiah means "Servant of J″.," and was common among the Hebs. Of the prophet himself we know nothing, and the widest diversity of opinion exists as to his date. Dates as far apart as B.C. 889 and B.C. 312 have been given and upheld by eminent scholars. The prophecy deals with Edom, and expresses in forcible language the hatred of Judah for her neighbour; but the hostility between the two peoples was not peculiar to any time in their hist. It never ceased. The immediate occasion of the prophecy was some recent disaster wh. had befallen Jrs., over wh. the Edomites showed a malignant delight. They had also taken an active part in intercepting the fugitives and sharing in the plunder. Some have fixed the date of this disaster in B.C. 848–844, when the Phil. and Arabians attacked Jrs., and carried away the possessions of the k. (2 Ch. 21.[16, 17]). But the most natl. refc. is to the destruction of Jrs. in B.C. 586 by the Chaldeans, and we know fm. other sources of the active hostility of the Edomites on that occasion (*cf.* Ek. 35.; Ps. 137.). Malachi refers to the punishment wh. fell on the Edomites (Ml. 1.[1-5]), when, after the fall of Jrs., they were attacked by the Arabians, and it is prob. this event wh. occasioned the jubilant strains of O. over the defeat of his country's hereditary foe. But if O. was a prophet of the Exile, an interesting point arises in connection with Jeremiah. O. vv. 1–9 and Jeremiah 49.[9, 14-16] have such a close resemblance that some explanation of their inter-relation is called for. This part of Jeremiah's prophecy dates fm. before the fall of Jrs., but very few commentators have sought to maintain that O. is here quoting from Jeremiah, for there is considerable unanimity of opinion that O. possesses the more original form of the prophecy. The facts may be accounted for by the supposition that both are quoting fm. an older writer, and such a supposition as this is necessary if O. is referring to the final destruction of Jrs. O. was prob. a prophet among the exiles in Bab., or he may belong to a later date still.

The bk. opens with an announcement of the fate of Edom. Her rocky dwellings will not protect her in her day of trouble, her friends will deceive her, and her wisdom will fail her (vv. 1–9). The reason for their punishment is next given, and the attitude of Edom to Jrs. in her affliction is indicated (vv. 10, 11). In vv. 12–14 the prophet urges them to cease fm. their wicked delight in others' misfortunes. The prophecy concludes (vv. 15–21) with the prediction of the Day of the Lord, when all nations will receive their retribution. The Edomites will be destroyed, the boundaries of Judah will be extended, "and saviours shall come up on mount Zion to judge the mount of Esau, and the kdm. shall be the Lord's."

JOHN DAVIDSON.

OBAL, a son of Joktan (Gn. 10.[28]). In 1 Ch. 1.[22] he is called **Ebal**. He prob. represents an Arabian tribe; but no identification is possible.

OBED. (1) The son borne by Ruth the Moabitess to Boaz in Bethlehem (Ru. 4.[17]). His birth was the signal for a popular expression of goodwill to Naomi, his grandmother: "He shall be to thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law which loveth thee, which is better to thee than seven sons, hath borne him." He was the father of Jesse, grandfather of David, and so an ancestor of our Lord (Mw. 1.[5], &c.). (2) Grandson of Zabad, one of David's heroes, and a descendant of Jarcha, the Egyptian slave of Sheshan (1 Ch. 2.[37f.]). (3) One of David's mighty men (1 Ch. 9.[47]). (4) A gatekeeper in the Temple, grandson of Obed-edom (1 Ch. 26.[7]). (5) Father of Azariah, who took part in the revolution which was fatal to Athaliah (2 Ch. 23.[1]).

OBED-EDOM (Heb. *'obed edom*, "servant of Edom," the latter part of the name being, prob., that of a god), a native of Gath, poss. a refugee, or a hostage in Isr., in whose house the ark was left after the death of Uzzah, until evidence of blessing wh. it brought encouraged David to remove it (2 S. 6.[10ff.]; 1 Ch. 13.[13ff.]). Poss. the same man is intended in 1 Ch. 15.[18], &c., 26.[4], &c. For others *see* 1 Ch. 16.[5, 38]; 2 Ch. 25.[24].

OBEISANCE. *See* SALUTATION.

OBIL, an Ishmaelite who doubtless by birth and training was well acquainted with the management of camels, and who was appointed to the charge of David's herds of those animals (1 Ch. 27.[30]). The Heb. *'ōbīl* = Arb. *'abbāl*, "camel-driver."

OBLATION (in the law "oblation" trs. Heb. *qorbān*, in Is., Jr., Dn. *minḥāh*, in Ek. *tĕrūmāh*), a general name for a sacrifice (*see* SACRIFICE).

OBOTH, an encampment of Israel, prob. east of Moab (Nu. 21.[10], 33.[43]). The site is unknown.

OCRAN, RV. OCHRAN, father of Pagiel, chief of the tribe of Asher (Nu. 1.[13], &c.).

ODED. (1) Fr. of Azariah, who prophesied under Asa (2 Ch. 15.[1f.]: "the prophet O." is obviously a scribal error). (2) The prophet who secured fm. Pekah release of the prisoners of Judah (2 Ch. 28.[9ff.]). At his appeal 200,000 captives of Judah and Jerusalem are said to have been set free, fed, clothed, and anointed, and sent to Jericho, the city of palm trees.

OFFENCE. Where in EV. it trs. Heb. *Ḥeṭ'* (Ec. 10.[4]), and Gr. *hamartia* and *paraptōma* (2 Cor. 11.[7]; Rm. 4.[25], &c.), O. means SIN. Where it stands for Heb. *mikshōl* (1 S. 25.[31]; Is. 8.[14]), and Gr. *proskomma* (Rm. 14.[20]), *proskopē* (2 Cor. 6.[3]), and *skandalon* (Mw. 16.[23]), it means "stumbling-block"—anything in the way wh. mt. cause one to stumble, and so figuratively, anything that hinders faith,

acceptance of, and submission to Christ (Mw. 18.[7]; Rm. 16.[17]; Gal. 5.[11], &c.).

OFFERING (when alone, represents either *minḥāh, qorbān*, or *tĕrūmāh*), general term for SACRIFICE, *which see*.

OFFICER, a term wh. represents several Heb. words. (1) *Nātzab*, meaning "one appointed," used of those who carried on the work of administration under Solomon. (2) *Sārīṣ*, "a eunuch": this term is generally applied to court officials, who usually were eunuchs, hence the word is most frequently rendered so; in Est. it is always tr. "chamberlain." (3) Derivatives fm. *pāqad*, "to oversee": these are used in various relations, as those over the detachments fm. each tribe in the punitive expedition against Midian (Nu. 31.[48]); those appointed by Pharaoh over Egypt in the plentiful years (Gn. 41.[34]). (4) *Shōṭēr*, originally a "scribe," then an "inspector": those appointed by the children of Isr. in Egypt over against the "taskmasters," occupying very much the position of village "sheikh" in the present time (Ex. 5.[6], &c.). (5) In the NT. it represents the Gr. *hupēretēs*, originally meaning "under-rower," *i.e.* "a common sailor"; in this connection the word has very much the connotation of "police officer"; O. as tr. (5) seems to be restricted to the men that carried out the orders of the High Priest (Jn. 7.[32], 18.[12]; Ac. 5.[22]). The Gr. word is used of John Mark in relation to Paul and Barnabas, by Lk. (1.[2]) of the apostles, by Paul of himself (Ac. 26.[16]; 1 Cor. 4.[1]).

OG, k. of BASHAN, who was defeated at EDREI (Dt. 3.[1ff.]). He is described as the sole survivor of the REPHAIM. His "bedstead of iron," shown at Rabbah of Ammon, many think to have been a sarcophagus of basalt (v. 11). This rests upon a supposition for which there is no proof, that as iron is an ingredient in basalt, the Heb. *barzel*, "iron," may also stand for "basalt." The present writer has seen, east of the Jordan, many sarcophagi of limestone weathered dark, but cannot remember ever having seen one of basalt.

OHAD, one of the sons of Simeon (Gn. 46.[10]; Ex. 6.[15]). The name does not appear in the lists of 1 Ch. 4. and Nu. 26.[14]. Here Syr. has *Ohor*, as also in Gn. and Ex.

OHEL, according to MT. one of the seven sons of Zerubbabel (1 Ch. 3.[20]), but the text is uncertain.

OHOLAH, OHOLIBAH, AV. AHOLAH, AHOLIBAH. *Ohŏlāh*, "her tent," is a symbolic name for Samaria: *Ohŏlibāh*, "my tent is in her," or possibly equivalent to *Ohŏlāh*, a symbolic name for Jerusalem (Ek. 23.[4], &c.), sister cities alike fallen into sin. The allusion is to the purpose for which tents were used in certain idolatrous rites. According to the allegory here wrought out, the two sisters are married to Jehovah: but, tempted by the strength and splendour of Assyria and Babylon, they have proved unfaithful. The alliances formed with great heathen powers were always the objects of prophetic denunciation, as liable to result in the introduction of new forms of idolatry.

Two members of a family are often called by names which differ very slightly: *e.g.* Muppim and Huppim (Gn. 46.[21]): Hasan and Husein, grandsons of Mohammed.

OHOLIAB, AV. AHOLIAB, son of Ahisamach, an artificer appointed to work with Bezaleel (RV. Bezalel) in making the Tabernacle (Ex. 31.[6], &c.).

OHOLIBAMAH. *See* AHOLIBAMAH.

OIL means "olive oil" in every case save one where it is mentioned in Scrip. (Est. 2.[12], "oil of myrrh"). The OLIVE grows to perfection in many districts of Palestine, and the making of oil is one of the oldest industries. The berries were beaten from the trees with light rods, and gathered into the olive press. This might be the press used in the making of WINE, in which case prob. the olives were pressed with the feet (Mi. 6.[15]), the oil draining off into the lower trough. Various forms of press or mortar were employed at different times, but in essence the process was always the same. The berries were crushed, and the oil extracted. The finest oil was that which drained off without pressure. When it had settled and purified it was ready for use.

The Talmud (*Menach.* viii. 8) informs us that the oil of Tekoa was reckoned the best. Large quantities of oil were exported. Among the supplies furnished to Hiram by Solomon were 20,000 baths of oil (2 Ch. 2.[10], &c.). It was applied to many purposes. It played a great part in the preparation of the food of the people, taking largely the place of animal fat (1 K. 17.[12]; Ek. 16.[13]). This led to its prescription as part of certain offerings (Ex. 29.[23]; Lv. 7.[10]; Nu. 6.[15], &c.). For the use of oil as applied to skin and hair, in ceremonies of consecration, as a healing agent, &c., *see* ANOINTING. "Beaten" oil, *i.e.* oil made from olives bruised in a mortar, was burned in the lamps (Ex. 25.[6]; Mw. 25.[3], &c.). Pure olive oil was especially valued as causing no soot (Ex. 27.[20]).

Oil, with flour or meal, was prescribed for the following offerings: at the consecration of the priests (Ex. 29.[2, 23], &c.); accompanying the daily sacrifice (Ex. 29.[40]); at the purification of the leper (Lv. 14.[10ff.], &c.), the leper's body being touched at certain points with oil; at the completion of the Nazirite's vow (Nu. 6.[15]); the offering of the princes at the completion of the tabernacle (Nu. 7., *passim*); at the consecration of the Levites (Nu. 8.[8]); meat-offerings (Lv. 7.[10, 12]). Oil was to be absent from the sin-offering (Lv. 5.[11]) and from the jealousy offering (Nu. 5.[15]). Oil was included among the offerings of first-fruits (Ex. 22.[29], &c.), and tithes also were paid (Dt. 12.[17], &c.). The use of oil was an indication of gladness and plenty; its

absence betokened sorrow or humiliation (Jl. 2.[19]; Rv. 6.[6]). Thus we have the fig. "the oil of joy" (Is. 61.[3]).

Great quantities of oil are now used in Palestine in the manufacture of soap. There is still, however, a considerable export trade; and the finest oil for the imperial table in Constantinople is furnished by the olive groves of Galilee.

The "oil of myrrh" (Est. 2.[12]) is the juice exuded through slits made in the bark of the *Balsamodendron myrrha*.

OIL TREE (Heb. *'ētz shemen*, "tree of oil" or "fat") wd. well describe the Olive. The oleaster (*Eleagnus angustifolia*) with wh. some wd. ident. it, as found in Pal. to-day, is only a shrub, yielding no wood that cd. be used as in 1 K. 6.[23, 31-33]; Is. 41.[19]. But in Ne. 8.[15] it is distinguished fm. the olive. This leaves doubt as to the tree intended. The oleaster, with its thin foliage and thorny branches, its berries yielding small quantities of a kind of balsam, hardly justifies the name "tree of oil."

OINTMENT was compounded of oil and various sweet-smelling materials (Ex. 30.[25], &c.), or of fragrant substances, themselves of an oily nature (Mk. 14.[3], &c.); *see* Anointing. Ointments of pungent perfume are greatly prized by Orientals still. They are largely used for the hair, and also for softening the skin when affected by the heat. The odour of perspiration is also thus counteracted.

OLD MAN, a phrase used by St. Paul for the unregenerate nature, with its affections and desires unpurified (Eph. 4.[22]; Col. 3.[9]).

OLD TESTAMENT. *See* Scriptures.

OLIVE. The O. has abounded in Pal. fm. ancient times (Ex. 23.[11]; Dt. 6.[11], 28.[40], &c.). The land of Asher was specially rich in olives (Dt. 33.[24]). The gnarled stem and silver sheen of the foliage greet the eye in many an upland vale, where the O. grove is one of the most characteristic features. The tree is of slow growth, and its cultivation marks times of peace and comparative security. It grows best in soil not too moist, requires no irrigation, and loves the sun and shelter fm. the winds. When a sucker of wild O. reaches a height of about 6 ft., and a thickness of a man's wrist, it is cut down to the stem and grafted with a twig of good olive. In favourable conditions it begins to bear in 10 to 14 years, the crop improving rapidly after the 14th. A tree fm. 30 to 40 years old may yield in one season fm. 12 to 20 gallons of oil. It bears heavily, however, only in alternate years. When fully ripe, the berries are of a dark purple hue. Often they are gathered earlier, to secure a finer quality of oil. The green berries are frequently bruised and preserved in strong salt brine, in earthen jars. The like is done, but not on so large a scale, with the ripe fruit. Bread and olives form a main part of the people's food.

The berries are beaten off the tree with long palm branches, stripped of leaves. They are usually crushed for oil in a circular stone basin, or hollow cut in the rock, by means of a heavy millstone. The oil drains off into a large vat. By further pressing the crushed olives an inferior quality of oil is got (*see* Oil). The wood of the O. takes a very high polish, and ornamental O.-wood is a leading industry in Jrs.

The O. appears frequently in the figurative language of Scrip. (Ps. 52.[8]; Jr. 11.[16]; Zc. 4.[3]; Rm. 11.[17], &c.). It may be said, apropos of the last text cited, that the grafting of a wild O. branch on a good O. tree, to rejuvenate it when old and exhausted, is quite unknown in Palestine. A statement affirming this practice made by Prof. Fischer (*Der Oelbaum*, p. 9), on what seemed to him good authority, misled Sir W. M. Ramsay (*Expositor*, 1905, pp. 16ff., 152ff.). Recent investigations have shown Prof. Fischer, as he says in a letter to the present writer, that the practice referred to is "now unknown in Pal." The conclusions of Sir William's article fall to be revised in the light of this fact. Further, Sir William's argument to prove that the wild O. is the oleaster (*see* Oil Tree) does not seem quite convincing. The only "wild O." known in Pal. to-day is the *ungrafted tree*. May not *agrielaios* have meant for St. Paul just what *zaitūneh barrīyeh* means for the mod. Arab? The Arabic version so renders the name.



Olive Tree in Sharon.

The opinion of some, that the O. came originally fm. Africa, may find support in the name sometimes applied by the Arabs to the wild O.—*zaitūn el-Ḥabash*, "O. of Abyssinia."

OLIVES, MT. OF. The mount "wh. is before Jrs. on the E." was called the Mt. of O. (Zc. 14.[4]; Lk. 19.[29], 21.[37]) or Olivet (Ac. 1.[12]), evidently because this part of the range on the E. horizon of Jrs. was planted with olives. The name might have been applied to the whole southern part of the range, beginning with the mod. *'Aqabet eṣ-Ṣūwān*, wh. really forms a distinct unit, with three tops. But tradition confines it, perhaps rightly, to the central part, just opposite the Sanctuary of Jrs., the summit of wh. consists of a small plain, 2641 ft. high, rising eastward to a height of 2664.8 ft. An old road, "the ascent of the olives" (2 S. 15.[30], Heb.), led first to the "top where God was worshipped" (*ib.* v. 32) and thence to "the way of the olive that is in the wilderness" (*ib.* v. 23, corrected text), wh. was one of the ways then used in going to the nearest ford of Jordan. Gr. tradition placed the scene of Christ's ascension at a spot on the summit, over against the Temple, where a heap of ruins now forms a fourth top to the mountain. In Ac. 1.[12], however, only Mount Olivet is mentioned, and Lk. 24.[50] seems purposely vague, indicating simply the direction towards Bethany. To the height (2649 ft.) at the northern extremity of the plateau, later tradition gave the name of Galilee, in order to explain the apparent disagreement between Mw. 28.[10, 16] and Ac. 1.[4].

The S. end of the mountain, with a summit of about 2611 ft., was called "the rock of the columbarium," wh. in Heb. wd. be *tzūr hash-shōbak* (*BJ.* V. xii. 2). The nucleus of the mod. "tombs of the prophets" may have been a real dove-house; or these tombs may have been so called because of the great number of loculi.

Idolatrous high places were built by Solomon "on the right hand of the Mount of Corruption" (2 K. 23.[13]), opposite Jrs. "Mount of Corruption" (Heb. *har ham-mashḥīth*) seems to be only a perversion of "Mount of Anointing" (Heb. *har ham-mishḥa*), the later Jewish name of the Mt. of Olives. The high places were on the right hand, that is S. of the Mt. of O., prob. on the hill opposite the city of David, now called *bāṭen el-hawa* (2411 ft.).

For the scene of Christ's agony and betrayal at the W. foot of the mt., see GETHSEMANE. BETHPHAGE and BETHANY stood on the eastern slope.

DALMAN.

OLYMPAS, a Christian at Rome saluted by St. Paul (Rm. 16.[15]), perhaps of the household of Philologus. He was said to have been one of the seventy whom Jesus sent out (Lk. 10.[1, 17]), and to have been martyred in Rome.

OMAR, son of Eliphaz the eldest son of Esau, a "duke" or phylarch of Edom (Gn. 36.[11, 15]; 1 Ch. 1.[36]).

OMEGA, the last letter of the Greek alphabet (*see* ALPHA): it is used instead of *tau*, the last letter of the Heb. alphabet, in the phrase "Alpha and Omega" (Rv. 1.[8], &c.).

OMER (Heb. *'omer*, Ex. 16.[16]), the tenth part of an *ephah*, not to be confounded with *homer*, wh. is ten *ephahs* (*see* WEIGHTS AND MEASURES).

OMRI. (1) "Captain of the host" to Elah, the last monarch of the dynasty of Jeroboam the son of Nebat. He was present with the army at Gibbethon when Zimri slew the king at Tirzah and assumed the reins of government. The army could not tolerate Zimri the regicide, and elected Omri to the throne, who swiftly marched to Tirzah, where Zimri, seeing the hopelessness of his position, committed suicide. A faction led by one Tibni and his brother Joram (LXX) proved more formidable than that of Zimri. The struggle of four years was at last ended by the defeat and slaughter of Tibni. Although the palace had been burned by Zimri, Omri remained for a time in TIRZAH. Both statesmanship and military insight were shown in his choice of a site for his new capital—the hill of SAMARIA, at once strong, central, and beautiful (1 K. 16.[1ff.]). Unsuccessful in his struggle with Damascus, he ceded certain cities to the Syrians, and granted them special privileges in Samaria (20.[34]). Seeking doubtless to strengthen his position, he formed alliance with the royal house of Tyre, his son Ahab marrying the Tyrian princess Jezebel. A tree was thus planted from which bitter fruit was destined to fall. He so thoroughly subdued Moab that not till the time of Mesha could it make any headway against Israel (2 K. 3.[4ff.]; Moabite Stone, lines 4ff.). From the time of Shalmaneser II. to that of Sargon (B.C. 854–720) Israel appears in the Assyrian inscriptions as "the land of the house of Omri," probably indicating that under Omri the Assyrians first came into contact with Israel. Of Omri's reign of twelve years little is recorded. He is said to have done "evil in the sight of the Lord"; but when he died and was buried in the city he had founded (1 K. 16.[28]) he seems to have left the kingdom quiet and prosperous to his son Ahab. (2) A Benjamite, son of Becher (1 Ch. 7.[8]). (3) A Judahite, descendant of Pharez (1 Ch. 9.[4]). (4) Prince of Issachar in the time of David (1 Ch. 26.[18]).

ON. (1) Son of Peleth, a descendant of REUBEN, apparently associated with DATHAN and ABIRAM in their rebellion against MOSES (Nu. 16.[1]).

The complete disappearance of On in the whole subsequent narrative gives plausibility to the suggestion of Graf that there is a corruption of the text here, and we shd. read *bni Pallu* (Gn. 46.[9]; Ex. 6.[14]), instead of *ben Peleth*, thus making the two conspirators descendants of Pallu, the son of Reuben; only one does not understand how 'On came into the passage. In Nu. 26.[8, 9] we learn that Eliab, the father of Dathan and Abiram, was the son of Pallu.

(2) A city of Lower Egypt where Potiphera, the father-in-law of JOSEPH, was priest (Gn. 41.[45, 50], 46.[20]). In Ezekiel (30.[17]) there is mention of a city

with the same name consonantally but vowelled AVEN, presumably the same; the earlier form is the more correct, as the name of the city in Egyptian was *Annu*. It was also called *Pe-Ra*, "the



ON (HELIOPOLIS): OBELISK

house of Ra" (the sun), hence Jeremiah calls it (43.[13]) "Beth Shemesh." In all the passages mentioned the LXX trs. Heliopolis. It was one of the most ancient of Egyptian cities; it was prominent in the days of Herodotus, and had been much more so. The priests connected with the Temple there were famous even in the days of the builder of the Great Pyramid. Usertasen of the 12th dynasty rebuilt to a great extent and adorned the great Temple of Ra there. His tall obelisk of red granite still testifies to the splendour of that shrine, at the door of wh. it stood, but there is little else to show it. On lies about seven miles to the N. of Cairo.

ONAM. (1) Son of Shobal son of Seir (Gn. 36.[23]; 1 Ch. 1.[40]), the name-father of a Horite clan. (2) A son of Jerahmeel by his wife Atarah (1 Ch. 2.[26, 28]).

ONAN, son of Judah by his Canaanite wife, the daughter of Shua (Gn. 38.[4]). On the death of Er, his elder brother, it fell to him to marry his brother's childless widow, and so rescue his name from oblivion. His evasion of the consequences of this marriage seems to have been regarded as tantamount to the murder of his brother. The thing was evil in the sight of the Lord and He slew him (v. 10).

ONESIMUS, a slave who had run away fm. Philemon his master in Colosse, and drifted, like all runaways, naturally to Rome to hide himself in its multitude. The fact that St. Paul in his epistle to his master says, "If he hath wronged thee or oweth thee aught, put that on mine account," appears to imply that when he had run away he had taken money of his master's with him. In Rome he had been brought into contact with Paul, and by him was led to the knowledge of Christ. After he had become a convert he evidently had devoted himself to the service of the apostle, so as to gain his heart; he says of him, "Him that is mine own bowels." The apostle, playing upon the name, calls him "profitable both to thee and to me." He could be of the utmost benefit to the apostle, prisoner as he was. Altho' anxious to retain him, St. Paul feels it only just to Philemon to send O. back with the epistle. Of his subsequent history after his return to his master even tradition has nothing clear to say. That his master received and forgave is certain, for otherwise the letter wd. not have been preserved; very probably he afterwards manumitted him. The apostle in the epistle to the Colossians assumes that he will be received as a brother (Col. 4.[9]). It has been maintained that it was to Cæsarea, not to Rome, that O. betook himself. Communication was easy with Rome fm. Ephesus, the nearest port; it wd. be difficult with Cæsarea. In Rome he wd. be certain to fall in with fellow-countrymen fm. Phrygia; had he gone to the relatively small town of Cæsarea he probably wd. have found himself the only one of his nation in the city. For all wh. reasons we confess our adherence to the traditional view. There is no justification for v. Manen's assertion that the O. of Col. 4.[9] is another.

ONESIPHORUS, a Christian of Ephesus who, when Paul was there, had ministered to him (2 Tm. 1.[18]), and when he came to Rome, presumably on

some private business, he sought the apostle out and found him in chains (1.[17]). This was probably during St. Paul's second imprisonment, when the policy of Rome toward the Christians had become definitely persecuting. O. had searched through all the loathsome prisons of the city till he found St. Paul, not now regarded as an appellant with rights to certain privileges, but as a despised criminal. When he had found him he had visited the apostle often, and refreshed him with his sympathy (1.[16]). Fm. the fact that S. Paul salutes his house but never himself it has been deduced that he had died, not improbably at Rome. This conclusion seems to make the first clause of v. 18 a prayer for the dead, but not necessarily so, as the pronoun may be trd. "it" as well as "him." To us the prayer seems a loving wish rather than a distinct prayer.

ONION (Heb. *betzel* = Arb. *baṣal*) is the common vegetable of that name (Nu. 11.[5]), wh. grows plentifully in the E., and is much used for food, both raw and cooked. It is interesting to note Hasselquist's opinion of the onions of Egypt (*Travels*, 290): "Whoever has tasted onions in Egypt must allow that none can be had better in any other part in the universe. Here they are sweet; in other countries they are nauseous and strong. . . . They eat them roasted, cut into four pieces, with some bits of roasted meat which the Turks in Egypt call *kebab*; and with this dish they are so delighted that I have heard them wish they might enjoy it in Paradise."

ONO, a city fortified by Shamed, a Benjamite, near Lod (1 Ch. 8.[12]), occupied after the Exile (Ez. 2.[33], &c.). It is prob. = *Kefr Anā*, to the NW. of *Ludd* (Lydda). Here his enemies tried in vain to induce Nehemiah to meet them for conference.

ONYCHA. The word is from the Greek *onyx*, "a claw," "talon," or "finger nail." It translates the Heb. *sheḥēleth*, an ingredient of the holy incense (Ex. 30.[34]). It denotes the *operculum*, or closing flap of certain molluscs of the genus *strombus*. When burned it yields a pungent perfume. In Sr. 24.[15] Wisdom is made to say, "I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fumes of frankincense in the Tabernacle," where "onyx" probably denotes the same material. Something of the kind is employed still for purposes of fumigation.

ONYX (Heb. *shōham*), a precious stone that cannot now be identified with certainty, as neither the VV. nor cognate languages afford much light. It was regarded as of value: it is called "the precious onyx" (Jb. 28.[16]); it is one of the jewels of the king of Tyre (Ek. 28.[13]). It was suitable for engraving, and hence was on the shoulders of the High Priest, and had engraved on it the names of the "children of Israel" (Ex. 28.[9-12]); it was also the middle stone of the fourth row on the High Priest's breastplate (Ex. 28.[20]). So far as that is concerned the "onyx" wd. suit. RVm. has Beryl.

OPHEL. *See* Jerusalem.

OPHIR, son of Joktan (Gn. 10.[29]; 1 Ch. 1.[23]), named with Sheba and Havilah, and dwelling with his brethren towards the East, *i.e.* in Arabia. The district of Ophir doubtless took its name from the tribe. It is spoken of as furnishing gold and other articles of commerce fetched by the ships of Solomon (1 K. 9.[28]). It attracted the attention of Jehoshaphat, whose attempt to renew the old commercial relations ended in disaster to his merchant fleet (1 K. 22.[48]). Having regard to the merchandise associated with Ophir, and the time occupied by the double voyage, eighteen months each way, some have sought it in India, others in Africa, *e.g.* in Mashonaland.

The association of O. with an Arabian tribe points to some locality in Arabia. It was noted for its gold (Jb. 22.[24], 28.[16]; Ps. 45.[9]; Is. 13.[12]), "gold of Ophir" being apparently a synonym for the finest gold. If it were a great market and emporium, merchandise of many lands would be found in its stores. It need not, therefore, be sought in a land which produced peacocks, &c. These would naturally be imported for sale. The statement of time occupied in the voyage shows that it required three sailing seasons.

No place on the W. or SW. of Arabia fulfils the conditions. Traffic with these quarters would in any case be carried on by means of caravans. The mention of Ophir between Sheba and Havilah points to some district in the SE. of the peninsula. In the Elamite cuneiform inscriptions the region lying between Susa and the Persian Gulf is called *Apirra*; a name that obtained from the tenth to the eighth cent. B.C. (Hommel, *Geschichte Bab.-Asyr.*, p. 720). It is impossible to fix any definite locality: but this is a gold-bearing district—a fact which was known to the Phœnicians—and some place on the shore of the Persian Gulf, or of the Gulf of Omaun, would meet all the requirements. With the leisurely speed of ancient vessels, and the time spent at ports of call, and in avoiding the monsoons, the three years occupied are easily accounted for.

OPHNI, a town in the territory of Benjamin (Jo. 18.[24]), unidentified. The mod. *Jifneh*, the Gophna of the rabbis, about three miles NW. of Bethel, has been suggested. The position might suit, but the change from עפני to *Jifneh* is a difficulty.

OPHRA. (1) A town in the territory of Benjamin, mentioned between Parah and Chephar-ammoni (Jg. 18.[23]). From Michmash a marauding band of Philistines went out by the road to Ophra and the land of Shual. One band went westward by way of Beth-horon; another eastward, towards Zeboim. As the south road was blocked by the Israelites the

first band must have gone northward (1 S. 13.[17]). With this agrees the identification of *OEJ.* with a village five Rm. miles to the E. of Bethel, apparently the mod. *eṭ-Ṭaiyibeh.* It is prob. ident. with EPHRON (2 Ch. 13.[19]). (2) A town in Manasseh, the home of Gideon (Jg. 6.[11], 9.[5], &c.), belonging to the clan of Abiezer (17.[2]). It seems to have been near the plain of Jezreel (6.[33ff.]; *cp.* 8.[18]), but no satisfactory identification has been suggested. (3) The head of a clan of Judah (1 Ch. 4.[14]).

ORACLE (Heb. *debīr*), the innermost part of the TEMPLE (1 K. 6.[5]). This meaning is due to a false derivation fm. *dābar*, "to speak": the LXX transliterate *dabir*, wh. shows that the meaning of the word was not generally known when that tr. was made. It wd. seem to be connected with Arb. *daber*, "behind"; the Tg. gives *beth kaphari*, "the place of atonement"; Psh. *beth qudsha*, "the holy place." Jerome introduced *oraculum.* There were, however, no responses given fm. the Holy of Holies, so "oracle" was a misnomer. In NT. it stands for the Greek *logion*, "a Divine response." It is used of the giving of the law at Sinai (Ac. 7.[38]), of the OT. Scriptures (Rm. 3.[2]), and of the doctrines of the Gospel (He. 5.[12]; 1 P. 4.[11]).

ORATOR. (1) The AV. tr. of Heb. *laḥash*, lit. "a whispering," "charming" (Is. 3.[3]), used of the charming of serpents (Ec. 10.[11]). RV. is prob. correct in rendering "enchanter." (2) The title given to the advocate of St. Paul's enemies before Felix (Ac. 24.[1]). St. Paul was on trial as a Roman citizen: the forms of Roman law were observed, and probably the Latin language was employed. An "orator," familiar with the procedure of a Roman tribunal, and able rightly to present their case, was a necessity for the Jews. Men so qualified found occupation in many of the Roman provincial towns.

ORCHARD. The Heb. *pardēṣ* is a loan-word from the Persian, denoting "enclosure," "park," or "pleasure garden." In Mi. 2.[8] AV. trs. "forest," RV. "park." The presence of fruit trees in Ec. 2.[5] and SS. 4.[13] makes "orchard" a quite satisfactory rendering. *See* GARDEN.

ORDINATION. *See* LAYING ON OF HANDS.

OREB AND ZEEB, the two "princes" of the Midianites, distinguished by their title as inferior to the two "kings" Zebah and Zalmunnah (Jg. 7.[25], &c.). Fleeing from the rout of the Eastern hordes in the hollow of Jezreel, they were interrupted at the Jordan by the Ephraimites, and there put to death. The places where they fell were thenceforth called "the rock of Oreb" and "the winepress of Zeeb." Their heads were carried to Gideon. The scene E. of the Jordan cannot now be identified. Their names, signifying "raven" and "wolf," correspond with those borne by many Arabian chiefs to-day.

OREN, son of Jerahmeel, grandson of Hezron, son of Judah (1 Ch. 2.[25]).

ORGAN (Heb. *'ūgāb*, *'uggāb*, fm. *'āgab*, "to blow," Gn. 4.[20], &c.), "a flute" or "pandean pipe" (*see* MUSIC). Our organ was not invented till the Middle Ages.

ORION (Heb. *keṣīl*, "giant"). This term is used in three passages of the EV. to denote a constellation (Jb. 9.[9], 38.[31]; Am. 5.[8]); the plural is translated "constellations" in Is. 13.[10]. The LXX in Jb. 38.[31] and in Is. 13.[10] has "Orion," evidently having the singular in the second passage; in Jb. 9.[9] the rendering is "Hesperus," the "morning star," while in the passage in Amos the reading before the Greek translators has been totally different. The Tg. in the first three cases renders *nefila* "giant," and in the fourth (Am. 5.[8]) transfers the word. In the Job passages the Psh. has *gabbara*, "the hero." All these renderings point to a myth of a giant chained in the sky; this certainly is associated with the constellation Orion, the three stars that form the "belt of O." being regarded as the chains by wh. he is fastened, hence the phrase in Jb. 38.[31], "loose the bands of Orion." Semitic fancy had pointed out NIMROD as the rebellious warrior so punished. Some Jewish commentators have suggested, not a constellation, but the single star Canopus, the most prominent in the southern constellation Argo; as we saw in one case, the LXX took it as meaning the "morning star." On the whole the AV. rendering is preferable to any other, all the more that *Kasil* was one of the Babylonian names for Orion.

ORNAMENTS. Orientals have always been extremely fond of gaudy coloured dress and glittering ornaments. In this respect the Hebrews were like their neighbours. The various articles of adornment are treated more fully under their own names. Here we take a more general view.

In ancient Babylon, Egypt, and Palestine the signet ring seems to have been designed quite as much for ornament as for use. The art of cutting precious stones and setting them for this purpose was already old in the days of the patriarchs. The Hebrew custom was to string the signet ring on a cord and wear it round the neck (Gn. 38.[18]). This is a custom still largely followed in the East. The Egyptians wore the signet ring upon the finger, and this practice is also found later among the Hebrews (Jr. 22.[24]).

Ear-rings of silver and gold were worn universally by women, and by children of both sexes (Ex. 32.[2]). It is not certain that Hebrew men wore them, but the presumption is that they did. It was the practice of the Midianites (Jg. 8.[24ff.]), and Pliny maintains that it was quite general among Orientals. It is prevalent still among the Arabian tribesmen; and the Arabian women attach great value to their ear-rings.

The Hebrew women were fond of nose-rings (Gn. 24.[22]; Is. 3.[21], &c.). This taste is shared to the full by the Arab women. Often their nose-rings are so large that they hang down over the mouth. It is said that the Arabs love to kiss their wives through the ring. Their fingers also are frequently loaded with rings of various designs.

During the period of the later monarchy the women indulged in great extravagance in the matter of ornaments. Ankle chains were worn which tinkled musically as they walked, preserving at the same time an equal and stately step. Bracelets, anklets, chains for the neck, head-tires, perfume bottles, amulets, golden crescents, &c., were worn. The list given in Is. 3.[16ff.] contains the names of many articles which it is now impossible to identify, all indicative of the luxury of the times.

Recent excavations have shown that in the Neolithic age strings of shells were worn. It is interesting to note that these are favourite ornaments still. Enormous numbers of ornaments, in endless variety of form, have been found in the course of digging in Egypt and Palestine. Especially important are the finds of Prof. Sellin at *Tell Ta'annek*, and Mr. Macalister at Gezer.

Pearls were greatly prized in ancient times, and although not now the most precious of jewels, they are still very popular. A common ornament in mod. Pal. is a string of coins, worn on the head-dress or round the neck. Among the poorer people "flash" coins are often used for this purpose; and other ornaments of baser metals and glass are worn.

ORNAN. *See* ARAUNAH.



OSSIFRAGE

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ORPAH, a Moabitess who married one of Naomi's sons. Along with Ruth, her sister-in-law, she accompanied Naomi so far on her return to Bethlehem: but at Naomi's entreaty she returned to "her own people, and unto her god" (Ru. 1.[4], &c.). Orpah's return maintained the ancestral connection with Moab, and may explain why David took his parents there to be out of Saul's way (1 S. 22.[3f.]).

OSPREY (Heb. *'azniyyah*, Lv. 11.[13]; Dt. 14.[12]), a bird of the hawk tribe declared to be unclean. It



OSPREY

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seems probable enough that the bird intended is our O.; it is sometimes called the fishing eagle; it does not dive for its prey, but catches them when they come to the surface of the water. It is about two feet long, and the span of its wings as much as five. The LXX agrees with this identification as it renders *haliaetos*. The English name is a modification of OSSIFRAGE.

OSSIFRAGE (Heb. *pereṣ*, Lv. 11.[13]; Dt. 14.[12]), a bird, probably, fm. it being mentioned along with the eagle and the OSPREY, of the hawk or eagle class. The Heb. name *pereṣ*, "the breaker," agrees with the English name O., "the bone-breaker," hence Wood (*Bible Animals*) decides that the bird intended is the "lammergeier," wh. has the characteristic that it breaks the bones of its prey by dropping them from a height; it kills the tortoise thus despite its hard shell. Its length is about four feet and the stretch of its wings about ten. The LXX renders *gups*, "vulture."

OSTRICH, Heb. *yā'ēn* (La. 4.[3]), *bath-hayya'ănāh* (Lv. 11.[16], &c.), RV. "ostrich," AV. "owl"; *notzāh*, RV. "feathers"; *rĕnānīm*, RV. "ostriches," AV. "peacocks" (Jb. 39.[13], &c.). *Ḥăṣīdāh* (Jb. 39.[13]), AV. "ostrich," is prop. "stork" (RV.). In Lamentations (4.[3]) Jeremiah says, "The daughter of my people has become cruel like the ostriches of the wilderness," referring to the way the O., making a mere depression in the sand, lays its eggs, depending largely on the sun's heat for the development of the chick. The description in Job (39.[13-18]) brings out many of the characteristics of the O., though the deduction of stupidity ascribed to the O. may be regarded as unwarranted; if it does not fight for its young it endeavours by clever ruses to lead the hunter away fm. its nest. A supposed proof of folly, always flying to the windward, is really an evidence of wisdom, as its sense of smell is so keen that it is soon aware of any enemy in that direction. The O. is declared unclean (Lv. 11.[16]; Dt. 14.[15]) under the name in AV. of OWL; both eggs and flesh are used

by the Arabs. It only barely can now be regarded as a native of Palestine, as it is occasionally seen in the *Belqā* to the SE. of Moab, but it was plentiful in earlier days.

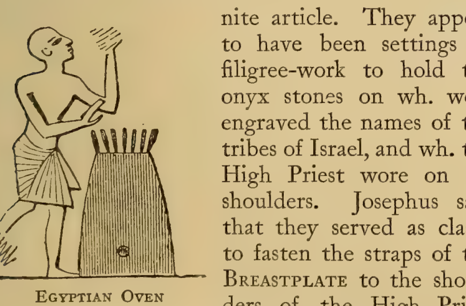


OSTRICHES IN CAPTIVITY

OTHNI, son of Shemaiah, grandson of Obed-edom, who, with his brothers, as a mighty man of valour ruled over the house of his father; they were "able men in strength for the service" of the tabernacle in the time of David (1 Ch. 26.[7]).

OTHNIEL, who took Kirjath-sepher, and received Achsah, dr. of Caleb, as his w. (Jo. 15.[16f.]; Jg. 1.[12f.]), may have been, according to the language of these passages, either the br. or the nephew of Caleb. But while Caleb is described as a "Kenezite," he is consistently called "son of Jephunneh" (Nu. 13.[6], &c.). It seems therefore more natural to take Kenez, not as fr. of Caleb and O., but as younger br. of Caleb, and fr. of O. This fully accounts for O. so long surviving Caleb. He was the first of "the Judges," delivering Isr. fm. Cushan-rishathaim, and holding his position for 40 yrs. (Jg. 3.[8ff.]).

OUCHES (Heb. *mishbĕtzōth*). The English word has suffered a change; it ought to be "nouch," but the *n* was confused with the final letter of the indefinite article. They appear to have been settings in filigree-work to hold the onyx stones on wh. were engraved the names of the tribes of Israel, and wh. the High Priest wore on his shoulders. Josephus says that they served as clasps to fasten the straps of the BREASTPLATE to the shoulders of the High Priest (*Ant.* III. vii. 5). In LXX they are called *aspiiskas*, "rosettes."

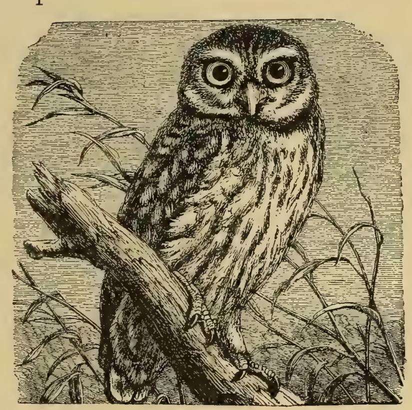




EGYPTIAN OVEN

OVEN (Heb. *tannūr* = Arb. *tannūr*; Gr. *klibanos*; Ex. 8.[3], &c.; Mw. 6.[30], &c.). This is often a hole dug in the ground, with sides smoothly plastered. Fire is placed in the bottom: when it is sufficiently heated, the bread, in thin sheets, is stuck on the smooth sides, and baking is swiftly done. Sometimes the O. is built of clay, and is movable.

OWL. There are five Heb. words so rendered in A.V; but one, *bath-hayya'ănāh*, really means OSTRICH; another, *yanshūph*, is trd. by RVm. "bittern," and by the LXX "ibis," though fm. its association with desolation it really means some species of O. A third, *kōs*, seems to be another species of O., although Bochart (*Hierozo*, iii. 17) inclines to think it may be the PELICAN. A fourth, *qippōz*, occurs only in Is. 34.[15], and is rendered by RV. "arrow snake"; but as Post (*HDB.*) remarks, the nest-making and incubation there ascribed to this creature, while it suits a bird, does not suit a snake. The LXX, following a different reading, trs. "hedgehog." It probably is also an O. The fifth, *līlīth*, really means a "night monster" (*see* LILITH). The O. is common in Palestine, and is looked upon as of evil omen.



OWL

From Wood's "Bible Animals," by permission of Messrs. Longmans, Green & Co.

OX (Heb. *bāqār*, "one of a herd of cattle"; *shūr*, "an ox" proper, so also *'eleph*). As Isr. was an agricultural people the O. was an animal of the utmost importance; the O. drew the plough; it trod the corn in threshing; it drew the cart that conveyed the sheaves to the threshing-floor; its flesh was used for feasting. It was the great symbol of wealth, consequently it was frequently used for sacrifices (Lv. 1.[2-9], 3.[1-5], 4.[3, 15], &c.). The law took note of oxen—notwithstanding Paul's disclaimer; they were to share in the Sabbath rest, they were not to be muzzled when treading out the corn. The O. of one's neighbour was presumed to be an article of property specially liable to be coveted, hence in the Tenth Commandment it has a place. Helpfulness to neighbours was to be exhibited in helping the ox of the neighbour that had fallen (Dt. 22.[4]). If an enemy's ox was seen going astray he was to be brought back (Ex. 23.[4]). It

exhibits the merciful consideration that formed so marked a characteristic of the Jewish law that it was forbidden to yoke an ox and an ass together in ploughing on account of the strain on the weaker animal; the modern Arab has no qualms in yoking an ass and a camel together. Oxen are frequently depicted on the Egyptian and Assyrian monuments.

OX GOAD. *See* AGRICULTURE.

OZEM. (1) Brother of David, the sixth of Jesse's sons (1 Ch. 2.[15]). His name never occurs again. (2) Son of Jerahmeel, a chief in the clan of Hezron (1 Ch. 2.[25]).

OZIAS, an ancestor of Jesus (Mw. 1.[8f.]) = UZZIAH —so RV.

P

PAARAI (2 S. 23.[35]), written NAARAI (*which see*) in 1 Ch. 9.[37].

PADAN, RV. PADDAN (Gn. 48.[7]) = PADAN-ARAM.



INTERIOR OF ASSYRIAN PALACE (RESTORED)

PADAN-ARAM, RV. PADDAN-ARAM (Gn. 25.[20], &c.), denotes the region otherwise known as **Aram-Naharaim**, called in Greek MESOPOTAMIA. It seems to signify "field of Aram," *padanu* in Assyrian meaning a measure of land (*cp.* Arb. *fiddān* = what may be ploughed by a yoke of oxen). The name may have denoted more particularly the district near the Euphrates as distinguished from the more mountainous tracts to the N. and NE. In this region settled the kindred of Abraham, with the descendants of whom alone it was thought fitting for the heirs of the promises to intermarry. From Beersheba Abraham sent his steward to bring thence a wife for Isaac. It was on the pretext of finding a wife among the family relations that Jacob departed to Padan-aram. It was in the fields of this country that his skill and patience were so severely tried.

PADDLE is EV. translation of Heb. *yāted* in Dt. 23.[13], where obviously some digging implement is intended. Probably "spade" gives the best mod. sense. The same Heb. word is used for tent-peg (Jg. 4.[21f.], &c.) and for the peg on which things are hung (Ek. 15.[9], &c.).

PADON, the ancestor of a family of Nethinim who returned from Babylon with Zerubbabel (Ez. 2.[44]; Ne. 7.[47]). In 1 Es. 5.[29] the name is given as "Phaleas."

PAGIEL, son of Ocran, head of the tribe of Asher at the Exodus (Nu. 1.[13], 2.[27], &c.).

PAHATH-MOAB. The word as it stands seems to mean "governor of Moab." It is the name of a Jewish clan consisting of two divisions, sons of Jeshua and sons of Joab, who returned from Babylon with Zerubbabel (Ez. 2.[6]; Ne. 7.[11]). A further contingent came up with Ezra (8.[4]). Some of their number incurred displeasure by marrying foreign wives (10.[30]). They were represented among the builders of the wall (Ne. 3.[11]). The head of the clan was one of those who sealed the covenant (Ne. 10.[14]). The name is singular: no satisfactory account of it has been suggested. It may be due to some corruption of the text.

PAI, the royal city of Hadad, or Hadar (1 Ch.

11.[30]), the last named of the kings of Edom (Gn. 36.[39]). In this last passage the city is called "Pau."

PAINFUL, PAINFULNESS. In Ps. 73.[16] "painful" trs. the Heb. *'āmāl*, "labour" or "trouble." In 2 Cor. 11.[27] "painfulness" represents the Greek *mochthos*, "labour" or "toil."

PAINT. The Hebrews seem to have had little sense of the distinction of colours, and the art of painting was hardly developed among them. The forms portrayed upon the wall of which Ezekiel speaks (8.[10], 23.[14]) were prob. cut with some tool and filled in with vermilion. The ceilings were sometimes painted with vermilion, as, to this day in the East, they are often tricked out in gaudy colours (Jr. 22.[14]). The use of antimony to paint lines round the eyes, thus adding to their apparent size and lustre, is a habit of ancient standing in Pal. (2 K. 9.[30]; Jr. 4.[30]; Ek. 23.[40]).

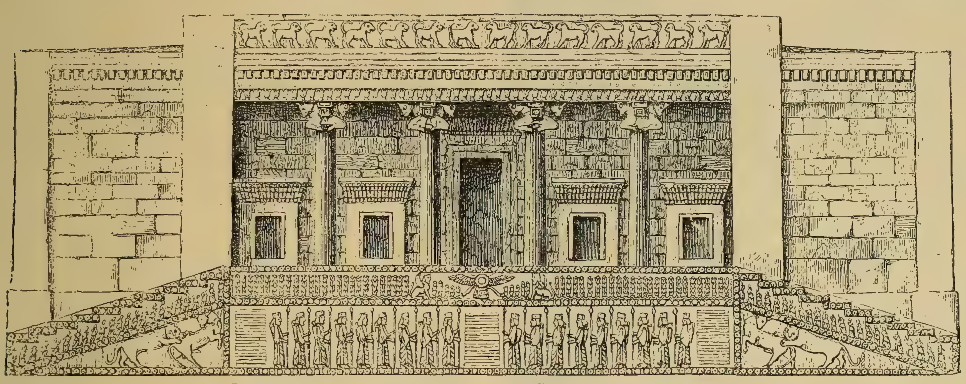
PALACE (Heb. *'armōn*, "lofty place"; *bīrāh*, "fortress"; *hēkāl*, "temple": Gr. *basileion*, "king's house"; *aulē*, "court"). Among nomadic tribes the sheikh's tent is the largest; according to Griffiths (*HDB.*) and other Egyptologists *Pharaoh* means primarily "the big house." A palace is a great house inhabited by a king. The principal remains that have come down to us fm. ancient Egp. and Asyr. are palaces. As the king was in many cases the national High Priest, included in the palace was a Temple. Solomon's P. was in close proximity to the Temple, and formed one group with it. As beams were of limited length, and arches, although known, were but little used, pillars were necessitated, if apartments of sufficiently spacious size were to be constructed. Palaces seem generally to have been of not more than two stories. In NT. the P. was "a court," as an Eastern dwelling was mainly a court with rooms opening off it (Mw. 26.[58]). In Php. 1.[13] the word "palace" represents Prætorium.

PALAL, son of Uzai, who assisted in repairing the walls of Jerusalem under Nehemiah (Ne. 3.[25]).

PALANQUIN (RV.). *See* Litter.

PALESTINE (Arb. *Filistīna*). The name is derived from that of the strong and enterprising people who were so long a thorn in the side of Israel, the Philistines. Although the name as applied to the whole country dates only from Greek times, none the less is its persistence an impressive testimony to the influence wielded by that people in the day of their power.

It is "the least of all lands." Its total area both east and west of Jordan comprises not more than about 10,000 square miles. Western Palestine stretches from the river *Liṭāny* in the north to a somewhat uncertain line drawn from *Wādy el-'Arīsh* to the south end of the Dead Sea, a distance of over 140 miles, its average breadth being about 40 miles. The western boundary is, of course, the Great Sea. The land beyond Jordan marches on the east with the Syrian desert. Western Palestine consists mainly of a line of limestone mountains, which form a continuation southward of the great Lebanon range. The slopes to westward are gradual, and between the base of the mountains and the sea runs a fertile plain, widening to the south, and broken only by the promontories at the Ladder of Tyre and Mt. Carmel. On the east the mountains sink steeply into the depths of the Jordan valley. This valley is, again, the continuation southward of the great hollow known in ancient times as Cœle Syria, between the Lebanon and Antilebanon ranges. It is as if a gigantic ploughshare had been driven in at the roots of Hermon, going deeper as it was drawn southward until it reached the Dead Sea, finally issuing on the sea coast at *'Aqaba*. Thus we have the mighty furrow cutting off from the eastern plateau the long ridge, which is thrown up on the west in the form of the Central Range. The skirts of Great Hermon flow out to the south in the undulating heights of *el-Jaulān*. To the east and south-east they fall into the great plain which rolls away to the base of the mountain of Bashan, *Jebel ed-Druze*, the high basaltic dyke protecting the fruitful fields of the Ḥaurān against



South Front of Palace of Darius, Persepolis (Restored)

encroachment by the desert sands. The range terminates at a point almost due east of the south end of the Sea of Galilee. With nothing to oppose its progress in the south, the desert has pushed westward until stopped by the hills on the eastern border of Gilead and Moab. Between the desert on the east, therefore, and the lip of the Jordan valley on the west, the richly diversified land of Gilead and Moab stretches from the Yarmuk in the north to *Wādy el-Aḥṣā*, to the SE. of the Dead Sea.



Gorge of the Liṭāny

(1) **Geology**.—In the early Tertiary period Palestine appears to have been covered by a layer of nummulitic limestone. The shrinkage of the earth caused this to fold, thus forming the deep wrinkle of the Jordan valley, now known as *El-Ghōr*, "*the* hollow," par excellence. In later geologic times this was deepened by the erosive and corrosive action of successive floods. This erosion eventually carried away all the nummulitic limestone from the top of the ridge, laying bare the cretaceous strata beneath. Deep wadies were cut in the limestone plateau, leaving mountains between that tell by their height the strength of this erosive force, and the length of the time it was in action.

Contemporaneously with this process another was going on. When, in the early Tertiary period, the above-mentioned shrinkage of the earth occurred, the sea flowed into the depression, so that the Gulf of 'Aqaba reached up to the base of Hermon. Later, another shrinkage took place, prob. accompanied by a tremendous volcanic outburst in *el-Lejā'* and *el-Jaulān*, which fissured the limestone in many places, and at many more overflowed it with streams of lava that have hardened into black basalt. In the W. the volcanic forces were not so manifest. An outburst near the Horns of Ḥaṭṭin, flowing down to Tiberias, was checked by the sea. At the same time a land-rise took place to the S. of Edom, which cut off the branch of the sea to the N. This mass of water, presenting a wide surface to the action of the sun, gradually contracted by evaporation until it concentrated all the saline elements in the deepest part of the great chasm, the Sea of Salt, the Dead Sea.

It wd. seem that the original wrinkling of the earth's crust had left a subsidiary depression where the plain of Esdraelon is now, and that the waters of both seas washed across it, beating on the one side upon the precipitous cliffs of Carmel, and on the other upon the smooth sides of Gilboa.

Beneath the cretaceous strata there is the Nubian sandstone; but this is never exposed north of the Dead Sea. Immediately below the surface soil in many parts of Pal. there is a stratum of hard, indurated breccia, composed of limestone detritus bound together by dissolved lime. This general prevalence of limestone produced notable effects in the hist. of Pal. Limestone corrodes under the influence of water, leading to the formation of large caves. The softness of the rock suggests the enlargement of these to any extent required. Caves formed a refuge for the distressed and discontented in every age of Israel's hist. The kings defeated by Joshua took refuge in the cave of Makkedah. David hid in the cave of Adullam. The caves of Galilee became the strongholds of the Zealots, who were called "robbers" and ruthlessly slaughtered by the youthful Herod. Another result was the practice of cave sepulture. Recent volumes of the *PEFQ.* afford abundant illustration of ancient cave-burial. Many of the rock-cut tombs wh. abound in Pal. were certainly adaptations of caves. The tomb of Lazarus was "a cave." The rounded limestone hills were specially fitted for the culture of the vine, so characteristic a feature of Israel's life.

It is a singular fact that in Heb. Lit. there is no evidence that the Israelites ever observed geologic phenomena, altho' many of them are very arresting. The black cliffs of basalt intruding into the weathered light grey of the limestone; the raised beaches in the floor of the Jordan valley; and, above all, the numerous and striking fossil ammonites, a

foot and more across, seem to have had no interest for them.

(2) **Geography.** (*a*) *The Coast.*—The coast line is fairly regular, sweeping southward, with a slight inclination to the west. Broken rocks, especially in the Phœnician district, alternate with stretches of sand and gravel. There is no bay or estuary that could afford safe anchorage for larger shipping. It has grown by deposits of Nile mud and sand brought northward by the sea currents, and the detritus carried down from the inland heights by native streams. At Tyre and Sidon rocky islets and reefs off the coast made possible the construction of capacious harbours: but these were always in the hands of the Phœnicians. The remains to be seen at Acre, Athlit, Cæsarea, Gaza, &c., show that artificial harbours were at one time built, providing accommodation for vessels of considerable burden. But they were exposed to the full force of the billows from the Great Sea, and could be maintained only by constant vigilance, and at great expense. The reefs at Jaffa (JOPPA) have always been a source of peril.

(*b*) *The Coast Plain.*—Palestine included the S. end of the Phœnician plain, the narrow strip of exceedingly fertile land between the mountain and the sea, from the *Liṭāny* to the Ladder of Tyre. This part, however, although allotted to Israel, was never possessed by them. South of *Ras en-Naqūrah* the hills recede fm. the shore, leaving the plain of Acre, which, varying from 2½ to 5 miles in breadth, runs southward to the base of Carmel. Much of the surface is marshy; but where the soil is under cultivation it yields richly. The gardens in the neighbourhood of Acre and Haifa are noteworthy. It connects with the plain of Esdraelon to the east by means of the gorge of the KISHON (*see* ACCHO). Cut across by the range of Carmel, the plain is resumed immediately to the south (*see* SHARON). As it runs southward it gradually increases in breadth to about 20 miles. From Jaffa to *Wādy el-ʿArīsh* it forms the territory known as Philistia, including the great and famous Philistine cities which are dealt with in separate articles. Sand cliffs and dunes, often extending a considerable distance inland, stand all along the sea front. They tend to block the mouths of the rivers, producing marshes along their banks. They also threaten danger to cultivated land, which it is often difficult to avert. Many places which richly rewarded the industry of the ancients have been overwhelmed by sand-drift from the shore.

(*c*) *The Shephelah.*—Between the mountain of Judah and the coast plain, forming a district which does not properly belong to either, is a line of low hills, uniformly referred to in Heb. as "the Shephelah." AV. renders it variously "vale," "valley," "low plains," &c.: RV. always "lowland" (*see* SHEPHELAH).

(*d*) *The Central Range.*—The river *Liṭāny* drains the southern half of *el-Biqāʿ* (Cœle Syria). Ten miles NW. of Banias it turns abruptly to the W. and flowing, a foaming torrent, in the bottom of a tremendous gorge which cuts sheer through the mass of the mountain, it issues on the shore of the Mediterranean five miles north of Tyre. The breezy uplands to the south of this gorge, with richly varied scenery, woodland, hill, spacious valley and deep glen, formed the province of Upper Galilee in the time of Josephus. About five miles NW. of *Safed* the hills culminate in *Jebel Jermuk*, the highest mountain in Palestine proper, the summit being *c.* 4000 ft. above sea level. Its eastern slopes dip steeply towards *Meirōn*, sinking into *Wādy Leimūn*, a chasm running north and south, which splits the country in two. The range of which *Jermuk* is a member runs east and west, forming the S. boundary of the province. The eastern heights overhang the Jordan valley, and sink in rough, rocky slopes to the northern shore of the Sea of Galilee. The Lower province is more broken in character than the Upper. But the soil in the valleys is very rich, being in large part decomposed lava. The peasants are industrious and fairly prosperous, cultivating the olive, the vine, &c., and growing good crops of grain. Many of the hills are covered with bushes, with here and there a stretch of forest. In the heart of the hills lies the plain of Asochis (Arb. *el-Baṭṭauf*), almost due west from Tiberias, into which from the east juts the ridge of *Jebel Ṭorʿān*, *Jebel Kaukab* being a prominent feature of the landscape to the NW. The hills rise to the south, surrounding the hollow in wh. lies the town of Nazareth, and then drop almost precipitously on the northern edge of the plain of Esdraelon. From *Qurūn Ḥaṭṭīn*—the traditional Mount of Beatitudes —and Mount Tabor, the land steps down eastward in a series of broad arable terraces, making a final plunge of about 2000 ft. to the shore of the Sea of Galilee. The plain of Esdraelon was included in the province of Lower Galilee. It forms the only important break in the continuity of the mountain chain. It seems as if a gigantic mass had been torn from the central range and hurled over to the north-west, where it forms the dark, wooded ridge of Mount Carmel, leaving as fragments along the edge of the Jordan valley, Tabor, Little Hermon, and Gilboa. The plain forms roughly a triangle, the base stretching from *Jenīn* (*En-gannim*) to Mount Carmel, with the apex at Mount Tabor. The floor is covered deep with volcanic mould of extraordinary fertility. It is drained by the Kishon, "that ancient river," in its deep bed pursuing its tortuous way to Carmel and the sea. Its fruitfulness attracted the Arab hordes from the East, while its open breadths formed the theatre of many decisive battles in the long history of Pal. Its

approaches were guarded by a chain of fortresses on the south, the chief of which was Megiddo, now *el-Lejjūn*, in the SW., and by Jezreel (mod. *Zer'īn*) on the east: these two in turn giving their name to the plain (*see* JEZREEL). A belt of low hills running SE. and NW. severs Esdraelon from Sharon, rising in the NW. to the wooded heights of CARMEL, and terminating in the promontory on the seashore. On the southern edge of Esdraelon (Arb. *Merj ibn 'Amr*) begins the region of Mount Ephraim, later known as the province of Samaria. It is divided into two portions, dissimilar in character, by *Wādy esh-Sha'īr*, which cuts across from the coast plain to the pass at Nāblus, and *Wādy el-Ifjim*, which runs down thence to the Jordan valley. The northern part consists mainly of scattered hills, with more continuous ridges breaking down eastward. These gather themselves to throw off the mass of Mount Gilboa, which runs northward along the edge of the *Ghōr*, and then bends westward, sinking into the plain at *Zer'in*. There are many rich valleys among these uplands, the most important break being the plain of Dothan, to the SW. of *Jenīn*, across which passes the ancient caravan road from Mt. Gilead and the East to Egypt. The hills are for the most part bare, or covered with stunted bushes: but the valleys between, watered by many springs, tempt the industry of the peasants by their great fertility. Luxuriant orchards and olive groves alternate with vegetable gardens, and, in the season, with breadths of waving grain. To this division belongs Mt. EBAL, the most prominent mountain in Central Palestine. It forms the northern guardian of the pass, in the throat of which lies *Nāblus*, the mod. representative of the ancient SHECHEM. Streams of "living water" from the springs near *Nāblus*, flowing down *Wādy esh-Sha'īr*, "the valley of barley," create a veritable "paradise." Five miles to the NW. lies the hill of Samaria, the capital of Omri and of Herod, with its encircling mountains and charming outlook over Sharon to the sea, more "beautiful for situation," perhaps, than any city of Palestine.

South of the pass at *Nāblus* rises Mt. Gerizim, steep and forbidding, associated for millenniums with the sacred rites of the Samaritans. Its northern summit overhangs the well of Jacob, and from its eastern base rolls out the plain of *Makhna*. The scattered hills disappear as the range consolidates, to pass southward with a fairly regular skyline through Benjamin and Judah. The southern boundary of the province was not constant. A natural dividing line ran from *Nahr el-'Aujeh*, north of Jaffa, along *Wādy Deir Ballūt*, reaching the watershed by *Wādy el-Jīb*, and passing down south-eastward by *Wādy Sāmieh* and *Wādy el-'Aujeh* to the Jordan. The boundary in the days of the double monarchy, however, seems to have been the valley of Ajalon, which runs from the plain by way of the Beth-horons to the watershed, and the wadies *Suweinīt* and *el-Qelt*, issuing in the Jordan valley at Jericho, Bethel thus falling within the Northern Kingdom. *Neby Samwīl*, possibly the ancient MIZPAH, *c.* five miles NW. of Jerusalem, is the most prominent height on the uplands of Benjamin. Anathoth, the town of Jeremiah, lies *c.* 2½ miles to the NE. of the city, on the edge of the desert. Jerusalem itself is situated to the east of the watershed, guarded on the east by the rampart of Olivet, wh. rises beyond the brook Kidron (*see* JERUSALEM). The rolling surface of the plateau is for the most part pasture land, but in the neighbourhood of Bethlehem it is of extraordinary fertility. In this district, on hills that are now bare and stony, there are many traces of ancient vine culture. This is still a prosperous industry in the valleys around Hebron. Here the mountain of Judah reaches its greatest height, the higher summits commanding a view of the wilderness and the Jordan valley. The range then gradually sinks through the Negeb, the country assigned to Simeon, towards Beersheba. Beyond the uncertain boundary the high limestone plateau, *et-Tīh*, "the wandering," runs away to the south, forming with the central range a link connecting the mountains of Lebanon with the peaks of Sinai. The eastern slopes of the mountain of Judah are known in OT. as *Midbar Yĕhūdāh*, "desert steppe," or "wilderness of Judah." It is indeed a savage,



SHECHEM AND MOUNT GERIZIM, FROM THE NORTH-WEST

forbidding wilderness. In the spring-time it is covered by a scanty herbage which soon disappears. The bare cliffs of its eastern edge, broken by tremendous gorges and deep clefts, frown darkly over the Dead Sea, and the lower Jordan valley.

The watershed of the range is much nearer the Jordan than the sea, about two-thirds of the land lying to the west of it. The level of the *Ghōr* is far below that of the coast plain. The descent seaward is therefore gradual, down long, dwindling slopes: that to the E. is steep, often precipitous. The alluvium lies deep in the bottom of the western vales, and in these great hollows field and orchard yield richly in response to the peasants' toil. To the east the rocky sides of the mountain are laid bare. The storms of winter keep them peeled. They are shattered by earthquakes and scarred by torrent-beds, and by the jagged edges of the great ravines worn deep into the mountain by the cataracts of winter rain.

Along the ridge of the mountain ran the great highway from north to south, connected with the coast land and the east by branches down the valleys; and on this line stood the great centres of population, and the main strongholds of the land: Nazareth, Samaria, Shechem, Shiloh, Bethel, Jerusalem, Bethlehem, and Hebron.

(*e*) *The Jordan Valley.*—This valley forms a depression with which there is nothing to compare on the surface of the globe. It is, as has been stated above, a continuation of the hollow of Cœle Syria in the north, and it extends to the Gulf of ‘Aqaba in the south. From the charming and fruitful district of the JORDAN springs, south-west of Great Hermon, with the sites of old DAN and CÆSAREA PHILIPPI, we pass quickly to the great swamps of *el-Ḥūleh*, which occupy a large part of the floor of the valley. The highlands of Upper Galilee drop steeply on the edge of the valley to the west. On the east the slopes rise more gradually to the volcanic hills of the *Jaulān*. To the S. of *el-Ḥūleh* there are considerable breadths of excellent pastoral and agricultural land, largely cultivated to-day by two colonies of Jews. Soon, however, the mountains on either side advance to the river banks. Down the rocky bottom of the gorge thus formed the foaming waters descend to the swampy plain of *el-Baṭeiḥah*, through which it winds in a sluggish stream to the SEA OF GALILEE. A strip of plain runs round the north and north-west coast of the sea, in which were the cities of CAPERNAUM, BETHSAIDA OF GALILEE, and MAGDALA (*see also* GENNESARET). The site of old Tiberias was near that of the mod. town on the western shore. In the mountain wall that rises high both east and west of the sea, gaps are made by the great wadies that drain the neighbouring uplands. Away to the south-east, on a lofty site beyond the gorge of the Yarmuk, lie the ruins of ancient GADARA.

South of the Sea of Galilee the valley bears more strictly the name of *el-Ghōr*. Hemmed in by the mountains on either side, it varies considerably in breadth, with a steady fall to the south. Within the *Ghōr* a second valley has been hollowed out by the Jordan (*ez-Zōr*), in the bottom of which the river flows in its winding bed (*see* JORDAN). The *Zōr* is filled with luxuriant vegetation, brushwood, poplars, tamarisks, &c., and forms a favourite haunt of wild boar and other animals. From *Wādy el-‘Ashsheh*, *c.* 11 miles S. of the Sea of Galilee, the mountain wall to the west recedes from the river, forming the plain of *Beisān*, into which falls *Nahr Jalūd* from the plain of Jezreel. It is well watered and fruitful, and is still to some extent cultivated. *Wādy el-Mālih* forms its southern boundary. From this point the plain west of the river is much narrower than that on the east. Here the west bank of the *Zōr* presents an unlovely aspect, a series of unsightly bare mounds, surrounded by a network of deep winding chasms. *Wādy Fār‘a* opens into the *Ghōr* in a wide, fruitful, and well-watered plain called *Qarāwā el-Mas‘udī*, to the S. of which the striking peak, *Qarn Ṣarṭabeh*, thrusts itself abruptly into the valley. From here southward the floor of the valley is desert. There are a few small oases near the mountains on either side of the river, breaking the monotony. The most important is that of JERICHO, which is watered by streams from *Wādy el-Qelt*, *‘Ain es-Sulṭān*, &c. Here grow the Egyptian balsam, the tamarisk, the acacia, &c. The palms of old time have disappeared. The vine and the banana are cultivated; and the crops of grain and vegetables raised with little toil prove the amazing fruitfulness of the soil. The palm is still found at *‘Ain es-Suweimeh*, at the NE. corner of the Dead Sea. The surface of this sea is about 1300 ft. below the level of the Mediterranean. It is shut in on the west by the highlands of the Judæan wilderness, and on the east by the western cliffs of the lofty Moabite plateau (*see* SALT SEA). Beyond the salt marshes to the south (*see* SIDDIM, VALE OF) a line of white cliffs crosses the valley from NW. to SE., marking the S. boundary of *el-Ghōr*. From this point to the Gulf of ‘Aqaba the valley is known as the ARABAH.

It has already been said that the Jordan valley is the bed of an ancient sea (**Geology**, above). The general facts may be stated here. The changes of the early Tertiary period left a great lake, formed of the imprisoned waters of the ocean, stretching from the roots of Hermon in the north to the highest level of the Arabah in the south. This exposed a wide surface to the rays of the sun, and evaporation proceeded at a rate greater than the supplies from rainfall and springs could counteract. In the course of ages, therefore, the sea gradually shrank, leaving first, in the northern reaches, the marshes and lake of *el-Ḥūleh*, and then the larger basin of the

Sea of Galilee. Finally, after ages more, the salt waters were confined to the limits of the Dead Sea. There, evaporation on the one hand, and rainfall and springs on the other, being fairly balanced, they have remained within historic time. Traces of this old-world sea and the process of shrinkage are found in successive beaches, at various levels above the present. Three are quite distinctly to be seen, one a little above the level of the lake, a second 30 ft., and another 100 ft. above it. There are also the beds of grey marl, deposited by the sea, worn into mounds and terraces by the action of water, found in many parts of the valley. At the south end of the Dead Sea again there is the deposit of salt—the salt cliffs known as *Jebel Usdum*, "Mountain of Sodom." The desert, in which we noted the oases, consists of the salt mud of the old sea bottom.

(*f*) *Eastern Palestine.*—This division of the land lies east of the Jordan, and stretches between the valley on the west and the desert on the east, from Mount Hermon and his eastern outrunners on the north to *Wādy el-Aḥṣā* in the south. This region is cut in two by the tremendous gorge of the Yarmuk, which enters the Jordan to the SE. of the Sea of Galilee. The two districts thus severed are entirely dissimilar in character. That of the north was in far-off times the theatre of appalling volcanic phenomena, which not only left their impress upon its physical features but largely determined the course of its history. In the NW. part of this district, running southward from *Bāniās*, is a series of conical hills, extinct volcanoes all, known by the name of *Telul el-Ḥīsh*, "forest hills." Between and around these hills are strewn in confusion great lava blocks. A few oaks here and there are all that remain of the ancient forest. With the spring a fine crop of grass grows where the ground is not covered with stones. The springs are numerous, and far on in summer the present writer has seen the flocks of the Bedouin rejoicing in the fresh and plentiful pasture.

Away to the SE. a remarkable dyke of basalt is formed by a group of volcanic mountains, known now as *Jebel ed-Druze*, formerly *Jebel Ḥaurān*, and in ancient times "the mountain of BASHAN." The highest point, *Tell el-Qēnā*, approaches 6000 ft. The western slopes are well wooded, the oak being prominent still. Springs are also plentiful, and the lower reaches are industriously cultivated by the Druzes, who have given the mountain its modern name. The splendid fortress of *Ṣalkhad* crowns the ridge to the south, and such ruins as those of *'Ormān*, *Ḥebrān*, *Suweideh*, *Qanawāt*, and *Shahba* tell of a numerous and prosperous population in ancient days. From the craters in the NW. of the mountain a terrific lava stream flowed out to form *el-Lejā'*, which is described in the article on TRACHONITIS. To the west of the mountain lies the plateau of *en-Nuqrah*, "the hollow." It is covered deep with reddish-brown mould of decomposed lava, and forms the richest grain-growing district in Syria (*see* ḤAURĀN). The city of BOZRAH stands on the SE. edge of this plain, and is united by the old Roman road with *Der'ah* in the west. S. of *Der'ah* runs the low range of *ez-Zumleh*, cutting off from *en-Nuqrah* the plain *eṣ-Ṣuweit*, the SW. part of this district. To the east of *el-Lejā'* lies the fruitful breadth of *el-Baṭaniyeh*, where the rich soil is so loose that the harvest is gathered by pulling the grain out of the earth. *Diret et-Tulūl* is an outburst of lava similar to *el-Lejā'*, somewhat larger in extent and wilder and more forbidding in character. These basaltic ramparts on the east guard the rich lands to the west against encroachment by the desert sands. Southward from *en-Nuqrah* stretches the desert-steppe of *Ḥamād*.

South of the Yarmuk the basalt disappears, save in the neighbourhood of Gadara. The prevailing formation is white limestone. This continues through the whole length of what bears the general name of Mount Gilead to *Wādy Ḥesbān* in the south. Beyond this wady, in the high plateau of Moab, the volcanic rocks reappear, and, along with the original white limestone, there crops up the red sandstone characteristic of the mountains of Edom.

North of the cleft of *Nahr ez-Zerqā* the district is now called *'Ajlūn*. Immediately south of the Yarmuk, the rolling surface of the plateau at no point rises to a great height. S. of *Wādy Tibneh* we enter the district known as *Jebel 'Ajlūn*, which culminates in *Jebel Ḥakārt*, not far from *Jerash*. In general the level is higher here towards the east than further north. The great strength of *Qal'at er-Rabaḍ*, which some would identify with Ramoth Gilead, occupies a height north of *Wādy 'Ajlūn*, dominating a wide area.

In fruitfulness the land of *'Ajlūn* cannot compare with the volcanic soil of the Ḥaurān: but in many respects it is the most attractive region of Palestine. It is rich in forests, wh. the modern inhabitants have done little to injure. Many of the hills are clothed to their summits with waving green. The terebinth, the carob, the almond, and the olive abound. Evidence of ancient vine-culture is also found: the rock-hewn presses perhaps served for the making of both oil and wine. In the deep wadies which cut through the country the sound of running water is heard all through the summer; and the flush of oleander in season lends a touch of pleasing colour.

South of *Wādy es-Zerqā* (*see* JABBOK) the levels rise considerably. The range of *Jebel Jil'ād* runs southward, culminating in *Jebel Ōsha'*, about 3600 ft. high, three miles NW. of *es-Salṭ*. To the south and south-east many of the mountains reach a height of over 3000 ft. To the NE. of this district lies the remarkable plain *el-Buqei'a*, an ancient sea-basin the waters of which found outlet by *Wādy*

ez-Zerqā. It is good land, and in part cultivated now. The mountains are more rocky than those north of *ez-Zerqā*, but are also in great part covered with shady woods. These, however, are suffering seriously at the hands of Circassian colonists and others. Vineyards are here found on the slopes. This industry is followed with great success by the natives of *es-Salṭ*. As the grapes may not be used for wine they are made into raisins, in which a brisk trade is carried on.

The northern part of the plateau of Moab stretches from *Wādy Ḥesbān* to *Wādy el-Mōjib*. It rises gradually towards the east, where a range of low limestone hills mark it off from the desert. The western edge of the plateau sinks steeply to the shore of the Dead Sea, torn as it is by many deep gorges worn by the winter torrents from the uplands. The undulating surface of the plateau has an average height of about 2600 ft. To the west there are several outstanding hills, the most famous of which is *Jebel Neba* (*see* NEBO), the summit of which commands a view of extraordinary extent, variety, and interest over the Jordan valley and Western Pal. South of *Wādy Zerqā Maʿīn* rises the lofty mass of *Jebel ʿAṭṭārūs*. Nearer the western edge, surrounded by deep gorges, is the hill *Mkaur*, the site of the stronghold of Machærus, nearly 3700 ft. above the Dead Sea. South of *Wādy el-Mōjib* the monotony of the plateau is broken by the hill called *Jebel Shiḥān*, about 2800 ft. high. Southward the land rises, and the hill on which the ancient fortress of *Kerak* lies, guarded on every side by deep ravines, is not less than 3370 ft. high. Still higher is the plateau southward before it sinks swiftly into *Wādy el-Aḥsā*, beyond which the ascents of the Edom range begin.

The rich soil of these spacious uplands is in part under cultivation, bearing fine crops of grain. The bulk of it, however, especially towards the east, is used for pasture. A few scattered terebinths serve only to emphasise the absence of trees. To the south of *Wādy Kerak* the springs are numerous, and in the limestone rock many cisterns are found, constructed to capture and preserve the overflow from the plentiful rains which fertilise the lofty plains. The steep slopes and cliffs to the west are for the most part quite bare, but luxuriant vegetation often covers the deep floor and openings of the great gorges that, in aspects both picturesque and awful, break down upon the shore.

(3) **Streams.**—Of the wadies and winter torrent beds that furrow the mountains both east and west of Jordan no account need be attempted here. Certain great valleys collect the waters from numerous tributary hollows, and carry them down to the sea or to the Jordan. All the streams that enter the sea have branches far up among the hills. By far the greatest number of these dry up entirely during the drought of summer. We may note here the perennial streams; that is, those that depend for their continuance on springs at some part of their course. In the Philistine plain we have *Nahr Sukreir*, which forms the opening for a system of wadies coming down from the district of Hebron; and *Nahr Rubīn*, wh. takes the water from *Wādy eṣ-Ṣarār* and its affluents near Jerusalem. Into *Nahr el-ʿAujeh*, to the north of Jaffa, flow the waters from the vale of Ajalon, *Wādy Deir Ballūṭ* and *Wādy Kānah*, draining all the slopes west of the watershed, from Michmash to the south of Gerizim. Strong springs in the plain near Antipatris preserve the current all the year. Several wadies lose themselves in the marsh land near the shore, to drain which the cutting now known as *Nahr el-Falik* was made. Here grows the Syrian papyrus. Into *Wādy Iskanderūnah*, from the district of Shechem and Samaria, flow *Wādy esh-Shaʿīr*, &c. *Nahr el-Mefjir* enters the sea two miles south of Cæsarea.



WATERFALL ON EL-ʿAUJEH, PLAIN OF SHARON

Its longest tributary traverses the plain of Dothan. The wadies in the south-eastern part of the Carmel Range fall into *Nahr ez-Zerqā*, the "Crocodile River" of Pliny. In the sluggish waters of this stream, beset with reeds and tamarisks, it is said the crocodile may still be seen. Several streams coming down from Carmel are lost in the marshes north of *ez-Zerqā*. These are partially drained by *Nahr ed-Difleh*. Immediately north of Mount Carmel *Nahr el-Muqaṭṭaʿ* flows through the marshes to the sea. It drains the whole of the great plain of Esdraelon and its surrounding hills, the longest arms reaching *Jenīn* and climbing the slopes of Gilboa. It is joined in the plain of Acre by *Wādy el-Melek*, which gathers the waters from the plain *el-Baṭṭauf* and its neighbourhood (*see* KISHON). *Nahr Naʿmān*, which enters the sea immediately to the south of Acre, receives the waters of *Wādy Abillīn* and *Wādy Halzūn*, which drain the north-western district of Lower Galilee. *Nahr Mefshūḥ* is a smaller stream to the north of Acre, on the banks of which are the finest gardens in the country. We may also mention the

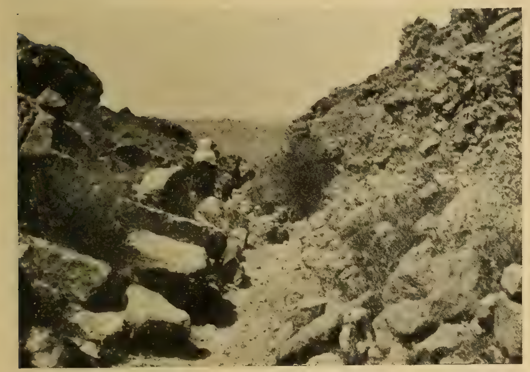
copious spring at *Ras el-'Ain*, fully three miles south of Tyre, which scatters beauty and fruitfulness over the plain. The main wadies coming down westward from the mountains of Upper Galilee are *Wādy el-'Ezzīyeh*, *c.* five miles south of Tyre, and *Wādy el-Ḥubeshiyeh*, *c.* one mile north of that city. Much of the water of this province drains northward into the *Liṭāny* (*Nahr el-Qāsimīyeh*).

For the head waters of the Jordan and its main tributaries *see* JORDAN. A short stream of brackish water enters the Sea of Galilee from the fountains at *eṭ-Ṭābgha*. Several wadies cross the plain of Gennesaret: *Wādy 'Amūd* draining the hollow between Safed and the *Jermuk* range, *Wādy er-Rubadīyeh* from the district SE. of *Rāmeh*, and *Wādy el-Ḥamām* coming down from *Ḥaṭṭīn* through the tremendous gorge behind *el-Mejdel*. There is also the stream from *'Ain el-Mudawwerah* on the western edge of the plain. Immediately south of the lake *Wādy Fajjās* comes down from the uplands west of the sea: then come *Wādy el-Bīreh* from the hollow between Tabor and Little Hermon, and *Nahr Jalūd* at Beisan, the main source of which is *'Ain Jalūd* (*see* HAROD, WELL OF), on the S. edge of the plain of Jezreel. The next considerable stream is *Wādy el-Jōzeleh*, by which *Wādy Fārah*, draining the district north-east and east of Shechem, falls into the Jordan. *Wādy el-Qelt* also brings down a considerable volume of water, gathered from the wadies and springs to the NE. of Jerusalem. The wadies about Jerusalem find their outlet to the Dead Sea by *Wādy en-Nār*, which cuts a deep, winding path through the wilderness. The spring of sweet, warm water at *'Ain Jidy* (*En-gedi*) should be mentioned, and here also the water collected by the wadies from the uplands east of Hebron enters the sea.

On the east of Jordan a number of streams come from the *Jaulān* uplands, entering the Sea of Galilee through the plain *el-Baṭeiḥah*. *Wādy Samak* and *Wādy Fīq* descend from the east, opening on the shore of the sea. The first great tributary of the Jordan is the Yarmuk (*Sharī'at el-Manādireh*), which gathers the waters from the eastern *Jaulān*, the whole of the Ḥaurān as far as the slopes of *Jebel ed-Druze*, and the northern part of Mount Gilead. At their confluence below the Sea of Galilee it carries a volume of water almost equal to that of the Jordan. Of the smaller wadies to the south the more important are *Wādy Yalin* and *Wādy 'Ajlūn*, which drain the central part of *Jebel 'Ajlūn*. Then comes *Wādy ez-Zerqā*, which, rising in the neighbourhood of *'Ammān* (RABBATH AMMON), flows northward and eastward, touching the desert at *Ras Zerqā*—whence possibly its name: then it turns again to the north, and finally westward, pursuing a tortuous course in the bottom of a great ravine, joining the Jordan at *ed-Dāmieh* (*see* JABBOK). *Wādy Nimrīn* and *Wādy Ḥesbān* are the chief outlets for the waters of southern Gilead. Of the great wadies that break down from the plateau of Moab upon the E. shore of the Dead Sea, we need mention only *Wādy Zerqā Mā'īn*, with the ruins of *Hammām ez-Zerqā*, the ancient Callirrhoë; *Wādy el-Mōjib*, the ancient ARNON, which with its confluents drains a wide region; *Wādy el-Kerak*, which enters the bay north of *el-Lisān;* and *Wādy el-Aḥsā*, the southern boundary of the province, which reaches the Dead Sea at the south-east corner.

(4) **Roads.**—Palestine has been described as a bridge, with the Mediterranean on the one hand and the sea of sand on the other, over which, in the ancient world, all communication between north and south had to pass. The great military highway, followed by the armies of Egypt and those from the Euphrates valley, through the long ages of their ever-renewed struggle for supremacy, ran along the coast plain, round the eastern end of the Carmel range, by the pass of Megiddo into the plain of Esdraelon, then westward and along the coast once more to the north. The detour by Megiddo avoided the narrow passage at the promontory of Carmel, which might be defended by a handful of resolute men. Other difficulties had to be overcome. The making of the road round the rocky faces of the headlands forming the Ladder of Tyre involved no mean engineering skill. The like is true of the part at the Dog River (*Nahr el-Kelb*), north of Beyrout, where inscriptions hewn in the rock commemorate the passing of armaments in different ages. From Damascus, itself the port for "ships of the desert" arriving from the Euphrates valley by way of Palmyra, a great road led to the SW. over the *Jaulān*. It crossed the Jordan south of the Waters of Merom, where later a bridge (*Jisr Benāt Ya'qūb*) was built, and proceeded by way of *Khān Jubb Yosif* to the N. shore of the Sea of Galilee. Here it was joined by a road from the east wh. crossed the Jordan at its mouth; then bifurcating, one branch proceeded westward to the sea at Acre, the other ascended by *Wādy el-Ḥamām* and passed southward by way of *Khān et-Tujjār* ("Inn of the Merchants") and the eastern flanks of Tabor and Little Hermon to the plain of Esdraelon. Here it was joined by the caravan route from Gilead and the East, which crossed at the fords of Jordan and came up the S. edge of the vale of Jezreel. Again a branch ran westward to the sea: the main road, crossing the S.E. bay of Esdraelon, passed by way of the plain of Dothan to the coast plain, where it united with the great north road to Egypt. The roads running north and south were confined to the plain or to the watershed of the mountains. The deep wadies that cut the lower slopes were, for beasts of burden, either difficult or impossible to cross. Hence, as we have seen, the main centres of

population were gathered along the line of the watershed, on the road running from *Jenīn* to Shechem, Jerusalem and Hebron, passing thence through the Negeb to Beersheba. Here branches run out to Gaza in the west, and eastward to Arabia and 'Aqaba: another ran southward to Sinai, while the desert path, "the way to Shur," led across the wilderness to Egypt. A road from Edom swept round the south end of the Dead Sea and climbed the mountains to Hebron. Several roads approach the towns on the watershed from the Dead Sea shore—one from Masada, one from *'Ain Jidy*, and one from *'Ain Feshkhah*. Further north three roads go up from Jericho. One enters the mountains to the SW., joins the road from *'Ain Feshkhah*, crosses *Wādy en-Nār* a little to the north of Mar Saba, throws out a branch to Bethlehem, and proceeds north-west to Jerusalem. The second strikes westward up the southern edge of *Wādy el-Qelt*. It is a steep and tortuous path, affording many glimpses into the shuddering depths of the gorge. It has been from of old the great pilgrim way, and has been the scene of many tragedies. The third climbs the mountain to the north of *Wādy el-Qelt*, goes round by Michmash, and on to Bethel.



Road in Modern Palestine

From the coast plain the Judæan uplands may be reached by a series of valleys that pierce the high wall of the western edge of the plateau; the main openings being by *Wādy eṣ-Ṣarār*, up which the railway runs to Jerusalem; *Wādy 'Āly*, which is followed by the carriage road; and the vale of Ajalon by way of the Beth-horons, along which the tides of battle have so often rolled. All, however, are easy of defence. They are steep and crooked, with precipitous sides, now with shingly bottom and anon strewn with gigantic blocks of stone, with passages where a few men might successfully oppose an army.

Mount Ephraim lay much more open to approach, and need not be dealt with in such detail. The main roads led from Jaffa up *Wādy Kāna*, and from Cæsarea along *Wādy esh-Sha'īr*. These roads united at Shechem, and, running through the pass, continued eastward to the fords of the Jordan at *ed-Dāmieh*, forming in ancient times, as now, the chief means of communication between the east and the west. A road on either side of the Jordan, in the valley, enabled travellers between north and south to escape the difficulties of the long mountain road. Jews from Galilee also, who wished to avoid Samaritan territory in their journeys to and from Jerusalem, were wont to cross the Jordan at the Sea of Galilee, take their way down the eastern side, and cross again opposite Jericho.

On the east of the Jordan the great gold and frankincense road from Arabia Felix to Damascus must always have followed pretty closely the line of the present pilgrimage route, along which the Damascus-Mecca railway has been constructed. The highway from Edom climbed to the uplands from *Wādy el-Aḥṣā*, and, keeping well out on the table-land to avoid entanglement in the gorges to the west, it passed to *el-Kerak*, and northward, crossing the Arnon at Aroer, to Madeba. Thence a branch ran down to the fords of Jordan and Jericho. The road bent north-eastward to *'Ammān*. From this point a road crossed the country to *es-Salṭ* and down to the ford at *ed-Dāmieh*. The north roads from *'Ammān* and *es-Salṭ* united before crossing the Jabbok, and proceeded by way of Jerash and *Ṣūf*, to the north of which a branch went NE. to join the pilgrimage road to the south of *el-Muzeirīb*. Another went NW. to Gadara on the south lip of the Yarmuk. From *es-Salṭ* a road runs to the NW. into the Jordan valley and along the east bank to the Sea of Galilee. These are the main roads to-day, and probably they follow the ancient tracks. This was true of the Roman roads connecting the great cities of the Decapolis. The Romans were the great road-builders of ancient days, and their work has borne the test of time. A very perfect specimen may be seen between *Ḍer'ah* and Bozrah. The modern track usually runs alongside these ancient highways. The muleteers and camel-drivers avoid the hard pavement, which they think beats up the feet of their animals, taking it only in winter, when the rains have made the paths difficult.

In pre-Roman times the roads for the most part were probably not unlike the modern tracks. Built roads were not necessary for the transport of chariots designed for use in battle. The Heb. word *mĕṣillāh* (EV. "highway"), however, frequently occurs, meaning lit. something "heaped up." This seems to imply some artificial structure. But although this is applied to roads for common use (Jg. 20.[31], &c.), and also to highways prepared for special occasions (Is. 49.[11], 62.[10], &c.), no example of the work has yet been discovered.

(5) **Climate**.—Palestine falls within the sub-tropical zone. The difference between the longest

and the shortest day is only four hours. The year falls into two divisions: the season of rain and the season of drought (*see* SUMMER and WINTER). For many years exact observations of temperature and rainfall have been recorded at different points; *e.g.* at Jerusalem and Tiberias. The great variations in temperature within 24 hours are noteworthy.

The coast plain is naturally somewhat warmer than the mountains. The annual mean temperature is 70° Fah. Between Port Said and Beyrout, all along the coast, there is not half a degree of difference. The nearness of the sea also prevents the great variations within the 24 hours to be noted in the other districts. Harvest comes on somewhat earlier than in the interior uplands. The rainfall also is less.

On the mountains the annual rainfall is about 20 inches, and the average temperature may be taken at 62°. The variation, however, is very great, as frost and snow are not unknown.

The *Ghr*, in all respects singular, represents tropical climatic conditions. The high walls of the mountains east and west shut it in, and the sun's rays, pouring down into the great trough, produce a very high temperature. This is increased by reflection of the heat from the steep sides of the valley. In the lower reaches, by Jericho and the Dead Sea, this is especially to be noted. There the temperature can never be much under 80° Fah. even at night, while by day it may exceed 130°. In the northern and shallower part naturally the heat is not so great. But the temperature is never very low. In five years at Tiberias the writer never once saw snow. Some of the natives, however, remembered having seen a slight fringe of ice on the shore. The lowest monthly mean temperature recorded at Tiberias in 1905 was 44° Fah., as compared with 36.7° at Jerusalem in the month of January. The corresponding figures for 1906 were 49.4° and 39° respectively. The highest monthly mean temperature in Tiberias in 1905 was 102.2° as compared with 88.9° in Jerusalem; the former in August, the latter in September. The corresponding figures for 1906 were 99.7° and 85.9° respectively, both in the month of August. The rainfall at Tiberias in 1905 was 20.88 inches in 51 days: at Jerusalem 34.220 inches in 58 days. For 1906, a dry year, the figures are: Tiberias 14.72 inches in 54 days, Jerusalem 28.140 inches in 59 days. In 1907, an average year, the rainfall at Tiberias was distributed as follows:—

Month		Days		Inches	
January,	rain fell on	11	days—total,	5.04	inches.
February,	,,	12	,,	3.21	,,
March,	,,	9	,,	2.44	,,
April,	,,	4	,,	1.10	,,
May,		...		...	
June,		...		...	
July,		...		...	
August,		...		...	
September,		...		...	
October,	,,	2	,,	1.23	,,
November,	,,	6	,,	4.62	,,
December,	,,	6	,,	3.04	,,
		50	days—total,	20.68	inches.

An idea of the range of the thermometer throughout the year may be gathered from a comparison of the figures for monthly mean temperatures in 1904–6 at Jerusalem and Tiberias respectively.

MONTHLY MEAN TEMPERATURE IN JERUSALEM AND TIBERIAS.

	1904.				1905.				1906.			
	Jerusalem.		Tiberias.		Jerusalem.		Tiberias.		Jerusalem.		Tiberias.	
	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.	Max.	Min.
January	63.1	46.1	56.9	49.9	62.1	42.2	60.8	44.0	61.3	43.0	64.6	49.4
February	66.9	47.0	63.9	53.2	66.5	41.6	64.2	48.5	68.1	47.5	66.0	51.0
March	70.1	51.5	65.0	54.1	70.7	47.2	69.4	50.8	70.0	51.2	73.3	54.0
April	76.6	53.4	70.6	59.7	78.0	52.7	81.0	58.4	74.7	52.7	78.0	57.5
May	79.3	57.5	84.5	65.1	80.4	56.7	91.3	66.4	80.4	54.8	82.2	63.9
June	87.2	63.4	95.9	71.6	84.6	63.9	94.1	69.6	83.8	63.3	95.1	70.5
July	82.3	67.1	92.6	76.4	88.2	68.5	100.3	74.9	89.5	67.8	98.3	75.5
August	89.1	67.6	93.4	78.4	89.5	69.5	102.2	76.8	90.8	70.0	99.7	76.9
September	83.8	63.5	88.2	...	87.0	65.6	98.9	74.5	89.3	68.0	96.3	73.6
October	75.0	61.0	89.6	...	83.6	62.4	92.9	72.0	84.0	60.4	90.5	69.0
November	76.0	54.0	74.4	...	78.9	50.7	82.7	62.9	79.5	52.6	79.8	63.2
December	60.5	44.0	63.7	50.7	64.8	44.1	64.8	50.9	72.3	49.2	68.4	55.5

Harvest is fully a month earlier in the oases lower down the valley than round the Sea of Galilee.

On the high tableland east of the Jordan the variations of temperature are much greater; the rainfall is heavier, and the heights are frequently covered with snow. The heat of summer is also very great on the confines of the desert. No extended observations have yet been made. While the days are hot the nights are bitterly cold.

The changes of temperature between day and night (Gn. 31.[40]; Jr. 36.[30]) are most violent in summer. The air then is crisp and dry: this

counteracts the discomforts, and modifies the injuries such sudden changes are fitted to cause.

For **Water Supply** *see* Water: *see also* art. Wind.

It is maintained by some (*e.g.* Buhl, *GAP.* 54f.) that the climate of Palestine has sensibly altered within historic time, the moisture decreasing as the heat increased. The great forests which in old time covered great areas of the country have disappeared. The cedars also which clothed the mountains in the north have gone, with the exception of a few in remote recesses. It is contended that this could not have been brought about by the labour of men, and must be due to the alteration of the climate. The loss of the trees would, of course, accelerate the process. By this climatic change is explained the gradual decay of civilisation in the East (Blankenhorn, quoted by Buhl, *GAP.* 54f.). Others (*e.g.* Benzinger, *HA.* 32) hold that there is no evidence to prove such a change, and that in the conditions of to-day are repeated practically those of the oldest times. It is a climate presenting great contrasts: hot days and cold nights, glowing south winds and biting north winds, torrential rains and burning droughts. It is healthy, nevertheless, and the constitution accustomed to these changes acquires a fine firmness and elasticity. Fever, dysentery, and ophthalmia are the most common troubles, and even in the height of summer their ravages are not excessive. There is no need for complicated garments: a simple shirt serves the peasant by day, and his cloak furnishes both bed and covering by night. The houses are as simple as the dress, built of mud and unhewn stones. No great toil is called for in tilling the soil. As it is "watered from heaven," he is largely spared the work of irrigation. This last kept the people in conscious and immediate relations with Jehovah, whose the land was and in whose hands were the sources of the rain. Plentiful showers at the proper seasons, with their promise of a year of plenty, gladdened their hearts as a sign of Jehovah's favour. The withholding of the rain threatened famine, and was taken as a mark of Jehovah's displeasure.

(6) **Flora.**—A country where such varied climatic conditions prevail is naturally rich in varieties of plants. We have in the *Ghōr* tropical vegetation; in the wastes of Judah that which is characteristic of the desert; and in the rest the ordinary flora of the Mediterranean coast lands. The plants mentioned in the Bible are described in articles under their own names. Here only a general outline is given.

Nothing could well seem more dead than the hard-baked earth after the summer drought; but no sooner do the first rains fall and moisten the soil than the land is covered with refreshing green. The winter cold does nothing to arrest this growth. When in the end of February the heat begins to return the land is speedily covered as with a gorgeous carpet, the green being sprinkled with many coloured flowers. Many species of narcissus, crocus, tulip, anemone and ranunculus, with their bright petals, bespangle the fields—the "lilies" of our Saviour's simile, with which even the splendid Solomon could not compare in glory (*see* Rose). The flowers and the grass which they adorn are very sensitive to the east wind. A few hours of the burning *sharqīyeh* are enough to lay the whole country-side in mourning. The flanks of the hills are often covered with annual grasses, legumins, and aromatic umbellifers. For the prickly plants that bestud the wilderness *see* Thorns and Thistles. The ruins that abound in the country are overgrown with nettles and thistles. Canebrakes and reeds are found in the marshes and along the river banks, the papyrus reed being specially plentiful among the bogs of *el-Hūleh.*

Of field produce, wheat and barley are largely grown, the latter being used mainly to feed the horses. Oats and rye have practically disappeared. Spelt, maize, and vetches; lentils, millet, and beans; dill, mint, rue, mustard, and coriander are objects of the husbandman's care. Weeds are plentiful. Of these the worst are the tares, which so closely resemble the wheat among which they grow, and which, if used, produce such painful results. Cucumbers and melons grow to great perfection. Tomatoes, the egg plant, garlic, onions, and other vegetables are common. Tobacco is also cultivated. Flax was grown in ancient times, and perhaps also cotton.

The olive played a great part in the life of old Palestine, and many a valley is still filled with the silver sheen of its foliage. The rule of the Moslems, influenced by the old nomad antagonism to the symbol of the settled life, and by the prohibition of the prophet, has restricted the culture of the vine as compared with the past. The ruined vine terraces on the slopes, and the rock-cut winepresses that abound, are proof enough of this. The vine still flourishes, however, in certain districts, yielding rich crops of grapes. This is true especially of the neighbourhood of Hebron on the west and *es-Salṭ* on the east of the Jordan. The expressed juice is often made into what the Arabs call *dibs*, "grape honey," which is probably referred to in some cases by the Heb. name *dĕbash*, rendered "honey" in EV. There is no more beautiful tree than the pomegranate with its rich red blooms amid the dark green foliage. The fig also, with its sweet aromatic fruit, is a characteristic feature of Palestine. The almond, the carob, the sycamore, the mulberry, the peach, the plum, the quince, the pistachia, are plentiful. Two thorn trees, the *nabq* and the *sidr*, bear fruit rather larger than a cherry, dry but well-

flavoured. The apple and the pear are also found, together with the apricot. This last is especially numerous in the orchards round Damascus. On the coast plain the orange gardens of Jaffa and Sidon are famous. Here also are the citron, the lemon, and the date palm. The dates of Gaza are highly prized. There is a palm grove north of Carmel. The palm has disappeared from Jericho, the old "city of palms," but is found at En-gedi, and in the oases in the lower *Ghor*. There are a few trees at points on the sides of Esdraelon, at Tiberias, and also on the eastern shore of the Dead Sea.

Stretches of forest there still are on Carmel, on the hills to the north and on the plain to the south; and especially in Mount Gilead. For the rest, while the bush and brushwood covering great breadths of the hills are probably remains of old-world forests, there is nothing to show that within historic times the conditions have been greatly different. The Heb. *ya'ar* was practically equivalent to the



Assyrians cutting down the Palm Trees belonging to a Captured City

Arb. *wa'r*, denoting a stony country with bush and undergrowth. The Hebrews had no skill in forestry or in woodwork (1 K. 5.[6]). The sycamore only is singled out as being abundant (1 K. 10.[27]), the timber of which is durable, but otherwise unsuitable for buildings of any pretensions. Dry branches and withered herbs were used as fuel (Is. 27.[11]; Mw. 6.[30]). Several species of oak and pine, the terebinth, the wild pistachia and carob, the plane tree, the strawberry tree, the wild olive, the poplar, the willow, the rock-rose, the storax, the mastic, the henna, the myrtle, the tamarisk, various species of acacia, and the caper-plant are found to-day. Along the river banks, *e.g.* in the deep gorge of the Jabbok, and especially round the shores of the Sea of Galilee, the oleander blooms in great perfection. In the *Ghōr* also grows the *Populus euphratica*, a tropical species of poplar. In ancient times the balsam flourished in the deeper part near Jericho. There the sugar-cane still grows. On the desert steppes the juniper is found, from the roots of which charcoal is made.

(7) **Fauna**. (*a*) *Domesticated Animals.*—Sheep and goats are numerous, as they have always been. The herbage on the hills furnishes their food. The sheep are of the fat-tailed species. The goats are dark brown in colour, with long, drooping ears. The rough cloth for tents is made of their hair. While that of the sheep is preferred, the flesh of both sheep and goats is largely eaten in Palestine to-day. Goat's milk is used everywhere. The native oxen are small, but of considerable strength. From of old they have been employed mainly in ploughing. They are now seldom slaughtered for food. The buffalo is also found, chiefly in the upper Jordan valley. The ass, ridden by princes in the olden times, is now almost confined to the humbler classes; being used also as a beast of burden. The white ass, however, is often ridden by the well-to-do. The horse is the favourite animal for the highway. Marvellously sure-footed and excellent climbers the little Syrian horses are, on the stony and mountainous tracks of the country. Arab horses of pure blood are very greatly prized. The mule is also used largely for riding, and as a beast of burden; not, however, among the Arabs, who share the Jewish dislike for hybrids. The camel is indispensable for desert journeys, and is largely used for the transport of heavy burdens. The rearing of camels is the special care of the Arabs. The number of camels he possesses is the measure of a man's importance among them. For months every year camels' milk furnishes the chief subsistence of many tribes. The hair is made into cloth by the women, finer than that of goat's hair. The Arabs also are fond of camel's flesh. This was forbidden to the Israelites. Both Jews and Moslems hold the swine unclean; but it is reared in some of the Christian villages. The swineherds mentioned in the Gospel no doubt belonged to the Greek population of Eastern Palestine. Of the dog, as used in the chase, there is no mention in Scripture. It has always been valued by the shepherd (Jb. 30.[1]). Crowds of ownerless dogs haunt the streets of Eastern cities, and perform the useful function of public scavengers, consuming the garbage thrown out, which otherwise must become a source of disease. They are held in great despite, and "son of a dog" is one of the most common phrases of contempt. There is no mention of poultry in the OT. They seem to have been introduced after the Exile. They appear in the NT. as well known, and they are found everywhere in Palestine to-day. Various species of doves have been tamed in Pal. from ancient times.

(*b*) *Wild Animals.*—The lion, which in ancient times haunted the jungle of the Jordan, and wrought havoc in the surrounding hills, has entirely disappeared. The leopard is still found in the *Ghōr*, and in the valleys east of the Jordan. At rare intervals one bolder than the rest may visit the flocks in Galilee. The wild cat is seen on the eastern plateau. The main haunt of the brown bear now is Mount Hermon. Wolves are occasion-

ally seen in the more remote districts west of the Jordan, but more frequently in the east, and in the Lebanon uplands. The jackals are without number: issuing from cave and ruin at nightfall, they and the hyenas make the hours of darkness hideous with their howlings. Foxes too are plentiful. The wild boar finds a home among the luxuriant growth and canebrakes in the bottom of the wadies. The present writer once saw a string of over twenty, in the early morning, crossing the marsh land of *el-Ḥûleh.* The wild ass, swift of foot and shy of habit, is now seldom seen. The graceful gazelle and antelope abound: the fallow deer also, and the mountain-goat, are still objects of the chase. The latter is found in the mountains of Edom, and among the gorges and cliffs around the Dead Sea. The hare, the jerboa, mice of various species, the squirrel, the weasel, the hedgehog, the porcupine, and the singular animal, somewhat resembling the rabbit, the rock-badger, have all their homes in different parts of the country. Swarms of bats are found in the ruins and in the roofs of the great caves in the hills.

(*c*) *Birds.*—Singing birds in Palestine are few: the chief being the Palestine nightingale. But if songsters are few the feathered tribes are numerous. The Heb. *tzippōr* may have been a general term denoting small birds like the sparrow. Among the well-known birds we may mention the eagle, various species of vulture, hawk, raven, and owl; the red-legged partridge, multitudinous wild doves, larks, and quails. Among the marshes we find the pelican, the bittern, and the stork. The cormorant and many species of ducks find a livelihood in the lakes and streams, and the bright plumage of the kingfisher flashes among the greenery along the Jordan. Enormous flocks of birds of passage, wild geese, flamingoes, &c., often settle for a little on the Sea of Galilee.

(*d*) *Reptiles.*—There are many species of lizards. Frogs abound in the marshes, where also the turtle is found. The tortoise is frequent. Snakes both innocuous and poisonous are numerous, some of the python species attaining a great size. There are also dangerous water-snakes. In *Nahr ez-Zerqā*, to the south of Carmel, the crocodile may sometimes be seen. Some have thought they had seen it also in the lower reaches of the Kishon.

(*e*) *Insects.*—The insect life of Palestine is extensive and varied. We may mention the scorpion; many species of spiders; flies innumerable, the mosquito and sandfly being especially troublesome; the hornet, the wasp, and the wild bee. This last still builds its nest in the clefts of the rock, or in the slopes among the underwood. The Arabs are experts in the art of securing the honey, and it is one of the most common, as it is the most delicious, of the desert delicacies. The flocks and the bees still conspire to make Palestine in a true sense "a land flowing with milk and honey." Fleas are ubiquitous, but their favourite resorts are the mud villages of the *fellaḥīn.* Locusts are the most feared of all the insect tribes. The destruction they work when they come in clouds from the desert was only too well known to the Israelites of old (Lv. 11.[21f.]; Jl. 1.[4], &c.). The locust is still prepared and preserved for food—only, however, by the poorest of the people.

(*f*) *Fishes.*—The Sea of Galilee is rich in fishes, some species being found elsewhere only in the Nile and other tropical waters. As in ancient times, the fish form an important part of the diet of the people within reach of the lake (Mw. 7.[9f.], 14.[16f.]; Jn. 21.[13]). The fish of this sea seem to be meant in Ho. 4.[3]. In the Jordan, and in the waters of Lake *Ḥûleh* also, the fishermen to-day ply their task. Many species of fish are found in the tributaries of the Jordan. Along the Mediterranean coast many fishermen pursue their calling, especially in the district of Tyre and Sidon.

(8) **Minerals.**—From what has been said under **Geology** above, it will be understood that Palestine is a country of no great mineral wealth. Iron is not found within the country, but the Israelites seem to have known the methods of smelting (Dt. 4.[20]; 1 K. 8.[51], &c.). From the oldest times, in *Wâdy et-Teim*, W. of Mt. Hermon, and in the neighbourhood of the Dead Sea, bitumen and oil have been obtained. In antiquity pitch was used as mortar in building (Gn. 11.[3]). It was also employed to make watertight canoes and small boats of wickerwork (Ex. 2.[3]). By the Egyptians it was put to certain purposes in connection with embalming. After earthquakes large masses are often found floating in the Dead Sea. Sulphur in lumps the size of a nut is found on the north-west shore of the Dead Sea, and also in the neighbourhood of Machærus (*BJ.* VII. vi. 3). Salt was obtained by the Israelites from the Dead Sea, which was called by them the "Salt Sea." It is seen in the form of whitish crystals on the shores of the sea. It is also got in the bed of the pools whence the Dead Sea water has evaporated. Rock-salt is furnished by the salt mountain *Jebel Usdum*, at the south end of the sea (Ek. 47.[11]; Zp. 2.[9]; Gn. 19.[26]; Ws. 10.[7]). Of great value was the clay-marl of the Jordan valley. With this, mixed with straw, bricks were made (Gn. 11.[3]; Ex. 1.[14]; Ek. 4.[1]). It was used for all kinds of pottery (Is. 29.[16], 45.[9], &c.). It also furnished the moulds for the castings required for the Temple (1 K. 7.[46]).

(9) **Influence of Position, Physical Features, and Conditions.**—Palestine was in the centre of the ancient world. The great military roads, the highways of commerce and culture, ran through her valleys and across her plains. The chief rivals for empire, in the north and in the south, could strike at

one another only over this country. It was therefore inevitable that it should become an apple of discord between Egypt and the monarchies on the Euphrates. Its possession was for them a point of vital importance. This applied mainly to the plains through which the highways passed, and of these Israel never obtained a secure hold. But while these might be for the time in the hands of Canaanites, Philistines, Phœnicians, Egyptians, or Assyrians, the uplands of Central Palestine, the main theatre of Israel's life, were largely isolated from the great world in the heart of which they lay. In a measure this holds for the Northern Kingdom, but it is especially true of the mountain of Judah. Samaria, as we have seen, lies more open to approach from without, and her wide valleys, like the great *Wādy esh-sha'īr*, are less easy of defence. She was thus more exposed to the influence of surrounding peoples, entered readily into relations with them, and played a greater part in international affairs. Judah, on the other hand, high and remote, connected with the north by a single road, and that full of difficulty and peril for an invading force, approached from east and west by narrow and steep defiles, where one in defence might be equal to a hundred in attack, and from the south by exhausting paths through desert tracts, was able to maintain her apartness, while yet sufficiently near to be aware of all that was transpiring in the world beyond. From her mountain heights she could view in safety the glittering streams of armaments rolling over the plains far below, and the long caravans of the merchantmen. She possessed little that could excite the avarice of the conqueror: even if she were captured her spoils would not balance the loss and damage she could so easily inflict upon her assailants. The conquest of the mountain was a task at once so perilous and so profitless that none would undertake it save of necessity. The effects of this isolation are marked in the character and history of her people. "Like her annual harvests, the historical forces of Judæa have always ripened a little later than those of Samaria. She had no part in Israel's earliest struggles for unity and freedom—indeed in the record of these she is named only as a traitor *—nor did the beginnings either of the kinghood or of prophecy spring from her. Yet the gifts which her older sister's more open hands were the first to catch, and lose, were by her redeemed, nourished, and consummated. For this more slow and stubborn function Judæa was prepared by her isolated and unattractive position, which kept her for a longer time than her sister out of the world's regard, and, when the world came, enabled her to offer a more hardy defence. Hence, too, sprang the defects of her virtues—her selfishness, provincialism, and bigotry. With a few exceptions, due to the genius of some of her sons, who were inspired beyond all other Israelites, Judæa's character and history may be summed up in a sentence. At all times in which the powers of spiritual initiative or expansion were needed, she was lacking, and so in the end came her shame. But when the times required concentration, indifference to the world, loyalty to the past, and passionate patriotism, then Judæa took the lead, or stood alone in Israel, and these virtues even rendered brilliant the hopeless, insane struggles of her end. . . . From the day when the land was taken in pledge by the dust of the patriarchs, till the remnant of the garrison of Jerusalem slaughtered themselves out at Masada, rather than fall into Roman hands, or till at Bether the very last revolt was crushed by Hadrian, Judæa was the birthplace, the stronghold, the sepulchre of God's people" (*HGHL.*[1] 259f.).

* Deborah's song does not mention Judah. It was the men of Judah who betrayed Samson to the Philistines.

The cutting up of the country by natural divisions explains its occupation by so many different peoples. We must think of the Canaanites whom Israel conquered as distinct tribes, each holding a separate and definite part of the land. After the great schism under Rehoboam, the territories of Judah and Samaria, as we have seen, formed their boundaries along certain well-marked lines. The great cleft of the Jordan valley only too well brought about what at first the eastern tribes feared. It divided them from their brethren on the west, and they were the first that were finally lost to the commonwealth of Israel. In all periods of history the inhabitants of this land have been split up into separate communities, and the bitterness of their mutual antagonism seems to have been proportioned to the need for unity, and the sinking of tribal differences, in presence of the threatening world-powers. The history of Israel shows how difficult it was, in this country, to establish and maintain a commonwealth under one central authority.

The political divisions in NT. times were marked off by natural boundaries. **Galilee** included all between the *Liṭāny* and the S. edge of the plain of Esdraelon. **Samaria** lay between this and the boundary about two hours south of Shechem. Its eastern border was the Jordan to *Wādy Fār'ah*, N. of *Qarn Sarṭabeh*. The Talmud draws its western boundary through Antipatris. **Judæa** lay to the south of this, extending on the west to the Mediterranean, on the east to the Jordan and the Dead Sea, and on the south to the desert of Arabia Petræa. **Peræa**, "the land beyond" Jordan, comprised the district of the **Decapolis** reaching to the Yarmuk (with cities in other districts—*see* Decapolis); **Gaulonitis**, on the E. of the Sea of Galilee, stretched as far as Hermon; **Batanæa** probably corresponded to *en-Nuqrah;* **Trachonitis**, the mod. *el-Lejā';* **Auranitis**, the region of *Jebel*

ed-Druze; and **Ituræa**, or the **Ituræan country**, wh. lay prob. somewhere to the NE. of the Sea of Galilee.

Palestine is a land of many and violent contrasts: lofty mountain and deep valley, burning desert and fruitful plain, the snow of Hermon and the torrid heat of the Dead Sea, hot day and cold night, the deluge of winter and the drought of summer. Life meant a perpetual accommodation to sudden changes. The constitution, adaptable and tough, developed under those conditions by the ancestors of the Hebrew race, and bequeathed by them to their children, in some measure explains the persistence of the Jewish people, in such widely diverse circumstances, in every part of the world to-day.

There is no country where, within such small compass, the like varieties of climatic and geographical conditions are found. Practically all conditions under which men live on the globe are represented here. Character, individual and national, is influenced by environment. This largely determines the order of ideas to which men respond. The great religions of the world have been confined in their operation mainly to lands where natural conditions resemble those of the land of their origin. Their success within these limits is not more striking than their failure when these limits are passed. They appeal to needs grown under special conditions; they are powerless when confronted with a character developed in a diverse environment. This is well illustrated by the triumphs and limitations of Islam. It succeeded in countries where climatic conditions in some degree resembled those of Arabia; but it has knocked in vain at the gateways of the northern nations. The note of asceticism on the one hand, and of extreme license on the other, accord well enough with the melancholy yet passionate temperament developed amid warmth and leisure; but they ring falsely in the ears of men who breathe the invigorating air of the hills, whose moral natures are braced in the wholesome conflict with Nature for the means of life.

This makes evident Divine wisdom in God's choice of Palestine as the scene of His supreme self-manifestation to man. Here we escape, in a degree nowhere else possible, from the limiting influence of special environment. The character grown in these conditions will be responsive to the revelation with the widest range of application. Other religions are addressed largely to what is accidental and local in human character. The revelation that comes to us from Palestine, unhampered by the like conditions, breathing an atmosphere in which are mingled the chill winds of the Arctic north with the hot breath of the torrid south, seeks to reach and satisfy, not what is peculiar to tribes and nations, but what is common to man as man. The truth revealed to Israel in her land of rich diversities makes appeal to the universal heart. Its sphere of influence is co-extensive with the human race.

(10) **Pre-Israelite Palestine.**—Before the coming of the Canaanites whom Israel dispossessed, the country was occupied by a non-Semitic race. Little is yet known regarding this people and their successors. But by means of excavation and research, information is gradually gathering. The excavations at *Tell el-Ḥesy*, Gezer, and Taanach, conducted by Dr. Bliss, Mr. Macalister, and Professor Sellin respectively, have been specially fruitful. An excellent survey and summary of the results obtained is given by Dr. Driver in his *Schweich Lectures* (1908), and, from the point of view of religion, by Mr. Stanley A. Cook in his *Religion of Ancient Palestine*. Already in the fourth millennium B.C., the dominion of Babylon extended over Palestine. To the pre-Canaanite, non-Semitic inhabitants probably we owe certain survivals from antiquity, the like of which are found also in other countries: (*a*) The *menhir*, a great block of stone set upright, tapering towards the top. This corresponds to the Heb. *matztzēbah*, and was regarded as the dwelling of a deity (*see* PILLAR). (*b*) The *dolmen*, consisting of two or more upright stones on the top of which rests another great block or slab of stone. They may be referred to in some cases where the Heb. *mizbēăḥ* is used. The purpose of all may not have been the same. Some figured in the ritual of worship; others, as bones found in them suggest, may have been used as graves. Rings of copper wire discovered in a dolmen show that they do not all date from the stone age. (*c*) The *cromlech*, a circle of stones, often with menhir or dolmen in the middle. This corresponds to the Heb. *Gilgal*. Such circles of stones are often to be seen round the graves of the Arabs to-day. Flint implements and weapons have been found in various parts of the country. These people lived in CAVES. Evidence of a large settlement has been found at Gezer. In the disposal of their dead they practised cremation. Survivors of this people may have been the Horites mentioned in Scripture.

The pottery found in the different strata in the course of excavation, points to Canaanite occupation from *c.* 2000 to 1200 B.C. The Canaanites belonged to the Semitic stock. They are referred to in Scripture as consisting of various nations. The names by which they are known, however, probably denote separate divisions: or, as the names are not consistently applied, they may only be different appellations for the whole people. Thus in the Babylonian records the country is uniformly called "the land of the Amorites" (*see* CANAANITES, and articles under the various names). How soon Egyptian influence began to be exercised we cannot tell. In the fifteenth cent. B.C. Palestine had become a province of the Egyptian empire, its

various divisions being ruled by tributary " kings " or petty chiefs, who were themselves perpetually at strife. For a time the HITTITES were the most formidable rivals of Egypt for supremacy in Palestine. Ramses II. distinguished himself in conflict with them. Colonies of Egyptian slaves were settled in Palestine, and many high officials made journeys through the country. Objects found in the excavations prove extensive intercourse between Egypt and Palestine from earlier times. In the records of the 19th and 20th dynasties, great numbers of Syrian products imported into Egypt are mentioned. Obviously the less cultured but susceptible Canaanites must have been greatly influenced by the civilisation of Egypt. Thus we find that Phœnician art closely follows that of Egypt, while the script of the Hittites seems to be moulded upon that of the Egyptian hieroglyphics. In religion, also, we may note the blending of the Osiris legend with that of Adonis at Byblus.

Babylon and Assyria exercised a still greater influence in the development of Syrian civilisation. The Philistine god, Dagon, probably came from Babylon by way of the Canaanites. In the sixteenth cent. B.C. Babylonian measures, weights, and money were in common use. The Tel el-Amarna tablets show that the subject " kings " in Syria, writing to their overlord in Egypt, used the Babylonian language and the cuneiform script. It was inevitable that Babylonian ideas should have a like range and influence.

Canaanite civilisation reached a fairly high state, as we gather from the OT., and also from Egyptian records of that time. They cultivated the fields, and possessed flocks and herds. The mulberry, the fig, the olive, and the vine yielded richly. Great quantities of oil were exported to Egypt. Gardens in the plain of Sharon were much admired for luxuriance and fruitfulness. Ancient oil- and winepresses hewn in the rocks, and water cisterns, are found everywhere. Large districts were also reserved for the nomad life, to which many were still devoted.

The Canaanite fortified towns were numerous and of no great size. They appear to us little more than fenced villages. They were usually situated on " the projecting spur of a range of hills like Gezer, Tell es-Ṣafi, and Megiddo, or on an isolated hill rising up out of the plain, such as Tell el-Ḥesy and Taanach. We can therefore understand how the Canaanite cities, standing thus on eminences, with substantial walls, such as excavation has revealed to us, must have impressed the Israelite invaders: the Hebrew traditions of the Conquest still preserve recollections of the Canaanite cities being ' great ' and ' fenced,' *i.e.* fortified, or—to preserve the Hebrew metaphor—' cut off,' *i.e.* unapproachable by assailants, impregnable " (Nu. 13.[28]; Jo. 14.[12]).

In these cities progress was made in manufactures and in trade, tending to the refinement of life. The colours of the garments worn were more rich and varied than those of Egypt, showing a certain love of display, and dexterity in the art of weaving. Ornaments of silver, gold, precious stones, and costly furniture betoken considerable proficiency in artistic work. Chariots of silver and gold (*i.e.* overlaid with these metals), brought from Cyprus, figure among the spoil taken from Syria by Tahutmes III. Rings and bars of the precious metals served for money in commerce.

The Philistines and the Hittites were specially distinguished for military skill and prowess. They had regularly organised armies, consisting of infantry, cavalry, and chariots, led by their princes in orderly battle array. The heavy armed soldiers wore a round bronze helmet, coat of chain-mail, greaves, shield, javelin and spear: the light-armed being archers. The iron chariots of the Canaanites filled the Israelites with a natural fear (Jo. 17.[16], &c.).

Only the Philistines and the Phœnicians seem to have made any progress in the development of political organisation. At an early time a sort of constitution appears among the Phœnicians; and in Scripture we find the Philistines united in a league of the five chief cities, Gaza, Ashdod, Ashkelon, Gath, and Ekron. For the rest we have a series of small communities who, under their own princes or " kings," zealously defend their independence and resist all attempts at unification. The nobles among them owned the bulk of the land.

The best connected account of the religion of the Canaanites as illustrated by recent discoveries will be found in Mr. Stanley A. Cook's *Religion of Ancient Palestine*. Along with this should be read Curtiss' *Primitive Semitic Religion To-day*. Each civil community formed at the same time a religious brotherhood, under protection of their own god, who was the owner (Ba'al) or mistress (Ba'alah) of the place concerned (*see* BAAL, ASHTORETH). Sanctuaries accordingly were numerous, and legends grew up explaining the origin of sacred places, stones, groves, mountains, &c. The Canaanites found a use for the menhirs, the sacred pillars of their predecessors, which persisted even into Israelitish times. The like is probably true of the sacred caves into which, from the rock above, offerings seem to have been sent down either to the dead or to subterranean deities. The knowledge gathered from excavations is thus summarised by Dr. Driver:—

" We find high places at Tell el-Ḥesy, Gezer, Taanach, and Megiddo, with the sacred standing stones, and sometimes rock altars beside them: of rock altars, also, traces apparently exist in other parts of Palestine as well. The standing stones are found in Israelite as well as Canaanite times, as

indeed would naturally be expected from the Old Testament itself. Underneath the high place at Gezer have been found memorials of the grim rites performed in honour of the *numen loci*—the bones of children which had been sacrificed, and sometimes burned, and then deposited in jars. These jar-buried infants have also been found at Tell el-Mutesellim and at Taanach. Instances after B.C. 1200 are, however, rare. When this practice was given up, the mere lamp and bowl seems to have been adopted as a symbolical substitute. Somewhat later, also, we find instances of foundation sacrifices, or human sacrifices offered at the foundation of a house or other building, to secure the welfare of its future inhabitants. We may add to the instances already mentioned the skeleton of a child found in a large jar just a yard under the great altar-stone in the residence of Ishtar-washur. Numerous figures of Ashtoreth or Astarte were also found, though these are rarer in Israelite than in Canaanite times. Professor Sellin mentions, as illustrating current popular superstitions, the discovery at Taanach of a small jar containing sixty-six animal ankle bones, fashioned into the shape of beans, to be used presumably as lots for ascertaining the will of a deity, many serpents' heads for use in incantations, two serpent-like bronze knives, and golden crescents (*cp.* Jg. 8.[26]) intended as amulets to ward off the evil eye" (*Schweich Lectures*, 88).

For the coming of the Israelites and the subsequent history *see* ISRAEL.

(11) **Population.**—No reliable statistics are available for the population of modern Palestine. But it appears that in its ruined state, after centuries of oppression, there cannot be much over three million inhabitants in the whole of Syria, *i.e.* Palestine, with Mt. Lebanon and Northern Syria; which means that the population of Palestine must be considerably under a million, probably from 600,000 to 700,000. Difficulty has been felt as to the figures given in the OT., from which an estimate of the population in ancient times may be made. Take, for example, the 1,300,000 warriors mentioned in 2 S. 24.[9]. If Israel numbered so many men of war the population could hardly be less than 5,000,000. This would mean about 500 to the square mile, the area being about 10,000 square miles. It is said that Palestine could never have supported anything like so large a population. It must be admitted that the numbers seem very large. The population of England works out at over 550 per square mile: but this includes the great cities and industrial centres such as were not found in Palestine.

On the other hand, we must bear in mind the extraordinary fertility of the soil of Palestine, and the extent to which it was cultivated in ancient times. Many a bare hillside to-day bears marks of careful toil in far-off days. The produce of field, garden, and orchard to-day must be multiplied many times to make the amount available in ancient times for the support of the people. We must further remember that there is no comparison between what is necessary to sustain life in our climate and what a man can live well on in Palestine. A brave and strong manhood is often supported there on the simplest diet; and other expenses, clothing, &c., are reduced to a minimum. That the population of ancient times far exceeded that of our day may be taken as certain; but without data more complete and reliable than we now possess any attempt at an exact estimate is futile.

Lit.: G. A. Smith's *Historical Geography of the Holy Land* is indispensable. Thomson's *The Land and the Book* is invaluable for its exact delineation of scenery and its account of the peoples, and their manners and customs. Stanley, *Sinai and Palestine;* Sayce, *Early Israel and the Surrounding Nations;* the publications of the Palestine Exploration Fund. Baedeker's *Guide Book* to *Palestine and Syria* is of great value. There is practically no limit to the literature on Palestine. Besides the books here named and those referred to in the article, the writer acknowledges special indebtedness to Buhl's *Geographie des alten Palästina;* Nowack's *Lehrbuch der Hebräischen Archäologie;* and Benzinger's *Hebräische Archäologie.*

PALLU, son of Reuben, father of Eliab, whose descendants are called **Palluites** (Gn. 46.[9], AV. "Phallu"; Ex. 6.[14]; Nu. 26.[5, 8]; 1 Ch. 5.[3]). In Nu. 16.[1] prob. "Pallu" should be read for "Peleth"—so Josephus.

PALMER-WORM (Jl. 1.[4], 2.[25]; Am. 4.[9]). Some have thought that the Heb. *gāzām* denotes a particular species of destructive locust. There is no doubt that the caterpillar is meant. *See* LOCUST.

PALM TREE (Heb. *tāmār*, Gr. *phoinix*). The date P., *Phœnix dactylifera*, is found in groves, esp. along the seaboard of Pal. Once it must have been more abundant, as it gave its name to Phœnicia as well as to Phœnix in the island of Crete. Also on Jewish and Phœnician coins, it figures as a symbol of the land. It favours sandy soil, with abundant moisture, and a pretty warm temperature. On this latter act. it is not frequent on the higher land. Formerly it flourished in the Jordan valley, and Jericho was known as the city of P. trees (Dt. 34.[3], &c.). It is still found wild fm. the Sea of Gal. to the Dead Sea, stunted and fruitless. Many oases in the desert are made attractive by palms (Ex. 15.[27], &c.). The P. raises its head of graceful fronds to a height of 50 to 100 ft., and is one of the most beautiful features of the landscape. The female tree is carefully fertilised with pollen fm. the male. The great bunches of dates are valued, esp. among the desert Arabs, the fruit being very nutritious. The dates of Gaza are held in high repute.

The stem is of little use as timber. The fibrous material of the outer covering and the fronds is used for string, and also in wicker work. The fronds ("P. branches") figure in the feasts (Lv. 23.[40]; Ne. 8.[15]). They were carried as symbols of victory (1 M. 13.[51]; *cp.* Jn. 12.[13]; Rv. 7.[9]). The P. appears as a carved architectural ornament (1 K. 6.[29], &c.; Ek. 41.[18], &c.). It early appealed to the poet's eye (Ps. 92.[12]). TAMAR was a woman's name. The Arab sees in the P. the symbol of the fairest of the desert's drs. So too the anct. song—



PALM TREE IN DESERT

> "How fair and how pleasant art thou,
> O love, for delights!
> This thy stature is like to a palm tree."

(SS. 7.[6f.])

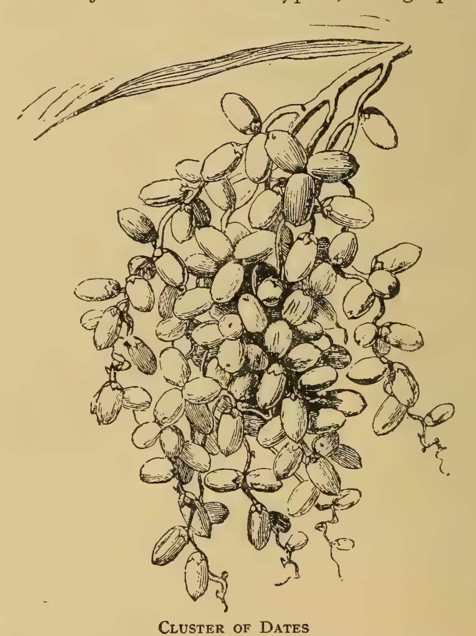
PALSY. *See* DISEASES AND REMEDIES.

PALTI. (1) The man who represented Benjamin among the spies (Nu. 13.[9]). (2) The Benjamite to whom Saul gave David's wife Michal (1 S. 25.[44], AV. **Phalti**). He was the son of Laish of Gallim. Under whatever circumstances this marriage was brought about, it is evident that he contracted a great affection for his wife. When David claimed her, Palti's grief was genuine and pathetic. It may be that David sent for her in the thought that the presence of Michal, his predecessor's daughter, in his harīm would lend some air of legitimacy to his position. Little account would be taken of Palti's feelings in the matter. In 2 S. 3.[15] the name is given as **Paltiel**.

PALTIEL. (1) Son of Azzan, and prince of the tribe of Issachar (Nu. 34.[26]). He was the representative of the tribe at the division of the land. (2) *See* (2) of preceding article.

PALTITE, one belonging to Beth-pelet, a town in the south of Judah (Jo. 15.[27]; Ne. 11.[26]). The only Paltite known to fame was Helez, one of David's mighty men, who in the seventh month commanded a division of 24,000 men in David's army (2 S. 23.[26]; 1 Ch. 11.[27], 27.[10]). In the last two passages he is called the "Pelonite," probably in error.

PAMPHYLIA lay on the S. coast of Asia Minor, with Cilicia on the east and Lycia to the west. The flat land between Mount Taurus and the sea is very fertile, but it has always been the home of malaria. The resources of P. do not seem to have equalled those of the contiguous districts. In the Persian war Pamphylia sent only 30 ships, while Cilicia sent 100 and Lycia 92 (Herod. vii. 91f.). Under the Romans Pamphylia was a province, including Lycia on the west and Pisidia in the uplands to the north. This, however, was arranged in A.D. 74. The names are kept distinct in the NT. In Pamphylia St. Paul first touched the soil of Asia Minor as an apostle and preacher. He came hither with Barnabas and John Mark from Cyprus, sailing up the river Cestrus for five miles to PERGA; there the party was deserted by John Mark (Ac. 13.[13]). Returning from their journey into the interior, Paul and Barnabas preached in Perga (Ac. 14.[24f.]) and



CLUSTER OF DATES

finally left Pamphylia by its chief seaport, Attalia. Once again in later years St. Paul sighted the land as he sailed past (Ac. 27.[5]). Dorian settlers may early have found their way to Pamphylia, and one of their tribes, the Pamphyli, probably gave its name to the district. The Asiatic element, however, always predominated in the district. The chief native town was Perga, and there the Asiatic goddess, "Artemis of Perga," received divine honours. There were Jewish colonies in the district (1 M. 15.[23]; Ac. 2.[10]). Possibly also they had a synagogue at Perga.

St. Paul evidently did not preach in Pamphylia on the occasion of his first visit. Some have thought this may have been owing to the pain of parting with John Mark. Sir W. M. Ramsay suggests that here he may have been attacked by the prevalent malaria, which produces very distressing effects—prostration and weakness, with a tendency to recur. The remedy for this is to get the patient off to the hills as soon as possible. This seems to have been the course followed in the case of St. Paul. This humiliating and painful sickness Prof. Ramsay would identify with St. Paul's "thorn in the flesh" (*St. Paul the Traveller*, 89ff.). The work done here subsequently does not seem to have been greatly fruitful. No church of Pamphylia appears in the list of 1 P. 1.[1].

PAN. (1) *Ḥăbittīm* (1 Ch. 9.[31]). *Oxf. Heb. Lex.* takes these to be "some kind of flat cakes or bread wafers." (2) *Kiyyōr*, a pot for cooking (1 S. 2.[14]). It is also used of a basin of bronze for washing (Ex. 30.[18]; 1 K. 7.[30], &c.), and of the platform on which king Solomon stood and kneeled (2 Ch. 6.[13]). This last may have been round or bowl-like in shape. (3) *Maḥăbath*, "a flat iron plate, pan, or griddle for baking" (Lv. 2.[5], &c.). (4) *Masrēth*, a pan or dish, perhaps originally dough-pan or kneading-trough (2 S. 13.[9]). (5) *Ṣīr*, a capacious pot of bronze, in which flesh was boiled (Ex. 27.[3]; 2 K. 4.[38], &c.). It is used for "washing-pot" in Ps. 60.[8]. (6) *Pārūr* is a small earthenware pot (Nu. 11.[8]). (7) *Tzēlāḥāh*, a cooking-pot (2 Ch. 35.[13]).

PANNAG (Ek. 27.[17]) is RV. transliteration of the Heb. word. AV. takes it as a place name; RV. as an article of commerce, suggesting in the margin, "perhaps a kind of confection." Cornill would amend the text so as to read "wax," Cheyne would make it read "grape-syrup." There is no certain clue to its meaning.

PAPER (Gr. *chartes*, 2 Jn.[12]), the inner bark of the papyrus. *See* WRITING.

PAPHOS, a city in Cyprus, situated at the west end of the island, reached by St. Paul and Barnabas on the first missionary journey, no doubt by the road which connected it with Salamis, which stood at the eastern end (Ac. 13.[6-13]). At Old Paphos, mod. *Kuklia*, about a mile from the sea, was the temple of Venus, or Aphrodite, who was said to have risen from the sea near by (Homer, *Od.* viii. 362). The goddess was represented by a conical stone. New Paphos, mod. *Baffo*, about seven miles to the north-west, was the chief town and harbour, and the residence of the Roman governor. The road between these two towns was often the scene of profligate processions (Strabo, xiv. 683). At New Paphos the apostles met SERGIUS PAULUS the proconsul, who is described as "a man of understanding," and here the sorcerer ELYMAS, who opposed them, was put to confusion, blindness falling on him at the word of St. Paul. The proconsul seems to have been favourably impressed. He is the first of the great Roman officials named in the records as hearing the Gospel. Probably a church was founded as a result of this preaching. From Paphos the missionaries sailed to Perga in Pamphylia.



COIN OF PAPHOS

PARABLE (Heb. *māshāl*; Gr. *parabolē*). In OT. the word really means a proverb (1 S. 10.[12]; Pr. 26.[7]), a saying (Mi. 2.[4]), a prolonged speech (Nu. 23.[7]; Jb. 27.[1]).

Jerome in the Vlg. has called the book of Proverbs *Liber Proverbiorum*, but he entitles his com. *In Parabolas*.

In NT. in which alone parables occur in the sense in wh. we usually employ the term, they are restricted to the Synoptics; only on the lips of our Lord do we find the "earthly story with a heavenly meaning." A parable resembles a "fable" in this, that it is a symbolical narrative; but in the fable the lower animals, and even inanimate objects, are introduced as talking; hence what is so often spoken of as "Jotham's P." was really a "fable." Further, in the "fable" there is no spiritual meaning: it enjoins prudence, &c., for this world. The parables of our Lord were always narratives of what might easily take place, if they had not occurred, as seems in some cases probable; moreover, there was always the spiritual meaning. Unlike an "allegory," the narrative is short, involving explicitly only one aspect of the truth to be conveyed.

It is at least possible that the parables were not delivered in the crisp shape in wh. they have descended to us, but, as in Jn. 10., the various features were evolved by the interruptions of the multitude. The 13th of Mw. cd. not have occupied the time it did unless either there were many more spoken then than are recorded, or the narrative was evolved stage by stage in presence of His auditors. In the first case it is difficult to understand how the interest of the multitude cd. be sustained by a series of disconnected, short narratives.

The first recorded P. is that of "the Two Builders" (Mw. 7.[24-27]). Then we have "the parabolic discourse" (Mw. 13.), in wh., supple-

mented fm. Mk. 4.[26-28], and with parables indicated in Mw. 13.[52], we have nine parables; these exhibit the historic evolution of the Kingdom of Heaven. The purpose of this discourse was to encourage His disciples in the work of evangelising the world by showing them that despite all obstacles the Gospel will cover the whole earth. There follow parables wh. refer to duties: "the Lost Sheep," "the Unmerciful Servant," "the Two Sons," "the Labourers in the Vineyard." After this we reach the parables of judgment in chapters 21., 22., and 25. The parables in Luke are mainly directed to life: "the Two Debtors," "the Good Samaritan," "the Friend at Midnight," "the Rich Fool," "the Unprofitable Servants," "the Unjust Judge," and "the Pharisee and the Publican" show this. In Lk. 15. and 16. we have a group of related parables: "the Lost Sheep" (also given in Mw.), "the Lost Piece of Silver," "the Prodigal Son," "the Unjust Steward," "the Rich Man and Lazarus." There are two other parables in Lk. wh. represent the class so prominent in Mw., parables of judgment: "the Great Supper" and "the Pounds."

Classification.—No classification is more than partially accurate, as each P. has many references: thus while the immediate lesson of "the Good Samaritan" is brotherly kindness, yet it also points to Christ as the "brother born for adversity": while the P. of "the Labourers in the Vineyard" teaches the reward awaiting all God's people, it also shows how absurd is a captious, envious spirit, and further shows that it is never too late to enter the Kingdom of Heaven, even tho' it shd. be the eleventh hour.

Interpretation of the P.—In older days there was a tendency to find spiritual meanings in every casual feature of a P.: thus the "two pence" in the P. of "the Good Samaritan" were held to represent the two Sacraments. On the other hand, now the tendency is to maintain that only the one central truth was taught. It is impossible to lay down any rules; every intelligent exegete will be careful to guard against sloth on the one side, wh. wd. discard every difficulty as drapery, and fancifulness on the other, wh. wd. magnify the minute into the important.

The Reason of Parable.—It is very generally maintained that our Lord taught in parables in order to illuminate the truths He was teaching, and make them more easily understood. While this may apply to certain parables, *e.g.* "the Good Samaritan," yet this is not the purpose our Lord Himself assigns for His practice. It was that they might not be understood immediately. Had the multitude understood fully and at once the teaching of His parables they wd. have been repelled, it so ran counter to all that they had been previously taught. Those, however, who retained these tales in their memory and meditated on them wd. find the parabolic husk dissolve and reach the kernel. The truth was gradually, and thus more effectively, assimilated. Books on the parables are too numerous to mention, but Arnot, Bruce, Dods, Greswell, Lisco, Trench, may be named.

PARACLETE. *See* SPIRIT, THE HOLY.

PARADISE, Παράδεισος, פַּרְדֵּס (SS. 4.[13]; Ec. 2.[5]; Ne. 2.[8]), Zend *pairidaêza*, Sansk. *paradeça*, borrowed by Heb. and Greek from Old Persian, where it signified a royal pleasure-park, enclosed by walls, planted with trees, and stocked with game. Hence the name is applied in English to the Garden of Eden (Gen. 2.), wh. was similarly planted with trees, like the gardens of the Babylonian houses, not with flowers or vegetables. It had been planted by Yahveh Elohim "eastward" in the land of Eden, and to it was brought the first man to tend and protect it from trespassers (Gn. 2.[8, 15]). Numberless conjectures have been made as to its situation. It has been placed in Armenia (chiefly because of the resemblance of the names Pison and Phasis), in the neighbourhood of Damascus, in Southern Arabia, on the Pamir plateau (identified also with the Harâ-Berezaiti of the Avesta and the Indian Uttara-Kuru), at Udyâna in Northern India, in Media Rhagiana, and even at the North Pole. The cuneiform inscriptions, however, have now settled the question in favour of Babylonia.

Babylonia was called by its primitive Sumerian inhabitants Edin, "the plain," wh. the Semites borrowed as Edinu. It was watered by the Nâr Marrati, or "Salt River," a continuation to the north of the Persian Gulf, into wh. the Euphrates, Tigris, and other rivers flowed thro' separate mouths. As the Nâr Marrati encircled the world, like the Greek Ocean, the mouths were also "heads," up wh. the tide flowed and at times inundated the plain. The plain itself owed its fertility to the "inundation" (Babylonian *êdu*, whence the Heb. אֵד, translated "mist," Gn. 2.[6]) of the Euphrates and Tigris. The Tigris was called Idiqna by the Sumerians, Idiqlat by the Semites, Heb. Hiddekhel; and the city of Assur, from wh. Assyria took its name, was built on its west bank. The Gihon, wh. compassed the land of Kush, *i.e.* the Kassites, seems to be the Gikhan of the inscriptions, while Pison is the Bab. Pisannu, "a water-conduit," and probably meant the canal wh. watered the "sandy" desert of Havilah west of the Euphrates. Havilah corresponds with the Bab. Tilmun and Melukhkha, "the onyx stone" (*shohem*) being the *sâmu* or "blue-stone," and "bdellium" (*b'dôlakh*) the *budulkhu* of the Babylonians. The tree of life is often represented on Assyro-Babylonian monuments guarded by two winged figures; the tree of knowledge answers to the oracle-tree of Ea, wh. was a special object of reverence to

several of the early Babylonian kings. This oracle-tree (*giskin*) was planted at Eridu, under the protection of Ea, the god of wisdom and culture. Eridu, "the good city," was the primeval port of Babylonia, tho' now more than 100 miles from the sea in consequence of the silting up of the coast, and an old poem describes the oracle-tree as growing in its sanctuary "between the mouths of the rivers on either side." It is noticeable that Ea was associated with the serpent, wh. is coupled with the tree on a monument from N. Syria, now in the Louvre, as well as on a Babylonian seal. The cherubim are the Babylonian *Kirubi*, guardian spirits set at the entrance to a building or enclosure to keep off trespassers, whether earthly or spiritual. The flaming sword has its parallel in the symbol of more than one Babylonian deity, and in the rock-sanctuary of Boghaz Keui, the Hittite capital, where the art has been borrowed from Babylonia, a dagger with its point in the ground is sculptured at the entrance to the inner shrine.

In the Apocalyptic literature wh. grew up among the Jews after the Maccabean period, Paradise becomes the place to wh. the souls of the righteous are transported. In the Book of Enoch it is still regarded, however, as being on the earth, tho' there was also a belief that it had been created before the earth. In the Slavonic Enoch it is identified with the third heaven. But this is probably derived from 2 Cor. 12.[2-4], where St. Paul seems to identify the two. The Paradise promised by our Lord to the penitent thief (Lk. 23.[43]) is generally held to be an intermediate state of happiness where the soul will remain until the Day of Judgment, rather than the Sheol to wh. Christ descended. Such, at any rate, would probably have been the meaning attached to the word by the ordinary Jew in our Lord's time. And such certainly appears to be its meaning in Rv. 2.[7].

Lit.: Friedrich Delitzsch, *Wo lag das Paradies*, Leipzig, 1881. A. H. SAYCE.

PARAH, a city in the territory of Benjamin (Jo. 18.[23]) named with Avim and Ophrah. It is prob. ident. with the mod. *Fārah*, on *Wādy Fārah*, a southern tributary of *Wādy Suweinīt*, about three miles NE. of Anathoth.

PARALYSIS. *See* DISEASES AND REMEDIES.

PARAN. Comparison of the passages where it is named shows that the wilderness of Paran was a wide district, including the wilderness of Zin, with Kadesh (Nu. 13.[21], 20.[1], 27.[14]; *cp.* 13.[26], 33.[36]) and the stations Taberah, Kibroth-hattaavah, and Mazeroth (Nu. 10.[12], &c.). It lay, therefore, along the western edge of the Arabah, probably extending from the Dead Sea to the Gulf of 'Aqaba. This corresponds with the high desert plateau of *et-Tīh*. It furnished a refuge for Hagar and her son Ishmael when cast out by Abraham (Gn. 21.[21]). For a time also David, fleeing from Saul, found refuge here (1 S. 25.[1]). *Ēl-pārān*, "the oak or terebinth of Paran" (Gn. 14.[6]), should probably be identified with Elath, on the Gulf of 'Aqaba. Paran of Dt. 33.[2]; Hb. 3.[3], associated with Seir, may have been in this district, and quite possibly may correspond to the Paran of 1 K. 11.[18]. This Palmer (*Desert of the Exodus*, 510) would identify with *Jebel Maqrah*, *c.* 29 miles S. of *'Ain Qadīs*. Paran in Dt. 1.[1] may possibly refer to some place in Moab; but if so it cannot now be identified.

PARBAR was probably an open hall or colonnade on the west side of the Temple where six of the Levite guard were placed; four without "at the causeway," and two within (1 Ch. 26.[18]). *Oxf. Heb. Lex.* takes it to be the same word as *parvārīm* in 2 K. 23.[11] (following Gesenius). It is supposed to be a Persian word compounded of *par*, "light," and the termination *bār*, which means "possessing," and so it came to apply to an open portico or colonnade, into which the sunlight has free access. In later Hebrew *parwār* is often used for "suburbs," the houses there built by the well-to-do being open and airy. We are not surprised to meet with a Persian word in the late book of Chronicles. Its appearance in 2 K. 23.[11] may be due to the hand of a later scribe.

PARCHED CORN is wheat roasted in the ear. Maize is also often roasted on the stalk, and, so parched, is greatly relished (Lv. 23.[14], &c.). The grain chosen for this operation is not quite ripe. A fire of dry grass and other vegetable débris plentiful at that time of year is made. The grain is tied in small bundles and held over the flames. In the process of roasting the outer integuments are consumed. When sufficiently cooked the grain is rubbed out in the hands and eaten. The present writer has often shared in the meal thus prepared, and found it very agreeable.

PARCHMENT, the prepared skin of an animal (*see* WRITING). PAUL's "parchments" (2 Tm. 4.[13]) were prob. copies of the Jewish Scriptures. The art of preparing the skin for writing is said to have been perfected in PERGAMOS, from which city the name is derived.

PARENTS. *See* FAMILY.

PARLOUR represents three Heb. words: (1) *'ālīyāh*, "a roof chamber" (Jg. 3.[20]); (2) *lishkāh*, "a guest chamber" (1 S. 9.[22]); (3) *ḥeder*, "a chamber" (1 Ch. 28.[11]). The first was a small chamber of slight material erected on the corner of the roof, used on account of its coolness for sleeping in. The second was a public dining-room connected with a high place, used on occasion of sacrifice. The third was a chamber for retirement.

PARMASHTA, the seventh of Haman's ten sons, whom the Jews in Shushan put to death (Est. 9.[9]).

PARMENAS is the sixth name on the list of "the

seven" who were set apart to attend to the distribution of the alms of the Church to the poor and to the widows (Ac. 6.[5]). He does not again appear in Scripture. According to tradition he suffered martyrdom at Philippi in the reign of Trajan. Along with Prochorus he is commemorated on July 28th in the calendar of the Byzantine Church.

PARNACH, a man of Zebulun, father of Elzaphan the prince of the tribe (Nu. 34.[25]).

PAROSH, the ancestor of a family who to the number of 2172 returned with Zerubbabel from Babylon. Later, 150 men under Zechariah came back with Ezra (Ez. 2.[3]; Ne. 7.[8]; Ez. 8.[3]). Several of them married foreign wives (Ez. 10.[25]). They took part in building the wall (Ne. 3.[25]) and were represented in sealing the covenant (Ne. 10.[14]).

PAROUSIA (Gr. *parousia*, "Presence," also "Coming," as that which leads to the Presence) is the word used by our Lord and His apostles for His Advent or Coming in glory at the end of the age to complete the Kdm. of God. Other terms are "Apocalypse" or "Revelation," and "Day of Christ" or "That Day." The words of Jesus on this subject form an important part of His teaching.

I. Parallels to His Teaching.—(1) In the OT., wh. He came to fulfil. The prophets have a vivid expectation of the *Day of the Lord*, when J". will come to judge the heathen and the impenitent in Isr., to deliver the faithful, and set up His Kdm. on earth (Am. 5.[18]; Is. 13.[6]; Jl. 2.[1f.]; Zp. 3.[8]). This is spoken of as the Coming of J". Himself (Pss. 50.[3ff.], 96.[13], 98.[9]), and as the Advent of the Messiah (Ml. 3.[1ff.]). It is to be ushered in by notable "signs" (Is. 13., 14.; Jl. 3.[15f.]). See esp. Dn. 7.[13ff.], RV., where "one like unto a son of man" is described as coming with the clouds of heaven to receive dominion over all nations.

(2) About the time of our Lord the Jews were filled with a fresh expectation of the Messiah and of the great world-crisis as connected with His Advent. This finds expression in the Jewish Apocalyptic literature, *e.g.* Baruch, 4 Ezra, and notably the Book of Enoch (ch. 48ff.), where the Son of Man appears in His glory as the righteous Judge of men (*cf.* Mw. 25.[31-45]). Certainly the resemblance is remarkable. We cannot, however, believe that Jesus simply borrowed the current ideas of His time: if He laid hold of them because in their measure they were true, yet He moulded them to serve the ends of His own larger truth.

II. What Jesus Taught.—(*A*) In the Synoptic Gospels. (*a*) In sending out the Twelve He said, "Ye shall not have gone over the cities of Israel till the Son of Man be come" (Mw. 10.[23]), and after the Great Confession by Peter, "There be some standing here wh. shall not taste of death till they see the Son of Man coming in His kdm." (Mw. 16.[28]; *cf.* Mk. 9.[1]; Lk. 9.[27]), telling also (Mw. 16.[27]) of His coming in glory with the angels as Supreme Judge. A similar strain appears in the chief passages, wh. are also the most difficult, viz. Mw. 24. (and 25.); Mk. 13.; Lk. 21. In some verses He speaks of the destruction of Jrs.; in others, of His Coming at the end of the age. He had previously predicted the fall of the Temple, and after describing various "signs" of His Coming, He said, "This generation shall not pass, till all these things be fulfilled" (Mw. 24.[34]; Mk. 13.[30]; Lk. 21.[32]), to wh. Mw. and Mk. (but *not* Luke) add, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father" (Mk., "neither the Son, but the Father"). Mw. and Mk. also include the saying, "This gospel of the kdm. shall be preached in all the world for a witness unto all nations, and then shall the end come," a work wh. was not overtaken before the destruction of Jrs. (A.D. 70). Perhaps the phrase in Lk. (21.[24]), "Until the times of the Gentiles be fulfilled," corrsps. to this. We cannot reach a clear and consistent interpretation of these discourses. It is clear, however, that Jesus predicted the destruction of Jrs. by the Rms., and, taking His whole teaching, we can hardly avoid the conclusion that He also foretold a P. to complete the Kdm. (*b*) Further, His words to Caiaphas (Mw. 26.[64]), "Hereafter (*i.e.* from henceforth) shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven," are taken to indicate His Coming as a great sptl. world-process, His power and triumph repeatedly displayed in the crises of hist., *e.g.* not only the destruction of Jrs., but also the Reformation, the Revivals of the 18th cent., the French Revolution. (*c*) His counsels in view of the P. are very explicit. He enjoins watchfulness, sobriety, and faithfulness (Mw. 24.[45-51], 25.[1-30]; Mk. 13.[32-37]; Lk. 12.[35-48], 21.[34-36]).

(*B*) In the fourth Gospel. Here the Coming of Jesus for final judgment is spoken of (5.[25-29]), but is much less prominent. This Gospel brings out those parts of His teaching in wh. emphasis is laid on present judgment (3.[18], RV.), and on resurrection and eternal life as present possessions (11.[25f.], 3.[36]). It omits altogether the discourses of Mw. 24., &c., and their place is taken by His discourse on His Coming by His Resurrection (14.[18], 16.[16]) and by the Holy Spirit (14.[23], *cf.* 16.[7]).

III. The Parousia in Acts, the Epistles, Revelation.—With the early Christians, including the apostles, the P., as the great event ushering in the kdm. of glory, was a leading article of their creed and an obj. of eager and joyful anticipation (Ac. 1.[11], 3.[19-21]; 1 Cor. 1.[7f.]; 2 Th. 1.[10]). Then wd. be revealed the eternal kdm. of their Lord (2 P. 1.[11]; *cf.* 2 Tm. 4.[18]), the heavenly Jrs. (Rv. 21.[2ff.]; He. 12.[22]), and the glory of Christ (1 P. 4.[13]), with whom His followers wd. be manifested (Col. 3.[4]), seeing Him and made like Him (1 Jn. 3.[2]). It wd. be for

them the day of salvation (1 P. 1.[7-9]; *cf.* He. 9.[28]), redemption (Eph. 4.[30]), visitation (1 P. 2.[12]), and entire renewal (Php. 3.[20f.]; 1 Th. 5.[23]); of deliverance for the whole creation (Ro. 8.[21f.]), and yet of judgment for the ungodly (2 Th. 1.[7-9]; 2 Cor. 5.[10]). As to the *time* of the P., the early Christians expected it very soon (Rm. 13.[11]; Php. 4.[5]; Js. 5.[8]; Rv. 22.[7]): Paul expected he wd. live to see it (1 Th. 4.[15]; 1 Cor. 15.[51f.]), while he gave warning that the "man of sin" must first be revealed (2 Th. 2.[1-12]). In 2 Cor. 5.[1ff.] he speaks of the state intervening between death and the P.: some therefore think he had come to believe the P. was not so near.

In Rv. 2.[5, 16], 3.[3, 11], Christ tells the churches that He is coming to sift and purify them. In ch. 19. His Coming is described in warlike imagery, and in ch. 20. He is said to be coming both to reign and to judge. His saints rise and reign with Him for 1000 years, and only then do the genl. resurrection and the final judgment take place. Many fanciful expectations arising fm. this and other chaps. have been set aside by the decisive pronouncements of hist., and questions of interpretation still fascinate and divide Christian men.

In conclusion, while there are many things we cannot clear up, yet (1) the Coming of Christ by the Spirit is of the first immediate importance; (2) His Coming in the crises of His Church and of human affairs (Mw. 26.[64]) is a very impressive lesson fm. hist. as well as fm. the NT.; (3) we cannot explain away the P. at the end of the age (1 Cor. 4.[5], 11.[26]), the crown and climax of those previous Comings; and (4) the tenor of the NT. is such as to lay emphasis on the truth that He comes to individual men at death (Lk. 12.[20]; Jn. 14.[3]). *See* Eschatology, Revelation.

Lit.: *HDB. s.v.*; Salmond, *Chr. Doctrine of Immortality* (Index); Clarke, *Outline of Christian Theology*, Pt. iv.; Greenhough, *Doctrine of the Last Things*; Kennedy, *St. Paul's Conception of the Last Things*; Muirhead, *Eschatology of Jesus*; Stuart Russell, *The Parousia*. Robert G. Philip.

PARSHANDATHA, the eldest of Haman's ten sons, whom the Jews put to death in Shushan (Est. 9.[7]).

PARTHIA, PARTHIANS (Ac. 2.[9]). Parthia was an empire conterminous with that of Rome, but mainly E. of the Euphrates. The original P. was a territory to the SE. of the Caspian, separated fm. it by the province Hyrcania, with wh. it shared the mountains that formed their mutual boundary. It was a fertile strip lying between the foot of these mountains and the salt desert. The inhabitants seem to have been congeners of the nomadic Scythians, but had adopted a settled life. They were with difficulty subdued and added to the Persian empire by Darius Hystaspis; they are mentioned by Herodotus as forming part of the army with wh. his son Xerxes invaded Greece; along with the Chorasmians they were under the command of Artabazus, the son of Pharnaces (Herod. vii. 66). The Parthians seem to have been quiet, contented subjects of Persia during the whole period of her dominance. When, after the battle of Arbela, the empire of SW. Asia passed into the hands of Alexander the Great, the Parthians submitted to the conqueror without objection. When Alexander died the Parthians made no attempt to throw off the Macedonian yoke; after the battle of Ipsus they peaceably accepted the rule of Seleucus Nicator. The strife of the Seleucids with the Lagids of Egypt for the possession of Cœle Syria was taken advantage of by Diodotus, the satrap of Bactria, to set up as king on his own account. As Antiochus Theos took no steps to recover the lost province, roused by a Bactrian named Arsaces, the Parthians revolted and made Arsaces king. In the Bactrian kingdom Greek influence prevailed, but in Parthia the native influence was predominant. This revolt took place in the year B.C. 250. Arsaces was succeeded after a short reign by his brother Tiridates, who assumed as throne-name that of Arsaces II.; all his successors followed this example, and assumed the name Arsaces. He consolidated the kingdom founded by his brother, and added provinces to it. That for wh. P. owed him most was his defeat of the attempt at reconquest made by Seleucus Callinicus, by which he secured the independence of P. fm. Syrian domination (B.C. 237). His successor, Artabanus, invaded and conquered Media; but Antiochus III. was not one to sit tamely under this: he turned on his adversaries, and inflicted defeat after defeat on Artabanus. Still he was forced by circumstances to make peace and leave P. independent. While he carried his arms into India his rear was defended by his allies in P. and Bactria, although they were not subjects. They were what are now called "buffer states" between Syria and the nomads. After two unimportant reigns, in B.C. 174 Mithridates succeeded to the throne, and further consolidated the Parthian empire; during his long reign he arranged the government of the kingdom. Antiochus Sidetes was the last of the Seleucids who made a serious attempt to subdue P.; at first he was successful, but, taking him by surprise, Phraates II. defeated him in a battle in wh. Sidetes fell. Mithridates the Great was the first of the Arsacides to come in contact with Rome through Sulla. Both Rome and P. feared the power of Mithridates of Pontus, and Sulla put down Tigranes, the Armenian ally of the Pontic king. After this there is a period when the history of P. is very obscure. In the reign of Orodes (*c.* B.C. 60) P. again becomes prominent. In the first Triumvirate Crassus was assigned the E. as his province; and he came with the avowed intention of conquer-

ing P. and securing much plunder fm. it. He not only delayed operations for a year, wh. he devoted to plundering the subject allies of Rome, among the rest the Jews, but also approached the Parthian territory by a line wh. was most favourable to their numerous cavalry, and difficult for an army composed, like the Roman, mainly of infantry. His campaign ended in utter disaster at Carrhæ; Crassus himself was killed, and the greater part of his army either killed or made prisoners. Cassius led the remains of the Roman army into Syria. Emboldened by this disaster, the Jews, but they alone, made an abortive insurrection against the Romans in revenge for the way in wh. Crassus had pillaged the Temple, but the attempt to follow their initial success under Pacorus was defeated by Cassius. During the civil war wh. followed P. remained quiet but observant; Pompey seems to have had some negotiations with Orodes, king of Parthia, but these were resultless. The assassination of Cæsar and the second civil war, followed by the overthrow of the republicans at Philippi, resulted in the over-running of Syria and Asia Minor again by Parthians under Pacorus, the son of Orodes, and a renegade Roman, Labienus. After little more than a year they were hurled back by Antony's lieutenant, Ventidius, till Pacorus was slain in battle, and Antigonus, whom he had set on the Jewish throne, was taken prisoner and executed by Antony's orders at the instigation of Herod. The success of his lieutenant led Antony to undertake direct operations against P. After, however, an initial success, he was compelled to retreat with the loss of nearly the third of his troops. After this the contests with Rome were mainly about the possession of the suzerainty of Armenia, varied by disturbances within P., wh. were fostered by Rome. The Jews formed a numerous class in the population. Most of them were probably the descendants of Nebuchadnezzar's captives who had not taken advantage of Cyrus' permission to return, nor joined with Ezra's company. They were favoured by the Parthians as affording a balance to the numerous Greeks, who were less than lukewarm subjects of a barbarian power. An act of violence done by an unpopular Jewish governor roused the populace, especially the Greeks, to an assault on the Jews wh. resulted in a general massacre. The conflict with Rome went on, accompanied by anarchy within, frequent rebellions, and much cruelty; though ever and anon enlivened by the rising of some irregularly vigorous monarch. At length P. as an imperial power fell before a revolt of the Persians under Artaxerxes the Sassanid in A.D. 227, after having existed close upon half a millennium. Like most Turanians, the Parthians never amalgamated with the conquered races; in this resembling the Turks, who are still aliens even among their co-religionists in Turkey. Like them, they appear to have been incapable of anything like real culture. Neither in art nor literature have the Parthians left any noteworthy remains. In religion they were Zoroastrians, tho' the worship of Mithra was combined with purer doctrines; also a worship of the sun and planets seems to have been affected by them. This religious syncretism led them to tolerate the Jews; fm. the Rabbinic schools set up in Babylon, in Nahardea, in Sura, and in Pumbeditha, under the rule of Parthians, in after days sprang the Babylonian Talmud. Christianity was early spread in P.; if Babylon in 1 P. 5.[13] is to be taken literally, Peter may have spread the Gospel there, though tradition assigns that province to Thomas. The western capital of P., Ctesiphon, on the E. bank of the Tigris, had in it many Christians, who were under the superintendence of a bishop, whose see included that city and the Greek city of Seleuceia. They were numerous enough to be persecuted under the Sassanids, but they seem to have lived undisturbed by Government under the rule of the Parthian Arsacids.



THE PARTRIDGE
From Wood's 'Bible Animals," by permission of Messrs. Longmans, Green & Co.

PARTRIDGE. The rock partridge, *Coccabis chukar*, is found in great numbers all over Palestine, both east and west of Jordan. It abounds on the hills round the Sea of Galilee, and nowhere is it more plentiful than in *el-Lejā'*, TRACHONITIS. It is a red-legged bird, with beautiful markings, and is an object of eager pursuit by the huntsman, its flesh being greatly prized for the table. Another species, the sand partridge, *Ammoperdix Heyii*, is probably referred to under the name of *qōrē'* in 1 S. 26.[20] and Jr. 17.[11]. In the deserts of Southern Palestine it is especially abundant. It often escapes notice owing to its brown colour, so closely resembling that of its environment. It is often pursued by the huntsmen until, utterly fatigued, it is easily approached and knocked over with a stick. Even so, it seemed, was Saul endeavouring to run David to earth.

In Jr. 17.[11] there may possibly be a reference to an

old Oriental belief that the partridge was accustomed to steal the eggs of its congeners and hatch them; but that the young birds speedily deserted their false parent. "As the partridge that sitteth on eggs which she hath not laid (RVm.), so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool."

In Sr. 11.[30] there is an allusion to a practice still common in Palestine, that of attracting the partridges by means of a decoy bird in a cage.

PARVAIM, a place or region whence gold was brought for the adornment of Solomon's Temple (2 Ch. 3.[6]). It may be identified with *Farwa* in *el-Yemen* (Sprenger, *Alte Geog. Arabiens,* 54f.), in which case it may be the source of the "gold of Sheba"; another possible identification is with *Sāq el-Farwain* in NE. Arabia (Glazer, *Skizze*, ii. 347).

PASACH, one of the chiefs of the tribe of Asher, son of Japhlet (1 Ch. 7.[33]).

PAS-DAMMIM. This is the form in which EPHES-DAMMIM (1 S. 17.[1]) appears in 1 Ch. 11.[13].

PASEAH. (1) A Judahite, son of Eshton, a descendant of Caleb (1 Ch. 4.[12]). (2) Father of Jehoiada (RV. Joiada), one of those who repaired the old gate (Ne. 3.[6]). (3) The ancestor of a family of Nethinim, who returned from Babylon with Zerubbabel (Ez. 2.[49]; Ne. 7.[51], AV. "Phaseah").

PASHUR, RV. PASHHUR. (1) Son of Malchijah, an opponent of Jeremiah (Jr. 21.[1], 38.[1ff.]). He appears in 1 Ch. 9.[12] and Ne. 11.[12]. He acted as Zedekiah's messenger to Jeremiah several times. When Pharaoh Hophra's advance relieved for a space the city from the siege by the Babylonians, and the spirits of the people were raised, he was so incensed at Jeremiah's discouraging prophecies that he joined with others in begging the king to have him put to death as a traitor. This Zedekiah would not do; but they cast the prophet into a dungeon where he came near to perishing. Nothing further is known of Pashhur. (2) Son of Immer, a priest who held a high position in the Temple (Jr. 20.[1]). He also was bitterly opposed to Jeremiah in the reign of Jehoiakim. Because Jeremiah prophesied evil of Jerusalem, P. had him beaten and put in the stocks by the gate of Benjamin, where he left him all night. For this the prophet told him that his name had been called by the Lord, not Pashhur (which may prob. mean "peace") but Magor-missabib, "terror on every side," and proceeded to utter a terrific curse upon him. He should also be ca ried to Babylon, and die and be buried there (Jr. 20.[1ff.]) (3) The father of Gedaliah (Jr. 38.[1]). (4) The ancestor of a priestly family (Ez. 2.[38], 10.[22]; Ne. 7.[41], 11.[12]). (5) A priest who sealed the covenant with Nehemiah (Ne. 10.[3]).

PASSAGE (Heb. *ma'ăbār, ma'bārāh*) may be either a ford across a river (Jo. 22.[11], &c.) or a mountain pass, *e.g.* that at Michmash (1 S. 13.[23], &c.). In Jr. 22.[20] we shd. read with RV. "Abarim," lit. "the parts across," the name of a range of mountains east of the Dead Sea.

PASSION is used definitely of the sufferings of Christ (Ac. 1.[3]). In Ac. 14.[15]; Js. 5.[17], the word has the meaning of feelings or emotions.

PASSOVER, FEAST OF THE; FEAST OF UNLEAVENED BREAD. In origin the Passover was probably a very ancient feast. It may have formed part of the common ritual inheritance of the Semites. Falling in the spring of the year, it was associated with the offering of the firstlings of the flocks and herds in sacrifice. The Feast of Unleavened Bread, with which it is joined, had perhaps a similar history. It fell in the same season, when the first-fruits of the earth were also presented as offerings. Neither the shedding of the blood of the animals offered, nor the eating of unleavened bread, need be regarded as originating in ritual prescription. The animals must be killed for food; and no doubt in early times men often preferred to eat unleavened bread, as they do to this day in the East. This is true especially when the fresh grain is gathered, in the beginning of harvest. In the institution of the Passover, and the Feast of Unleavened Bread, a new significance is attached to old observances. They are no longer to be taken as merely agricultural and pastoral festivals, but are definitely linked in memory with great historical events. They still hold their place among the festivals marking the progress of the seasons, but now receive a monumental or commemorative value.

Possibly the ancient feast is referred to in Ex. 3.[18], &c., where pilgrimage is implied as part of its proper observance. In Ex. 12.[1ff.] we first meet specific directions, where, altho' the Passover is not named, it is clearly intended. "This month" is that of the Deliverance from Egypt. It is to be the first of months of the year for Israel. They are instructed to choose a lamb for each household on the 10th day of the month. Two small households, being neighbours, might join in one lamb, which might be from the sheep or from the goats, a male of the first year, without blemish. On the evening of the 14th day the lamb was to be slain, and its blood sprinkled on the door-posts and lintel of the house where it was to be eaten. It was to be roasted and eaten the same night, with unleavened bread and bitter herbs, nothing being left till the morning; whatever was over was to be burned with fire. They were to eat in haste, with loins girt, feet shod, and staff in hand. The blood on door-posts and lintel was to secure their safety when the plague of God was abroad in Egypt. The Feast was thenceforth to be an annual memorial.

Connected with this is the Feast of Unleavened

Bread, which, beginning on the 14th, is to last for seven days, during which no leaven is to be found in their houses under penalty of being cut off from among their people. This applies also to strangers sojourning with them.

In vv. 21ff. more particular instructions are given. The blood is to be caught in a basin and sprinkled with a bunch of hyssop. No one is to go out till morning; and the explanation to be given to children who inquire as to the meaning of the Feast is specified. Haste in leaving Egypt is given as the reason for the bread being unleavened (*cp.* chap. 13.6ff.). A servant or foreigner might take part in the Feast on condition of being circumcised. None of the flesh of the lamb might be carried out of the house, nor might a bone of it be broken.*

The Feast of Unleavened Bread is one of the three occasions on which all males are to appear before the Lord God (23.14ff.), and there is evidently an allusion to the Passover ritual in v. 18 (*cp.* 34.23ff.).

In Lv. 23.5ff. the Passover is fixed for the 14th day of the first month, the Feast of Unleavened Bread beginning on the 15th and lasting for seven days. A sheaf of the first-fruits is to be brought to the priest, who, on the morrow after the Sabbath, is to wave it before the Lord. That same day a he-lamb of the first year, without blemish, with appropriate meal and drink offerings, is to be made a burnt-offering unto the Lord. Only then might they eat bread, parched corn, or fresh ears of the new harvest.

A year after the Deliverance from Egypt, in the first month of the year, the Passover was observed in the wilderness of Sinai (Nu. 9.1ff.). There certain men who were "unclean by the dead body of a man," having been in contact with it for the necessary purpose of burial, were unable thus to observe the Passover at the appointed time. To them, and to such as were on a far journey, permission was given to celebrate the Feast a month later. In Nu. 28.16 the Passover is noted as falling on the 14th day of the first month, the Feast of Unleavened Bread beginning on the 15th (v. 17), the first and seventh days of that feast being "holy convocations," on which no servile work might be done. Each day of the feast, besides the "continual burnt-offering and the drink-offering thereof," two young bullocks, one ram, and seven lambs of the first year, without blemish, were to be offered as a burnt-offering, with their appropriate accompaniments of meal and oil; and one he-goat for a sin-offering.

In Dt. 16.1ff. the Passover is directed to be kept in the month of Abib (*i.e.* "fresh young ears of barley"), and it is explicitly characterised as a memorial of the Deliverance from Egypt. No leavened bread is to be eaten with it, and the Feast of Unleavened Bread is to last six days, leading up to the solemn assembly of the seventh day. Provisions are here added prohibiting the keeping of the Passover in private houses, and appointing the place for its observance by all. "Thou mayest not sacrifice the Passover within any of thy gates which the Lord thy God giveth thee, but at the place which the Lord thy God shall choose to cause His name to dwell in." The roasting and eating are to be completed there, and only thereafter, "in the morning," they may return to their dwellings. The Passover and the Feast of Unleavened Bread are treated as one. The offerings also are apparently blended, as the Passover is sacrificed "of the flock and the herd." While it is marked as a memorial feast, it takes its place definitely as the first of the annual series of agricultural festivals.

In Jo. 5.10f. is recorded the celebration of the Passover at Gilgal after the crossing of the Jordan. There is no further reference to the Passover and the Feast of Unleavened Bread till the days of the kings. In the course of his reforming work Hezekiah ordered the observance of the Passover. It could not be kept at the appointed time because a sufficient number of priests had not sanctified themselves. It had therefore to be postponed to the second month. Intimation was made throughout the land, and the people called to the Passover at Jerusalem. The men of the northern tribes, on the whole, laughed the messengers to scorn, but some humbled themselves and came. Of these a number had not sanctified themselves. For these the Levites killed the sacrifices, and they were permitted, despite their uncleanness, to eat the Passover. The Feast of Unleavened Bread was observed "with great gladness." In the fulness of their hearts they extended this feast other seven days, the king and the nobles making munificent gifts of animals for the sacrifices (2 Ch. 30.). Under Manasseh, probably, things reverted to the order which prevailed before Hezekiah. This continued during the early years of his son Josiah; but after the book of the law was found in the Temple Josiah ordained that the Passover should be kept "as it is written in the book of the covenant" (2 K. 23.21; 2 Ch. 35.1ff.). It is added, "Surely there was not kept such a Passover from the days of the judges that judged Israel," from which we may infer that many of the observances prescribed in the law had fallen into abeyance. The Passover was kept and the Feast of Unleavened Bread was observed with great joy by the captives who had returned from Babylon, and had kept themselves from "the filthiness of the heathen of the land" (Ez. 6.19ff.).

The Passover as described in Ek. 45.21ff. differs in important respects from that of earlier days. It is

* "There is so much that is antique about the Paschal ritual, that one is tempted to think that the law of Ex. 12.46, 'Neither shall ye break a bone thereof,' may be a prohibition of some usage descended from the rule given by Nilus, that the bones as well as the flesh must be consumed."—*RS.*2, 345 *n.*

identified with the Feast of Unleavened Bread, as a "feast of seven days," on which unleavened bread is eaten. On the first day the prince furnishes a bullock as a sin-offering for himself and all the people; and on each of the seven days, for burnt-offering, seven bullocks, seven rams without blemish, and a he-goat as a sin-offering, with their proper proportion of meal and oil. The atoning aspect of the sacrifices is especially emphasised. There is no other certain reference to these feasts in the OT.

We may assume with practical certainty that the Passover was observed by the Jews during the Captivity. After the breach with the SAMARITANS, and the establishment of the rival temple on Mount Gerizim, there was a twofold observance of the feast, one in Jerusalem and one on the mountain beside Shechem. This last has continued to this day. The present writer has witnessed the scene. The whole Samaritan community moves to the place of sacrifice on the summit of Gerizim. There the rites are performed with careful reference to the directions contained in Exodus. This celebration on the mountain was interrupted for about forty years, during the last cent., by the Moslem authorities, and the feast had to be observed in their own quarter of the city. The right to resort to the ancient sanctuary of their people on Mt. Gerizim for this purpose was restored through the influence of Mr. Finn, then British Consul in Jerusalem. In earlier times a second Passover was celebrated in the following month, for any who were unable to take part in the first; but this has now been long discontinued.

After the Exile the Jews gradually introduced modifications in the observance of the Passover, and in the time of Christ the practice seems to have been as follows: The last month of the old year (Adar) was devoted to preparatory purifications, &c., a point being made of whiting the sepulchres, so that no one might contract uncleanness by contact with them unawares. There is no evidence that the lamb was now chosen on the 7th day of Abib as formerly. On the 13th day of the month, at evening, a thorough search was made in the house for leaven. After a certain hour before noon on the 14th, nothing leavened might be eaten. All work, with slight exceptions, ceased at noon. The hour of the daily sacrifice was put forward to leave time for the Passover ritual. The lamb was slain "between the evenings," *i.e.* about sunset. A liberal interpretation was given to Ex. 12.[4], and companies of from 10 to 20 were formed, without regard to contiguity of residence. Persons chosen from each company took the lamb—of the first year, and more than eight days old—to the Temple and slew it in presence of the priests, who caught the blood in gold and silver bowls, and threw it at the base of the altar. The lamb was laid on staves resting on the shoulders of two men, flayed and cleansed by the priests, and the parts which were to be burned on the altar removed and prepared for burning. While this was being done the Levites chanted the *hallel* (Pss. 113.–118.). The lamb was then taken to the place selected by the company, and roasted whole, on a spit of pomegranate wood, which exuded no sap. No bone of the lamb was to be broken, and special care was taken that it should touch nothing—not even the side of the oven. If it touched anything, the part which had been in contact was cut off. For the supper, which must be completed before midnight, the other materials necessary were four cups of red wine for each member of the company; the *ḥarōṣeth*, a compound of nuts, raisins, apples, almonds, &c.—not obligatory but usual; the bitter herbs, which were to be dipped once in salt water or vinegar and once in the *ḥarōṣeth*; and the ununleavened cakes. The following order was observed in the feast: (*a*) A blessing was spoken over the first cup of wine, and the wine was drunk. (*b*) Bitter herbs were placed on the table, and part eaten. (*c*) The unleavened cakes were handed round. (*d*) The lamb was placed before the head



SAMARITANS AT THE PASSOVER ON MOUNT GERIZIM
The worshippers in white robes in left centre: with the great crowd of onlookers annually attracted to the mountain by the celebration.

of the household and the second cup of wine was filled. (*e*) One, usually the youngest present, asked what the meaning of the feast might be, and an explanation was given by the father. (*f*) The first part of the *hallel* was sung (Pss. 113., 114.). (*g*) The lamb was eaten. (*h*) The third cup of wine was drunk, and, after a brief interval, the fourth. (*i*) The second part of the *hallel* was sung (Pss. 115.–118.). Sometimes a fifth cup of wine was drunk, when the *great hallel* was sung (Pss. 120.–138.). This ended the feast proper, but dessert might follow.

The bitter herbs might be water-cress, pepper-cress, endive, &c. They were easily obtained, and from of old they have been largely eaten in Egypt and in the East generally. In the feast they came to symbolise the bitterness of Egyptian bondage. In the *ḥarōseth* the fruit was bruised and mixed. It was symbolic of the clay in which the children of Israel had toiled in Egypt, and was required to be thick. In connection with this feast the *ḥagīga* is mentioned. This was a freewill peace-offering, taken from flock or herd, male or female, but without blemish. It was taken to the door of the sanctuary, where the offerer laid his hand on its head and slew it. The priest sprinkled its blood on the altar, and burned the fat and kidneys. Certain parts were given to the priests, and the rest might be eaten by the offerer and his guests. It had, however, to be consumed on that day or the day following; whatever remained till the third day was burned.

A second, or, as the Talmud calls it, "little" Passover, was held a month later, for the benefit of any who might be prevented from taking part in the first. It differed from the first in that it lasted only one day: the *hallel* was required to be sung only when the lamb was slaughtered; and it does not appear that the same care was exercised to remove all leaven from the house (*see* Edersheim, *The Temple and its Service*, *passim*).

While in ancient days the Passover was eaten standing, with loins girt, feet shod, and staff in hand, as if ready for a journey, in later times the finest holiday attire was worn, and the feast was eaten reclining at table, signifying, as the rabbis said, that God had given to His people the promised rest.

We have seen that in its origin the Passover is very ancient. It is the one feast instituted before the Exodus. It is associated with a demand for permission to make a sacrifice which involved a pilgrimage. This may have been the offering of the first-born; and some have thought that the smiting of the first-born of the Egyptians may have been the punishment inflicted by God because the permission was refused. The offerings of firstlings and of first-fruits, falling naturally at the same season of the year, go back to high antiquity (*cp.* the story of Cain and Abel). The Passover cannot, however, be described as the continuation of any particular festival. It might almost be called a summary of the sacrificial ritual, embodying such features as the sprinkling of the blood, which marks the atoning sacrifice—the sin-offering; the roasting of the flesh, as in the burnt-offering; and the eating of the flesh by the offerer, which is characteristic of the peace-offering. Coincidence in date no doubt led to its amalgamation with the Feast of Unleavened Bread. This was observed when the sickle was first put into the barley crop—the earliest of the cereals—when in their eagerness to taste the fruit of the new year, men did not wait for the process of leavening. The Passover was no doubt a solemn feast, with elements of sombreness; but the Feast of Unleavened Bread was a joyful festival, the first of the series including the Feast of Weeks and the Feast of Tabernacles, which marked the progress of the agricultural year.

PATARA, an important Lycian seaport, situated about sixty stadia SE. of the mouth of the river Xanthus. A convenient place of call for vessels engaged in trade between the Levant and the West, with a rich valley behind it, Patara was probably a prosperous place in ancient times. It was noted for its devotion to the worship of Apollo, and here was a famous oracle (Horace *Od.* III. iv. 64). It developed a considerable commerce in the third cent. B.C., when Ptolemy Philadelphus extended the city and called it by the name of his queen, Arsinoe. The name lasted only as long as the Egyptian supremacy. Patara was touched by St. Paul, who came from the island of Rhodes, which lies to the west. Here he found a ship "crossing over unto Phœnicia." The direct course to Tyre was possible because of the prevailing west winds (Ac. 21.[1f.]). The ancient site is marked by the mod. village Gelemish. There are considerable ruins, notably of a theatre, baths, and a triple arch, which was one of the gates of the city. The harbour is now blocked up with sand.





Coin of Patara

PATHROS, PATHRUSIM. In Is. 11.[11] it is said that the Lord will recover the remnant of His people "from Egypt, and from Pathros, and from Cush (Ethiopia)." This points to a position between Egypt (*Mitzraim*) and Ethiopia. Jr. 44.[1]

places it south of Noph, *i.e.* Memphis: while in v. 15 it is distinguished from "Egypt"; so also in Ek. 29.[14], 30.[14]. It represents the Egyptian *pteres*, "south land," and denotes Southern, *i.e.* Upper Egypt, stretching from the neighbourhood of MEMPHIS to SYENE; Mitzraim ("Egypt"), applied to Lower Egypt, comprising the Delta and the valley as far south as Memphis. The prophets were thus aware of the old political division of the land. Upper Egypt was but little known to the outside world, but Jews were probably found there from very early times. Recently discovered papyri furnish abundant proof of a strong Jewish colony being settled at Syene, in the extreme south, more than half a millennium before the coming of Christ. **Pathrusim**, the inhabitants of Pathros, are represented as the offspring of Mitzraim (Gn. 10.[14]; 1 Ch. 1.[12]).

PATMOS, a bare, rocky island in that part of the Ægean called the Sea of Icaria, one of the Sporades off the coast of Caria, now called Patino. It is about ten miles long and six miles broad, with an exceedingly irregular coast-line. The loftiest hill, Hagios Elias, is over 800 ft. high. In the Middle Ages it was known by the name of Palmosa; but the palms have now disappeared. A narrow isthmus connects the northern and southern parts of the island. Here, on the east side, lay the ancient capital and harbour. Its great antiquity is proved by the cyclopean ruins of the citadel. The modern town lies somewhat to the south, and is dominated by the monastery of St. John, an imposing building, founded in the eleventh century. The cave of the Apocalypse is shown about half way up the hill. Patmos was famous in former times for its library, which has now fallen on evil days. Here, in 1814, was purchased the famous *Codex* of Plato, dating from the ninth cent., now in the Bodleian. Tradition says that St. John was banished to Patmos in Domitian's 14th year, and returned to Ephesus in A.D. 96 (Eusebius, *HE.* iii. 18).

PATRIARCH is the name generally applied to the men, of whose lives a record is preserved, before the time of Moses. It is applied more particularly to the great fathers of the Jewish race, Abraham, Isaac, and Jacob; and to the sons of the last. The title is once given to David (Ac. 2.[29]). By the "patriarchal system" is meant the order of society which grew naturally out of the family before nations with ordered government arose. The "patriarchal dispensation" refers to the fellowship with God vouchsafed to men before the choice of Israel.

PATROBUS, one of the Christians in Rome saluted by St. Paul (Rm. 16.[14]). Tradition gives him a place among the seventy disciples. He is said to have become bishop of Puteoli, and to have been martyred on Nov. 4 along with Philologus.

PATTERN. Three Heb. words are so trd. (1) *Mar'eh*, lit. "appearance" (Nu. 8.[4]). (2) *Tabnīth*, "a pattern" or "figure" of something to be constructed (Ex. 25.[9]; 2 K. 16.[10], &c.). (3) *Tokhnīth*, lit. "measurement" or "proportion" (Ek. 43.[10]). It also stands for three Greek words. (1) *Tupos*, "model." It is something to be copied (Tt. 2.[7], RV. "ensample"). In He. 8.[5] it is = Heb. *tabnīth*. (2) *Hupodeigma*, lit. "copy" (He. 8.[5], AV. "example," RV. "copy," 9.[23]). (3) *Hupotupōsis* is a sketch or outline (1 Tm. 1.[16]; 2 Tm. 1.[13]).

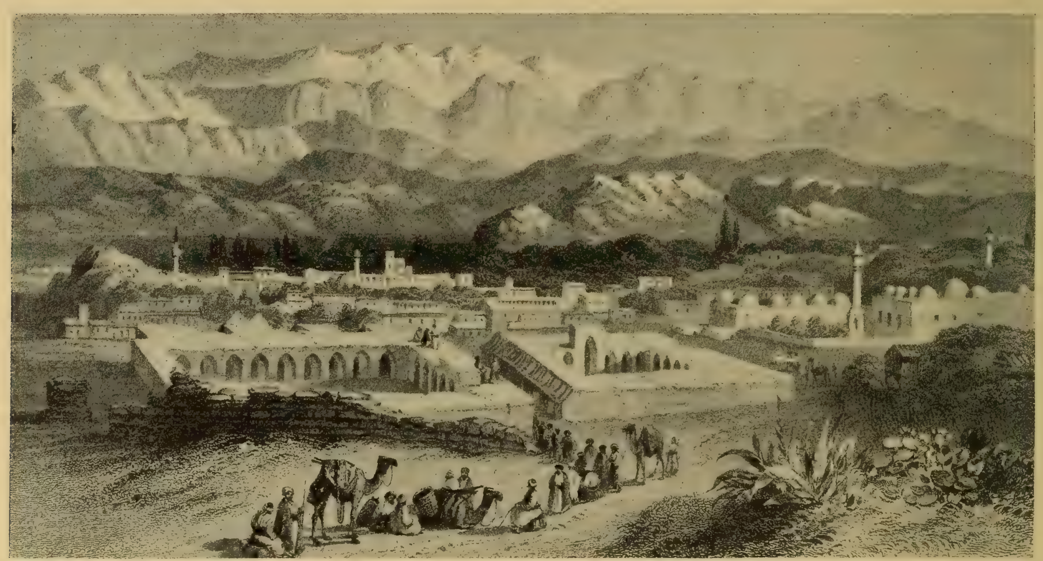
PAU. *See* PAI.

PAUL, the Latin name of the apostle of the Gentiles; his Heb. name was SAUL. He is introduced to us in the bk. of Acts in connection with the martyrdom of STEPHEN (Ac. 7.[58]); he is then a member of the Sanhedrin, prominent, though young. Of his earlier life we learn fm. his speeches recorded in Acts that he was a native of TARSUS (Ac. 22.[3]) but had inherited Roman citizenship (Ac. 22.[26-28]). As a Jew P. belonged to the tribe of BENJAMIN (Rm. 11.[1]; Php. 3.[5]): by religion he was a PHARISEE (Ac. 23.[6], 26.[5]). Early in life he had been sent to Jrs. to be educated for the post of rabbi in the school of GAMALIEL (Ac. 22.[3]).

How the ancestor fm. whom P. inherited his Roman citizenship acquired it we have no means of knowing. It is not impossible that P.'s grandfather had been taken by Pompey to Rome as a captive, sold as a slave, and, becoming a freedman, acquired wealth and retired to Tarsus. The tradition recorded by Jerome, that P. belonged to Giscala, must only refer to his grandparents. Jerome's statement is impossible as it stands (Wrede adopts it as true). The date of Paul's birth is uncertain, but Lewin conjectures A.D. 2. The fact that P. passed his early youth in a Gentile university city like Tarsus meant considerable intercourse with Gentiles and some knowledge of Hellenism. Though the Jews for convenience in regard to food collected in certain neighbourhoods, there was nothing like the mediæval Ghetto in the cities of the Roman empire. P. knew something of Greek Literature, as is proved by his quotations. He knew that more than one poet had the phrase, "We are also His offspring" (Ac. 17.[28]); he can complete the common quotation fm. Epimenides (Tt. 1.[12]). His stay in Jrs. probably coincided with our Lord's ministry; so P. may have seen Him (2 Cor. 5.[16]), but, it is needless to say, was not influenced by Him.

After his novitiate P. seems to have risen rapidly into prominence, till he was admitted into the Sanhedrin (Ac. 26.[10]). The rise of Christianity roused his opposition alike for patriotic and for religious reasons; especially when its consequences were expounded by Stephen. He vehemently aided the efforts of the High Priest to annihilate the sect by persecution. Jerusalem was too narrow a sphere

for his zeal: learning that the " sect " had spread to other cities, and that the Judaism of the dispersion was infected by " this way," he importuned the High Priest for letters of authorisation by wh. he wd. be able to carry his work of persecution even into strange cities. Whatever show of hesitancy he mt. present, the High Priest was nothing loath to grant his request. Nearing DAMASCUS, wh. he made his first objective, and whither he went as accredited representative of the High Priest, Jesus met him. A light shone round about him brighter than the noonday sun, and a voice declared: " I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks "—a sentence that indicates that Paul had begun to suspect that Christianity was after all true, and that this fierce persecution was partly to convince himself. Stricken to the earth, stunned and blinded, he had to be led into the city. The Lord who had met him on the way had His servants in Damascus, and when Saul was lying blinded, confounded, wrestling in prayer, sent one of them to open his eyes physically and spiritually. Conversation with ANANIAS deepened the effect of the vision, and P. became a Christian. He departed for a season into ARABIA, most likely to think out what all this meant: he had to reconstruct his beliefs in the light of the new faith. He may have proclaimed Christ even there, but soon returned to preach in Damascus the faith wh. once he destroyed. The Jews, unable to meet in argument the accomplished Jerusalem rabbi, endeavoured to silence him by the easy method of assassination; but the disciples, aware of the plot, let him down over the city wall in a basket. He proceeded to Jrs., where Barnabas, who probably had known him as a youth, received him and introduced him to the apostles, who with the other believers at first shunned and suspected him. In Jrs. his life was again threatened, and he was sent away to his native city Tarsus. Although we have no details we may assume that P. proclaimed his new-found faith among the friends of his boyhood, with no marked success it wd. seem, altho' when he sets out on his second missionary journey he strengthens churches in Cilicia as well as in Syria; these Cilician churches may have owed their origin to his early preaching. Meantime the Gospel had spread to ANTIOCH, and Gentiles were entering the Church. Barnabas was sent fm. Jrs. by the apostles to investigate the matter on the spot. Broad-minded as he was, he saw not only a new sphere for the spread of Christianity, but also an opening for his friend P., so he went to Tarsus to seek him out and bring him to Antioch. Almost at once, it wd. seem, Saul became prominent among the teachers of the new faith. Soon the Mother Church of Gentile Christianity, led by the Divine Spirit, determined to pass on the gift they had received to other Gentiles, and Barnabas and P. were selected to be the messengers of the Church. Fm. Seleucia, the port of Antioch, are to be seen the peaks of CYPRUS, the birthplace of Barnabas. Thither the two friends sailed, accompanied by John Mark, the nephew of Barnabas, and landing at SALAMIS, proceeded fm. city to city, probably along the southern coast to PAPHOS, the residence of the Roman " deputy " (proconsul), SERGIUS PAULUS. Like not a few of the governing class in Rome of that time, Sergius was interested in philosophical, *i.e.*, religious questions; so the two Jews were brought before him. They find their efforts to enlighten



TARSUS, WITH MOUNT TAURUS

the proconsul neutralised by another Jew, ELYMAS "the sorcerer." It wd. seem that Elymas endeavoured by sophistical arguments to hinder the proconsul fm. recognising the truth. P. rebukes him as "full of all subtilty, the child of the devil, the enemy of all righteousness," and emphasises his rebuke by striking him with blindness (Ac. 13.[6-12]). When it is said that "the deputy believed," as there is nothing said of baptism following, we may not regard his belief as more than a recognition that there was "something" in the doctrine of these missionaries more than the magic of the soothsayers. At the same time we must remember that this negative conclusion is based largely on the fact that we have no further notice of Sergius Paulus; he for aught we know may have been one of the founders of the Church in Rome, and death may have taken him ere the apostle reached that city seventeen years after. Even the twelve years that elapsed between Paul's visit to Cyprus and the writing of the Epistle to the Romans may explain why he is not named, if the last chapter be not really addressed to Ephesus. Up to this point the apostle had been called "Saul," after this it is always P. Some have thought that there was a connection between the conversion of Sergius Paulus and the adoption of the Roman name. The probability is that the adoption of the Roman name in preference to the Jewish was the outward and visible sign of P.'s acceptance of the office of "apostle to the Gentiles." There is something grotesquely un-Pauline in the suggestion that, as Metellus fm. his conquest of Crete was called Creticus, so Saul took "Paul" fm. his conversion of Paulus; yet this is the opinion of St. Jerome.

Leaving Paphos, the little band sailed to PERGA, where Mark deserted them. They at once proceeded inland to Antioch in Pisidia. On the Sabbath P. and Barnabas entered the synagogue. An opportunity of speech being given them, P. delivered an address in wh. he proved fm. the prophets that Jesus was not only the Christ of the Jews, but also that He was the Divine Saviour of the world. This doctrine was rejected by the majority of the Jews: a Messiah who had been crucified overturned all their hopes of imperial power through Him—a Messiah who was Saviour of the Gentiles sapped the foundation of their belief in their special privileges: so these missionaries turned to the Gentiles. The Gospel had so much success among them that this led the Jews to stir up "persecution agst. P. and Barnabas." Leaving Antioch they went to Iconium, a city lying E. of Antioch and reckoned as in Phrygia by Xenophon, but by Strabo as in Lycaonia —at this time it formed part of the province of Galatia. There the history of their work in Antioch was repeated, only that the Jews and their rulers wished to excite the mob to stone the apostles; their hatred was thus more deadly. They left then for Lystra, where the cure of an impotent man led the people to imagine that, as in the old legend of Baucis and Philemon, localised so near them, Zeus and Hermes had revisited their land. Full of religious excitement, the Hellenic culture slips away from them; they forget the Greek tongue, and in their ancestral Lycaonian tongue they shout out, "The gods have come down in the likeness of men," and, aided and encouraged by the priest of Zeus, they attempt to offer sacrifice to them. This with difficulty the apostles prevented them doing, declaring, "We also are men of like passions with you" (Ac. 14.[15]), and denounced the worship of the false gods for whom they were mistaken. Under



CYPRUS, LARNACA (ANCIENT CITIUM)

the influence of the Jews fm. Iconium and Antioch the mood of the multitude changed; P. was stoned and dragged out of the city for dead. He revived, however, and along with Barnabas proceeded to Derbe. Long after we find " Gaius of Derbe " one of the apostle's chosen associates (Ac. 20.[4]); probably he was one of the many men taught by the apostle at this time. After a short but fruitful stay there they retraced their steps, revisiting the churches they had founded, and embarked at Attaleia for the greater Antioch whence they had come.

The cities they had just evangelised, though three of them were in the district of Lycaonia and one in that of PHRYGIA (PISIDIA), were all in the Roman province of GALATIA. Professor Sir Wm. Ramsay contends with great acuteness that these are the churches addressed in the Ep. to the Galatians; but *see* GALATIA.

This preaching of the Gospel with so much acceptance among the Gentiles caused questionings in the Mother Church in Jrs. Paul and Barnabas were sent to Jrs. from Antioch to report and ask advice. The little Christian communities with the name *ekklēsia* (church), adopted some of the notions connoted by it in the minds of Hellenic believers. Even in the cases of cities claiming the most absolute independence the opinion of the *ekklēsia* of the *metropolis* or " mother city " was always of weight. After a discussion a compromise was agreed to, at the suggestion of James, and this decision was embodied in a letter to the Gentiles who had embraced the faith; the converts were to submit to certain ceremonial restrictions as to food, but were relieved fm. circumcision (Ac. 15.[1-30]).

There has always been a difficulty felt in the presence of "fornication" (a moral delinquency) among the purely ceremonial matters. Bentley's suggestion of πορκεία, "swine's flesh," instead of πορνεία, "fornication," is at least plausible, tho' no MS. authority has been found for it; as we learn fm. 2 M. and 4 M. how very abhorrent to the Jew was the eating of "swine's flesh," for the sake of Christian unity it wd. be as needful to abstain fm. it as fm. "things strangled and fm. blood." At the same time it is not to be denied that the sin referred to was very lightly regarded among the Greeks, and even when they had become converts to Christianity it wd. be difficult for them at once to rise to the loftier morality of Christ, and so they mt. be prone to consider it as merely a law binding on the Jews.

Bearing letters wh. conveyed the apostolic " Irenicon," P. and Barnabas accompanied Silas and Judas Barsabas to the Church of Antioch, from wh. they had come to Jrs. Peter appears soon to have followed the deputies to Antioch. While at first loyal to the compromise, on the arrival of certain believers fm. Jrs. he Judaised, and led Barnabas to do so likewise. This tergiversation was sternly rebuked in public assembly by P. (Gal. 2.[11-14]). Shortly after this P. proposed to Barnabas that they shd. revisit the churches they had founded. Barnabas was willing to do so, but wished to give his nephew Mark an opportunity of redeeming himself. P. wd. not have him on any account. The friends quarrelled and separated; Barnabas and Mark went to Cyprus; P., accompanied by Silas, went by land, visiting on their way to Galatia the churches in Syria and in Paul's native province of Cilicia. At Lystra P. joined to his company Timothy, son of a Jewess, Eunice, by a Greek father; him P. circumcised in order to forestall the opposition of the Judaisers. Thence he proceeded westward, making known to the Gentile churches the decision of the Mother Church. In some providential way P. was hindered fm. preaching in the Roman province of Asia—in Ephesus, the capital of wh., he was to establish such a flourishing church—till he came to Troas. Here, moved by a vision, he took the momentous decision of carrying the Gospel into Europe.

Joined now by the historian Luke, the company sailed over the Ægean to Macedonia. After landing at Samothracia they hurried on to Philippi, wh. had the honour to be a Roman colony. There the Jewish community was neither large nor influential, as they do not seem to have had a synagogue but a *proseuchē*, " a place for prayer," outside the city by the banks of the river. They found an entrance into the hearts of the people largely through the influence of Lydia, a seller of purple. Their progress was arrested not by the Jews but by the owners of a mad girl, whose maunderings were regarded as Divine oracles. Some chord in her disordered brain had been touched by the preaching of Paul, and following him and Silas she declared : " These men are the servants of the Most High God, wh. show unto us the way of salvation." Following Christ's example, Paul wd. have none of such testimony. He commanded the spirit of " Pytho " to come out of her and so healed her madness, and the money gained fm. her soothsaying ceased. Suborned by the proprietors of this slave girl, who urged that the customs enjoined by the apostle were not " lawful for them to observe," as they were Romans, the multitude, excited by this appeal to their pride and their patriotism, rose and haled P. and Silas before the magistrates, who commanded them to be beaten and sent them to prison. It is difficult to understand what it was in the apostle's teaching that wd. afford a plausible ground for accusing him and those with him of teaching unlawful customs. There was a law against foreign religions, but this had long been in abeyance in Rome itself. It probably was an accusation of sorcery against them and of teaching it to their disciples. While they were in the prison an earthquake shook the building; the terrified jailer, to whom the apostles presented the Gospel, declared himself a convert. The magistrates now wished to release their prisoners, but P. claimed his rights as a Roman citizen, and forced an apology fm. them. Having taken good-bye of Lydia and the church in her house, P. and those with him took their departure (Ac. 16.[11-40]). Paul always seems to have had a specially endearing relationship to this

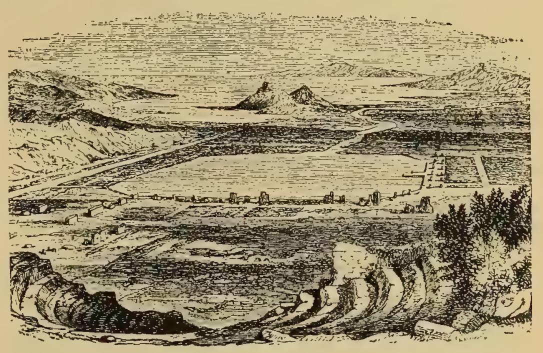
earliest of European churches. Renan wd. explain this by holding that Paul was married to Lydia, and that she is the "true yokefellow" of Php. 4.[3]. They passed through Amphipolis and Apollonia and hastened on to Thessalonica. Here there was a larger Jewish community, and to them first P. and Silas preached, and through them the Christian missionaries reached the Gentiles; then the history of the work in Iconium was repeated; the Jews roused the people against P. and his companions.

Here in passing may be noted a proof of the minute accuracy of Luke—the magistrates in Thessalonica are called "politarchs," a title proved by inscriptions to be that by wh. they were then known, whereas the magistrates in Philippi are *stratēgoi*, the received Greek tr. of the Latin *decemviri*, who were the magistrates in a "colony."

The believers sent P. to Berea, where on a smaller scale the same succession of events occurred (Ac. 17.[1-13]). P. was sent on by sea to ATHENS. There he spent his time while waiting for Silas and Timothy; the former seems to have tarried longer in Berea, and only the latter came on to Athens. In his anxiety for the Thessalonian believers he sends Timothy away to Thessalonica, and is once more left alone (1 Th. 3.[1]). As the Jews do not seem to have had a synagogue in Athens, Paul had not his usual port of entrance into the city's life, so he was for the time a sightseer, and saw an altar to the Unknown God, of wh. there were probably several. Since he cd. not enter into the life of the city by the synagogue, he used the knowledge of the customs of philosophers acquired in Tarsus; and in going through the city he entered into disputes with the representatives of the various philosophic sects. As it was a secluded spot, the philosophers brought P. to the Areopagus to hear what he had to say. Altho' his speech was a model of wise conciliatory advocacy, the Gospel does not seem to have had much success in Athens (Ac. 17.[14-34]). To these philosophers truth was a thing to be argued about, not a thing by wh. a man cd. live, for wh. a man wd. die, as it was to Paul. Without waiting for his friends P. went on to CORINTH. There he made friends with AQUILA, like himself a tentmaker, who with his wife Priscilla had left Rome shortly before, in consequence of the decree of CLAUDIUS expelling all Jews fm. the city. At first it seemed as if P.'s fate wd. pursue him here; first success, then uproar through the envy of the Jews, then expulsion by the civil authorities. But when the Jews brought P. before the judgment-seat of GALLIO the wise refusal of this Roman officer to involve himself in questions of their law gave freedom for the spread of the Gospel (Ac. 18.[1-18]).

In passing, again let us note the accuracy with wh. Luke designates the office of Gallio: he is *anthupatos*, "proconsul," a title wh. wd. have been incorrect but a few years earlier; further, there is the naming of the "deputy." A *falsarius* had no need then to be so careful.

After a ministry of eighteen months, during wh. he wrote the two Epp. to the THESSALONIANS, P. sailed for EPHESUS, where, however, he was unable to stay. He sailed thence to Cæsarea, and fm. there paid a flying visit to Jrs. to salute the Mother Church. P. then returned to Antioch, whence he had set out (Ac. 18.[18-23]). After P. had left Corinth for Jrs., an Alexandrian Jew, APOLLOS, arrived there. His message was really a call to repentance, in accordance with the preaching of John the Baptist, in the hope of a coming Messiah. Instructed "in the way of God more perfectly" by Aquila and Priscilla, he became an eloquent preacher of Christ (Ac. 18.[24-28]). His presence in Corinth afforded a starting-point for those divisions for wh. the Corinthian Church so soon became notorious



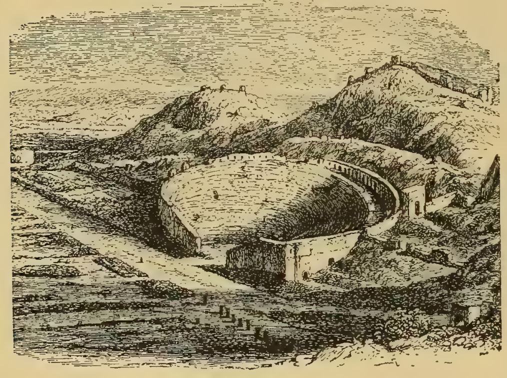
SITE OF EPHESUS

(1 Cor. 1.[11-13]). While some were faithful to the apostle fm. whose lips they had received the Gospel, others were charmed by the polished periods of the accomplished Alexandrian. The Judaisers had seduced some to believe that Peter was a truer exponent of Christianity than Paul cd. be, while yet others wd. seem to have restricted themselves to the words of Jesus Himself. P. does not seem to have rested long in Antioch, but to have set out to revisit the churches in Lycaonia and Phrygia, "strengthening the disciples."

That Lycaonia is meant by Γαλατικὴ χώρη is evident fm. the fact that P. is confirming churches already founded; while Lycaonia lies naturally between Antioch and Phrygia. The district of Galatia, as distinct fm. the province, is so far to the north that Phrygia wd. not naturally be visited by one coming fm. Antioch on the way to it, nor by one on the way to Phrygia; but *see* GALATIA.

Having passed through the eastern portion of Asia Minor, P. arrived in Ephesus to pay the prolonged visit he had already promised. Ephesus was the seat of the Roman government of the province of Asia—all the roads converged on it. It was also a great commercial centre, and moreover the seat of the worship of Diana—a most important strategic

position for the conquest of Asia for Christ. There he began his work by bringing certain disciples of John to a profounder knowledge of the Gospel. It is singular to find that the disciples of John had proclaimed his incomplete Gospel so widely: probably Jews who had visited Jerusalem while he fulfilled his ministry had carried away so strong an impression that they conveyed it to others. The first three months of his stay P. reasoned in the synagogue with the Jews, till at length, opposition being stirred up, he separated the believers and assembled them in " the school of one Tyrannus." Lewin thinks that this may have been a rhetorician named by Suidas as an authority. Conybeare and Howson think, whoever he was, he must have been a convert. Alford thinks he probably was a Jew, as scrupulous Jews wd. not be ready to assemble in a heathen lecture-hall. The two years of Paul's occupancy of this lecture-hall were fruitful in converts. Luke says, " All they that dwelt in Asia heard of



View of the Theatre at Ephesus

the Lord Jesus." Probably P. appointed presbyters to carry the message of the Gospel to the other cities of Roman Asia, not impossibly himself occasionally accompanying them. Not unlikely it was at this time that the churches at Colosse, Laodicæa, and Hierapolis, in the valley of the Lycus, wh. had not seen Paul in the flesh (Col. 2.[1]), had been established. Many works of healing were done by P. Some of the cures were accomplished at a distance by means of napkins and aprons. This does not mean that curative power was conveyed in these articles of clothing, for it was Divine power that effected the cure, but these articles gave the contributory faith of the patient something to lay hold of. Even evil spirits were by this means compelled to leave their victims; this raised the emulation of certain Jews, sons of one Sceva, who is called " High Priest," a title that seems to indicate a connection with the Essenes. These exorcists were discomfited by the demoniac on whom they attempted to operate. Ephesus was the home of magic, and the influence of P.'s preaching was shown by many of those who " used curious arts " abandoning these practices and burning their magical books. Probably scepticism as to the power of magical formulæ now so general in civilised countries does not date more than a couple of centuries back, and in the East belief in it is common to this day. Many ancient inscriptions are destroyed in the East lest there shd. be words of power upon them wh. the Franks wd. understand, and so secure hid treasures wh. ought, so they think, to come to true Moslems. The greatest evidence of P.'s success was the complaint of Demetrius, the silversmith, and his fellow-tradesmen, that their trade in " silver shrines for Diana," little models of the great temple, had fallen off. They mask their greed of gain under the face of zeal for religion, and excite the whole multitude of citizens to the idea that the credit of the city is at stake. The mob rush into the theatre without any clear idea of what had taken place. Paul was willing to expose himself in the theatre to address the mob, but not only the members of the Christian community but also the Asiarchs—officials connected with the sacred festivals—entreated him not to do so. The great uproar thus occasioned did not cause P. to leave Ephesus immediately, tho' he did so after a brief interval, as one may deduce fm. the language.

While still in Ephesus messengers came to P. fm. Corinth informing him of the state of the Church there, and asking his advice: this led him to write the 1st Epistle to the Corinthians. Some have thought that during his prolonged stay in Ephesus Paul paid a short visit to Corinth. It is quite true that it was in all probability comparatively easy to pay such a visit, as there wd. likely be constant communication between two such important commercial centres as Corinth and Ephesus, but we have no distinct evidence of such a visit—indeed the tone of the Epp. appears to preclude it. When he left Ephesus P. proceeded to Troas, where he hoped to meet Titus with news of the Corinthian Church, to wh. he had been sent with Paul's epistle. Paul did not find him there as he expected. Full of anxiety, Paul crossed to Macedonia and hastened to Philippi: while waiting there, Titus arrived with good news. In gladness of heart, yet also with some anxiety as to the efforts of the Judaisers, he wrote his 2nd Epistle to Corinth. This epistle shows the conflict with the Judaising Christians in full force; the " Irenikon " of Jrs. seems to have been disregarded by these fiery spirits. P. was collecting funds for the support of " the poor saints " in Jrs. fm. the Gentile churches.

At the present time there is a custom, a survival fm. ancient days, of the Jews of the *diaspora* sending money for the support of Jews in Palestine; nine-tenths of the Jews now resident in Palestine are supported by the charity of their European brethren. P. in like manner wd. devote the charity of the Gentile Christians to the support of the Christians of Jrs.

In due time he arrived in Corinth, wh. had been his objective fm. the time of his departure fm. Ephesus. We have no details of the events of this short stay in Corinth, but it wd. seem certain that P. then wrote his Epistle to the ROMANS, and probably that also to the GALATIANS, from there. About this time, whether fm. Corinth or on his way to it, P. took the journey into Illyricum to wh. he refers in Rm. 15.[19]. He left Corinth for Macedonia and came again to Philippi, where, by the change of pronoun, we learn that he was joined by Luke, and fm. Philippi sailed to Troas, where he was joined by other disciples who had preceded him thither. While there the incident of Eutychus occurred (Ac. 20.[6-11]). The meeting-place was an upper room, where the disciples were accustomed to meet for the celebration, every Sunday evening, of Holy Communion. The believers crowded in to hear the apostle's exhortations: even the very balconies were filled, and people were sitting on the railings. Paul, full of his great message, prolonged his exhortation, mingled, it may be, with accounts of how the Lord had prospered his work in other places. There were many oil lamps, as Luke informs us, in that upper room, and these wd. help yet more to exhaust the air, already scant enough for the crowd that filled it. The lateness of the hour, the length of the discourse, and the closeness of the atmosphere prove too much for Eutychus, who had been sitting on the railing of the balcony; he falls asleep, falls down on to the paved street, and is taken up dead. Paul hurried down, embraced the lad, and restored him to life. To secure a little longer time with the Christians of Troas Paul allows his friends to depart by ship round Cape Lectum, proposing to join them at Assos, a distance of 20 miles by land, about half the distance of the sea journey. Of the journey from Assos to Jrs. the main incident was Paul's meeting with the elders of Ephesus at Miletus. He had sent word to Ephesus, possibly from Trogyllium, requesting the elders of the Church of that city to take the 30 miles journey to Miletus, for had the ship wh. had probably been freighted by Paul's company sailed up to the harbour of Ephesus, a contrary wind might have delayed him a long time. In his affecting speech one may note his fear lest any one shd. regard him as eager for money. The vice of dishonesty was and is so common among the Levantines that a reputation for incorruptible honesty gave a man immense influence. His declaration that he had "kept nothing back" seems to be a reference to pretended esoteric doctrines wh. the Gnostics of a slightly later day made great use of, alleging that this apostle or that had left a secret Gospel. The Judaisers probably had begun the process by this time; the Essenes, fm. whom the Judaisers appear largely to have been recruited, dealt much in Apocryphal Literature. That wh. caused most sorrow was the conviction the apostle expressed that he wd. never see them or they him again: this, however, is not to be regarded as other than a deduction of human reason in wh. Paul in this instance was mistaken. Having thus taken a solemn farewell of them, as never expecting to see them again, he rejoins the ship. Proceeding on their course past Rhodes and Patara, where they dismiss the little vessel they had hired, they take their passage in a cargo ship; sighting Cyprus, they passed to the S. of it direct to Tyre, whither the ship was bound. There they abode a week. The believers there warned Paul not to go to Jerusalem. Although Paul had none of the fanatic zeal that needlessly rushes into danger, yet here he felt that duty called him to go there whatever the risk to himself. The point wh. led him to recognise it as a duty was the use that mt. have been made by the Judaisers of his failure to go to meet the older apostles. The company with P. found a coasting vessel in wh. they sailed on to Cæsarea, staying a day at Ptolemais on the way. At Cæsarea the company is received with Oriental hospitality by Philip the evangelist; it is noted that he had four daughters who had the gift of prophecy, fm. wh. we may infer that they also tried to dissuade Paul fm. going to Jrs. While still with Philip, the prophet AGABUS came down fm. Jrs., and, endeavouring to emphasise the advice Paul had received fm. so many quarters, in expressive symbol foretold the treatment that awaited him at the hands of the Jews. The dangers before him did not dissuade P. fm. his purpose; so he and his companions proceeded to Jrs. and there lodged with Mnason, a Cyprian Jew (Ac. 21.[1-16]); but *see* MNASON.

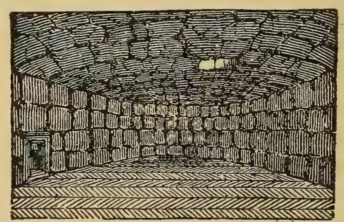
When he reached Jrs., P. informed the assembled elders of the Church of the results of his ministry among the Gentiles. The Senate, as we may call them, of the mother republic of Christendom expressed their joy in the result of Paul's preaching, but warned him of the state of matters in Jrs. It is to be noted that these warnings contemplated only the action of the Judaisers, not the Jews as a nation. It was suggested to him that in order to conciliate the Judaisers he shd. pay the expenses of certain Jewish Christians who had taken on them Nazirite vows. This, however, occasioned the crisis it was intended to avert. Certain Jews of Asia Minor, seeing P. in the Temple, and having seen him in the city with Trophimus, an Ephesian, raised the cry that he had profaned the Holy Place. At once a tumult was excited, and P. wd. certainly have been slain had not CLAUDIUS LYSIAS, the commander of the Roman garrison, descended into the Temple court and delivered him. Fm. the stairs of the Castle Antonia P. was allowed to address the multitude. As he spoke in Hebrew (Aramaic) they listened attentively until he spoke of his mission to

the Gentiles; then uproar arose afresh. Lysias, unable to understand the meaning of all this, determined to examine P. by scourging. P., however, claimed his right as a Roman citizen, and was saved


Roman Judgment

the pain and ignominy, tho' still retained in custody. Lysias sent P. before the Sanhedrin that he might learn the cause of the Jewish enmity. Paul had hardly begun his defence when Ananias the High Priest commanded to smite Paul on the mouth, prompting Paul to a bitter retort, all the more bitter for the truth that was in it. For this Paul promptly apologised. There resulted fm. this a state of excited tension, wh. was increased rather than appeased when P., recognising the power of the Pharisees in the assembly, and recalling the enmity between them and the Sadducees, declared, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection fm. the dead am I called in question this day." Paul asserts his agreement with the Pharisees as against the Sadducees, on the two points regarding which he is called in question, viz., the hope of a Messiah, and the general resurrection of the dead: although he differed from them in identifying Jesus with that Messiah, and in asserting that, after His crucifixion, He had risen from the dead—this was not in question. Paul's life was endangered in the "dissension" which ensued between the parties; and again Lysias had to rescue him from the hands of his countrymen. Now came a diabolical conspiracy on the part of Jewish fanatics—forty of the Jews came under a mutual oath neither to eat nor drink till they had slain P., and got the priestly party readily to assist them in their project by requesting that P. shd. be brought down to them again; but Paul's nephew, finding out their plan, informed his uncle, who in turn informed Claudius Lysias. He now sent him to Cæsarea (as no justice was to be got in Jrs.) to Felix, along with a letter wh. with fair accuracy records the facts, only he asserts his own action to have been prompted by his knowledge that Paul was a Roman—wh. he did not know till he was about to have Paul scourged. When the High-priestly party went down to Cæsarea they were accompanied by a certain Tertullus, a Roman advocate, who flattered Felix for his activity in putting down robbers—this was meant in the reference to the quietness enjoyed by the Jews—and the worthy deeds wh. had been done by Felix. He accused Paul of being turbulent and causing dispeace and uproar in the city, a ringleader of the sect of the Nazarenes, and an attempted profaner of the Temple. No proof is offered that these statements are true, so Paul's answer is a triumphant refutation. Felix ought to have dismissed the case, but on the pretence that he must consult Claudius Lysias delayed his decision. Though convinced of P.'s innocence, Felix kept him in prison in the hope that he wd. be bribed to release him. When Felix gave place to a successor, P. was tried anew before Festus. When Festus wished to do the Jews a favour and carry him back to Jrs. to be tried again there, and so give them another opportunity of attempting his assassination, P. appealed to Cæsar (*see* Nero). The arrival of Agrippa and his sister gave Festus the opportunity of re-examining P. in order to the preparation of the official report. As Agrippa professed to be a zealous Jew in religion, Paul's defence before him, wh. we have in a very condensed form, runs entirely on Jewish lines. He gives an account of his own conversion and of his life before his conversion—a life that gave emphasis to his conversion. He showed how the Jews endeavoured to kill him time and again. He proceeded then to the argument from the prophets that Jesus was the Christ, wh. we have in the report merely in sketch. At this point Festus, wearied with this excursus into regions of wh. he knew nothing, called out, "Paul, thou art beside thyself; thy much learning hath made thee mad." Paul answered calmly and respectfully the governor's taunt, and appealed directly to Agrippa and his belief in the prophets. His answer is to be taken as a polite acknowledgment of the logical cogency of the arguments, but without the slightest shadow of real belief. "In a little while you will persuade me to be a Christian." Agrippa agreed with Festus that legally Paul should have been set at liberty had he not appealed to Cæsar. P. was then sent to Rome in the charge of Julius, centurion of the Augustan cohort.

This Julius has been identified by Wieseler with Julius Priscus, Prefect of the Prætorians under Vitellius.


The Tullianum at Rome (St. Paul's Prison?)

Fm. Cæsarea the prisoners and their guards sailed in a ship belonging to Adramyttium; they stopped at Sidon, possibly lying by for the night there, and

Paul was allowed to visit his friends in the city—an act of kindness that speaks well for the consideration of Julius. Thence they proceeded under the lee of Cyprus to Myra, where they transhipped into an Alexandrian grain ship. Sailing along the coast to make what progress they might against the prevalent NW. wind, they reached Cnidus; now they were exposed to the full force of the Etesian winds, and therefore they had to yield to the wind and, taking advantage of the various islands, make to the south of CRETE. Coasting along the lee of that island, they passed Salmona and reached Fair Havens. The question was raised whether they shd. winter there. As the harbour of Phenice further to the west was more commodious to winter in, they attempted to gain it, but in the process the vessel was caught in a storm and carried along with much straining of timbers till they were shipwrecked on the island of MALTA. In consequence of his cure of the father of PUBLIUS, "the chief man of the island," P. was treated with special kindness during the three months in wh. the prisoners stayed in the island. Embarking in a vessel that had wintered in Malta, they passed Syracuse and Rhegium to Puteoli. Having landed there, they proceeded to Rome. The Church in Rome had learned of Paul's coming, and certain of them came to meet him at APPII FORUM and THE THREE TAVERNS. Arrived in Rome, the prisoners were delivered into the hand of the Prefect of the Prætorians. Paul's imprisonment appears at this time to have been light so far as imprisonment in Rome ever was light. His stay lasted for more than two years, as we learn fm. the conclusion of the bk. of Acts. During this period P. wrote the Epp. to the EPHESIANS, PHILIPPIANS, and COLOSSIANS, with the private letter to PHILEMON. As to Paul's subsequent life we have to depend on tradition.

Somewhat in defiance of logic, Weinel maintains that the writer of Acts assumes the death of P. at the end of the "two whole years"; it is more reasonable to argue that Luke had a third treatise in his mind, and expected to have material for it in P.'s subsequent life.



STRAITS OF MESSINA, HARBOUR OF SYRACUSE

The unanimous assertion of ecclesiastical tradition is that P. was released fm. this imprisonment and proceeded to Spain (Clem. Rom., I Cor. 5.; Mur. Fr. p. 10*b*. lines 7f.). If we receive the Pastoral Epp. as genuine, P. must have revisited Asia Minor and Greece; he probably preached the Gospel also in Crete. He seems to have suffered martyrdom in the year A.D. 69; the place of his martyrdom is generally assumed to be Rome, but this cannot be definitely deduced fm. Clem. Rom., I Cor. 5.

The Learning of St. Paul.—This falls naturally into two divisions in accordance with the two sources of his education—Tarsus, the seat of the Greek university; and Jerusalem, the seat of all Jewish learning—(1) Classical Learning and (2) Rabbinic Learning. (1) Classical. It has been regarded as a commonplace that the apostle Paul had no knowledge of Greek Literature. We must,

however, bear in mind that the letters and speeches of the apostle wh. have come down to us were all directed to one purpose—the proof of Christ's claims to be the Messiah promised to the Fathers and the exposition of what these claims meant, with exhortations to the fulfilment of moral duties and advice as to the management of ecclesiastical affairs. In dealing with such topics he had no opportunity to display his knowledge of Homer or of the Tragedians—if he had any. Howard Staunton was distinguished as a Shakespearian scholar and still more distinguished as a chess player; but one might peruse the *Chess Praxis* from title-page to Finis and never find an allusion to Shakespeare. Should it be said that these two spheres are further apart than are Paul's theology and the Homeric poems, tho' personally we doubt this, we can form an estimate by comparing the number of quotations from Gr. Lit. in the writings of St. Paul with those from English Lit. in similar writings among ourselves. If we take a volume of Newman's plain and parochial sermons—and St. Paul's epistles are really sermons—we may find not a single quotation from an English poet. If we turn to Vinet's Sermons (*Discours*) we find not a single quotation fm. a French dramatist or poet. That there should be few quotations from Gr. Lit. in such compositions as Paul's epistles is no evidence of ignorance of it. It is objected that the three quotations are trite and were in common speech. The quotation from Aratus on Areopagus is the earliest in point of date —*Tou gar kai genos esmen,* " For we are also His offspring." Paul, however, knows that this sentiment is not to be found in any *one* poet: he says, " As certain of your own poets have said." To know that a sentence like this was also in Cleanthes implies an acquaintance with Greek literature somewhat intimate. The next is the quotation fm. Menander, 1 Cor. 15.[33]: *Phtheirousin ēthē chrēsta homiliai kakai,* " Evil communications corrupt good manners." It has been argued by Dean Farrar that any one who was at all acquainted with Greek Literature wd. have made the elision between *chrēsta* and *homiliai,* and read *chresth' homiliai.* Yet Sir William Ramsay lately, in quoting Homer, *Il.* i. 5, left out the δ', wh. rendered its scansion impossible, and did so because it suited his argument. It may be noted Paul's quotations are always arguments. The last is in Titus 1.[12]: " The Cretians are alway liars, evil beasts, slow bellies," Κρῆτες ἀεὶ ψεῦσται κακὰ θηρία γαστέρες ἀργαί. It is true that the first three words are common; he, however, completes the hexameter, wh. wd. seem to indicate a knowledge of the source. It seems that while these quotations do not necessarily imply an intimate or extensive knowledge of Greek Literature,



Mole of Puteoli

yet they do imply something more than the mere acquaintance with them as "tags" such as might be picked up in conversation. The schools of rhetoric were the places in wh. Literature was taught, so far as such a thing was taught at all in ancient days, and there seem to be traces that Paul had received some culture of that kind. Altho' one may not go so far as Dean Farrar in seeing proofs of St. Paul's mastery of the rhetorician's art, yet the way that his style differs *toto cœlo* from the rabbinic style as exhibited in the Talmud, and the way it agrees on the whole with Greek methods, is evidence that his knowledge of Greek was more than merely conversational. But Greek learning meant then a knowledge of Greek philosophy. No one can read his speech on Mars' Hill without seeing the influence of Stoicism on St. Paul. We have not only the quotation from the Stoic poets but it is saturated with Stoic thought: that racial distinctions are nothing, that all are dependent on God for everything, are thoroughly Stoical notions. We find Stoical nomenclature in the epistles—the use of *pneuma* as Divine: thus, "the Lord is that Spirit (*to pneuma*), and where the Spirit of the Lord is there is liberty" (2 Cor. 3.[17]). Then there is the idea that everything shall be burned up and try the works of men (1 Cor. 3.[13]). The Stoical doctrine was that the world wh. had sprung fm. God through fire was to return to Him again through the same agency. The absoluteness of fate, of God's foreordination as St. Paul puts it, wh. is one of his ruling thoughts, is also one of the ruling thoughts of the Stoics. There is the further idea that as everything proceeds from God all shall return to Him: "From Him, and through Him, and to Him, are all things" (Ro. 11.[36]) We do not mean that St. Paul was a Stoic, but he had become, during his youth in the birth-province of Zeno, acquainted with the philosophy of the Stoics, and used it in setting forth the doctrines of the Gospel.

(2) His stay in Jerusalem and his education at the feet of Gamaliel made him acquainted with the subtleties of rabbinic learning. At the same time we must bear in mind that we have no records of Judaism till more than a century after Paul's head fell beneath the stroke of the Roman executioner. Still the process that culminated in the Talmud was begun. Gamaliel, his master, alike from the account of his attitude to Christianity, as we have it in Scripture and the traditional notices of him, was a man of wider culture than the majority of the Sanhedrin, still he wd. teach him rabbinic methods. Some of the most marked instances of Paul's application of rabbinic methods are to be found in the Epistle to the Galatians. Such are his arguments from the singular, "seed," being used, not the plural (Gal. 3.[16]); and from the allegory of Hagar and Ishmael, and Sarah and Isaac (Gal. 4.[21ff.]). Most striking of all is the identification of Hagar with Sinai by a recondite piece of Gematria. One of its methods is to neglect the tens and hundreds (*Jw. En.* v. 589b): thus א, י, and ק are all equal, as also ב, כ, and ר and ג, ל, and ש; on this scheme ה = 5, ג = 3, ר = 2, in all 10; ס = 5, נ = 4, י = 1, in all 10. We may say that this is trifling, but it was addressed to those who had preferred such trifling to the simple Gospel. His constant reference to Scripture in confirmation of every point in his argument is after the best method of the Talmudists. Paul's reference to the "rock wh. followed them" (1 Cor. 10.[4]) alludes to a rabbinic interpretation in the Targums of Jerusalem and of Pseudo-Jonathan in Numbers 21.[17]. Tho' we have no distinct evidence in the condensed account of his defence before Agrippa, we may assume that he wd. resort to rabbinic arguments to one who prided himself on his knowledge of legal questions. Moreover, only on the assumption of this cd. the impatient burst of Festus about Paul's learning having made him mad be explained. Another direction in wh. evidences of Pauline learning might be sought is in the writings of Philo and the Apocrypha; in both these may be seen what may be sources of sentiment and phrases in Paul. The full investigation of these wd. take us too far afield for a short article like the present. We must refer to the articles on Philo and Wisdom for a fuller discussion of these questions. Did we know the literature, both Jew and Gentile, of the period, we wd. be in a better position to estimate the learning of St. Paul.

Theology of P.—The function of our Lord was not to preach Christianity, but to atone for the world's sin. As a teacher His efforts were directed to prepare the way for the doctrines concerning Himself. He came nearer affirming definite doctrines in His interpretations of the parables, yet even in His farewell discourse there were many things that He could not make known to His disciples because they cd. not bear them then. He had to sap gradually, in the minds of His followers, the power of the Judaism they had been taught, in order that they might be ready to realise the meaning of His life, death, and resurrection. The mind of P., trained in Tarsus and Jrs., was used of the Spirit to translate facts into philosophy, the life of Christ into Christian theology. Paul's interpretation of the meaning of his Lord's work was accepted by the early Church, as may be seen in 1st Peter, the Johannine writings, and Epistle to the Hebrews. It is difficult to formulate Pauline theology because we have to cull it, not fm. treatises, but fm. occasional letters wh. only contained what bore on the question at issue. We can only attempt to sketch the system of P. in its central ideas.

To P. as a Jew, righteousness, with its converse,

sin, is of primary import; this at first was purely external, but the Tenth Commandment led him to recognise the spirituality of the demands of the law (Rm. 7.[7]). Over against this is his Christology. On the one hand, his conflicts with Stephen wd. force him to be aware of the claims of Jesus, and the justification of these claims by His deeds; on the other, acquaintance with the bk. of Enoch wd. prepare him to admit the "Son of Man" as a superangelic being. The crucifixion of Jesus was the "stumbling-block" wh. hindered him fm. recognising Jesus as the Christ. When Jesus met him on the way to Damascus he was forced to acknowledge His Messiahship; with this the problem assumed a new shape. The question now was, "Why had the Messiah died?" This led P. to the idea of the atonement: "the wages of sin is death," but He had no sin. Guided by this, P. was led to look on His death as substitutionary. Death was wide as the race, therefore sin must also be universal; if so, the origin of sin must be found in the origin of the race; "in Adam all died." Jesus is the second Adam in whom "all are made alive" (1 Cor. 15.[22]): the result of the physical union to the first Adam is counterbalanced by spiritual union to Christ (1 Cor. 6.[17]). All, however, do not benefit by the life-giving power of Christ's death: only those who believe. This has two aspects: from the human side, faith is the consent of the will to God; but fm. the Divine side, it is "God that worketh in us both to will and to do of His good pleasure" (Php. 2.[13]). Those who believe are to be received into glory at the coming of the Lord (1 Th. 4.[15ff.]). With this is closely connected the Last Judgment and the Resurrection (Ac. 17.[31]; 1 Tm. 4.[16]). P. did not look forward to the salvation of individuals only, and that in the present life; he also contemplated a regenerated society on the earth. The Church, the assembly of believers, was the new Israel. Fm. the old covenant he drew the idea of the conjugal symbol for the relation of the Church to her Lord (Eph. 5.[32]). The Church was to be a self-sufficing republic, not going before civil tribunals (1 Cor. 6.[1-6]). The psychology by wh. P. explained conversion and the consciousness of sin after it, as also inspiration and prophecy, and the explanation he gives of the rise of Church orders, are worthy of study.

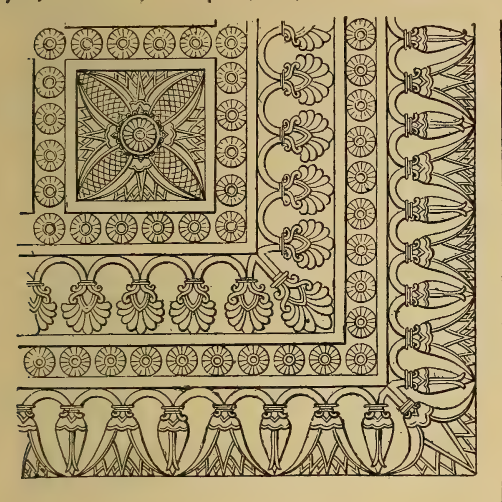
Paul's "Thorn in the Flesh."—When the apostle gives an account of a glorious vision in wh. he was caught up to the third heaven, he adds, "Lest I should be exalted above measure by the abundance of the revelations there was given to me a thorn in the flesh, the messenger of Satan to buffet me." On this subject much has been written, but nothing authoritative can be reached. There have been those that regard it as having been the opposition of false teachers or some one special teacher. Chrysostom considers this thorn in the flesh Hymenæus, &c. Against this is the fact that the vision with wh. this trial was associated occurred fourteen years before he wrote this 2nd Ep. to the Corinthians, when he can only have begun his work of teacher: he wd. not be the mark for opposition wh. he became later. One idea that may be dismissed at once is that it is a temptation to unbelief—the thorn is something bodily. Moreover, unbelief cd. scarcely be associated with these wonderful visions. Another idea, favoured largely by the monkish commentators, is that it was temptations to sensuality. But besides that he never wd. have ceased to pray against this, *sarx*, "flesh," has not so markedly this reference in the apostle's writings. It must be some affliction of a bodily kind that is meant; what it was cannot be absolutely determined. From the prevalence of ophthalmia in the East and the weakened sight it leaves very generally, it has been thought to be some disease of the eyes. Only the phrase, "a thorn in the flesh," seems to imply lancinating pain. Tradition assigns severe headache as the thorn in the flesh—a neuralgic headache recurring frequently wd. hamper his work very much. Epilepsy has also been mentioned, but its tendency is to weaken the mind if frequent, and if infrequent not so important a hindrance as this appears to have been. It was some painful chronic disease that hindered his work, and further, had some connection with his visions.

Lit.: The Pauline Lit. is very extensive. Of lives of St. Paul there are four in English: Conybeare and Howson, Lewin, Farrar, Baring-Gould. Baur and Weinel in German, and Renan in French are worth looking into. There are numerous works on Pauline doctrine.

PAULUS, SERGIUS, proconsul (Gr. *anthupatos*, AV. "deputy") of Cyprus when St. Paul and Barnabas visited the island (Ac. 13.[7]). It is a note of St. Luke's accuracy that he gives the proper title to the governor. Cyprus had been an imperial province governed by a "proprætor," but was restored to the senate by Augustus, and was thenceforth governed by a "proconsul." A Sergius Paulus, quoted by Pliny as an authority for information referring to Cyprus, may have been the proconsul. Cesnola (*Cyprus*, 425) records an inscription, dating probably from A.D. 55, in which allusion is made to a revision of the senate by means of assessors in the proconsulship of Paulus. A coin has also been found in Cyprus with the inscription, "in the time of Paulus, proconsul"; the reference in each case is probably to the official whom the apostles met at Paphos. An intelligent man, he was interested, as many of the best minds of his time were, in occult Oriental studies, and had in his train one Elymas—prob. the Gr. form of Arabic *'ālim*, "wise man"—a *magus*. He proved the liberality of his mind by the readiness with which he heard the Gospel. The

attempt of Elymas to distract him from it ended in disaster for the *magus;* and the proconsul, "when he saw what was done, believed." This is the first recorded instance of one of the great Roman provincial officers hearing the Gospel. We may doubt if Sergius Paulus ever definitely joined the Christians, as there is no note of his baptism. One of his eminence could hardly have escaped further mention, had he taken the final step.

PAVEMENT (Heb. *martzepheth*, *ritzpāh* [*cp.* Arb. *raṣaf*, "to set in order, as stones in a building"], Gr. *lithostrōton*). Floors of mosaic were found in the chief apartments of palaces and temples, the courts, and sometimes the streets, being paved with blocks of marble, &c. (2 K. 16.[17]; 2 Ch. 7.[3]; Est. 1.[6]; Ek. 40.[17], &c.). *See* GABBATHA.



PAVEMENT-SLAB (KOYUNJIK)

PAVILION. Of the Heb. words so rendered: (1) *Sōk* is lit. "covert," or "lair." It is used of the "covert" of the lion (Jr. 25.[38]; Ps. 10.[9] RV., 76.[2] EV. "tabernacle"; Jehovah being conceived fig. as a lion). In Ps. 27.[5], where EV. tr. "pavilion," we should possibly read *ṣukkāh*, "his booth," instead of *ṣukkōh*, "his lair." (2) *Ṣukkāh* is used once of the thicket or covert of lions (Jb. 38.[40]). It is frequently rendered BOOTH (*which see*). The clouds are conceived as forming an enclosure or "pavilion" for J″. (2 S. 22.[12]; Ps. 18.[11], &c.). (3) *Shaphrūr*, a word of doubtful meaning. In Jr. 43.[10] EV. tr. "royal pavilion," RVm. "glittering." It probably means "brightly coloured canopy," or "carpet." (4) *Qubbāh* (Nu. 25.[8]; AV. "tent," RV. "pavilion," RVm. "alcove") is a large vaulted tent.

PEACE-OFFERING. *See* SACRIFICE.

PEACOCKS. (1) Peacocks (Heb. *tūkkīyyīm*) were among the curiosities brought home by the navy of Solomon (1 K. 10.[22]; 2 Ch. 9.[21]). In 1 K. 10.[22] LXX gives "carved stones," and in 2 Ch. 9.[21] it omits the word altogether. But as the word seems to be cognate to *toku*, the Tamil name for peacock, there is no reasonable doubt that the rendering in EV. is correct. (2) *Rĕnānīm* in Jb. 39.[13], AV. trs. "peacocks," RV. correctly, "ostriches." Diod. Sic. (ii. 53) says that there were peacocks in Babylonia.

PEARL, a secretion of the pearl-oyster *Avicula margaritifera.* In AV. it trs. the Heb. word *gābīsh* (Jb. 28.[18]), which is properly "crystal"; so RV. *Dar* in Est. 1.[6] should be trd. "mother-of-pearl"; *cp.* Arabic *durrah*, "pearl." In NT. pearl (Gr. *margaritēs*) is the symbol of what is precious (Mw. 7.[6], 13.[45]); of beauty, in the gates of the New Jerusalem (Rv. 21.[21]). The use of pearls for ornament is also referred to in 1 Tm. 2.[9]; Rv. 17.[4]. Among the most ancient and productive pearl fisheries are those in the Persian Gulf, whence many "goodly pearls" were brought by the merchantmen to Palestine. The pearl was to the ancients what the diamond is to us: as Pliny says, "Pearls hold the chief and highest place of all precious things." He also tells of two famous pearls possessed by Cleopatra, each valued at £80,000 of our money. "The romantic theory current in ancient times respecting the origin of pearls served to enhance their fitness to body forth the things of the kingdom. It was believed that the pearl was formed by the dew of heaven entering into the shell wherein it was found, the quality and form of the pearl depending on the purity of the dew, the state of the atmosphere, and even the hour of the day at the time of its conception" (Bruce, *The Parabolic Teaching of Christ*, 71f.; *see also* Greswell, *Expos. of the Parables*, ii. 220ff.).

PEDAHEL, son of Ammihud, prince of the tribe of Naphtali: one of those chosen to preside at the distribution of the land west of the Jordan (Nu. 34.[28]).

PEDAHZUR, father of Gamaliel, chief of the tribe of Manasseh at the time of the Exodus (Nu. 1.[10], 2.[20], 7.[54, 59], 10.[23]).

PEDAIAH ("J″. has redeemed"). (1) Father of Zebudah the mother of Jehoiakim, a native of Rumah, a place not identified (2 K. 23.[36]). (2) Brother of Shealtiel, and described as father of Zerubbabel in 1 Ch. 3.[17ff.] Zerubbabel is usually called son of Shealtiel. (3) Father of Joel, prince of the half tribe of Manasseh west of Jordan, in David's time (1 Ch. 27.[20]). (4) Son of Parosh, *i.e.* belonging to the family of Parosh, who assisted in repairing the walls of Jerusalem (Ne. 3.[25]). (5) One, possibly a priest, who stood on Ezra's left at the reading of the law (Ne. 8.[4]). (6) Ancestor of Sallu, of the tribe of Benjamin (Ne. 11.[7]). (7) A Levite appointed by Nehemiah among those in charge of the treasury (Ne. 13.[13]).

PEEP (Is. 8.[19], 10.[14]). The verb *tzāphaph* means

"to cheep," not "to chirp" (RV.). It suggests complaining feebleness.

PEKAH, son of Ramalia, was a captain in the guard of Pekahiah. His name is a shortened form of that of his master ("J″. hath opened"). He was probably of humble origin (Is. 7.[4]). He formed a conspiracy, in which he was joined by "fifty men of the Gileadites," slew Pekahiah in the castle of the king's house at Samaria, and took possession of the throne (2 K. 15.[25]). He was the eighteenth in order, and the second last of the kings of Israel. A reign of twenty years is assigned to him (v. 27), but there must be some error (*see* CHRONOLOGY). No motive is stated for the crime committed. Probably it was disapproval of the Assyrian alliance which was so costly to Israel (vv. 19ff.), the annual tribute being a drain on her resources which must have seemed intolerable to an ardent patriot. Having secured his position, Pekah formed a league with Rezin, king of Damascus, evidently in the hope that their united forces might form an effective bulwark against the Assyrians. It is probable that they sought the co-operation of Jotham, king of Judah, but in vain. On his death an attempt was made to compel his weak son and successor, Ahaz, to join the league. It was their purpose, if he should prove obstinate, to dethrone him, and put the son of Tabeal in his place (Is. 7.[6]). Rezin attacked the possessions of Judah in the SE., capturing Elath, while Pekah marched against Jerusalem (2 K. 16.[5ff.]; Is. 7.[1ff.]). The war was conducted with terrible ferocity: so much is evident, even if allowance is made for exaggeration in the statements of the chronicler (2 Ch. 28.[5ff.]). The captives of Judah whom Pekah carried away he was persuaded by the prophet ODED to set at liberty. His success against Jerusalem drove Ahaz to ask for help from Assyria (2 K. 16.[7ff.]). This brought swift destruction upon the allies. Tiglath-pileser (B.C. 733) broke the power of Damascus, slaying Rezin (2 K. 16.[9ff.]), and reduced the land of Israel as far as the Sea of Galilee, taking the inhabitants captive (2 K. 15.[29]). Tiglath-pileser claims in his record (Shrader, *Keilinschriftliche Bibliothek*, ii. 30) to have taken the whole territory of Beth Omri, turning it into an Assyrian province. Pekah therefore became his vassal, and powerless to do further injury to Judah. Tiglath-pileser, indeed, asserts that he slew Pekah. This need not mean more than that Hoshea, the son of Elah, was his agent in conspiring against and slaying the king. For reward he was made tributary king in place of Pekah. He is described as having done "that which was evil." Hosea presents a dark picture of social and religious decay in his time (Ho. 4.[6, 7]).

PEKAHIAH (the longer form of Pekah), son and successor of Menahem on the throne of Israel. He was the seventeenth monarch of the Northern Kingdom. During his reign of two years (*see* CHRONOLOGY) Samaria was subject to Assyria, paying heavy tribute. The absence of Tiglath-pileser in the north probably suggested the possibility of revolt to the more ardent spirits. If Pekahiah discouraged the rising, this may explain why he was assassinated and put out of the way by PEKAH and his associates. He also "did evil in the sight of the Lord" (2 K. 15.[23ff.]).

PEKOD. The two passages in which Pekod is named (Jr. 50.[21]; Ek. 23.[23]) possibly refer to a district of Babylonia. A people called Puqūdu, "dwelling near the mouth of the Uknu river," are mentioned in the inscriptions (*Keilinschriftliche Bibliothek*, ii. 84f.; Sargon's *Annals*, lines 222, &c.). They were a thorn in the side of the Assyrian rulers of Lower Babylonia. Piqūdū is also the name of a city in Babylonia (Pinches, *Records of the Past*, xi. 92).

PELAIAH. (1) Son of Elioenai, a descendant of David (1 Ch. 3.[24]). (2) One of the Levites who helped Ezra in expounding the law (Ne. 8.[7]), and who also was among those who sealed the covenant (Ne. 10.[10]).

PELALIAH, son of Amzi, from whom was descended Adaiah, who was a priest in Jerusalem after the return from exile (Ne. 11.[12]).

PELATIAH. (1) Son of Hananiah the son of Zerubbabel (1 Ch. 3.[21]). (2) A leader of the Simeonite marauders who, in Hezekiah's time, raided Mount Seir, driving out the Amalekites (1 Ch. 4.[42]). (3) One of those who sealed the covenant (Ne. 10.[22]). (4) Son of Benaiah, a "prince of the people" who, in the record of Ezekiel's vision and prophecy, is said to have fallen down suddenly and died on hearing the utterance of the prophet (Ek. 11.[1, 13]).

PELEG ("division," "water-course," Gn. 10.[25], &c.; Lk. 3.[35] AV. "Phalec"), son of Eber, brother of Joktan, in whose days "the earth was divided." This probably refers to the division of the people (11.[1ff.]). Kiepert (*Lehrbuch der alt. Geog.* 155) and others find the name in *Phaliga*, at the confluence of the Chaboras and the Euphrates.

PELET. (1) Son of Jahdai (1 Ch. 2.[47]). (2) Son of Azmaveth, one of David's mighty men, a Benjamite who joined David at Ziklag (1 Ch. 12.[3]).

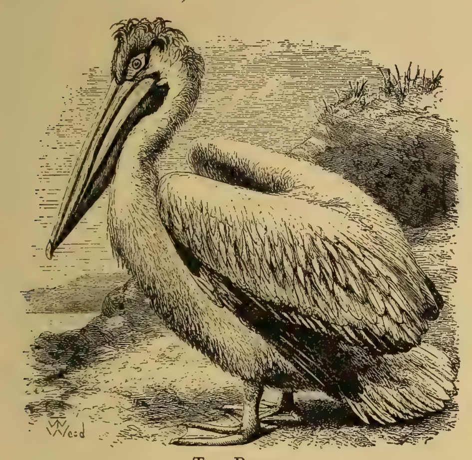
PELETH. (1) In Nu. 16.[1] we should read PALLU. (2) Son of Jonathan, a descendant of Jerahmeel (1 Ch. 2.[33]).

PELETHITES. *See* CHERETHITES.

PELICAN. The Heb. name קָאַת is supposed to be derived from קוֹא, "to vomit" (Gesenius), from the pelican's habit of regurgitating its food. But the translation is doubtful. In Lv. 11.[18]; Dt. 14.[17], it is an unclean bird. In Is. 34.[11] and Zp. 2.[14] (AV. "cormorant") it is represented as frequenting ruins, while in Ps. 102.[6] it appears as haunting the desert. One would not naturally seek the pelican

among the waste places of Edom (Is. 34.[11]) nor in the wilderness (Ps. 102.[6]). In the last case *midbar*, while it does not necessarily mean "the desert" in our sense of the word, does as a rule denote dry places. Possibly, however, it may be extended to cover the uninhabited and untilled land of the marshes, where certainly the pelican is at home. There is also nothing incongruous in placing it among the flats and marshes of ancient Nineveh (Zp. 2.[14]).

Two species of pelican are common in Palestine: the *Pelicanus onocrotalus*, the white pelican, and the *P. crispus*, the Dalmatian pelican. They are both great birds, as much as 6 ft. in length and 12 ft. in the spread of their wings. Favourite haunts of the pelican are the marshes of *el-Baṭeiḥa'*, at the NE. of the Sea of Galilee, and those of *el-Hûleh* in the



The Pelican

From Wood's "Bible Animals," by permission of Messrs. Longmans, Green & Co.

upper Jordan valley. Tristram thinks that the allusion in Ps. 102.[6] is to the melancholy aspect of the pelican, when, after gorging itself, it will sit "for hours or even days with its bill resting on its breast."

PELONITE. Two of David's heroes are so called (1 Ch. 11.[27, 36]). *See* Paltite.

PEN. *See* Writing.

PENDANT appears only in RV. as translation of *nĕṭîphoth* (Jg. 8.[26]; Is. 3.[19]). The word corresponds to the Arabic *naṭafah*, "a small pearl" in an ear-ring. In the former case it refers to Midianite ornaments (AV. "collars"), and in the latter to some pieces of female jewellery. In both cases probably ear-rings are meant.

PENIEL or PENUEL, a place east of the Jordan, close to the Jabbok, the scene of Jacob's night-long wrestling (Gn. 32.[24ff.]). The name, meaning "face of God," is there explained as given because Jacob said, "I have seen God face to face." It has been suggested that the name may have applied originally to some prominent cliff, the outline of which resembled a face. Thus the name *Theou prosōpon*, "face of God," was attached to a projecting rock south of Tripolis on the Phœnician seaboard. It appears to have been a position of some strength, with a tower (Jg. 8.[17]) guarding the passage of the Jabbok. It was fortified by Jeroboam I. (1 K. 12.[25]). It was some distance from the Jordan and from Succoth (Jg. 8.[8], &c.). Merrill's identification with *Telūl edh-Dhahab*, "two hills with remains of ancient fortifications on the S. of the Jabbok, ten miles E. of Jordan" (*East of the Jordan*, 390ff.), is rendered impossible by the impassable nature of the river banks in that neighbourhood. No satisfactory suggestion has yet been made.

PENKNIFE (Heb. *ta'ar haṣ-ṣōphēr*, "knife of the scribe"). The name occurs only in Jr. 36.[23], but it is and must always have been a familiar object in the East. It is the small knife with which the reed, which is used as a pen, is cut to the necessary shape, and with which it is mended when required.

PENNINAH, wife of Elkanah, who, altho' blessed with children, was jealous of her husband's love for his childless wife Hannah, and "provoked her sore" (1 S. 1.[2], &c.).

PENNY. *See* Money.

PENTATEUCH, a word of Greek origin, is the name given to the five bks. wh. stand first in the canon of the OT. It simply means *five-fold* bk., fm. the fact that, fm. earliest time, these bks. have been handed down as a composite whole, but it is not descriptive of the contents. "The five books of Moses," as they are sometimes designated, is an attempt at description; but it is apt to be, and has been, misleading. Four of the five bks. relate to the time of Moses, and are occupied with events in wh. he was the central figure; at certain points also it is recorded of him that he wrote certain things contained in the bks.; and it is easy to understand, therefore, how they came to be so closely associated with his name. By Jewish writers the collection is called "The Torah," *i.e.* the Law, or the Law of Moses. This name, again, though more precisely descriptive, seeing that laws of various kinds given by his hand are found in most of the bks., is quite inadequate, for there is a continuous line of hist. running through the bks., in the course of wh. the occasions on wh. the laws were given are outstanding episodes.

It is this stream of hist. that gives unity to the five bks., and furnishes the key to their composition and collection. For, if we leave out of consideration for a moment the questions as to when and by whom the several bks. were written, and look at them as they lie before us, we shall perceive that we have here not a bare chronicle or recital of events, nor an attempt at a clearly articulated and systematic code of laws, but a hist. written fm. a definite point of

view. It is an account of God's choice and guidance of a special people for a special purpose. Fm. the theological point of view, there is the unfolding of a Divine plan; fm. the literary point of view, there is the exhibition of the stages of that development, regarded fm. a situation in wh. the plan was recognised and more or less fully manifested. So far as the orderly march of events toward a final goal is concerned the whole might have proceeded fm. one mind and have been written by one hand. Fm. beginning to end the Divine element is kept in view: it is God's dealing with men, and not the dealing of men and nations, that is prominent. Even the personal and domestic affairs of individuals are related in their religious aspects; and persons or peoples who do not come within the scope of the Divine plan wh. is being worked out are dismissed with bare mention or left entirely out of account.

The first bk. starts "in the beginning" with "God," and God in hist. is the thought throughout. At the close of the five bks. the tribes of Isr., whose election and preparation have been kept in view fm. the first, are on the point of taking possession of the promised land, in fulfilment of the Divine purpose. The individual bks., wh. in the Heb. Bible are simply designated by a significant word or words with wh. each bk. opens, mark the notable stages of the historical progress. The bk. of Genesis, "in the beginning," goes back to the very origin of all things, the creation of heaven and earth, the making of man in the image of God, and the entrance of sin into the world. It then traces the rise of nations and their dispersion on the earth, represented, however, not as matters of blind natural impulse, but as controlled and guided by an Almighty and Holy Power, who rewards the good and punishes the evil, eliminating for a purpose an elect people to be the instrument of its execution. Stage by stage the outlook is narrowed and interest is concentrated, till, in the person of Abraham, a culmination is reached; and then, in him and his descendants, the prospect opens out again into the hist. of a chosen nation. At the close of the bk. we see the twelve fathers fm. whom grew the twelve tribes migrating into Egp., though still regarding Pal. as their promised land; and the curtain falls on an unfinished story wh. the attention is strained to hear completed.

The bk. of Exodus begins by enumerating "the names" of the heads of tribes that went down to Egp. There, after a space without record, the people is seen greatly multiplied but greatly oppressed and put to hard bondage. When their case was at the worst, Moses, prepared for his task by his early training at the court of Pharaoh, by his sojourn in Midian, and by assurance of Divine help, appears before the king demanding the liberation of his people. By signs and wonders he gives proof of his mission, and finally the Exodus takes place, the people on the other side of the Red Sea sing songs of thanksgiving, while the Egyptian host is overwhelmed in the waters. Then begins the narrative of the forty years' wandering in the wilderness, the thread of wh. runs through the remaining portion of the Pnt. In Exodus the interest is mostly concentrated on the momentous transactions in the neighbourhood of Mount Sinai, the impressive giving of the Law and solemnisation of the Covenant, the provision for the orderly worship at the Tabernacle, and the regulation of corporate national life. The book of Leviticus is almost entirely made up of laws for ritual service, the right performance of sacrifice, the duties and privileges of the priestly caste, instructions for the right performance of their duties, and so forth; through all wh., however, runs a thread of narrative binding the bk. into the unity of the Pnt. The bk. of Numbers contains a narrative, fragmentary and partial, of the remaining period of sojourn "in the wilderness," with wh., again, are incorporated sundry additional laws, more or less anticipatory of the residence in the promised land. Finally, the bk. of Deuteronomy, covering a very limited space of time, is chiefly made up of "Words" or addresses delivered by Moses at the close of the wilderness period, with immediate refce. to the occupation of the country, and summing up and expounding the Law under wh. their national life was to be constituted, emphasising most particularly their covenant relation to their national God, and warning them agst. the contamination of heathen idolatry, with assurance of blessing if they remained faithful, and denunciation of curse if they should fall away. The whole closes with a brief but sublime account of the death of Moses after wistfully gazing upon the land wh. he was not to enter.

Now, when we approach the question of the authorship and composition of the bks. of the Pnt., there are some things wh. strike us as remarkable. In the first place, the bks. do not say fm. whose hand they have come, nor fm. what source or sources the author or authors received their information. In the bk. of Genesis there is no hint of authorship nor even mention of writing. In the three bks. that follow, in wh. the personality of Moses is prominent, there are certain things wh. he is said to have written "in a bk.," *i.e.* committed to writing "for a memorial"; and the bk. of Dt., speaking of Moses in the third person, says that he wrote the law contained therein and gave it into the hands of the priests. But all this is very different fm. saying that the whole Pnt. in its finished form came fm. his hand. Then, in a hist. extending over so long a period, the materials must have been derived fm. various sources and vouched for by different authorities; but there is no citation of such sources or appeal to authorities such as we find, for example, in the bk.

of Kings. Yet a very cursory examination of the literary features of the composite work is sufficient to show that, though the materials are put together so as to give a fairly continuous account, they must have been drawn fm. various quarters, and presumably have been written by various hands. Again, the impartiality with wh. the hist. is related, without palliation of the faults of prominent characters or glorification of their virtues, the manifest desire of the writers not to obtrude themselves, and the constant aim to exhibit the Divine leading and guiding of the chosen people, warrant the conclusion that the things related were matters of common kge., things most surely believed—that, in short, these bks. are the deposit of the national tradition.

Unfortunately we do not possess any precise information as to the time at wh. literary composition began to be practised by the Hebrews, or even in what manner the practice of writing originated among them. In the Pnt. after the bk. of Genesis it is mentioned as a matter of course that "writing in a bk." was well known. Moreover, within comparatively recent times, our information in regard to the literary attainments of the ancient East has been materially extended. We know now that, at the date assigned to Abraham, a high condition of civilisation, with no mean literary achievement, prevailed in the lands from wh. he is represented as migrating. We know also that, in Pal. itself, at the date of the Exodus, an extensive correspondence was carried on in the script of the distant East with the highly cultured court of Egp.; all which shows how rash was the assertion that used to be made, that the period of Moses was too early for such literary work as is ascribed to him. Whether, therefore, what we call the national traditions embodied in the Pnt. were handed on partly in writing, or, if transmitted orally, when they were for the first time committed to writing, we do not positively know. The answer to such questions—if they can be answered—must be given on the grounds of a literary examination of the documents themselves, a line of reasoning wh. cannot be so conclusive as positive historical testimony, esp. in a case like the present, where it is evident that the literary processes of the original writers were so different from our modern methods, and when the line of reasoning must inevitably be affected by the mental attitude of the investigator. When literary study of a systematic kind came to be engaged on the OT. bks., the Pnt. naturally attracted particular attention, and the criticism of the Pnt. has given rise to a long-continued and still unfinished literature of most voluminous bulk. Within the compass of the present article it must suffice to indicate the chief steps of the critical process.

The first step in the systematic disentanglement of "sources" was taken in 1753 by Astruc, a French physician. Accepting the book of Genesis, to wh. he confined his attention, as the work of Moses, he put forth his "Conjectures" as to the sources wh. Moses must have employed in its compilation. He distinguished, along with some minor sources, two main elements in the bk., in one of wh. the Divine name Jehovah was employed, while the name Elohim was used in the other. Succeeding critics, following that line of inquiry, and applying it to the other books of the Pnt., have endeavoured more closely to distinguish the sources, to note their characteristics, and to determine their relation to one another, and how they have been brought together into their present form. It was found, *e.g.*, that the varying use of the Divine name was not confined to Genesis, but was carried out in the succeeding bks. Subsequently it was perceived that, in the parts employing the name Elohim, there were to be distinguished two very different elements, one concerning itself predominantly with ritual ordinances, the other chiefly historical, and, apart fm. the use of the Divine name, resembling more closely the portions using the name Jehovah. Further, the book of Dt. had characteristics of its own wh. showed that it must be regarded separately. The problem was: where to place in hist. the composition of these different elements, and how to explain their combination. Were they entirely independent compositions, wh. had a separate existence before coming together? Or, were they supplementary one of another; and if so, wh. was the fundamental, and was the supplementer an early or the final redactor? In the course of the inquiry, various designations were applied by various writers to the component parts, indicative of the char. of the composition or the order of their appearance.

The designations wh. are now current are as follows: J. denotes the historical portions using the name Jehovah, E. the historical parts using the name Elohim; and, as these two sources are often so closely interwoven as to be inseparable, the combination is denoted by JE. The priestly and ritualistic portions are denoted by P. or PC. (*i.e.* Priests' Code); D. denotes the writer of Dt., and R. stands for Redactor. A closer scrutiny, however, of these main sources has led to the conclusion that we have not in them so many complete and independent productions, composed once for all as we now have them, but that they passed through editorial hands and are themselves more or less composite, and that they have been put together, not end to end, so to speak, but superimposed, layer upon layer, till the Pnt. reached its present form. The order of this literary process was as follows:—

Two independent and almost contemporaneous narratives, J. and E., were combined together, J. belonging probably to the Southern or Judæan kdm., and E. to the Ephraimite kdm. of the Ten Tribes. Before they came together each of these sources had

gone through several editions; and, of course, their combination was effected by an editorial hand. Then, some two centuries later, the bk. of Dt. was composed as an independent work; and this, at a later time, probably in the Exile, was joined to the existing JE., not without considerable editorial redaction. Finally, in the exilic period, the priestly PC. was composed, and formed the upper layer or embracing framework, completing the present Pnt. This arrangement of the component parts is based by the critics, not so much on a comparison of the merely linguistic features of the parts as early or late, as on an examination of the subject-matter, and particularly on a comparison of the various legal elements of the bks. with one another, and with the various stages of the hist. There are, it is averred, three different deposits or Codes of Law, one embodied in JE., the so-called book of the Covenant (Ex. 21.–23.), the Code of Dt., and the Code of PC. These differ, particularly in regard to the place of sacrificial worship; for, whereas the Code of JE. permits such worship at any place, the Code of Dt. restricts it to a central Sanctuary, and PC. takes it for granted that centralised worship has been the law fm. the beginning. The three Codes, therefore, translated into practice, wd. show a natural development fm. the simpler to the more complex. Now, when we turn to the hist., it is pointed out that the practice followed precisely the same course. In early times the patriarchs, and even after the occupation of the land the religious guides of the people, are found building altars and offering sacrifices at various places throughout the country; at the time of the reformation of Josiah the high places were put down and worship was concentrated at the Temple at Jrs.; and, finally, on the return fm. the Exile, when the Temple was rebuilt, it became and remained the sole centre of an elaborate service, under an organised hierarchy. Accordingly, it is concluded, this is the order in wh. the three Codes of laws were promulgated, the order also in wh. the literary "sources" in wh. they are embedded were composed. Fm. a comparison of JE. with the earliest written prophecies of Amos and Hosea it is inferred that JE. dates fm. a short time before these prophets, say about the middle of the eighth cent. B.C.; D. is taken to have been composed in the early years of king Josiah or in the preceding reign, and to have been written for the purpose of exhibiting what the Law shd. be, and of bringing about the reformation of B.C. 622; while PC., composed in the Exile or about the time of the return fm. it, puts down in the form of a Code what had been the accumulating practice at the Temple before the Exile, representing it as the ancient legislation of Moses in the wilderness.

Such has been the main course of Pentateuch criticism, and such are the main conclusions, wh. are claimed to be firmly grounded and unassailable. The final outcome is so revolutionary of long-accepted beliefs, and so inconsistent with the manifest view of those fm. whose hands the bks. have come, that ordinary minds, not accustomed to minute critical processes, are excusable if they hesitate to accept the conclusions, while advocates of the view who also believe in the Divine revelation of the OT. strive to assure their readers that there is nothing in it inconsistent with devout Christian faith, by explaining as best they can those features of the theory that seem to be in conflict with the statements of the sacred writers. And, when all is said and done, it would appear, fm. the tone of apologetic on the one hand and of uncomfortable perplexity on the other, that the end is not yet. The objectionable or vulnerable points of the critical view suggest themselves to any thinking reader. It minimises the work of Moses to such an extent that sufficient explanation is not left of the high estimation in wh. he was held and the importance ascribed to him in connection with the legislative system, by ascribing the laws to a process of gradual growth and stereotyping of custom instead of positive enactment. The mere discovery of different "sources" in these bks. is not in itself disconcerting; and minor discrepancies, or repetitions, or variant accounts, wd. only be what we shd. expect in the circumstances. But, in default of direct historical information as to how these "sources" were manipulated, and in what way the accounts were preserved, it is hazardous to base theories on literary features or historical indications wh. may be, and have been, regarded differently by different minds at different times. In particular, the literary skill implied in the assumed "complicated literary processes extending over a long period" seems incompatible with the simple habit of the sources themselves, or else wd. imply an antecedent literary activity of a much earlier time than critics make allowance for.

Then, the accounts given of the introduction of the Codes of D. and PC. are open to the grave objection that they declare the Biblical accounts of these transactions to be unhistorical. One could easily understand how a Code, originally given in brief compass, shd. in course of time be modified or enlarged. So cd. one understand how a prophet or a number of prophetic men about the time of Josiah might set themselves to draw up a scheme of what they regarded as the fundamental obligatory Law. But this is a very different thing fm. putting forward a Code, with all the circumstantial details of its original promulgation by Moses, and containing not a few elements wh. had no application in the time of Josiah. According to the account in the bk. of Kings, wh. is relied on as proving the promulgation of the Code at that time, there was no doubt in the mind of any one then that the Law-Book came fm.

Moses; that is to say, it was by that time the general opinion that Moses was the great legislator. There was, therefore, no need to resort to the elaborate and sustained fiction of describing in minutest detail of Dt. the publication of the Law by Moses. Prophetic men, when they had a message to deliver, gave it in the name of the Lord, and did not even appeal to one another. So, in regard to the Code of PC., nothing is more natural to suppose than that, in the course of practice, the details of ritual, provision for the priests, and so forth, shd. undergo modification as time went on. And one can understand how the priests, to provide for the services of the post-exilic Temple, wd. gather up the regulations for worship as they had been observed in the first Temple. Nay, it is not difficult to suppose that a *praxis* wh. reached back to a time beyond memory shd. be ascribed to Moses the first legislator. But it is a very different thing to set down in minute detail the circumstances under wh. the various enactments were made by Moses, and to describe most punctiliously the arrangements and construction of a Tabernacle wh. never in fact existed. If the alleged late writers who thus wrote believed what they were writing, then we must postulate a very considerable time for such a belief to grow, and some good ground for its growth: if they did not believe what they wrote, we are confronted by a very uncomfortable conclusion as to the general credibility of the Biblical writers. And for the ordinary Bible reader this is where the importance of the discussion lies. To such it is a matter of minor importance how the bks. were written, or when, or fm. what sources; but he desires to know whether the account is substantially true, and he wd. fain be assured that the writers of these bks. are dealing honestly and in good faith; or if they are misstating or overstating the facts, he desires an explanation of this wh. shall be consistent with a belief in their honesty.

In the nature of the case, we have no materials outside the Bible to enable us to verify the internal hist. of Isr., and it is confessed that fm. the sources themselves the theory of the critics cannot be substantiated. It is only when the different Codes are compared with the post-Mosaic hist.—a hist. of a much later date—that the theory is said to be proved. But, granting even that the course of the hist. of the worship was such as is asserted, it is doubtful how far the hist. of ceremonial worship is a safe line on wh. to construct the hist. of the religion. It wd. certainly be a very unsafe line to follow in the case of the Christian or the Mohammedan religion. Moreover, all the great religions wh. have made a permanent mark in the world's hist. exhibit, not a gradual and painful struggle upwards fm. the crudest elements, but, on the contrary, a falling away fm. a high starting-point, with a struggle to maintain a higher level, precisely such as the writers of the OT. represent to have been the case in Isr.

Though the internal hist. of Isr. is only to be learned fm. the OT. bks., the progress of archæological discovery and research of recent yrs. has greatly extended the horizon of our kge., and enabled us better to understand the place of the Hebrews among the nations, and to appreciate their national traditions regarding themselves. We know now that the Eastern lands fm. wh. the Biblical writers represent Abraham to have come were at that time and before it the seat of a highly developed civilisation, the influence of wh. extended as far west as Canaan; we know also that elaborate codification of law, and law ascribed to a Divine source, was achieved at that early time; and also that a purer religion and a higher conception of deity than that of the later Assyrian Empire prevailed. Then, the various nations with wh. the Hebrews claim kindred are known to be races of the same stock; and the credibility of the account of the servitude in Egp. is confirmed by the consideration that peoples of antiquity are never in the habit of describing themselves as descended fm. slaves. Indeed, the whole account wh. the Hebrews give of themselves is so unlike the exaggerated and mythical accounts of other peoples of antiquity that it stands unique and bears the stamp of truth. No doubt, the form in wh. the hist. is cast, and esp. the accounts of primeval time given in Genesis, are of such a nature that we may be able only to gain a dim vision of the actual historical movements recorded. But, as our view becomes more and more widened, these traditions become clearer, and are found to correspond in a remarkable degree with the facts brought to light by archæology. Even the assumption of the sacred writers that there was a kge. of the true God long before Abraham, fm. wh. the nations had fallen away, is strangely confirmed by the most recent researches into the religion of Babylonia.

It is ever and above all to be remembered that the evident object of the sacred writers was not to set down these accounts of ancient time to satisfy curiosity or to magnify their nation, but to represent God's dealings with mankind, and esp. with Isr. as the instrument of His purpose. The early writers, who were able so clearly to discern that plan, and so consistently to exhibit the unfolding of it, must have had a special insight to enable them so to do. In short, the Pentateuch contains a record of the Divine Revelation, written by men who wrote as they were moved by the Holy Spirit.

JAMES ROBERTSON.

PENTECOST is the (Greek) NT. name of the feast known in the OT. as the **Feast of Harvest**, the **Feast of Weeks**, and the **Day of First-fruits**. It fell on the "fiftieth" day after that on which a wave-offering of a sheaf of barley was made, during

the Feast of Unleavened Bread. This last was generally made on the 16th of Nisan; so that Pentecost fell on the 6th of Sivan.

The feast is first mentioned as the "feast of harvest" in Ex. 23.[16], as one of the occasions when all males must appear before the Lord—*i.e.* a feast involving pilgrimage—to present an offering of "the first-fruits of thy labours, which thou sowest in the field." It appears as "the feast of weeks, even of the first-fruits of the wheat harvest" in Ex. 34.[22]. In Nu. 28.[26ff.] it is "the day of the first-fruits," identified with the "feast of weeks," on which "a new meal-offering" was offered to the Lord. It was marked as "an holy convocation," on which no servile work might be done, and directions are given for offering "a burnt-offering for a sweet savour unto the Lord": two young bullocks, one ram, and seven he-lambs of the first year, with their meal-offering, fine flour mingled with oil in their proper proportions; and one he-goat to make atonement. The animals were to be without blemish, and the offerings described were to be made over and above the daily burnt-offering and meal-offering.

In Dt. 16.[9ff.] further directions are given. The feast is fixed by counting seven weeks "from the time thou beginnest to put the sickle to the standing corn." In keeping the feast an essential feature was the bringing of a freewill-offering, as an expression of gratitude. This gift was to be proportioned to the blessing which the offerer had received, *i.e.* the prosperity he had enjoyed. The celebration of this feast was also open to the son, daughter, man-servant and maid-servant, to the stranger, the fatherless, and the widow. And here it is directed to be celebrated "in the place which the Lord thy God shall choose to cause His name to dwell there." With this feast also is associated the memory of escape from Egyptian bondage.

This is the feast referred to, although not named, in Lv. 23.[15ff.], when a new meal-offering was to be made: two leavened loaves of fine flour as first-fruits were to be waved before the altar. Along with the bread for a burnt-offering were to be offered seven lambs of the first year without blemish, one young bullock and two rams, with their meal- and drink-offerings; one he-goat for a sin-offering, and two he-lambs of the first year for a peace-offering. The bread and the lambs were to be waved for a wave-offering before the Lord, and were then set apart for the priest. It was to be a holy convocation, on which no servile work might be done.

It is probable also that this feast is intended in the direction given in Dt. 26.[1-11]. The offerer is to take the first-fruits in a basket to the appointed sanctuary. His address to the priest is prescribed (v. 3); and when the priest has taken the offering and placed it before the Lord, the form of thanksgiving and confession to be used is set down. Special acknowledgment is made of the deliverance from Egypt and the gift of the good land. Again it is made clear that in the joy of this festival all are free to take part.

The celebration of the feast, without any details, is referred to in 2 Ch. 8.[13].

That this was an agricultural feast is beyond doubt. It coincided with the close of the wheat harvest. As barley is the earliest, so wheat is the latest of the cereals in Palestine. The Feast of Unleavened Bread and the Feast of Weeks therefore fell at the beginning and the end respectively of the year's harvest. This was naturally a period of great joy; and the presentation of first-fruits and freewill-offerings appropriately symbolised the gratitude of the people to the Giver of all good.

There was some difference of opinion as to the day from which the "week of weeks" was to be reckoned. Lv. 23.[15] makes it "the morrow after the Sabbath," the day when the sheaf of the wave-offering was brought. "The Sabbath" here is evidently the first day of the feast, which was "an holy convocation" (v. 7), so that "the morrow" would be the 16th day of the month; and, as stated above, the Feast of Pentecost would fall on the 6th of the month following. Some thought the reference was to the ordinary Sabbath, as one Sabbath must fall within the seven days of the Feast of Unleavened Bread. But if this Sabbath fell on the 21st of Nisan, the wave-offering could not be brought into the days of the feast. The former view was prevalent in later times.

There is nothing to support the rabbinical suggestion that this feast commemorates the giving of the law at Sinai, fifty days after the deliverance from Egypt.

As distinguished from the feasts at the beginning of the harvest and at the end of the vintage, the Feast of Pentecost lasted only a single day.

In NT. times, if we may judge from the multitudes present in Jerusalem for its celebration, this feast was very popular among the Jews. It is associated with an event of supreme importance for the Church of Christ. In obedience to the Master's direction, the little company of believers continued in Jerusalem, waiting the fulfilment of His promise. On the morning of this feast they were all together in one place. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Ac. 2.[1-4]). On this day was given the first manifestation of the Spirit's power in the conversion of about 3000 souls, by means of St.

Peter's sermon. To this day, with such associations, a new significance was attached for Christians. It was the day when the first-fruits of the spiritual harvest were rendered. Before the end of the second century it had taken its place as a Christian joyful festival. Perhaps this association lent intensity to the desire of St. Paul to reach Jerusalem in time for this feast (Ac. 20.[16]). It was in a true sense the birthday of the Church. The season between Easter and Pentecost, analogous to the fifty days of the old law, became the common time for the baptism of converts (Tertullian, *De Bapt.* c. 19).

PEOPLE. In AV. it is sometimes impossible for the English reader to say whether "people" applies to the children of Israel or to other nations. To obviate this difficulty RV. uses "peoples" for the heathen, and the sing. "people" for Israel. "People of the land" is used of the heathen inhabitants of Palestine in patriarchal times (Gn. 23.[7], &c.). It is used also of the "rank and file" of the population, as distinguished from nobles and rulers (2 K. 11.[14], &c.). In the time of Ezra and Nehemiah it denoted the mixed people who had increased in the country during the Captivity, from whom these rulers found it exceedingly difficult to keep their own people apart (Ez. 9.[1], &c.; Ne. 9.[24], &c.). In later times *'am hā'āretz*, "people of the land," came to be a technical phrase descriptive of those who were either ignorant of, or who neglected to obey, the law. It was used, as it is to this day, individually as well as collectively. It expresses great contempt (Jn. 7.[49]). It was permissible even to rend an *'am hā'āretz* like a fish.

PEOR. (1) A mountain E. of Jordan, looking down upon the desert, to which Balak took Balaam (Nu. 23.[28]). *OEJ.* places it on the way between Livias and Heshbon. Buhl (*GAP.* 123) suggests *Jebel el-Mushaqqar*, with ruins of an ancient town, between *Wādy A'yūn Mūsa* and *Wādy Ḥesbān*. (2) A town in Judah (Jo. 15.[59], LXX), probably now represented by *Khirbet Fāghūr*, to the S. of Bethlehem. (3) Peor stands for BAAL PEOR in Nu. 25.[18], 31.[16]; Jo. 22.[17].

PERÆA, THE, is not mentioned by this name in Scrip. Josephus so names the district which in NT. and rabbinical literature is spoken of as "the land beyond Jordan." It stretched, he says, from Pella to Machærus, and from the Jordan to Philadelphia, the mod. *'Ammān* (*BJ.* III. iii. 3). The description may be merely general. The natural boundary in the north would be the great gorge of the Yarmuk. But the land along the S. bank of the Yarmuk may have belonged to Gadara, one of the cities of the Decapolis. Josephus says that Gadara was the capital of Peræa. Such a position could hardly be held by a member of the league of ten cities. The probability is that by Gadara he meant not the great and famous city on the Yarmuk, but that which is represented by the mod. *Jedūr* in the neighbourhood of *es-Salṭ* (Guthe, *KB. s.v.;* Buhl, *GAP.* 255). This would throw the north boundary of the Jewish province into the district of Pella. The natural border in the south was the Arnon. It forms a high table-land, falling steeply on the west into the Jordan valley, and more gradually into the Syrian desert on the east. For fuller description of this picturesque and fruitful province *see* GAD, GILEAD, PALESTINE. Arab. writers speak highly of its fertility, and also of its cold.

Jews in small numbers were found in the Peræa, until for safety they were removed by Judas (1 M. 5.[45]). But they could not long resist its attractions. The whole district passed under the sway of Alexander Jannæus. It had varied fortunes as between the Romans and the Herodian family. Finally it was added definitely to the Roman dominions by Placidus.

The rabbis placed the Peræa on a level with Judæa and Galilee as a province of the land of Israel. Jews coming from Galilee to the feasts at Jerusalem, wishing to avoid the risks of passing through Samaria, might cross the Jordan a little way below the Sea of Galilee, journey down the eastern side, and cross again opposite Jericho, keeping within Jewish territory all the way. Within Peræan territory, probably, Jesus was baptized; and here He spent some of the most peaceful and happy days of His life (Mw. 19.[1], &c.). Here He found safety from the homicidal fury of the Jews; and here He was found by the messenger of the bereaved sisters at Bethany. Part of the country is under cultivation by villagers, but especially by Circassian colonists. Great tracts are used for grazing purposes.

PERAZIM is mentioned only once (Is. 28.[21]). The reference is probably to BAAL-PERAZIM, where David defeated the Philistines (2 S. 5.[20]). Conder places it on the ridge above *'Ain Fāris*, to the NE. of ADULLAM.

PERESH, a son of Machir, by Maachah (1 Ch. 7.[16]).

PEREZ (AV. PHAREZ, "rupture," or "breach," Gn. 38.[29]) was the son of Judah by his daughter-in-law Tamar, and twin brother of Zarah. He was the ancestor of the clan called **Perezites**. Prolific seed is the blessing most coveted by the Oriental heart. From the blessing pronounced upon Boaz by the elders of Israel, "Let thy house be like the house of Perez" (Ru. 4.[12]), we may infer that the clan was numerous. The sons of Perez were Hezron and Hamul (Gn. 46.[12]). His family, in the descendants of Hezron, through his son Ram, attained great distinction, David and his house no doubt, in the eyes of Israel, forming its chief glory. Of this family, also, according to the flesh, Jesus Christ came (Mw. 1.[3]; Lk. 3.[33]).

PEREZ-UZZAH, the spot so named by David, because here the Lord brake out upon Uzzah (2 S. 6.[8]; 1 Ch. 13.[11]). Josephus seems to have known the place, and says that "the place where he (Uzzah) died, is even now called 'the cleaving of Uzzah.'" No trace of it is now to be found.

PERFUME, PERFUMER. Orientals have always been extremely fond of sweet and pungent odours. Apart from the mere pleasure they afford, perfumes have been used in the way of self-defence, against the offensive odours generated by the heat of the climate. Considerable trade was done in importing spices from Arabia, and use was made of native aromatic plants. Sometimes a twig of a sweet-smelling plant or flower was carried in the hand. This is still a prevalent custom. The materials were sometimes ground to powder and used for fumigation (SS. 3.[6]), or the perfume was extracted and mingled with oil for application to the person (Jn. 12.[3]). Ladies were accustomed to carry perfume-boxes (Is. 3.[20], RV.). Incense and perfumed Ointment were used in the Temple service. The clothes (Ps. 45.[8]; SS. 4.[11]) and beds (Pr. 7.[17]) were perfumed. Perfume plays a considerable part in the reception of honoured guests (Dn. 2.[46]; *cp.* Lane, *Mod. Egp.* ii. 14). "Pillars of smoke" were thrown around the king as he rode out in his palanquin (SS. 3.[6]), perfumed with frankincense and myrrh, and all the powders of the merchant. Perfumes were used in preparing the dead for burial (2 Ch. 16.[14]; *cp.* Jn. 12.[7]). The preparation of fragrant substances to gratify the sense of smell has been practised from old time (Ex. 30.[35]; Pr. 7.[17], 27.[9]; SS. 3.[6], &c.). "Apothecaries" in AV. should always be read "perfumers"—so also "confectioners." For particular perfumes *see* articles under their own names.

PERGA, a city of Pamphylia lying over seven miles inland, between the rivers Cestrus and Cataractes. Nothing is known of Perga before the second cent. B.C., but the walls probably date from the third cent. B.C. Its coins range from the second cent. B.C. to A.D. 276. It was noted in antiquity for its devotion to the goddess Artemis, whose worship resembled that of the Ephesian Diana. A great temple of Artemis occupied rising ground outside the city, and probably was to the inhabitants what that of Diana was to the Ephesians. The goddess and her temple are represented on the coins. It may be assumed that the right of asylum attached to the temple. Perga lay about five miles from the Cestrus, but probably possessed a harbour on the river, which is navigable to a point opposite the city.

To this city came St. Paul with his companions from Cyprus on their first missionary journey. There John Mark parted with them and returned home. The others do not seem to have tarried long, and there is no indication that they preached in Perga before continuing their journey inland. It may be questioned if this was their original purpose (*see* Pamphylia). It is probable that there was here a Jewish community, with a synagogue; and to these St. Paul would naturally first address himself when, on his return, he preached in Perga. There is, however, nothing to show that his efforts here met with any success (Ac. 13.[13], 14.[25]). At a later time Perga was the seat of a metropolitan bishopric, dividing with Side the authority over the province of Pamphylia.

The site is now called *Murtana*, *c.* 12 miles NE. of Attalia. It is situated on the plateau which lies between the rivers. To the south of the Acropolis there are extensive ruins, theatre, stadium, churches, &c. Towards the SE. of the Acropolis is a platform with the bases of six granite columns. Some have thought these might be the remains of the Temple of Artemis; others, however, are of opinion that they are too rude for a place in such a splendid building as that must have been.

PERGAMOS, RV. PERGAMUM, a famous city of Mysia, situated about four miles N. of the river Caicus and fifteen miles from the sea. Smaller craft were able to ascend the river thus far. Two small tributaries flow into the Caicus from the north; the Selinus, and, further east, the Cetius. Between these streams rises a great rock, dominating the whole valley. Tradition says that here was witnessed the birth of Zeus. A place of enormous strength, this rock was occupied from very early times. In it, as a sacred place, treasure may have been deposited. The sanctuary, however humble, is in the East a safe place for valuables. Perhaps on this account king Lysimachus here entrusted 6000 talents of his treasure to the care of Philetærus. His confidence was ill placed. Philetærus used the treasure for his own purposes; with the help of Seleucus, king of Syria, he founded a kingdom and asserted his independence. He reigned from B.C. 284–263, and was succeeded by his nephew Attalus. The Attalid dynasty continued till B.C. 133, when Attalus III. died, leaving his kingdom to the Romans, stipulating that Pergamos should be maintained as a self-governing city. It thus became the capital of the Roman province, which at first was not coterminous with the former kingdom, Phrygia Magna being given to king Mithridates of Pontus; but in B.C. 320 Phrygia also was attached to the new province, which the Romans called Asia.

Situated far inland, upon no great trade route, with a river navigable only by small vessels, Pergamos was in many respects at a disadvantage compared with such a city as Ephesus. But she held her position as the seat of provincial government and a great religious centre.

The art of preparing skins to receive writing is

said to have been perfected in Pergamos, and from this city the name *parchment* is derived.

To Pergamos was addressed the third of the letters to the churches of Asia (Rv. 2.[12ff.]). The "sharp two-edged sword" probably alludes to the symbol of Roman authority, the short cut-and-thrust sword of the Romans as distinguished from the single-edged weapon of the East. In days of persecution, Christians would be taken to the capital of the province for trial; so we may regard the martyrdom of Antipas as merely a typical instance. When Rome had ranged itself definitely against Christianity, and martyrs' blood had flowed freely, "Satan's throne" (v. 13 RV.) not inaptly describes the chief provincial seat of the State religion—the worship of the emperor; two imperial temples being found there. There may also be an allusion to the Oriental nature-worship, especially the cults of Dionysus and Asclepius, which also flourished there. Here also there was special temptation to Christians to shield themselves from danger by outward conformity in the matters of heathen ritual, since an idol was "nothing in the world," and no value could be attached to its worship. Those who were thus ensnared may be meant by "some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." For **white stone** *see* STONE.

The later city crept down the hill and spread to the south-west, across the Selinus, where the town of Bergama now stands. It was adorned with many splendid public buildings, the Acropolis being on the rock (*see* Ramsay, *The Letters to the Seven Churches*, 281ff.).

PERIDA, ancestor of a family of "Solomon's servants" who returned from Babylon with Zerubbabel (Ne. 7.[57]).

PERIZZITE. There are no available data for a certain identification of this people. They were found, along with the Canaanites, in Palestine in the days of Abraham (Gn. 13.[7]), and are named along with the Rephaim (15.[20]). They were among the peoples to be driven out by Israel (Dt. 20.[17], &c.). Remnants of them were left in the land (1 K. 9.[20]), and were a cause of trouble even after the return from Babylon (Ez. 9.[1]).

Their distinction from the Canaanites, and association with the Rephaim, some have thought, point to their belonging to the pre-Semitic inhabitants of Palestine, knowledge regarding whom is slowly gathering by means of excavation. Others regard the name as connected with *pĕrāzī*, "villager," and suggest that they may have been a Canaanite tribe, like the *fellaḥīn* of the present day, cultivating the soil and dwelling in "villages," *i.e.* in unwalled towns in the country. This seems, on the whole, the more likely suggestion (Gesenius, *Heb.-Chal. Lex. s.v.*; Moore, *Judges*, p. 17).

PERSIA, PERSIANS (פָּרַס, פַּרְסִים, Πέρσαι, Ne. 12.[22]; Est. 1.[3]; Dn. 8.[20]; first mentioned in Ek. 27.[10], if the reading is right) were names originally confined to Persis (now *Fars*), between Carmania and Susiana on the E. and W., and Media and the Persian Gulf on the N. and S. Under Teispes (in B.C. 600) the old Elamite kingdom of Anzan was conquered by the Persians, and Susiana, with its capital Susa, thus came to be included in Persian territory; the conquests of Cyrus at a later date founded the Persian empire, wh. comprised the whole of Western Asia, and of wh. the modern Persia is a fragment. Persis, or Persia proper, was flat and sultry near the sea-coast, elevated and bracing in the centre, and mountainous and wintry in the north. Its chief city was Persepolis or Istakhr (*Chehil Minar*), 35 miles NE. of Shiraz, still remarkable for its ruined palaces. In the cliff of Naksh-i-Rustem, in the neighbourhood, are the chambered tombs of Darius I. and his successors. Northward, on the Cyrus, was Pasargadæ, generally identified with *Murghâb*, the burial-place of Cyrus, whose tomb, with the inscription, "I am Cyrus, the king, the Achæmenian," is still pointed out there. The identification, however, is not absolutely certain, and the Cyrus of the inscription may possibly be Cyrus the Younger. Westward, on the road to Babylonia, is the sacred rock of Behistun, on wh. Darius inscribed the record of his achievements.

The Persians were Aryans, and spoke a language closely allied to Sanskrit and the Zend of Bactriana. They belonged to the same race as the Aryan Medes, and had made their way into Persis at a comparatively late date under the leadership of Achæmenes (Hakhamánish). One of his descendants, Teispes (Chaishpaish), made himself master of a part of Elam after the destruction of the Elamite kingdom by the Assyrians shortly before the fall of Assyria itself. His descendants—Cyrus I., Cambyses I., and Cyrus II.—accordingly called themselves kings of Anzan or Elymais. Cyrus (Kurush) II. rebelled against his suzerain Astyages (Istuvegu) of Ecbatana, whose army revolted against him and delivered him up to Cyrus. Ecbatana was taken and Media incorporated into the Persian kingdom (B.C. 549). Shortly afterwards Cyrus assumed the title of king of Persia, and overthrew Crœsus of Lydia, adding Asia Minor to his territory (B.C. 546 ?). Nabonidos of Babylon now found it needful to secure himself against his dangerous neighbour, who had already extended his dominions to the east and north. But in B.C. 538, encouraged by a revolt in southern Babylonia, Cyrus marched against Nabonidos, who was overthrown in a battle at Opis in the month of June. A few days later Babylon surrendered, and Cyrus was proclaimed king of Babylonia. His son

Cambyses (Kambujiya) II. succeeded to the unwieldy empire in B.C. 529, and further enlarged it by the conquest of Egypt. But he lingered in Egypt too long, and the crown was seized by the Magian Gomates (Gaumáta), who pretended to be Bardes (Smerdis), the murdered brother of Cambyses (B.C. 521). For seven months the Magian conspirators held the government; then Bardes was assassinated by Darius (Dárayavush), the son of Hystaspes, the great-grandson of Teispes, who was elected king in his place. The empire of Cyrus, however, was already breaking up, its several provinces asserting their claims to independence under local pretenders to royal birth, and it had to be reconquered piece by piece. When the task was accomplished, Darius set about the organisation of his conquests, and the Persian empire was created, with its separate provinces under satraps appointed by the king, and paying a fixed amount of taxation to the imperial



Persian Men

treasury. The satrap had the power of life and death, limited by an appeal to the monarch; but in most cases the troops stationed in his satrapy were under a commander of their own. Darius died B.C. 485, while preparing to avenge upon the Greeks the defeat of Marathon, and was succeeded by his inefficient son Xerxes (Khshayârshâ, the Ahasuerus of the OT.), whose reign is chiefly memorable for the disastrous end of his invasion of Greece. Under his son and successor, Artaxerxes I. (Artakhshatrá) Longimanus, the empire steadily declined; his son Xerxes was murdered after a reign of two months (B.C. 425), and the murderer, his half-brother Sogdianus, was himself murdered, after a reign of seven months, by his brother Ochus, who took the name of Darius II. (Nothus: B.C. 424). He was followed (in B.C. 405) by his son Artaxerxes III. (Mnêmôn), who was soon afterwards called upon to confront the rebellion of his brother Cyrus the Younger. The rebel, however, fell in the battle of Cunaxa, and the retreat of his Greek mercenaries has been described by Xenophon. Family troubles hastened the death of the king, whose successor, Ochus, made his way to the throne by murdering the rest of the royal family (B.C. 362). After reconquering the revolted provinces of Egypt and Phœnicia, Ochus was poisoned in B.C. 339, and three years later his son Arses shared his fate. Darius III. Codomannus was then set upon the throne, but in B.C. 334 Alexander of Macedon crossed the Hellespont, and after defeating the Persians at the Granicus and at Issus destroyed both Darius and his empire at Gaugamela, B.C. 331.

The founder of Persian religion was Zoroaster, the Moses of Persia. The older deities, whom the ancestors of the Persians had shared with the Hindus of the Veda, were degraded into demons, while the Sun-god Mitra with his kindred gods became a subordinate divinity or sort of angel. The supreme god and creator of the world was the good being Ahura-mazda (Ormazd); over against him was the principle of evil, Angro-mainyus (Ahriman), who had brought evil into the world. Persian religion was thus a dualism. Fire, the symbol of Ahura-mazda, was accounted sacred; so too were earth and water, and a peculiar sanctity was attached to the dog. Drinking the *haôma* wine was a sacramental act. As both earth and fire were sacred, the bodies of the dead were not buried or cremated, but left to be stripped of their flesh by birds of prey. This custom, however, seems to have spread from the Mazdean Magians after the age of the Achæmenian kings, who were buried in rock-cut tombs. The Avesta was the sacred book of Persia; it was written in Zend, and purported to be the composition of Zoroaster. In its present form, however, it cannot be older than the Sassanian period, tho' certain portions of it called the Gâthas go back to an earlier age.

Lit.: G. N. Curzon, *Persia*, Longmans, 1892; F. Spiegel, *Die altpersischen Keilinschriften*, Leipzig, 1881; *Inscription of Darius the Great at Behistun*, British Museum, Longmans, 1907.

A. H. Sayce.

PERSIS, a female Christian in Rome, saluted by the apostle Paul (Rm. 16.[12]) as "the beloved Persis," mention being made of her much labour.

PERUDA (Ez. 2.[55]) = PERIDA.

PESTILENCE. *See* Diseases and Remedies.

PETER. *See* Simon Peter.

PETER, THE FIRST EPISTLE OF. That Peter the apostle was the author of this epistle was universally admitted as early as the end of the second century; it is expressly quoted as his by Irenæus, Clement of Alexandria, and Tertullian; it was received without question into the Canon at the end of the third century, and not until modern times has the traditional view been disturbed. Even yet the majority of critics hold to it, finding it harder to set aside the strong external evidence than to find a plausible answer to the admittedly weighty objections founded on the book itself. Thus the

manifest dependence on Paul's writings, notably on Romans and Ephesians, a thing very unlikely (it is said) in the premier apostle, and especially after conflict, may yet be accounted for by the well-known disposition and character of that apostle; and it is pleasing to think that the two great men met in Rome ("Babylon" almost certainly is so to be understood) before they suffered, and were so entirely reconciled that Peter could make loving use of Paul's thoughts, and Paul's companions could send loving messages in Peter's epistle. The other great objection, that the epistle appears to refer to a period when it was a crime to be a Christian, which was not till the reign of Domitian, when it is almost certain that Peter could not be still alive (tradition says that he suffered in A.D. 66), may be met by the obvious enough suggestion that the saints suffered long before that, ostensibly for some other cause, but really because they were Christians; and there is therefore nothing to hinder us from accepting the date usually assigned to the epistle, about A.D. 64. It may further be pointed out that the suffering in the present case does not appear to have been as yet "unto blood," and it may not have been entirely official in its origin; but it was hard to bear, and therefore the apostle writes to strengthen their faith. He has little thought about style and less about originality. He writes out of the fulness of his heart and of his memory. He quotes Paul and James, as well as the writers of the OT.; but most of all he is saturated with the words of Jesus. It is very significant, and not without evidential value, that there are more of our Lord's words in this short letter than in the whole of Paul's writings. Then in regard to doctrine, the only peculiarity is in the passages about the dead, and the reference is so obscure that we must conclude that he knew his readers to be in possession of a fuller statement, which no doubt was a well-known item of traditional apostolic teaching, although lost to us. Taken by itself and as it stands, the first passage (3.[19]) seems clearly enough to mean that Christ preached to the antediluvian dead, and the second passage (4.[6]) that the preaching was extended somehow to all the dead who died before the Gospel was preached on the earth; but it would be hazardous to go further (as some have proposed), and infer from this as a general doctrine the possibility of redemption after death. The Scriptures elsewhere being silent on the subject, it is wiser to leave the final interpretation of these obscure passages till we have fuller knowledge.

Summary.—1.[1, 2]. *Salutation.*—His readers are Christians in the north-east provinces of Asia Minor, Jews apparently from the mode of address, but most certainly including Gentiles, if these are not in the majority, from the references to their past moral life.

1.[3-12]. *The Christian Life, its privileges.*—The great salvation devised by God's mercy, and secured by Christ's resurrection, will be revealed in its fulness in the last time, when they shall enter into possession of their inheritance and see their Lord; but even already, such is the power of faith, they can rejoice with joy unspeakable and full of glory, and that even in the midst of manifold trials, realising that such are sent to purify their faith and prepare them for Christ's coming. This salvation, which remained a mystery in past ages even to the prophets, and is still a mystery to the angels, was announced (and made clear) to them by the high authority of preachers commissioned by the Holy Ghost.

1.[13]–2.[10]. *The Christian Life, its distinctive features: hopefulness, diligence, and holiness.*—Their eyes must ever be on the horizon looking for their Lord, but they must not neglect their own preparation, they must be holy because He is holy. Let them remember what their redemption cost, their exodus from the bondage of the old life; and let them make diligent use of the Word by which they were begotten into the new life, finding in it milk for their spiritual nourishment—they are as yet but babes in Christ. The foundation only of their faith is laid (it is a sure foundation), and they must build upon it—nay, they themselves are the stones to be built up into a spiritual house. Let them remember their high calling, how they are the true Israel of God, an elect race, a royal priesthood, a holy nation, sojourners and pilgrims in this world, strangers in every land, with a heavenly Canaan.

2.[11]–3.[13]. *The Christian Life, its duties.*—The world has its claim upon them, sojourners though they be; let their life then do credit to their religion. As *citizens* let them be loyal and obedient, recognising the secular government to be from God; as *servants* let them be in subjection with all fear, not only to the good and gentle, but also to the froward, remembering the example of their Lord. (That there is no corresponding exhortation to masters may indicate that they were mostly of the humbler class.) *Wives* who happen to have heathen husbands are still to obey, and their whole life should be such as to win their husbands to Christ. *Husbands*, on the other hand, are not to despise their wives, but to honour them as the weaker vessel, and, where both are believers, as joint heirs of the grace of life—a suggestive hint for all time. Finally, let them recognise their duty to *one another*, let them live in peace and love, subduing their revengeful feelings, and so earn the length of days and the security promised to the righteous. But this brings him back to their present sufferings, and he must explain.

3.[14]–4. *The Christian Life, its sufferings.*—Let them make sure that their suffering is for righteousness sake, not for evil-doing or meddling in other

men's matters, but simply and solely because they are living the Christian life in its severe simplicity, refusing to hob-nob and carouse with their former boon companions (let the past suffice for that!); let each of them make sure that he is suffering as a Christian, and then let him rejoice. Let him understand and be always ready to answer: (1) That it is not a token of God's anger but of His favour; to suffer as a Christian is to be a partaker of Christ's sufferings, through which the world is saved. (2) That the suffering is disciplinary; the gold is refined in this way (and if this is needed for the good what about the wicked?). (3) That it will only be for a short time; the Lord is coming. (4) That their souls are in God's keeping; let them commit themselves to Him (as Jesus did, 2.[23]).

5.[1-11]. *The Christian Life, its organisation.*—Christians are not units but a unity. He has already spoken of them as a nation, a family, a spiritual house; he will now compare them to a flock, the true sheep of God's pasture, and as such they must have overseers. Christ is the Chief Shepherd, the elders are the under-shepherds, the Word of God is the pasture. Let the elders therefore feed the flock, let them also protect it, and when the Chief Shepherd will come they will get their reward. The flock, on the other hand, must be obedient, willing to be kept, and anxious to be fed; the younger especially are to be dutiful and submissive; and as the bond of peace let them all be humble-minded, " for God resisteth the proud but giveth grace to the humble."

5.[12-14]. Farewell greetings and benediction.

D. Ross.

PETER, THE SECOND EPISTLE OF. The Petrine authorship of this epistle has been greatly questioned from the beginning. There is no certain mention of the epistle in the second century, and when it is referred to in the third it is only to have its apostolic origin doubted or denied. It was long in being accepted by the great churches, and how it found its way into the Canon it is impossible to say. At the Reformation, again, it was attacked by Erasmus and Calvin; and in modern times many leading critics are against it. Not only, they say, is there the want of external authority, which in itself is a grave objection, but there are such additional objections as these: the difference in style from 1 Peter—that so simple, this so artificial and ambitious—and the close resemblance to the *Apocalypse of Peter*, a work of the second century; its dependence on Jude (if later—and all the evidence points that way), a thing very unlikely in an apostle, even in Peter; the many suggestions of a later age, as the presence of antinomian agnosticism as a system; the distance from the Fathers; the reference to Paul's epistles as Scripture. All these, it is contended, lead to the conclusion that the epistle belongs to a later period, probably about the middle of the second century, and was written by a man who (with a high purpose, it may be conceded) impersonated Peter for the sake of authority, and who perhaps was in possession of some of the apostle's writings, or at least was familiar with his specific teaching. At the same time, and in spite of all this, there are still critics of repute who accept the epistle as genuine; and it is likely that the plain reader of Scripture, thinking only of the substance of the epistle, will still go on believing that he is in contact with a mind which was in contact with Christ in the days of His flesh. The epistle in that case must be placed at the very limit of Peter's life, not earlier than A.D. 65; and while the readers are the same as in 1 Peter, the enemy is a new one—immoral heresy, either already present or seen on the horizon.

Summary.—1.[1, 2]. *Salutation.* 1.[3-11]. *Introductory exhortation* to a diligent use of the Divine gifts. God has given in Christ all that is necessary for life and godliness; let them, then, for their part so use the means of grace, building on the foundation of faith the Christian graces—virtue and knowledge, self-control and endurance, godliness and brotherly love—that they make their calling and election sure and secure an entrance into the eternal kingdom.

1.[12-21]. *The importance and certainty of his message.*—He writes as a dying man, and he will not fail in his duty, hoping that his words will have weight when he is gone. He is not in any doubt as to the Divine origin of the apostolic teaching. He was an eye-witness of Christ's glory, and heard the voice of God confirming His sonship and making the word of prophecy more sure (RV.); which word in respect of Christ's second coming (given, as all Scripture is given, by the Holy Ghost) they have as a lamp till the day-star arise. This leads to the main part of the epistle.

2. *Warning against those who wrest the Scriptures to justify their sinful lives.*—Such men are sure to come if they have not already arisen, and they will do much harm, but their judgment is sure. God, who spared not angels when they sinned, nor the men before the Flood, and who turned Sodom and Gomorrah into ashes for their wickedness, will not spare these men who follow in their steps; but He will, as of old, deliver the righteous. Justice cannot fail to overtake such insolent sinners as these; and then he goes on to describe them, following (or anticipating) the description of Jude, enlarging, generalising, and in parts altering the sense, and finishing up with an unsavoury proverb.

3. *Warning against mockers, probably the same class.*—These men make light of Christ's coming on the Day of Judgment. They point to the uniformity of nature since the creation, wilfully forgetting that the order was broken once at the Flood because of

sinners like themselves, and what happened once will happen again, only the next time the destruction will be by fire. Let them understand that the long delay (since the [apostolic] Fathers fell asleep) is not a sign of slackness on God's part but of His long-suffering, and that He does not reckon time as men do. The day of the Lord will assuredly come, and it will come suddenly, bringing destruction upon the ungodly; but they, the people of God, need have no fear even though the heavens be dissolved and the elements melt with fervent heat. Only, with such a prospect, let them give diligence that they be found without spot and blameless; and in particular let them take care that they be not led astray by those who wrest the Scriptures (including Paul's utterances on the subject) to their own destruction; but let them grow in the grace and knowledge of their Lord and Saviour Jesus Christ —to Him be the glory for ever! D. Ross.

PETHAHIAH. (1) A priest who was head of the 19th of the priestly courses in the time of David (1 Ch. 24.[16]). (2) A Levite who had married a foreign wife (Ez. 10.[23]). He took a leading part in the service, regulating the devotions of the people when Ezra had concluded the reading of the law (Ne. 9.[5]). (3) Son of Meshezabeel, of the tribe of Judah, who was employed by the Persian king "in all matters affecting the people, to speak to the king concerning them" (Ne. 11.[24]).

PETHOR, whence Balak, king of Moab, brought the prophet Balaam, with intent to curse Israel (Nu. 22.[5]; Dt. 23.[4]), lay "on the river" (Euphrates) in Mesopotamia. It is called *Pitru* by Shalmaneser II. (*KIB*. i. 133, 163, 173), who says it is "on the Sagur," *i.e.* the mod. *Sajur*. It must therefore have been on the W. bank of the Euphrates, at its confluence with the *Sajur*, some 60 miles to the NE. of Aleppo.

PETHUEL, father of the prophet Joel (Jl. 1.[1]). It may possibly be a scribal error for Bethuel (*cp*. LXX).

PETRA. *See* Sela.

PEULTHAI, RV. PEULLETHAI, the eighth son of Obed-edom (1 Ch. 26.[5]).

PHAATH MOAB. *See* Pahath Moab.

PHALLU = PALLU.

PHALTI, PHALTIEL = PALTI.

PHANUEL, mentioned only in Lk. 2.[36], of the tribe of Asher, father of the prophetess Anna.

PHARAOH (פַּרְעֹה, Φαραώ), the title of the Egyptian kings, in Egyptian Per-āa, "(the) Great House," similar to that of the "Sublime Porte." As we speak of the "Mikado" of Japan, the foreigners in and around Egypt spoke of "the Pharaoh"; hence it is only after the Ethiopian conquest of Egypt that the actual names of the Pharaohs are given in the OT. Ten Pharaohs are mentioned there: (1) The Pharaoh of Abraham, who would have been a Hyksos king of Canaanitish origin, and consequently ready to welcome the visitor from Canaan. (2) The Pharaoh of Joseph, who was also a Hyksos king, belonging probably to the third and last Hyksos dynasty (the 17th). Eusebius makes him an Apophis, of whom three are known from the monuments. (3) The Pharaoh of the Oppression, for whom the Israelites built Raamses and Pithom (Ex. 1.[11]). As the excavations of Professor Naville have shown that the builder of Pithom was Ramses II., of the 19th dynasty, we must see in Ramses II. the Pharaoh under whom Moses was born. Ramses II. had a passion for building, and during his long reign of 67 years covered Egypt with his constructions. (4) The Pharaoh of the Exodus, who was the successor of the Pharaoh of the Oppression (Ex. 2.[23]), must have been Meneptah, the son and successor of Ramses II. The "Israelites" (*I-s-r-a-l-u*) are mentioned on one of his monuments discovered at Thebes by Prof. Petrie. The Exodus would have taken place before the 8th year of his reign, when, as we learn from a letter to the Egyptian government, the land of Goshen had been left without inhabitants. (5) Pharaoh the father of Bithiah (1 Chr. 4.[18]), wh. is possibly the town of southern Palestine called Bethia by the Egyptian king Thothmes III. (*Karnak List*, 97). Bithia is said to be the wife of Mered, son of Ezra and "the Jewess," who seems to be identical with "Jered, the father of Gedor." (6) The Pharaoh to whom Hadad of Edom fled after the conquest of his country by Joab (1 K. 11.[14-22]). Hadad subsequently married the sister of "Tahpenes the queen," and on the death of David asked leave to return to his own land. (7) Pharaoh the father-in-law of Solomon (1 K. 3.[1]), who must have been the last king of the 21st (Tanite) dynasty, Pasebkhanu II., but can hardly have been identical with the Pharoah of Hadad. Resuming the old claims of Egyptian sovereignty over Canaan, he marched against Gezer, wh. he took from the Canaanites and handed over to his son-in-law in place of a dowry. (8) The Pharaoh on whose help Hezekiah relied in his revolt from Sennacherib (Is. 36.[6]). As the Assyrian invasion of Judah took place in B.C. 701, this would have been Shabatoka of the Ethiopian (25th) dynasty (see Petrie, *History of Egypt*, iii. p. 296). (9) Pharaoh Necho, the first Pharaoh whose name is given in the OT., Nekau II. Uahem-ab-Ra in Egyptian, the 4th king of the 26th (Saite) dynasty, who reigned B.C. 610–594. He attempted to reopen the canal wh. connected the Nile with the Red Sea, and sent Phœnician ships to circumnavigate Africa. The fall of Assyria allowed him to restore the Egyptian empire in Asia; and in B.C. 608 he invaded Palestine, where Josiah was overthrown and slain at Megiddo (2 K. 23.[29f.]; 2 Ch. 35.[20-24]). Three months later Jehoahaz was deposed and carried to Egypt, Jehoiakim being made king in

his place (2 Ch. 36.[3f.]). In B.C. 605, however, the Egyptians were utterly defeated at Carchemish by Nebuchadrezzar (Jr. 46.[1, 2, 6, 10]) and the Asiatic empire of Egypt lost (2 K. 24.[7]). (10) Pharaoh Hophra, Uah-ab-Ra in Egyptian, Apries in Herodotus, the grandson of Nekau II., reigned B.C. 589–570. He is called simply "Pharaoh" in Jr. 37.[5]; Ek. 17.[17]. The alliance of Zedekiah with Egypt, wh. led to his revolt from Nebuchadrezzar, must have been made before the death of Psammetichus II., the father of Hophra, since the siege of Jerusalem began B.C. 590, but the advance of the Egyptian army wh. occasioned the temporary suspension of the siege probably took place after it. Hophra was dethroned and subsequently put to death by one of his generals, Ahmes, thus fulfilling the prophecy of Jr. 44.[30]. A. H. SAYCE.

PHARAOH HOPHRA. *See* HOPHRA.

PHARAOH NECHO. *See* NECHO.

PHARES (Mw. 1.[3]; Lk. 3.[33]) = PEREZ.

PHAREZ. *See* PEREZ.

PHARISEES (Heb. פְּרוּשִׁים, "separated"). We do not meet with the name either in OT. or in the Apcr., but the P. are nothing else than the *Assideans* (חסידים) of 1 M. 2.[42], 7.[13-17]; 2 M. 14.[6]. The principle of separation, wh. had been introduced by Ezra, became a much more pressing necessity when the Seleucidæ were introducing and enforcing heathen customs, and when many Jews were becoming lax and yielding to free thought, and hence arose the sect and name of the P. They feared that, in the confusion of the times, politics would usurp the place of religion, and so they held against all parties that the Law was Israel's office and only standard of life and government. They did not wish a worldly State, but only a community obedient to the Law, and accordingly they were ready to accept into their party any pious Jew who was faithful to the Law, and, strictly observing the laws of ceremonial purity, separated himself fm. the *'ammē hā-'āretz*. They had recognised Alcimus of the house of Aaron as High Priest, but when Jonathan received that office fm. the Syrians they stood aloof, and he in return abolished and punished the observance of the institutions wh. the Pharisees had imposed on the people as received by succession fm. their fathers (*Ant.* XIII. x. 6). Several of the Maccabean princes tried to prevent an open rupture with their chiefs, but without success. Under Alexander Jannæus they suffered, but in the days of Salome they gained considerable influence, and even seats in the Sanhedrin, while through the appointment of their candidate, Hyrcanus, to the high-priesthood and the removal of Aristobulus, they were, though hostile to the Romans on account of the pollution of the Temple, brought to submission. In Herod's contests for the kdm. they took no part, but the fact that their chiefs, Pollio and Sameas, were instrumental in inducing the people to open the gates of Jerusalem to him, procured them position and honour; nevertheless when the oath of allegiance to Cæsar and Herod was imposed, they declined to take it, and a fine had to be paid instead (*Ant.* XVII. ii. 4). During his reign their great teachers—Shemaia and Abtalion, Hillel and Shammai—lived, and their influence and the number of their representatives in the Sanhedrin gradually grew. With the advent of the pure Rm. rule (A.D. 6) the Sadducees gained a momentary advantage, but the action of the Zealots brought decline, and henceforward not only the moral influence but the official rule was in the hands of the P.

Starting with the principle that the Law was all in all, and devoting themselves to its study, they soon came to be regarded as excelling all others in their accurate kge. and skilful exposition of it (Jos. *Vit.* 38; *BJ.* II. viii. 14), but in applying it to the changed circumstances of their more complicated life they found it insufficient, and so it soon became a part of their teaching that alongside of the written Law there exists an *oral law* wh. is meant to be its interpreter, giving details of the application of every regulation in the Pnt. on matters ceremonial, doctrinal, and legal (*Pirke Aboth*, i.). Besides instructions said to have been delivered to Moses on Sinai, it contained (*a*) opinions of the elders on disputed points; (*b*) decrees of the prophets and wise men; (*c*) legal decisions of the ecclesiastical authorities on doubtful questions. Every possible case of conduct in life was brought into contact with the Law through the forced interpretation of some verse. Endless detail was given, regulations for every motion and action, so that men became not only as children, but mere machines. Their religion was mechanical, lifeless, unspiritual. The kernel was buried and died under the heap of dry husks. The Law became a bondage and a burden too heavy to be borne (Mw. 23.[4]), in very truth beggarly elements (Gal. 4.[9]). Nor is this the opinion of the NT. alone. Such of the later Jews as fully appreciated their position designated the P. "a trouble of life," and expected them to be "nothing in the next world."

The P. held with great strictness to the law of tithing, and refused to partake of anything that had not paid tithes (Mw. 23.[23]; Lk. 18.[12]). To them also the regulations regarding clean and unclean were of vital importance, in relation to both eating and touching. These matters necessitated great care in buying and selling. Thus there was brought about the formation of Pharisaic societies, the members of wh. were named *ḥăbērīm*, and these were trusted by their brother P. The admission of candidates took place in the presence of three members, before whom they had to swear to be true to the laws of the association. For the same reasons they confined them-

selves in social and marriage relations to their own society.

Josephus, who was himself a P. (*Vit.* 2), frequently mentions them and their doctrines, but his statements lose something of their value on act. of his fondness for accommodating Jewish ideas to the terms of Greek philosophy. He compares them to the Stoics, prob. having in mind their indiffce. to wealth and luxury and their ascribing all things to fate. This latter point he modifies elsewhere, saying that "the Pharisees, while they have determined that all things are done by fate, do not take away the freedom of men acting as they think fit; since their notion is that it hath pleased God to make a temperament, whereby what He wills is done, but so that the will of man can act virtuously or viciously" (*Ant.* XVIII. i. 3; *B.J.* II. viii. 14). In connection with their belief in a future life they are prominent in the NT., and this article of faith is also mentioned by Josephus: "They believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments accdg. as they have lived virtuously or viciously in this life, and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again" (*Ant.* XVIII. i. 2). Elsewhere he says that they believed in the *transmigration of souls*: "They say that souls are incorruptible, and that the souls of good men are only removed into other bodies" (*BJ.* II. viii. 14; *cf.* Mw. 14.[2]; Jn. 9.[2]). From the NT. we should judge that they believed in the resurrection in the Christian sense. Our Lord does not mention the future life as anything new, and He takes for granted that they are right in their thoughts concerning it (Mw. 22.[30]; Mk. 12.[25]; Lk. 20.[34-36]). In the Mishna the phrase so often met with, "the world to come," is a clear expression of Christian truth. On the other hand the idea of transmigration may have been held by individuals even in the first century, as it became and still is a doctrine of Judaism.

The P. were said to be friendly to one another, and to be moved by a desire for the exercise of concord and regard for the public. They were not apt to be severe in punishing, and sought to make relg. the moving principle in the life of the people. They insisted on education in divine things, and one of the leaders gave utterance to this saying, "Secure thyself a teacher, procure a companion, and judge every man fm. the best side;" while another said, "Love work, hate lordship, and be not in the confidence of the rulers." The multitude was on their side, and they had the guidance of the people in religious matters (*BJ.* II. viii. 14; *Ant.* XIII. x. 6; *Aboth*, i.). But though ruling and guiding them, they were wont to despise those who knew not the Law (Jn. 7.[49]), and whom they named the *'ammē hā-'āretz* (people of the land). This name was given to such as did not repeat the Shema' prayer, who did not wear phylacteries or *Tzitzith*, and who did not teach their sons the law, *i.e.* all those who did not study and observe the various details of rabbinical teaching. Among many other expressions of contempt for such we read, "the garments of an *'am hā-'āretz* are as defiling as articles trodden under foot by a man who has an issue" (*Chulin*, 35[a]).

An interesting illustration of the extent of Pharisaic hypocrisy, and an ample justification of the woes our Lord pronounced upon them, may be seen in several passages of the Tlm., where they are divided into seven, wh. may be named and described as follows: (1) The *Shechemite* P., who, like the people of Shechem, obeys not fm. precept but fm. expediency and self-interest. (2) The *stumbling* P., who in his humility will not lift his feet fm. the ground, and so goes stumbling along. (3) The *bleeding* P., who shuts his eyes in his modest desire not to see a woman, and so is always striking himself agst. the wall. (4) The *painted* P., who is so holy that he fears to touch any one lest he be contaminated. (5) The *dutiful* P., who says, "tell me of another duty that I may do it." (6) The *trembling* P., who is actuated by motives of fear alone. (7) The P. fm. *love*, who serves his heavenly Father fm. motives of love. Of all these we can only regard the last class as truly good and pious men; and if we accept the Jewish proportion of good to bad, we must count that in Gospel days Pal. contained but several hundred such, of wh. class we may regard Nicodemus, Gamaliel, and Saul as examples, each in his own way.

The P. were the one sect that sought to make converts fm. beyond the pale of Judaism. In this they were very energetic (Mw. 23.[15]), and they were successful in gaining some very distinguished proselytes (*Ant.* XX. ii. 3). We read of conversions being very common in Galilee, esp. in the tribe of Issachar to the S. of Nazareth, and there our Lord's disciples may have seen and learned something of their methods of persuasion. The freedom of the synagogue system, and the facilities there afforded (Lk. 4.[16]; Ac. 17.[2]) for the expression of new thoughts, doubtless helped them, as it did the early Gospel preachers, and prob. the fact that the P. had led the way in preaching assisted in paving the way for the spread of Christianity. WM. M. CHRISTIE.

PHARPAR, one of the "rivers of Damascus" preferred by Naaman the Syrian to the Jordan (2 K. 5.[12]; *see* ABANA). Identifications have been suggested with the stream from *'Ain Fījeh*, and with one or other of the canals from the *Barada*. There is a local tradition which identifies Abana and Pharpar with the canals *Nahr Bainās*, or *Abaniās*, and *Nahr Taurā*. This is probably reflected in the Arabic version, which renders Pharpar by *Taurā*. There is nothing to support this identification in the Arab geographers; and the canals are, after all, only branches of the one river. *Wādy Barbar*, which comes down from the E. slope of Hermon, entering the plain of Damascus at the SW., perhaps retains a reminiscence of the old name. Save in winter, however, it is hardly a stream to attract the eye. It seems more likely that Naaman alluded to the adjacent river *el-A'waj*, which carries quite a volume of water, flowing along the southern edge of the plain to the desert lakes (*HGHL.*[1] 642; Baedeker, *Pal. and Syr.*[3] 268, 312). At the nearest point it is distant six miles from the gate of Damascus, *Bawwābet Ullah*: some have thought, therefore, that it is too far away to be called a "river of Damascus."

But Naaman probably thought of the term as covering the rich plain so closely associated with the city. And we find the Arabic writer Dimashki (*c.* A.D. 1300) actually describing *el-A'waj* as a river of Damascus.

PHARZITES, RV. PEREZITES. *See* PEREZ.

PHASEAH, RV. PASEAH, *which see.*

PHEBE. *See* PHŒBE.

PHENICE. *See* PHŒNIX.

PHICHOL, RV. PHICOL, captain of the host of the Philistine king Abimelech of Gerar. He accompanied his master when the covenant was made with Abraham at Beer-sheba (Gn. 21.[22ff.]), and also when the covenant was made with Isaac (26.[26]).

PHILADELPHIA (Rv. 3.[7]), a city in Lydia, was founded by Attalus II. king of Pergamos (B.C. 159–138). It was situated in the vale of the Cogamis, a tributary of the Hermus, on rising ground to the S. of the river, and north of Mt. Tmolus. It was on the edge of the " Burnt Land," the *Katakekaumenē*, which lies to the north and north-east of Philadelphia. The name is due to the evidence on all hands of tremendous volcanic activity in comparatively recent times. The volcanic detritus lends the charm of extraordinary fertility to the slopes and glens. Vines grew with great luxuriance, and the country was celebrated for the excellence of its wines. The position of Philadelphia fitted it to be, as was designed, a centre of Hellenistic influence in the whole region. Standing on the great road from Smyrna and the sea to Phrygia and the East, it enjoyed profitable trade relations with the cities on the inland plateau, the edges of which looked down upon it on three sides. The merchants in Philadelphia would arrange for the transit to Smyrna of the rich vintages of the surrounding country. Its prosperous trade was sufficient to attract a colony of Jews (Rv. 3.[9]). The district was liable to disturbance from earthquake. When the city had suffered from such a catastrophe in A.D. 17, the emperor Tiberius helped to restore it, giving it the name of Neokaisareia ; and it enjoyed the high honour of the *neokorate*, *i.e.* it was made warden of the temple consecrated to the worship of the emperor.

When and by whom the Church was founded in Philadelphia there is nothing to show ; but a position of such consequence, holding open a door of approach to a wide and important region, could not long be neglected by the early missionaries. In the letter addressed to this Church (Rv. 3.[7ff.]) there is no word of rebuke or reproach. Possibly the " little power " may mean that it was still in its infancy as a Church ; the " open door " may refer to the opportunities its position afforded. It is commended for its fidelity ; and so far, at least, it had not suffered from the " trial " of persecution. The Jews had evidently succumbed to the temptations that beset them there ; but a hopeful view is taken of their future. The people, accustomed to flee to the open country at the rumour of earthquake, and who after such a disaster would come back slowly to the shattered buildings of city and temple, could appreciate the promised reward to faithfulness : " I will make him a pillar in the sanctuary of my God, and he shall go out thence no more."

Philadelphia played a considerable part in later history, and after a heroic resistance passed finally into the hands of the Turks in the last quarter of the fourteenth century. " In the times when we catch a glimpse of its condition, Philadelphia was living amid ceaseless dangers, of old from earthquakes, and last from Turkish attack. It was always in dread of the last *hour of trial*, and was always *kept from* it. It stood like a pillar, the symbol of stability and strength. In the Middle Ages it struggled on, a small and weak city against a nation of warriors, and did not deny the name, but was patient to the end ; and there has been written on its history a name that is imperishable, so long as heroic resistance against overwhelming odds, and persevering self-reliance, when deserted by the world, are held in honour and remembered " (Ramsay, *The Letters to the Seven Churches*, 412). The mod. town, *Alashehr*, has still a large Christian population.

PHILEMON. The great majority of the Pauline epistles were directed to communities—to churches or groups of churches. Of the thirteen epistles wh. have Paul's name, nine are public in the salutation, addressed to a body of believers, and deal with questions wh. interest them in their corporate capacity as a community. Of the remaining four, three may be regarded as official letters directed to Timothy and Titus to guide them as to the character of the persons to be ordained as deacons and presbyters. That to Philemon is unique in that it is addressed to a personal friend in regard to a purely private matter. As such it is replete with revelations of the character of St. Paul. Many such letters may have been sent fm. St. Paul to other believers who enjoyed the friendship of the great apostle, but this alone has been preserved. Philemon appears to have been a wealthy citizen of Colosse. The name was borne by several persons mentioned in Smith's *Dictionary of Classical Biography*, most of them having some connection with Asia Minor. As St. Paul at the time this epistle was written had not visited Colosse, it probably was in Ephesus, during the apostle's prolonged stay, that Philemon came under St. Paul's influence. Fm. v. 19 it is clear that P. was a personal convert of the apostle's ; more, he seems to have been drawn into close friendship with him. Not impossibly Philemon was resident in Ephesus, so St. Paul wd. have frequent opportunity of becoming acquainted with the various slaves that went to form the *familia* of his friend. If Philemon had been resident in

Ephesus during St. Paul's stay there, it wd. seem that he soon removed to the valley of the Lycus and took up his abode in Colosse. He may, indeed, have conveyed the Gospel of the Kingdom thither. It is possible, however, that when he returned to Colosse he found a Christian community already existing, due possibly to the preaching of Epaphras, whose special salutation is sent to Colosse (Col. 4.[12, 13]). Perhaps the meeting-place was not suitable for all the believers in the city, hence a community met in Philemon's house. After the removal of his household to Colosse he suffered a severe loss. ONESIMUS, a trusted slave, robbed his master and became a fugitive; the natural centre of attraction for fugitives was Rome. There the fugitive had been seen and recognised by the apostle. Converted by his instrumentality, and brought to see his sin and the duty of restitution, the apostle sent him back to Colosse to his master. He wished to intercede with his friend for this runaway. Such, then, was the occasion of this short letter. It begins with a salutation in wh. the apostle conjoins Timothy with himself, though immediately after the salutation the letter is written wholly in the first person singular. It is to be noted as a skilful but covert appeal to the sympathy of his correspondent that Paul calls himself "the prisoner of Christ Jesus." He addressed his letter not only to Philemon but also to Apphia his wife and Archippus his son, who apparently is a presbyter in the church of the neighbouring city of Laodicæa (Col. 4.[17]). The three verses wh. follow contain thanksgiving for the faith of Philemon and the kindliness to wh. it prompted him. The apostle then opens the purpose of his writing, entreating where he had the right to command, appealing by his age and his bonds to the affection of Philemon for the runaway. It is noted that there is a play on the contrast between the unprofitable servant and the profit he had been to Paul himself, and thus, as doing what Philemon wd. have wished done, profitable to Philemon. He declares that he wd. have liked to have retained Onesimus with him, but as he was the slave of Philemon he felt he cd. only use the services of Onesimus with his master's free consent. He refers to the theft in the most delicate terms, offering himself to make good the loss, though at the same time he suggests to Philemon that it wd. be but graceful shd. he forego the debt. It is to be observed that, although St. Paul does not ask for the manumission of Onesimus, by asserting his brotherhood he renders real slavery impossible. There follow salutations fm. Epaphras, who wd. seem to have shared his imprisonment, Marcus, Aristarchus, Demas, Lucas.

While every one admits the gracefulness and beauty of this epistle, several of the critical school have denied it to be by Paul. Either they have formed a theory of the apostolic times fm. their own inner consciousness and dismiss everything that conflicts with it (Baur), or, having formed a theory of the apostle himself, everything that militates against this is dismissed for the most futile of reasons (v. Manen). Short as it is, this epistle is early guaranteed as Pauline; Marcion admitted it into his canon; it is in the Muratori fragment; it is named as Pauline by Tertullian and quoted by Origen. To forge such a letter wd. serve no purpose; there is no dogma or practice impugned at the time when we first know of its existence wh. it defends. If it were intended to be a manifesto against slavery its purpose wd. have been much more clearly displayed. Some who have admitted the Pauline authorship have differed fm. the general opinion that it was written fm. Rome, and held it was written during Paul's imprisonment in Cæsarea. That question is discussed under COLOSSIANS and ONESIMUS. As to the place it occupies among the Epp. of the first imprisonment, one thing is certain, it is closely connected with Colossians, and that with Ephesians: the probability seems to be that the Epistle to the Philippians was later, but not by much (*see* Bernard, *HDB.*).

PHILETUS. *See* HYMENÆUS.

PHILIP. (1) The husband of Herodias (Mw. 14.[3]) and (2) the Tetrarch (Lk. 3.[1]) are treated under HERODIAN FAMILY. (3) The apostle, a native of Bethsaida of Galilee, apparently among the number who were attracted by the preaching of John the Baptist, and one of the first followers of Jesus (Jn. 1.[43f.], 12.[21]). Like Andrew, he also, on making the great discovery, brought another, Nathaniel, to Jesus. He seems to have been of an eminently practical turn. He did not argue with Nathaniel, altho' on the point raised argument might have been used with effect: he simply invited him to come and see for himself what would make all argument needless (Jn. 1.[46]). It may have been Philip's business to see that the company was sufficiently supplied with food. At any rate, when Jesus asked him as to means for feeding the multitude he had already thought the matter out, and was prepared with an estimate of the cost (Jn. 6.[5f.]). Philip and Andrew—it is a striking coincidence that both bore Greek names—introduced the inquiring Greeks to Jesus (Jn. 12.[20ff.]). He does not seem, however, to have been swift of spiritual perception. Andrew said, "We have found the Messiah" (1.[41]). Philip's perceptions required to be sharpened by a personal summons from Jesus (v. 43). An ancient tradition identifies Philip with the man who would have postponed obedience to the call of Jesus, asking that he might be allowed to go and bury his father (Lk. 9.[59], &c.). His request on the last evening Jesus spent with His disciples points in the same direction. It shows, indeed, the impression which Jesus had made upon those who were nearest Him, that one

who sat with Him familiarly at table should take it as a matter of course that He could do this tremendous thing—show them the Father. But it also reveals the distance Philip had to travel before rising to the true spiritual apprehension of the teaching of Jesus. Of his work as an apostle after the resurrection there is no scriptural record. According to Polycrates (Euseb. *HE.* iii. 32), he laboured and died in Hierapolis; and mention is made of his three distinguished daughters—not to be confounded with the daughters of Philip the Evangelist. Of the apostolic band only Peter and Philip are reported to have had children. Various traditions represent him as visiting at an earlier time Lydia, Asia, Athens (where he founded a church), Parthia, Gaul, and Scythia. There is similar contradiction in the accounts of his death. Some represent it as natural, at the age of eighty-seven: others as martyrdom, without agreement as to the method.

(4) The evangelist, one of the seven chosen to relieve the twelve of the burden of attending to the distribution (Ac. 6.). Of his origin we know nothing. The bearer of a Greek name, he may have been a Hellenist: if so, his election would be specially acceptable to the widows who had complained. He was in any case a man of wide outlook and liberal sympathies. The scriptural record of his work is confined to the eighth chapter of the Acts. Driven from Jerusalem by the persecution in which Stephen suffered, he preached in Samaria with remarkable success, thus taking the first definite step in the way of proclaiming the Gospel to a non-Jewish people. Thence he was sent to guide the Ethiopian eunuch to the truth. We may believe that the introduction of this high officer of queen Candace into the Church was fraught with happy consequences for his country and people. Then from Ashdod Philip passed on a preaching tour to Cæsarea. Here he resided with his four daughters, who were gifted with prophetic powers. He had the joy and privilege of entertaining St. Paul and his company (Ac. 21.[8ff.]). Possibly then St. Luke may have learned from him many details regarding the first days of the Church in Jerusalem. From the traditions we may gather that he settled later in Asia Minor; but he is confused by them with the apostle. To this confusion no doubt is due the belief that he had settled at Hierapolis. The likelihood is that he laboured and died in Tralles.

PHILIPPI, the mod. *Filibedjek*, lay a few miles inland from the port of Neapolis, on the lower eastern slopes of Mount Pangæus. An older town, *Krenides*, stood on the same site, the name being drawn from the springs near by which feed the great marshes to the south. Gold mines in the mountain had been worked in old time by the Thasians, who had a settlement here. This source of wealth attracted the attention of Philip, king of Macedon, father of Alexander the Great. He seized the mines and refounded the city, which he strongly fortified, and called it after himself, Philippi. It served a double purpose as a fortress, guarding that part of Macedonia from the Thracians, while it also secured him in possession of the mines. It was situated on the great Egnatian road which connected the Ægean with the Adriatic—the main highway for the commerce of east and west: a circumstance very favourable for the trade of Philippi. With the victory of Æmilius Paullus (B.C. 168) it passed under the control of Rome. The policy of the conquerors was to destroy the unity of Macedonia. It was cut up into four districts, and as far as possible intercourse between them was prevented. Intermarriage was prohibited, and a man could not hold property in more than one district. The province of Macedonia was constituted in 146. Here in B.C. 42 Brutus and Cassius were overthrown by Antony and Octavian, and in honour of the victory it was constituted a Roman military colony,





Coin of Philippi

possessing the *Jus Italicum.* A further contingent was settled here eleven years later, after the defeat of Antony at Actium, and the city was honoured by the title *Augusta.* The jurisdiction of the city was independent of that of the provincial governor. The constitution was copied from that of Rome. It was a city belonging to "the first" rank in Macedonia (Ac. 16.[12]). This was the first thoroughly Roman centre in which the apostle Paul preached the Gospel. The Church may have been in existence, and if so was probably the earliest of all European churches. That at Philippi was the first founded in Europe by St. Paul. The Jews apparently were not numerous, and were content with only a *proseuchē*, a place of prayer by the river-side, where the apostle spoke to such as would listen. The conversion of Lydia opened her house to the missionaries. An unfortunate demoniac girl, possibly a slave, "possessed by a spirit of divination" (*see* Python), was used by her inhuman masters for purposes of soothsaying, by which they made great gain, among the superstitious people. With the demoniac's keen perception, illustrated once and again in the Gospel story, she recognised the missionaries as "servants of the Most High God." The apostle, "sore troubled" by the outcry she made, healed her. This roused the wrath of her masters, who saw the

means of their enrichment thus taken away. St. Paul was to meet this same spirit in another form at Ephesus (Ac. 19.). These men rushed upon the apostles, and persuaded the mob to assist them in dragging Paul and Silas before the magistrates. There the proceedings were clearly tumultuary. No opportunity was given to the accused of rebutting the charges made against them, nor of declaring their Roman citizenship, which would have protected them from indignity. They were roughly stripped, scourged, put fast in stocks, and thrust into the inner prison. There, cramped and bleeding as they were, they raised their song of praise, which, through the gloom and stillness of the night, the prisoners heard. The terror of the midnight earthquake, the release of the prisoners, the conversion of the trembling jailor, the alarm and humble entreaties of the two supreme magistrates, when they realised that they were responsible for a grave breach of the law in having permitted Roman citizens to be beaten and dishonoured, without trial and condemnation, and finally the departure of the preachers, are described with simple directness, and lend to the city of Philippi an interest for all time.

St. Paul maintained a close and affectionate relationship with the Church he founded here (Php. 4.[15]; 2 Cor. 11.[8f.]). This is manifest in the letter he wrote to the Philippians (*see* next article). When Paul and Silas left after the tumult it is possible that Luke was placed in charge of the infant Church for a time. It is probable that St. Paul visited the city at least twice in subsequent years, once on his journey through Macedonia to Greece, as well as on his return (Ac. 20.[1f., 6]). There is an allusion also to a visit paid to Macedonia in 1 Tm. 1.[3]. He would hardly be in the province without going to Philippi.

Ignatius, bishop of Antioch, visited Philippi on his way to meet his death in Rome for the Gospel's sake. He was most kindly entreated by the Christians here. The bishops of Philippi figure in the Church councils during the early centuries, down to that of Chalcedon (A.D. 451).

PHILIPPIANS, THE EPISTLE TO THE. "From thence to Philippi, which is a city of Macedonia, the first in the district, a Roman colony." Such is the description of Philippi given by Luke (Ac. 15.[12]). It is brief, yet it gives a vivid account of the city, its character, and its history. The name recalls the fact that Philippi was named after the king of Macedonia, who had discovered the importance of the site, and had so extended the ancient Krenides that it became a new city. It really commanded the surrounding district, a district rich in the potentialities of wealth. In the year B.C. 42, Augustus, after he had defeated Brutus and Cassius, founded a settlement for Italian soldiers, constituted it a Roman colony, and conferred on it the *Jus Italicum*. The privileges thus conferred were numerous and weighty. It gave the colony the right of self-government, subject only to the emperor, immunity from some taxes, and the right of property in the soil. A colony with such privileges and with such a tradition were justly proud of their Roman citizenship, and very jealous of their rights and dignities. It was to a city with such a history and with such privileges that Paul came on his first European mission, and in it he made a considerable stay. The city had been a Roman colony for the greater part of a century. It occupied a commanding situation on the Via Egnatia, the great Roman road which led from east to west. Into it had flowed representatives of all the neighbouring population. Bishop Lightfoot points out how varied were the interests and the people contained in Luke's account of Paul's work at Philippi. The woman of Thyatira, the slave, the Roman jailor, are representative of many peoples, and all of them came under the influence of the apostle.

It is not necessary to dwell on the vivid and graphic account of Paul's work at Philippi. Paul and his company had gone, in the first place, in search of the synagogue, but found only a place in the open air where prayer was wont to be made. It would appear, therefore, that the Jews were not numerous or influential in Philippi. But Paul found his opportunity at the place of prayer, and Lydia, having been greatly impressed by him and his message, constrained him to abide in her house. The incident of the slave led to the arrest, torture, and imprisonment of Paul and Silas. It is noteworthy that the charge against them is aggravated by the accusation that they are Jews, proving incidentally that the Jews were not highly esteemed in the Philippian community. Their imprisonment is speedily followed by their release and departure. It is likely that Luke was left behind to carry on the work which Paul had begun, and which he had to leave so suddenly.

Paul's first visit to Philippi had ended amid the storm of persecution. His intercourse with the Church at Philippi seems to have been frequent, and his relations with them were most affectionate and intimate. From Acts 19.[22] we find Paul "sent into Macedonia two of them that ministered unto him, Timothy and Erastus." When he appealed to the Macedonian churches to help the poor saints at Jerusalem, we may be sure that he did not omit an appeal to the Philippian Church. As Philippi lay on the way between Achaia and Asia, it may be safely inferred that Paul's messengers, from Corinth or from Ephesus, while he resided in those cities would break their journey at Philippi, and bear the greetings of the apostle to the Church or of the Church to the apostle. About the year 57 Paul revisited the European churches. From Acts 20. we find that he visited Philippi both in his westward

journey and on his return to Troas. "We sailed away from Philippi after the days of unleavened bread" (Ac. 20.[6]). From allusions in various epistles, and from the Acts, we find that the intercourse between the apostle and his first European Church was very frequent. We should then expect in his epistle many references which remain to us somewhat obscure, but which would be vivid, rich in many reminiscences to the Church at Philippi. During the period of ten years, more or less, that had elapsed between Paul's first visit to Philippi and the date of the epistle, many things had happened to the apostle, and also to the Church. There had been sufferings and persecutions for him and them. But the most cherished of these memories would be those which had revealed to Paul and to the Church what they had been to each other. To Paul the Church had been "his joy and crown." What he had been to them, their constant devotion to him, their frequent ministering to his necessities, and their response to his call for liberality abundantly show. It is one of the most characteristic of the Pauline writings. It reveals the courtesy, the innate kindliness of the man. It shows him at the time when the strain is relaxed, and when he can allow the gladness and the warmth of affection to have free scope. He has no fault to find with the Church—their devotion to himself personally had aroused his warmest gratitude. While throughout we can feel the undertone of suffering, and hear the underlying note of anxiety, yet the dominant note is that of joy, gratitude, and hope. "Rejoice, and again I say, Rejoice."

It is scarcely possible to understand the position of some critics who can find no trace of personal feeling in this epistle, and who think that it affords no fresh note of insight into the character of Paul. More than any other of his writings this epistle has the note of personality. He writes in it as he feels, allows himself to speak as the mood of the moment dictates, and in every verse of it we can feel the weight of the remembrances of the Church, of his work among them, and of his frequent intercourse with them.

The epistle itself is not systematic, it is not doctrinal, it is not corrective; it is reminiscent, it is anticipative, it is in a word characteristically personal. At what time in the Roman captivity it was written it is scarcely possible to say. Some place it early, and make it the earliest of the captivity letters; others make it late. The evidence is not overwhelming either way, and our space forbids an examination of the evidence. We may take for granted that the epistle was written from Rome. The evidence for this conclusion seems to be decisive, and critical opinion has tended with increasing weight to this conclusion.

Thus we may picture the apostle in his place of captivity at Rome, in the midst of his many cares and burdens, suddenly aroused and touched by the coming of Epaphroditus, bearing with him the gift of the Philippian Church, and their grateful greetings to their father in Christ. One would like to have been present at the meeting between these two: one would like to have heard the rapid interchange of question and answer as Paul asked the Philippian messenger of the welfare of the Church, of this and that person in the Church, of the work in Philippi and in the neighbourhood. We may be sure that many questions would be asked and answered, and that for the apostle there would be an uplifting of heart which would find utterance in the epistle, which love constrained him speedily to write. He recognises the closeness of the ties which had bound them together, ever since he had laboured among them, and with them endured hardship for Jesus' sake. He had allowed them to minister frequently to his need, and had placed himself under obligation to them. So in his letter he gives expression to personal feeling in an unwonted way. He writes not to correct errors of doctrine, nor to condemn irregularities of conduct. He writes to relieve the strain of personal feeling, of emotional gratitude which oppresses him. After the brief salutation, in which there is a recognition not only of the saints, but also of the bishops and deacons at Philippi, he, under the strain of feeling, becomes reminiscent of the past, and gives thanks for all that the Church had been in life and conduct, and for all that they had been to himself. They are too tender, too touching to be summarised. He passes on to tell them of his present circumstances, of the progress of the Gospel in Rome, of the zeal of friends and the rivalry of foes, of his own hopes and fears. From the description of these personal matters he suddenly rises to an exalted strain of thought and feeling, for he has named the name of Christ, and, as always, so on this special occasion, the name of Christ arouses him to a loftier expression of devotion. "To me to live is Christ, to die is gain." Yet even here he is practical, and turns the thought towards the edification of the Philippians and of himself. "To you it hath been granted in the behalf of Christ, not only to believe on Him but also to suffer for His sake." The naming of the name of Christ leads him on to think of Christ, and to set forth the great example set by Him to His people. Their service ought to be Christ-like; their love to one another, their forbearance with one another ought to be Christ-like. So he writes, from this point of view, the great christological passage, on which we do not dwell. Practical exhortations follow, and then he passes on to speak of his hope of speedy release, of his intention of sending Timothy to them, of the recent illness and return of Epaphroditus. It would almost seem as if the

epistle was about to end. "Finally, my brethren, rejoice in the Lord." But, after saying that writing to them was not irksome to him, he suddenly enters on a new subject. We may conjecture regarding the occasion of this new departure, but certainty is not attainable. We may suppose with Lightfoot that at this stage he was interrupted, that he was informed of some fresh attempt of the Judaisers in the metropolis to thwart and annoy him. At all events he is prompted to enlarge his letter, so we have this section descriptive of his past, of his present, and of his future. It is a revelation of character, of his unyielding hope, of the constant spring of freshness of feeling which continued to characterise the apostle even when he became Paul the aged. The digression ends: he resumes the strain of practical exhortation. Let them always rejoice, let them have freedom from care, let them follow and pursue the highest and the best aims. One more note of personal gratitude, one more blessing on them for their thoughtful care, and the epistle ends with the benediction, "The grace of the Lord Jesus Christ be with you all." Surely a letter written by one of the most gentle, courteous, and loving of men, full of personal feeling, of loving-kindness, and of tenderness, which perhaps, more than any other epistle, reveals the humanity of the apostle. JAMES IVERACH.

PHILISTINES, THE, an immigrant people who occupied the coast lands of Palestine fm. the boundary of Egp. to that of Phœnicia. Of their origin there are two accounts; in Gn. 10.[13, 14] it is said "Mizraim begat . . . Casluhim (out of whom came Philistim) and Caphtorim"; this wd. imply that their origin was fm. Egypt. Amos has another account: "Saith the Lord, Have I not brought up . . . the Philistines fm. CAPHTOR?" (Am. 9.[7]). Caphtor may represent the Egyptian *kafta* or *kaftr*, "Asia Minor"; the balance of opinion seems to identify Caphtor with Crete. The usage of LXX is to tr. P. by *allophylloi*, "strangers," *i.e.* immigrants. They are quite established in the land when ABRAHAM and ISAAC are sojourning in it. JACOB does not appear to have had any dealings with them. In patriarchal times the P. seem to have attained a fair amount of civilisation; it is to be noted that the hereditary name of the king is Semitic (Gn. 21.[32], 26.[1]). When Isr. came out of Egp. they were not led into Canaan the shorter way because that wd. involve them in a conflict with the P., a conflict for wh. these freshly emancipated slaves were not ready. The P. appear in the Egyptian records as *Parasati*; in the Assyrian as *Palastu*. When JOSHUA entered Pal. the five leading cities formed a league, in wh. sometimes one city, sometimes another, had the hegemony. Each city was ruled over by a "lord" (*ṣeren*—a word wh. occurs in 1 K. 7.[30] and is tr. RV. "axles"): they are called princes (*sarim*) in 1 S. 29.[4]. This constitution is referred to in Joshua, Judges, and Samuel. Latterly they seem to have been ruled over by a k., whose authority was limited by that of the "lords." During the period of the Judges the P. oppressed Isr.; latterly the Israelites seem to have acquiesced in the rule of the P., as may be seen by Judah's request to Samson to surrender and the reason assigned for it, "Knowest thou not that the P. are rulers over us?" (Jg. 15.[11]). SAMSON's exploits were more fitted to irritate the P. than to weaken them. The disastrous battle of Aphek, in wh. the sons of Eli were killed and the ark captured, took the spirit out of Isr., and they were subdued under the P. The plagues that fell upon the P. led to the speedy return of the ark, and SAMUEL led the people to the victory at Ebenezer (1 S. 13.[19-22]). SAUL's reign was one continuous warfare agst. the P. In the earlier portion of his reign SAUL's position seems to have been like that of Bruce in Scotland, only able to maintain himself with a small band of followers round him, and keep up the spirit of the people by assaults on the garrisons wh. the P. had all over the land S. of the plain of Jezreel. The subjection of Israel to the P. must have been absolute when they submitted to being without any smith. N. of that plain Phœnician influence was dominant. After the battle of Michmash (1 S. 14.[4-46]) the P. lost their hold on Israel. The next important battle was that of EPHES-DAMMIM, within the immediate territory of GATH (1 S. 17.[1-52]). In it Goliath of Gath was their champion and was slain by David. After their defeat in that battle the P. were restricted to their own land, and only made forays into the land of Isr. (1 S. 23.[27]). They prob. maintained their hold on the great plain, and the battle of GILBOA was fought for its retention. Before that battle David appeared with the Philistine army as the vassal of Achish (1 S. 29.[2]): he had Ziklag as the vassal of the Philistines. After the death of Saul, David appears, as king in Hebron, to be still the vassal of the P. The murder of Ishbosheth and David's elevation to the throne over Isr. led to war with the Philistines (possibly they thought their vassal was become too powerful when all Isr. had made him king), in wh. they were, after some desperately fought battles, effectually subdued. This state of vassalage continued during the reign of SOLOMON. At the division of the kingdom the P. regained their independence, but were never able to assume a paramountcy over even Judah, and were occasionally tributary (2 Ch. 17.[11]). They prob. regarded themselves as vassals of Egp. Sargon conquered them (Is. 20.[1]), and put vassal kings in their various cities. Under the Persians the P. seem to have adopted the Hellenic city constitution. Under the Macedonian rule this Hellenisation became complete, as seen by

their coins. DAGON was their principal deity; it formerly was assumed that Dagon was a fish-god, but this seems doubtful now. Dr. Sayce thinks that he was god of agriculture, and that the worship was introduced fm. Asyr. He had temples both in Gaza (Jg. 16.[23]) and Ashdod (1 S. 5.[2]). However, there seem to have been other deities also worshipped, as the armour of Saul was placed in the temple of Ashtaroth (1 S. 31.[10]), and Baalzebub is called the god of Ekron (2 K. 1.[2]). It is to be observed that Achish is represented as swearing to David by Jehovah (1 S. 29.[6]): probably this was an accommodation.

PHILOLOGUS, a Christian in Rome saluted by St. Paul (Rm. 16.[15]). He may have been a slave or a freedman, among whom this name was not uncommon. Tradition makes him one of the seventy, and at a later time, bishop of Sinope. Possibly he was a member of the imperial household. The name has been found in the Columbarium of "the freedmen of Livia Augusta."

PHILOSOPHY. Although the schools of Plato and Aristotle still met in the Academy and the Lyceum at the time of PAUL's visit to Athens, the only followers of P. whom he encountered were the STOICS and the EPICUREANS. The only thinkers who influenced thought at the time and for a century after belonged to one or other of these sects. But in common usage P. had got a wider meaning. Philo speaks of the Hebrew religion and the Mosaic law as "the P. of the Fathers," or "the Jewish P.," and Jos. identifies the three Jewish sects with the Epicureans, Stoics, and Pythagoreans of the Greeks. Lightfoot (*Com. on Col.* pp. 71–111) thinks the P. referred to by the apostle PAUL was a variety of Essenism (WAITERS FOR THE REDEMPTION): he, like all commentators, warns his readers agst. regarding St. Paul's words (Col. 2.[8]) as a condemnation of all P. The revived Platonism of Plotinus affected Christianity strongly, and conditioned the form of orthodox doctrine. It may be taken as a continuation of the Stoical idea of P. when monasticism was looked upon as P. The doctrines of Aristotle became predominant in the Middle Ages. Further particulars are to be found in the many histories of philosophy.

PHINEHAS, s. of ELEAZAR, grandson of AARON (Ex. 6.[25]). In the matter of Baal-peor, when ZIMRI, prince of the Simeonites, ostentatiously went aside with Cozbi, dr. of Zur (Nu. 25.[6-15]), P. slew them both; in consequence of this he was promised that the priesthood shd. be in his family. For a time the High-priesthood was in the line of ITHAMAR, fm. the days of ELI to the deposition of ABIATHAR (1 K. 2.[26, 27]), when, in ZADOK, the line of P. again became High Priests.

It is Critical opinion that the genealogy in 1 Ch. 6.[1-15] is unhistorical, but there is no variation in the LXX or the Psh.—the reason Bishop Ryle assumes as precluding the likelihood of interpolation in Ne. 12., although there are in that place signs of confusion wh. are absent in 1 Ch. 6. White in *HDB.* asserts that the statement in 1 Ch. 24.[3, 6] is unhistorical, because JONATHAN, not Ahimelech, was the s. of Abiathar (1 K. 1.[42]), as if a man might not have two sons. The fact is the same blunder occurs here as in 2 S. 8.[17], where, as here, we have Ahimelech the s. of Abiathar instead of Abiathar the s. of Ahimelech.

P. accompanied the expedition agst. Midian (Nu. 31.[6]). He was sent, along with ten of the princes, to expostulate with the two tribes and a half in regard to the altar of Ed. When Isr. make their expedition agst. Gibeah (Jo. 22.[13]), P. is the High Priest (Jg. 20.[28]).

PHLEGON, another of the Roman Christians who are named only in the greetings of St. Paul (Rm. 16.[14]). He figures in tradition as bishop of Marathon. The Greek Church commemorates him on the 8th of April, on which day he is said to have been martyred.

PHŒBE, who carried the Epistle to the Romans from Corinth to Rome, is described as "deaconess of the church that is at Cenchreæ" (Rm. 16.[1]). The term does not necessarily imply that she held an official position. She may only have distinguished herself in the service, or ministry, she rendered to the Church. The manner of her mention shows that she was a person of influence who merited respect and assistance from the brotherhood in whatever task she had in hand. As a "succourer" of himself she had won the apostle's gratitude.

PHŒNICIANS, THE, are the Canaanites of the OT. who dwelt on the sea-coast and in the Jordan valley (Nu. 13.[29]), tho' the classical writers confine the name Phœnicia to the coast from Myriandus on the Gulf of Antioch in the north to Dor (*Tantûra*) and Jaffa in the south. The name is of uncertain origin, but has been connected with the Fenkhu of the Egyptian inscriptions, who seem to have occupied the same district, as well as with the Greek φοίνιος, "ruddy." Agênôr, the eponym of the Phœnicians, is probably a Greek corruption of Khna, *i.e.* Canaan, written Kinakhkhi in the Tel el-Amarna texts. The Phœnicians were Semites, and their language was practically the same as Hebrew, wh. is called "the language of Canaan" in Is. 19.[18]. According to their own traditions they had come from the Persian Gulf (Hdt. i. 1, vii. 89) where the islands of Tyros (*Tylos*) and Arados were held to be the motherlands of Tyre and Arvad (Strab. xvi. p. 1090). Pompeius Trogus (Justin. xviii. 3, 2–3) brought them from "the Syrian (*v.l.* Assyrian) lake" in consequence of an earthquake. The chief cities of Phœnicia were Arvad (*Ruâd*), whose fleet is already mentioned in the Tel el-Amarna tablets; Gebal or Byblos (*Jebail*), the seat of the governor of Phœnicia in the Tel el-Amarna period, and of the worship of the goddess Baaltis; Berytus (*Beyrout*), past wh. ran the military road to the north, and, above all, Sidon

(*Saida*, "Fishing-town"), the "first-born" of Canaan (Gn. 10.[15]), and Tyre (*Ṣûr*, "the Rock"), built on an island at a short distance from the mainland. To the south was Akku or Accho (*Acre*), whose importance belongs to post-Biblical times.

According to Herodotus (ii. 44) the Temple of Melkarth at Tyre was built *c.* B.C. 2750. Canaan was at the time dependent on Babylonia, "the land of the Amorites," as it was called, having been made a province of the Babylonian empire by Sargon of Akkad (B.C. 3800), and the Babylonian rule enforced there whenever the Babylonian kings were strong enough to do so. Khammu-rabi (Amraphel) and his successors were kings of "the land of the Amorites" as well as of Babylonia, and Babylonian culture was thus introduced into the West, including the cuneiform script and literature, and the theology and cosmology of Babylonia. After the conquest of Babylonia by the Kassites (B.C. 1780) and the rise of the 18th Egyptian dynasty (B.C. 1580) Canaan became a province of Egypt (brother of Mizraim, Gn. 10.[6]), native governors and "kings" under Egyptian control being set over its cities. Tyre was already renowned for its wealth. With the decay of the Egyptian empire (B.C. 1380) the Phœnician states recovered their independence, and were able to devote themselves to foreign trade. The sterile hills at their back and the advance of the Israelites forced them to the sea, and the murex of the Mediterranean coasts yielded them the purple dye wh. poured wealth into their coffers and led on to other branches of trade. Factories wh. developed into colonies were planted in various localities, and the fall of the sea-power of the Kretan princes opened the way to the western Mediterranean. Phœnician ships sailed as far as the Straits of Gibraltar, if not farther, and eventually carried back to the East the tin of Spain and Britain. Under Hiram I., the son of Abibal and contemporary of David and Solomon, Tyre became the leading Phœnician state; its fortifications were strengthened and the temples of Melkarth and Ashtoreth rebuilt. Cedar from the Lebanon was sent to his ally Solomon for the royal buildings at Jerusalem, as well as pilots and sailors for the trading vessels built by the Jewish king in the Gulf of Aqaba. Phœnician workmen were employed in the construction and decoration of the Jewish Temple, the plan of wh. resembled that of a Phœnician sanctuary, like the two pillars in the temple porch (1 K. 7.[21]) analogues of wh. stood in the temple of Melkarth at Tyre (Hdt. ii. 44). Hiram's sixth successor was Eth-baal I., the priest of Ashtoreth, who gained the throne by murder, and whose daughter Jezebel was married to Ahab. As he is called "king of the Sidonians" in 1 K. 16.[31], Sidon must at this time have been under the rule of Tyre. We find both cities paying tribute to the Assyrian king, Assur-nazir-pal, in B.C. 870. Half a century later, in the seventh year of Pygmalion (Pumai-yaton), Carthage is said to have been founded (B.C. 826 or 813). Under Hiram II. and Metenna (Matgenus) Tyre was made tributary to Tiglath-pileser IV. of Assyria, Metenna paying him as much as 150 talents of gold (about £400,000). The next Tyrian king, Elulæus, revolted, and was attacked by Shalmaneser IV., who besieged Tyre, but in vain. Elulæus, called king of Sidon by the Assyrians, was again attacked by Sennacherib in his campaign against Hezekiah (B.C. 701); the Tyrian king fled to Cyprus, but Tyre remained untaken, tho' an Assyrian nominee, Eth-baal, was made king of Sidon, and Arvad and Gebal submitted to the Assyrian invader. In B.C. 678 Sidon rebelled, but was razed to the ground by Esar-haddon, and a new Sidon built in its place. Seven years later Baal I. of Tyre was detected plotting with Taharka of Egypt; he was, however, pardoned, as he was again some years afterwards by Assur-bani-pal for a similar offence. Tyre had profited by the destruction of Sidon, and in B.C. 587 the wealthy city was besieged by Nebuchadrezzar. In B.C. 574 its king Eth-baal II. surrendered, and Baal II. was appointed in his place. Baal was accused of tyranny; in B.C. 564, accordingly, royalty was abolished, and the government handed over to *suffetes* or "judges." But they, too, were soon abolished, and monarchy was re-established. Under Azelmie, B.C. 332, Tyre was taken and burnt by Alexander the Great, who had connected the island-city with the mainland by a mole 60 yds. wide and ¼ mile long. Sidon had already been ruined in B.C. 351 after a revolt from the Persians, and Straton of Arvad surrendered without resistance to the Greeks.

Phœnician religion was a personified nature-worship. The supreme god was Baal, "the Lord," who revealed himself in the sun. But the forms of Baal—the Baalim of Jg. 2.[11]; 1 S. 7.[4]—were multitudinous. Every city and high place had its local Baal, and there were, as well, Baalim of the mountains and rivers. By the side of Baal stood his female counterpart, Baaltis of Gebal. But the female element in nature was usually adored under the name of Ashtoreth (originally the Babylonian Istar) or of Ashêrah (also of Babylonian origin), who was symbolised by a cone of stone or the stump of a tree. The local Ashtaroth (Jg. 2.[13]; 1 S. 7.[4]) were as numerous as the Baalim. Among the latter must be included the Kabiri, together with such special forms of the deity as Moloch or Melkarth ("King of the City"), the supreme Baal of Tyre. Nature is cruel as well as beneficent, and the Baalim and Ashtaroth accordingly demanded the sacrifice of what was best and dearest. The first-born was burnt or otherwise put to death in honour of Baal, and prostitution was practised in the name of Ashtoreth. In later times, however, the sacrificial tariffs of

Carthage and Marseilles show that the human sacrifice was replaced by an animal (איל, wh. was probably the ram). A meal-offering was prescribed as well as the sacrifice. The temples were served by a hierarchy of priests, and contained altars and (like the temples of Babylonia) " seas " for purification. Some of them also contained stones or " bethels," consecrated with oil and believed to be habitations of the deity. These were survivals from a primitive period before the introduction of Babylonian culture. To the latter was due the conception of Baal as a divine king of human form who was married and had children like the human king, while angel-messengers carried his commands to earth. From Babylonia, moreover, came the cult of Tammuz or Adonis, wh. was localised at Gebal, where the women mourned the untimely death of the god, slain by the heats of summer. From the inscription on the sarcophagus of Eshmun-azar, king of Sidon, we learn that the Phœnicians looked forward to a life hereafter among the Rephaim or Shades. Their cosmology, so far as we know it, was borrowed from Babylonia. Their art also was unoriginal, and was a mixture of Egyptian and Babylonian elements. Their gift to the world, however, was the alphabet, wh. was adopted and improved by the Greeks. The origin of the alphabet is still unknown, and its use cannot be traced further back than the Davidic age, when the Tyrian annals, translated into Greek by Menander, began. Before that period the cuneiform script and Assyrian language were employed. The Phœnicians, moreover, were the pioneers of maritime trade as well as of colonisation. They settled in Cyprus (Kittim) at an early date, and worked the gold-mines of Thasos off the coast of Thrace. At a later time colonies were planted by them in Sicily, Sardinia, and Spain, where Gades (*Cadiz*) is said to have been founded before B.C. 1100, and they had marts at Memphis and (later) at Marseilles. The foundation of their colony, Utica, on the coast of Africa, is placed 287 years before that of Carthage by Aristotle. Of all these colonies Carthage was the most important. It developed a republican government, under " judges " and a senate wh. was itself controlled by a national assembly; but it never ceased to remember that it was bound to its mother-city Tyre by the ties of religion and sentiment.

Lit.: R. Pietschmann, *Geschichte der Phönizier*, Berlin, 1889; G. Rawlinson, *History of Phœnicia*, London, 1889; Renan, *Mission en Phénicie*, Paris, 1864; Perrot and Chipiez, *Histoire de l'Art dans l'Antiquité*, iii., Paris, 1885. A. H. SAYCE.

PHŒNIX, AV. PHENICE. The name is derived from the word for palm tree. This tree was indigenous to the island of Crete. Phœnix was a harbour on the S. coast of the island (*see* Chart, p. 111). The ship bearing St. Paul was lying in the roads at FAIR HAVENS. Winter was coming on, and it was not thought desirable to stay there if a more protected harbour could be reached. The sailors thought they might venture to sail for Phœnix, where the needed shelter might be found. St. Paul's mind was that they should remain, but, naturally, the sailors had their way. Sailing close in shore, the vessel would be safe from northerly winds, shielded by the mountains. They must have attempted to cross a bit of open sea, where the ship was caught by the north wind or north-east wind, and swept away beyond all their reckoning. This most likely happened to them in the gulf of Messaria, which curves inland to the west of Fair Havens. A point still further west must therefore have been their objective (Ac. 27.[9ff.]). The mod. Lutro is now generally accepted as the place aimed at by the sailors. It is the only place on the S. coast of Crete with an anchorage which would afford safe winter quarters for a vessel as large as that of which they were in charge. This also agrees with the situation indicated by Strabo. He describes Phœnix as a large and prosperous settlement on an isthmus. By isthmus he probably meant the narrowest part of the island, which is just here. The harbour is formed by a narrow isthmus which stretches out to the south, broadening at its extremity. The eastern bay is the most safe and commodious, and is probably the one intended: altho' the name *Finika* attaches to the bay on the west. The ancient authorities place Phœnix in the neighbourhood of Aradena—the mod. *Aradhena*, about a mile from Lutro—and Anopolis, the mod. ruin *Anapolis*, about two miles north of Lutro.

St. Luke's description of the harbour has occasioned some difficulty: AV. "lieth toward the south-west and north-west"; RV. " looking north-east and south-east." This would lead us to expect a harbour opening to the south-west, while that of Lutro opens to the south-east. RV. takes the words as referring to the direction in which the south-west and north-west winds blow. The confusion may be due to some misunderstanding or misreporting of the technical terms then in use among the sailors.

Lit.: Smith, *Voyage and Shipwreck of St. Paul*, 250ff.; Ramsay, *St. Paul the Traveller*, 325f.

PHRYGIA, the country of the Phrygians, a warlike tribe or group of tribes which in the second millennium B.C. crossed the Hellespont from Western Thrace and settled in Asia Minor. Phrygian territory extended originally from the coast of Troas in the NE. over a large part of the central plateau of Asia Minor, eastwards as far as the river Halys, and southwards to the Pisidian offshoots of the Taurus range. A subsequent invasion of Thracian tribes cut the original Phrygia in two, the Troad or Hellespontine Phrygia (*Phr. parva*) being separated from the inland territory, which hence-

forward was called Great Phrygia (*Phr. magna*). Phrygia was still further curtailed in the third cent. B.C., when its north-eastern portion was allotted by Attalos I. of Pergamos to the Gaulish tribes which had entered Asia Minor some fifty years before. In spite of its narrowing boundaries it was still, however, a country of very considerable extent, and in Roman times it formed a part of the two provinces, Asia and Galatia. The precise locality indicated by "Phrygia" (or "Phrygian territory") in Ac. 16.[6], 18.[23], is disputed (*see* art. Galatia). Churches were planted by St. Paul in Galatic Phrygia (Antioch of Pisidia and Iconium) and by disciples of St. Paul (Timothy, Epaphras, and others) in Asian Phrygia. The earliest seat of Christianity in Asian Phrygia was the Lycos valley with its three famous churches of Laodicea, Colossæ, and Hierapolis, and from this centre, reputed to be the scene of the later labours of the apostle John and of Philip (whether the apostle or the deacon is not agreed), the Christian faith spread rapidly over Phrygia to the NE. and found a congenial home, especially in Eumeneia and Apameia. It is extremely probable that Eumeneia became a city almost entirely Christian ("the first Christian city"—Ramsay), and that it was destroyed on that account in the persecution of Diocletian in the beginning of the fourth century. The Christian inscriptions of Phrygia reveal a type of Christian life which was accommodating and conciliatory, so that so far as the externals of life were concerned there was little to distinguish the Christians from their pagan neighbours. When a man became a Christian "he lived in externals much as before; he observed the same laws of politeness in society; his house, his surroundings, continued much the same; he kept up the same family names, and when he died his grave, his tombstone, and his epitaph were in the ordinary style" (Ramsay). Under the Seleucid kings great numbers of Jews were settled in southern Phrygia in the third cent. B.C., and in Ac. 2.[10] Phrygia is mentioned as the home of Jews and proselytes who witnessed the marvel at Pentecost. The Jews of Phrygia were less strict than those of Palestine; Timothy was the uncircumcised son of a Jewess whose husband was a Greek (Ac. 16.[1-3]). The prevalence of this enlightened Judaism was undoubtedly one factor which led to the rapid spread of Christianity in Phrygia.

A. F. Findlay.

PHUT (Gn. 10.[6]; Ek. 27.[10]), PUT (1 Ch. 1.[8]; Na. 3.[9]). So AV., but RV. has PUT throughout, as also in Jr. 46.[9]; Ek. 30.[5], 38.[5], where AV. has *Libyans* or *Libya*. In the ethnico-genealogical tables of Genesis and Chronicles P. is associated with Egypt; he is said to be the son of Ham and the brother of Cush, Mizraim, and Canaan. In the prophetic passages P. is mentioned as supplying warriors for Tyre (Ek. 27.[10]) along with Persia (*Pāraṣ*, Heb.) and Lud. Along with Ethiopia (Heb. *Kūsh*), Egypt Heb. *Mitzraim*), and the Lubim, P. is the helper of No-Amon, the capital of Upper Egypt. A further association with Egypt is shown by the fact that in Ezekiel P. is joined with Lud, for in Genesis (10.[13]) Mizraim is said to "beget Ludim." There is considerable question as to the locality of P. Josephus (*Ant.* I. vi. 2) says that "Phūtes founded (ἔκτισε) Libya, and called the inhabitants Phūtoi after his own name; there is a river in the country of the Moors having this very name." The LXX has *Phoud* in Genesis and Chronicles, but in the prophets *Libues:* Jerome follows the LXX in each case. The great strides that Egyptology has made during last century and the present place the problem in a new light, and furnish new possibilities of solution. The transliteration of the LXX into Phoud and their tr. into "Libyans" suggest that P. stands for *Phaiat:* etymologically it is, however, difficult to account for the *ṭ*. Punt has been suggested: it was famous in the days of queen Hatasu (*Hatshepset*), and appears to have been tributary to Egypt during the 18th and 19th dynasties. It is difficult to understand how in the reign of Hophra P. cd. be said to be a helper of No-Amon; and as difficult to understand *Punt* supplying mercenaries to Tyre. The utmost that we can be certain about is that P. was an African nation: their employment by the Tyrians wd. rather suggest that they dwelt on the Mediterranean coast, not impossibly west of Cyrene, where the Tyrian colony Carthage flourished.

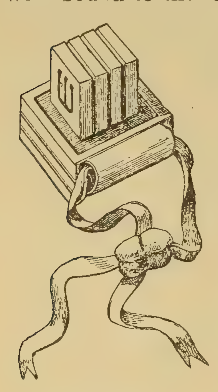
PHUVAH. *See* Puah.

PHYGELUS, AV. PHYGELLUS, mentioned along with Hermogenes as having turned away from St. Paul, along with "all that are in Asia" (2 Tm. 1.[15]). The special mention of these two may mean that their desertion of the apostle took place in Rome. If it were at some moment of trial, when their fidelity would have comforted him, that might furnish a reason for recording their faithlessness.

PHYLACTERIES. The name phylactery (φυλακτήριον) is common in the NT., but is found neither in the OT. nor in Jos. (though he refers to their use *Ant.* IV. viii. 13). By the Jews they are named תְּפִלִּין (*tephillin*), "prayer thongs" or "prayer fillets." The wearing of them is based on Ex. 13.[9]; Dt. 6.[8], 11.[18], which passages the majority of Jews understand literally, and only by such interpretation can they be justified. The Karaites do not use them, and declare that these verses are merely a fig. command to remember the Lord, citing as parallels Pr. 3.[3], 6.[21]; SS. 8.[6]. Along with the *Mĕzūzāh* (door-post sign) and the *Tzītzith* (fringes) the Jew regards them as making up three signs to remind him continually of his duty to God. As with all other institutions of Judaism, the rabbis sought in their oral law to carry back that of P. in all

their detail to Moses. In the Tlm. we read that "square phylacteries were enjoined on Moses as a positive command at Sinai, as also that the parchment on wh. the portions of Scrip. were written shd. be tied with the hair of clean animals; and that the boxes containing them shd. be sewed with the gut of such," and again that "the signs upon the P. were appointed to Moses at Sinai."

P. proper were strips of parchment, having portions of Scrip. written upon them with a prepared ink. They were enclosed in cases, wh. when in use were bound to the forehead and to the upper left arm by thongs. In the case of that used on the head, the four portions of the Law—Ex. 13.[2-10, 11-16]; Dt. 6.[4-9, 13-23], were written in Heb. on four separate pieces of parchment, rolled up, and enclosed in the four compartments of a box made of calf skin and sewed to a stiff piece of leather. This box was in the form of a cube having an edge of $1\frac{1}{4}$ inches. It had the Heb. letter *shin*, ש, with three heads on its right side, and a similar letter with four heads on its left side—thus together making up the sacred number seven. The box for the arm was of a similar size and form, but had no letters outside, and only one compartment inside, in wh. was placed one piece of parchment having the same four passages written in four columns of seven lines each. The leather thongs—of one finger breadth—were $1\frac{1}{2}$ cubits long. That on the forehead was placed with its upper edge where the hair commences, and was tied behind the head. The other had a loop through wh. the whole arm was passed, and then encircled by the thong seven times, thus forming two *shins* corrspdg. to those impressed on the sides of the box for the forehead. The knots by which the P. are bound to the head and the arm form the letters *Daleth* and *Yod*, thus in each case completing, with the Shin, the sacred name of *Shaddai*—the Almighty, but wh. the Jews interpret fm. its initial letters, "The Guardian of the houses of Israel."



PHYLACTERY

The wearing of P. was incumbent on every Jew of over thirteen, at wh. age he became a "son of the Law," and their use was inculcated by precepts and penalties. These sayings of the rabbis are found in the Tlm.: "He that wears P. secures length of days" (proof-text, Is. 38.[16]). "A Jew is excommunicated fm. heaven who has no P. on his head and none on his arm." "Israelites who have transgressed by neglecting P. will descend into Gehenna, where they will undergo their judicial sentence for twelve months, after wh. their bodies will be annihilated and their souls will be consumed by a fire, whose cinders a wind will scatter beneath the feet of the righteous." Mourners only, during their period of mourning, were exempted from their use.

They were worn at the times of the morning prayer, at the beginning of wh. each was put on to the repetition of a thanksgiving for their use. On Sabbaths and feast days, except Purim, they were not used. The Pharisees are said to have worn them at all times of the day, and this was also done and is still the practice with pious Jews engaged in the study of the Law, esp. in the holy cities of Palestine, but the common people use them only at prayer.

The making broad of the P. meant the enlarging of the case and the making prominent of the letters upon it (Mw. 23.[5]). The parchments themselves were of a fixed size.

There can be little doubt that P. in their origin were intended to be a kind of amulet, or, as Scaliger has suggested, they may have been intended partly to supersede amulets. The word itself really means in Greek a "safeguard" or "protection," while the number *seven* and the *name of God* bring them into line with mod. Oriental charms. Origen in the Hexapla used the word P. generally for the amulets of Ek. 13.[18]. In the Tlm. too it is said they were meant "to drive away evil spts.," while the Tg. on SS. 8.[3] understands that "they have power to keep off evil demons." Still, on the other hand, we find among other peoples also a mark or sign on the head as a token of allegiance to their deity (Herod. ii. 113).

WM. M. CHRISTIE.

PHYSICIAN. *See* DISEASES AND REMEDIES.

PI-BESETH (Ek. 30.[17]), a city in Lower Egypt, on the W. bank of the Pelusiac or E. branch of the Nile. It is threatened with destruction in the invasion of Nebuchadnezzar. In hieroglyphic its name is written *Bahest* or *Bast:* the syllable *Pi* is really the article; the Greek name was *Bubastis.* It probably was a considerable commercial centre under the 18th and 19th dynasties. It is now represented by extensive ruins near the railway station of Zag-a-zig called *Tell-Basta.* It was the seat of the worship of the cat goddess Bast, usually figured as a female with a cat's head. P. was the capital of a nome or district to wh. it gave the name. The 22nd dynasty, the founder of wh. was Sheshonq (Shishak, 1 K. 14.[25-28]), is called Bubastite because they made it their capital. Near the ruins there was discovered a quarter of a century ago a cat cemetery fm. wh. ship-loads of cat mummies were exported for manure.

PICTURE. (1) *Maskīth* (Nu. 33.[52]). In this passage RV. trs. "figured stones." They were evidently objects associated with idolatrous worship. In Pr. 25.[11], "apples of gold in pictures of silver," RV. trs. "baskets of silver," giving in the margin "filigree work." (2) *Sĕkīyyāh* (Is. 2.[16]). Here, for "all pleasant pictures," RV. trs. "all pleasant imagery," and gives "watch-towers" in the margin. The meaning of the word is very doubtful.

In Egypt and Babylon painting and sculpture were greatly cultivated. Their development in Israel was barred by the Second Commandment. The Moslems have the same antipathy, especially to representations of the human figure. Their ignorant fanaticism has led at times to the destruction of valuable remains from antiquity, *e.g.* in the tombs at Marissa. The natural desire for "pictures" is, however, gratified by the Jews in Palestine in a peculiar way. Verses of the Hebrew Scriptures—sometimes a whole book, as *e.g.* the Psalms—are arranged and printed so as to form a representation of the object desired. The present writer possesses a "picture" of this kind, made for him by a Jewish friend in Tiberias, in which the whole of the book of Psalms is used.

PIETY. This word originally signified reverence for God, for friends, for parents, and for fatherland. It came to describe dutiful conduct, and now is almost restricted to piety towards God. In 1 Tm. 5.[4] (where alone it occurs in EV.) it trs. the Greek *eusebein*, "to show reverence," and suits the application to the household better than the literal rendering.

PIGEON. *See* Dove.

PI-HAHIROTH, the last station of the Israelites before they crossed the Red Sea. It is said to be "between Migdol and the Sea over against Baal-zephon" (Ex. 14.[2, 9]; Nu. 33.[7, 8]). The place has not been identified. The fact that *Pi* means in Heb. "the mouth of," and that *ha* is the Heb. article, led Hebraists of the seventeenth and eighteenth centuries to endeavour to find the meaning of the last syllables in Heb. also; finding in Rabbinic that *ḥurath* meant "a cavity," they extended its meaning, and explained P. as "the mouth of the defiles." Better knowledge has led to seeking for the meaning in Egyptian. Jablonsky thought it represented *pi-ahiroth*, "the place of sedges." As in Exodus the LXX tr. *apenanti epauleos*, "before the country house," Dr. Sayce recalled that there was a farm (*achu*) held by Pharaoh near Thukut (Succoth). Naville identifies it with *Pi Qerhet*, "the place of the goddess Qerhet"; objections both etymological and geographical are brought against this. P. must meantime be looked upon as unidentified.

PILATE, PONTIUS, governor (Mw. 27.[2], &c.), or, more correctly, procurator (Gr. *epitrōpos*, Jos. *Ant.* XX. vi. 2, &c.) of Judæa, A.D. 26–36. The name covered not only Judæa proper, but also Samaria and Idumæa, a district practically coterminous with the kingdom of Archelaus, at whose death, A.D. 6, it became an imperial province. Of Pilate's origin nothing is known. His name may be derived from *pileus*, the cap worn by manumitted slaves, in which case Pilate may have been a freedman: or it may be derived from *Pilum* or *Pilo*. He was responsible for the efficient working of the fiscal arrangements, for order, and good government. He was the chief military and judicial authority in the province, his power in the latter capacity being limited only by the right of Roman citizens to appeal against his judgments to the emperor. His official seat was the palace in Cæsarea; but it was thought expedient that the procurator should be in Jerusalem at the great feasts; and then his residence was in the palace of Herod (*see* PRÆTORIUM). In accordance with Roman practice, which respected as far as possible the customs, and even the prejudices of subject peoples, the SANHEDRIN continued to exercise many judicial functions. Death sentences, however, had to be ratified by the procurator.

The character of Pilate has been painted in very dark colours. Philo (*Leg. ad Caium*) represents Agrippa I. in his letter to Caligula describing Pilate as "inflexible, merciless, and obstinate," as guilty of "corruption, violence, robbery, ill-usage," &c. He did indeed outrage Jewish susceptibilities on more than one occasion. Ignoring a well-known rule, he roused deep resentment by introducing Roman standards into Jerusalem, with the images of the emperor (*Ant.* XVIII. iii. 1, &c.), and again by hanging in the palace at Jerusalem gilded shields inscribed with the emperor's name (Philo, *op. cit.* 38). On each occasion (on the second by order of the emperor himself) he was obliged to withdraw the obnoxious objects. With his soldiers he quelled a disturbance made because he used certain treasure from the Temple to build aqueducts to Jerusalem (Jos. *Ant.* XVIII. iii. 2). The incident referred to in Lk. 13.[1] is not otherwise known. An impostor called a gathering of Samaritans at Mt. Gerizim, promising to show them the sacred vessels said to have been hidden there by Moses. Pilate suppressed this movement with violence, and Vitellius, legate of Syria, sent him to Rome to meet accusations made against him in consequence (*ib.* XVIII. iv. 1). Tiberius died before his arrival, and of Pilate's fate nothing is known with certainty.

That Pilate made mistakes is clear enough; but his long tenure of office is proof in itself that his administration was on the whole reasonable and successful. But for his connection with the trial of Jesus his name might have been forgotten. The Sanhedrin's death-sentence of necessity brought Jesus before the procurator. Convinced of His innocence, Pilate sought to do justice, and to deliver Him out of their hands. His vacillation and weakness probably arose from his desire to avoid another collision with Jewish fanaticism in view of past experience. This was sufficient to overcome superstitious fears awakened by the claim of Jesus (Jn. 19.[7ff.]) and the warning of his wife (Mw. 27.[19]); and a suggestion that favour to one professing to be a king would be treason to Cæsar, finally decided him to

take responsibility for a crime which he had vainly sought to prevent.

The legends as to Pilate's end are, as usual, contradictory. He is made to commit suicide (Eusebius, *HE.* ii. 7; *Mors Pilati*). The Tiber rejected his body; it was sent to the Rhone, and, finally, to a lake on Mount Pilatus, near Lucerne (Müller, *Pontius Pilatus*, 82f.). Others make him and his wife repent, a heavenly voice assuring them of pardon.

According to tradition **Pilate's wife** was called Claudia Procula, or Procla. She is said to have been a Jewish proselyte (*Gospel of Nicodemus*, 2.), and subsequently to have become a Christian. She had probably heard something of the character and work of Jesus, and to this may be attributed the inspiration of her dream. In the Greek Church she is commemorated as a saint on Oct. 27. It has also been suggested that she may be the Claudia mentioned in 2 Tm. 4.[21].

List of Lit. will be found in Müller, *Pontius Pilatus, der fünfte Procurator von Judæa.*

PILDASH, son of Nahor, Abraham's brother (Gn. 22.[22]).

PILEHA, RV. PILHA, one who sealed the covenant with Nehemiah (Ne. 10.[24]).

PILGRIMAGE (Heb. *māgōr*, lit. "sojourning") is applied to the space of human life, *i.e.* the time of sojourning on earth (Gn. 47.[9], &c.).

PILLAR. *See* STONE.

PILLAR, PLAIN OF THE (Jg. 9.[6]). We must here read with RV. "terebinth of the pillar." For the "pillar" *see* STONE. The solitary terebinth often marked a sanctuary, the tree in some cases being sacred as well as the pillar.

PILLOW. The Heb. word *kĕbīr* denotes something twined or interwoven. In 1 S. 19.[13, 16] possibly some sort of quilt or network is intended. *Keṣeth*, used only in the plural (Ek. 13.[18, 20]), is lit. a band or fillet. In this passage prob. some kind of charm or amulet is meant. In new Heb. the word denotes "cushion" or "bolster." *Mĕra'ăshōth* (Gn. 28.[11-18]): read here with RV. "under his head." The Greek *proskephalaion* (Mk. 4.[38]) is the **cushion** (RV.) stuffed with straw, cotton, &c., used to this day by the rowers, and also placed for passengers in the boats on the Sea of Galilee. The illustration shows the form of "pillow" or head-rest common in the ancient Orient.

PILLOWS OF ALABASTER

PINE-TREE. (1) *'Ētz shemen* (Ne. 8.[15]); RV. here trs. "wild olive" (*see* OIL TREE). (2) *Tidhār* (Js. 41.[19], 60.[13]). There is no satisfactory clue to the tree here intended. The plane, the elm, and the pine have all been suggested, but without convincing reason. Dr. Post (*HDB. s.v.*) proposes simply to transliterate the word and call it the "tidhar." This appears the wiser course meantime.

PINNACLE, the part of the Temple to which the devil is represented as taking Jesus, and inviting Him to cast Himself down, in order to demonstrate His Divine Sonship (Mw. 4.[5]; Lk. 4.[9]). Some particular point is meant, as the phrase is τὸ πτερύγιον, "*the* pinnacle," lit. "little wing," which may stand for turret or battlement, or perhaps for a pointed roof. The most probable point would be the SE. corner of the Temple buildings, from the top of which there was a sheer drop of 400 cubits into the valley below (Jos. *Ant.* XV. xi. 5; XX. ix. 7). According to Eusebius, "the pinnacle" was associated with the martyrdom of St. James, he having been hurled from it into the depths of the vale (*HE.* ii. 23).

PINON, one of the "dukes" or phylarchs of Edom (Gn. 36.[41]; 1 Ch. 1.[52]), perhaps identical with **Punon** of Nu. 33.[42f.]

PIPE. *See* MUSIC.

PIRAM, the Amorite king of Jarmuth, defeated, with his allies, by Joshua in the battle at Gibeon (Jo. 10.[3]). With them he fled for refuge to the cave at Makkedah, whence by Joshua's orders they were brought out and hanged (10.[27]).

PIRATHON, the home and burying-place of Abdon the **Pirathonite**, one of the minor judges (Jg. 12.[13ff.]); the home also of BENAIAH. It was in the territory of Ephraim, possibly in a district formerly held by the Amalekites. It may be the mod. *Fer'atā*, six miles SW. of Nāblus; or *Fer'on*, fifteen miles W. of Nāblus.

PISGAH, a mountain on the east of the Jordan, apparently part of the Nebo range. In Dt. 3.[27], &c., it is named as the height from which Moses was permitted to see the land of promise before he died. Elsewhere he is said to have stood on Mt. Nebo (Dt. 32.[49], &c.). Pisgah is perhaps to be identified with the height of *Siāghah* (*see* NEBO). Some (*e.g.* Buhl, *GAP.* 122; Gray, *Numbers*, 292) think Pisgah a general name for the range in which the plateau terminates to the W., the "head" or "top of Pisgah" being Mount Nebo. Hither Balak brought Balaam (Nu. 23.[14]). "The field of watchmen" (*Tzophīm*) points to a place with a wide outlook. The height indicated commands an extensive view, not only over the Arabah and the mountains of Western Palestine, but also over the desert (Nu. 21.[20]). **Ashdoth-Pisgah** (Dt. 3.[17], 4.[49] AV. "springs of P."; Jo. 12.[3]) we should read in each case with RV. "slopes of Pisgah," *i.e.* the slopes sinking westward.

PISHON, AV. PISON, one of the rivers of Paradise (Gn. 2.[11]). *See* EDEN.

PISIDIA was the name applied to the rough, broken hill country to the west of the Taurus mountains. The freedom-loving people who occupied

these wilds were not subdued by the Romans till B.C. 25, when Augustus planted a number of garrison towns throughout the district, with Antioch and Lystra, to which the rank of colony was given, to the north. Pisidia marched with Pamphylia on the south, Lycia on the west, and Phrygia on the north, with a less definite boundary to the east. In St. Paul's time Pisidia was politically included in the province of Galatia. Under Vespasian a large part of the district was attached to Pamphylia. In Ac. 13.[14] for "Antioch of Pisidia" we should read "Pisidian Antioch." That city was not at any time within the boundaries of Pisidia. The epithet "Pisidian" served to distinguish it from other cities bearing the same name. Twice St. Paul passed through Pisidia, once on his way to Antioch from Perga (Ac. 13.[14]), and again on the return journey. Although, as we have seen, the Romans laid a strong hand on the district in B.C. 25, the work of civilisation proceeded slowly. When St. Paul was there the country was in a disturbed condition, and quite possibly the perils of rivers and perils of robbers of which he writes in 2 Cor. 11.[26] may refer to his experiences on these expeditions. He is not said to have preached in Pisidia. But his name, which is found in *Kara Baolo* (*i.e.* Paulo), the ruins of Adada, may be due to some ancient belief that he visited this place and perhaps founded the Church there.

PISPAH, son of Jether, or Ithran, of the tribe of Asher (1 Ch. 7.[38]).

PIT is EV. tr. of twelve Heb. and two Greek words. The most common Hebrew word is *bōr* (Gn. 37.[20], &c.), trd. "cistern" in 2 K. 18.[31], &c., probably its usual meaning. When empty the *bōr* might be used as a prison (Gn. 40.[15ff.]; Jr. 38.[6], &c.). *Bĕ'ēr*, from the same root, is the equivalent of the Arabic *bīr*, the usual word for "well" (Gn. 16.[14], &c.; Jr. 2.[13] "cistern"; Ps. 55.[23], &c.). *Gēb* = Arabic *jubb*, "a hollow with standing water" (2 K. 3.[16]; Jr. 14.[3], &c.). *Shaḥath* is the hole in which snares are set for wild animals, and so stands for the stratagem of a man's foes (Ps. 7.[15], 57.[6], &c.), and for the grave, into which all men fall at last (Jb. 33.[18ff.], &c.). The Greek *bothunos* is any trench or hollow in the ground (Mw. 12.[11], 15.[14]; Lk. 6.[39], AV. "ditch," RV. "pit"). *Phrear* (Lk. 14.[5]; Jn. 4.[11f.]) is the deep shaft of the well, used figuratively in Rv. 9.[1ff.] (*see* ABYSS). The unguarded mouths of these openings are often a source of considerable danger in the East.

PIT, BOTTOMLESS (Gr. *phrear tēs abussou*, Rv. 9.[1]). In considering this subject we must remember the emphatic meaning attached in the OT. to both *bōr*, "a pit," primarily one dug to be a cistern, and *shaḥath*, "a pit," primarily dug for the capture of a wild animal. In Ps. 28.[1] the Psalmist entreats J″. not to be silent to him, lest he "become like them that go down to the pit." So in Ps. 30.[3] the Psalmist thanks J″. that He "has brought his soul up fm. the grave; that he shd. not go down to the pit"; in v. 9 of that Ps. "pit" trs. *shaḥath*. It is said of the murderer, "A man that doeth violence to the blood of any person shall flee to the pit (*bōr*), let no man stay him." In these cases the "pit" must mean more than merely the "grave" to wh. all mankind are hastening; it has clearly the suggestion of the NT. "gehenna." "The abyss" also has an emphatic meaning; it is used by LXX to tr. *tĕhōm* in Gn. 1.[2], 7.[11], 8.[2]; Dt. 33.[13]; Jb. 28.[14]; Ps. 104.[6]; Am. 7.[4], &c. In these cases the habitable earth is pictured as an island floating on a mighty abyss of waters. In the passage before us the abyss is one of fire; this island is imagined to be perforated by a pit that goes right down to this measureless ocean of flame. It is, however, closed over, as if by a vast stone such as cover the wells and cisterns in Pal.; this cover is locked. Then the fifth angel sounded and a star fell fm. heaven—an angel—who received "the key of the bottomless pit"; he opened it and "there arose smoke out of the pit as the smoke of a great furnace, and the air was darkened by reason of the smoke of the pit." The picture before the mind of the writer is clearly the eruption of Vesuvius, of wh. he must have heard. This smoke is worse than that of the volcano—it bore only suffocating ashes in its bosom: fm. out of this came locusts, venomous locusts, wh. "had stings in their tails" like scorpions. Ordinary locusts have no king: these have a king—it is "the angel of the bottomless pit" himself, Apollyon, Abaddon, destruction personified. The dimmed, bronze-coloured sky, the faint, sand-laden mist filling the air, so frequent a precursor of a visitation of locusts, may have been in the writer's mind; only worse, as smoke is worse than thin vapour. Whether these locusts symbolise a raid of the Parthian hordes (the description suits in many points; the period, too—five months—is appropriate): or whether the Seer had a vision of a vaster host, of a day distant fm. his by more than half a millennium, bred in the deserts of Arabia, the hosts of Islam: or whether it is the influx of moral and physical evil that John foresaw, we are not in a position to decide. Such is the opening of the bottomless pit and its effects: we next see the closing of it. The 20th chap. of Rv. opens with the account of the descent of an angel having in his hand the key of the bottomless pit and a great chain with wh. the devil is bound; he is shut into the pit, the great cover is rolled back upon the mouth of it and it is sealed, and for a thousand years is Satan bound; then once more is the pit opened, and the great foe of righteousness bursts forth upon the world to ravage it for a little space.

PITCH. The material used to make the Ark

watertight was in Heb. called *kōpher* (Gn. 6.[14]). *Ḥēmār* was used for cement in the building of Babel (Gn. 11.[3]). It was also employed as a coating of the ark of bulrushes in which Moses was committed to the river (Ex. 2.[3]). Here also *zepheth* is named, the two words referring probably to the same material in different forms. In Is. 34.[9] the streams are to become *zepheth*, and the land burning *zepheth*. There is no doubt that these words all denote bitumen, a substance formed from petroleum " by evaporation and oxidation." It is found abundantly in Mesopotamia. Bitumen wells (Gn. 14.[10], EV. " slime pits ") were numerous in the VALE OF SIDDIM. It was called *ḥēmār* (from the verb *ḥāmar*, " to boil ") because of its bubbling up in liquid or semi-liquid form. It is also found at *Ḥasbeiyeh*, at the western foot of Hermon. *Zepheth* corresponds to *zift*, the Arabic name of bitumen.

PITCHER (Heb. *kad*, Gn. 24.[15-18]), an earthenware vessel for carrying water. In Palestine women



PITCHERS AT WELL

carry them on the head; beginning as little girls with small pitchers, these increase in size till the large *jarrah* is reached, wh. will contain some four or five gallons. Rebekah seems to have carried her P. on her shoulder, a method followed by Egyptian women sometimes. In the monuments water is represented as carried in a couple of jars suspended fm. a yoke wh. rests on the shoulders, much as water used to be carried by girls in " stoups " in Scotland. The broken fragments of these pitchers, *ostraca*, were largely used in Egypt to make notes on; many of the Greek and Aramaic inscriptions that have come down to us are written on these.

PITHOM, one of the store cities built by the Israelites for Pharaoh: it is associated with RAAMSES. Herodotus, in his account of the canal of Pharaoh-Necho (ii. 158), mentions that it leaves the Nile above the city of Bubastis, near Patoumos, the Arabian town. This was generally identified with the Pithom of Exodus. The name was considered to be really *Pa*, " the place of," and *Tum*. " the god of Truth." This, however, was a mere indication of the region in wh. it might be sought. In the year 1883 M. Naville, recognising that the opinion of scholars was more and more agreeing that Pithom was to be found in the neighbourhood of *Tel el-Maskhuta*, began excavations. He found the wall of an enclosure round a temple; this wall was very thick, nearly 23 feet across; the space embraced was 55,000 square yards, between 11 and 12 acres. Within this enclosure were found the ruins of the temple, which furnished evidence that it had been erected, not to Tum, but to Atum, the Sun-god. Further investigations in the temple area revealed the ruins of extensive buildings of crude, sun-dried bricks, divided off into rectangular chambers that did not communicate with each other. This proved to be a huge granary such as is so often seen on the wall paintings. This wd. suffice to justify the title " store city." Near by were found ruins of the city. In the Greek inscriptions discovered it was found that the Greek name of the city was Hērōōnpolis. It was independently known that the name of P. had been so altered under the rule of the Ptolemies. In confirmation of this identification it is to be noted that in Gn. 46.[28], where, following the MT., the EV. render, " And he sent Judah before him unto Joseph to 'shew the way before him' (RV.) unto Goshen, and they came into the land of Goshen," the LXX reads, " But he sent Judah before him to Joseph to meet him at *Hērōōn polis* in the land of Rameses "; when this appears in the Coptic version, wh. was translated fm. the LXX, we find *Peithom* instead of *Hērōōn polis*. There a statue of Rameses II. between statues of two forms of the Sun-god, Ra-Harmachis and Atum, indicated a connection between him and the city Pithom wh. is abundantly confirmed by the remains. Although this wd. seem to prove the truth of the common idea that Rameses was the Pharaoh of the Oppression, the unscrupulous way in wh. that monarch assumed to himself the works of his predecessors renders his claim to have founded Pithom anything but certain. A suggestion has been made, wh. is supported by the Greek above quoted, that Raamses, wh. appears as a companion store city, is really the name of the nome or district. Of course Raamses wd. be used by prolepsis, wh. wd. be no more incorrect than to say that Hannibal crossed the Alps into Italy, whereas the portion of what is now called Italy, into wh. he entered fm. the passage of the Alps, was then reckoned Cisalpine Gaul. The place was indicated by the name that wd. be most easily understood by the audience contemplated. The great point gained by this discovery is the determination of the starting-point of the children of Isr. Closely connected with Pithom is Thuku; this with something like certainty can be identified with SUCCOTH (Ex. 12.[37]). The Romans erected a large fortified

camp among the ruins of Pithom, and in doing so utilised for their own purposes monuments of antiquity, to the great loss of present-day archæology.

PITHON, grandson of Mephibosheth (Meribbaal), one of the four sons of Micah (1 Ch. 8.[35], 9.[41]).

PLAGUE. *See* DISEASES AND REMEDIES.

PLAGUES OF EGYPT, THE. The ten plagues inflicted upon the Egyptians in order to induce the reluctant Pharaoh to release the Israelites fm. their servitude were all characteristic of the country. (1) The first was the turning of the water of the Nile "into blood," so that the fish died and the water was unfit to drink. (The second version of the account (Ex. 7.[19]), wh. attributes the miracle to Aaron instead of Moses, and makes it include "streams," "rivers," and "ponds" as well as the Nile, is manifestly an interpolation.) Every year at the beginning of the inundation the same phenomenon recurs; the water becomes red as blood, and is for a few days unfit for drinking. In 1904 large quantities of dead fish were afterwards found on the banks. While the water continues red, the Copts are in the habit of drinking water from cisterns or wells. (2) The plague of frogs also recurs every year at the time of the inundation, and so follows closely on the appearance of "the red water." Both plagues are of annual recurrence, and the Egyptian "magicians" therefore had no difficulty in imitating them. (3) The plague of lice is still an ever-present one among the poorer natives, and is worst in the summer months, the period of the inundation. The cleanly habits of the priests and upper classes protected them from it; when, therefore, the "magicians" found themselves covered with lice they recognised in it "the finger" of the Hebrew God. The Heb. word *kinnim* is translated σκνίφες in LXX; Ex. 8.[18] shows that it cannot mean "mosquitoes." (4) The flies, more especially in the spring, are still an almost intolerable plague, wh. disappears only during the colder winter months. Every Egyptian resident will understand the effect the plague at once had upon the Pharaoh's obstinacy. For the first time a distinction was made between Goshen and the rest of Lower Egypt in the case of it (Ex. 8.[22f.]). The Heb. word, wh. is rendered "dog-flies" in LXX, has no connection with *'ârabh*, "to mix." (5) Cattle plague still commits ravages in Egypt in spite of modern quarantine regulations, and the country is but just recovering from an attack wh. practically destroyed all the cattle. (6) Boils are still one of the common diseases of the country. (7) Thunderstorms, accompanied by hail, are infrequent, but when they do occur, especially in Lower Egypt, they are apt to be of exceptional severity, the hail-stones being sometimes as large as pigeons' eggs. The writer of this article has himself seen acres of corn and other crops in the neighbourhood of Cairo destroyed by one of these storms in a single night. However, the damage done by the storm described in Exodus was but partial, since there was still plenty for the locusts to eat (Ex. 10.[5]). The storm would have taken place in the late autumn (Ex. 9.[31f.]). (8) The plague of locusts, wh. is invariably brought by "the east wind," is fortunately not very frequent; since the English occupation of Egypt, there have been only two serious recurrences of it. (9) The plague of darkness was a heightened form of the dust-storms raised by the *ḥamasin* winds, wh. are common in spring, and wh. produce a "darkness wh. may be felt." (10) The last plague, the death of the first-born, has its parallel in the epidemic of cholera, or, a century ago, of the plague.

It will thus be seen that the ten plagues were all native to Egypt, and are still characteristic of the country. The miraculous element in them consisted in their coming and going at the command of Moses, and their appearance in an intensified form. They must have extended from June or July, when the river turns red, to "the first month" of the Hebrew year, our March. The decisive battle in wh. Meneptah II. overthrew the Libyan and northern invaders who were ravaging the Delta and threatening to destroy Egyptian civilisation took place about April 15, and as it was under cover of the invasion that the Israelites seem to have succeeded in escaping from Egypt (*see* EXODUS), the flight from Goshen would naturally have taken place a few weeks before. The invasion, wh. the Egyptians would have considered the worst of the plagues that had befallen them, is passed over in silence by the Hebrew writer, whose attention is absorbed in the story of the contest between Yahveh of Israel and the deities of Egypt incarnate in the Pharaoh. The account of the plagues, however, shows an intimate acquaintance with Lower Egypt and its peculiarities.

Lit.: Sayce, *Early History of the Hebrews*, ch. iii., Rivington, 1897. A. H. SAYCE.

PLAIN. This is the EV. rendering of several Heb. words, which have various shades of meaning. (1) *'Ābēl* (Jg. 11.[33]) is "a meadow." It occurs as an element in a number of place-names (*see* ABEL). (2) *'Ēlōn* (Gn. 12.[6], &c.). This should always be trd. "oak" or "terebinth" (*see* OAK). (3) *Biq'ah* is a wide stretch of level ground between hills (Gn. 11.[2], &c.). It is sometimes rendered "VALLEY" (*which see*). It is applied to the plain of Esdraelon (2 Ch. 35.[22], &c., "valley of Megiddo"), and also to the great hollow between the Lebanon ranges (Jo. 11.[17], &c.) where the name persists to this day in the Arabic *el-Biqā'*. (4) *Kikkār*. This is lit. "a round," and so applied to a loaf of bread, from its round shape (1 S. 2.[36], &c.). In Gn. 13.[10], &c., it is used of the floor of the Jordan valley adjoining the Dead Sea. If it is the Heb. *kikkār*, and not a survival of an ancient name, the meaning of which is

lost, it is used in a quite general sense as "circuit," not denoting literal roundness. Certainly the plains north and south of the Dead Sea are in no sense to be so described. In Ne. 12.[28] the word probably indicates the district round Jerusalem. (5) *Mīshōr* is smooth, level country, as distinguished from rough, mountainous land (Ps. 143.[10], RVm.; Is. 40.[4], RVm.). The land east of the Sea of Galilee, on which Benhadad was defeated, is described as *mīshōr* (1 K. 20.[23]). The name is applied specifically to the elevated plateau or table-land between the Arnon and Heshbon (Dt. 3.[10], &c.). (6) *'Ărābāh*, lit. "desert steppe." It is applied to a desert steppe west of the Dead Sea (in S. Judah), in 1 S. 23.[24], also Ek. 47.[8]; Is. 51.[3], whence the name *yām hā-'Ărābāh* (Jo. 3.[16])—*Oxf. Heb. Lex. s.v. Wādy hā-'Ărābāh*, if the reading is correct (Am. 6.[14]), must be sought on the east of the Dead Sea. As applied to the Jordan valley, *see* ARABAH. (7) *Shĕphēlāh*, "lowland," applied specifically to the low hills that run along the western foot of the Judæan mountains, between them and the plain (*see* SHEPHELAH). It is also used of the low land in the neighbourhood of Dor (Jo. 11.[2]) and of the low land west of Ephraim (v. 16). In NT. the word "plain" occurs only in AV. of Lk. 6.[17], where it trs. the Greek *topos pedinos*, "a level place" (RV.). Matthew places the scene on a mountain (Mw. 5.[1]) where, naturally, some "level place" would be sought for the convenience of speaker and hearers alike; but hardly what we should call a "plain."

PLAIN, CITIES OF THE. *See* SODOM.

PLAISTER, PLASTER. (1) The art of covering the rough face of wall (Lv. 14.[42f.], &c.) or stones (Dt. 27.[2], &c.) with mortar was practised from ancient times. On the plaster, while still soft, writing might be impressed (Dt. 27.[2f.], &c.). (2) The plaster laid upon the boil of which Hezekiah was dying appears to have been a poultice of figs (Is. 38.[21]; *cp.* 2 K. 20.[7]).

PLANE. *See* HANDICRAFTS.

PLANE TREE. *See* CHESTNUT.

PLANET. *See* STAR.

PLEDGE. The practice of giving loans on pledge—that is, something given by the borrower as security for repayment—is taken for granted by the law. In the code of Ḥammurabi this practiee is assumed to be generally followed, and the relations of debtor and creditor, their mutual obligations, are regulated. So, in the Mosaic law, there is no question of a new institution. The ancient custom is assumed as prevailing, and provisions are introduced to prevent unnecessary hardship in its operation. If the *simlāh*, the outer garment corresponding to the Arabic *'aba*, an outer garment of hair cloth, were taken as a pledge, it had to be returned at sunset (Ex. 22.[26]; Dt. 24.[12]), one of the many uses of this article of clothing being to serve as a covering at night, and poor people often having nothing to take its place. The raiment of a widow might not be taken at all (Dt. 24.[17]). "No man shall take the mill or the upper millstone to pledge: for he taketh a man's life to pledge" (Dt. 24.[6]). The creditor might not enter the debtor's house to select his pledge, but must wait without until it was brought to him (Dt. 24.[10f.]). In Gn. 38.[17] the Heb. word is *'ērābōn*, meaning "surety." The phrase "give pledges" (2 K. 18.[23] = Is. 36.[8]) is lit. "exchange pledges" in making a bargain, the "pledge" to be forfeited by the one failing to keep the bargain. In 1 S. 17.[18] the word *'ărubbāh* denotes a "token," *i.e.* something signifying that all was well.

PLEIADES (Heb. *kīmāh*) appears in Jb. 9.[9], 38.[31]; in Am. 5.[8] AV. trs. "the seven stars," but RV. more consistently renders here also "Pleiades." In all the passages where P. occurs ORION (*Kĕsīl*) also occurs. From the nearness of these two constellations, if the identification of the one is right, then is the other right also. The Greek myth connects these constellations, regarding the Pleiades as maidens flying fm. the great hunter Orion. It is singular that, though they are always reckoned seven, only six are prominent enough to be visible to ordinary sight: it wd. almost seem as if since the dawn of primitive astronomy some catastrophe had happened by wh. one had been dissipated. The Hebrew name has no reference to the number seven. The root fm. wh. *kīmāh* comes is not used in Hebrew, but in Arabic *kum* means "to heap," whence *kūmat*, "a heap": in Assyrian *kimtu* means "a family"; either of these terms might have supplied the figure to the mind of the Israelite who first called the group of stars *kīmāh*. As their rising and setting marked the beginning and end of the period of navigation among the Greeks, it has been suggested that the classic name is derived fm. *pleō*, "to sail." If "seven" had been the root of the name there wd. have been point in Lockyer's notion that P. wd. more naturally mean Charles's Wain; but the signs of the Zodiac, fm. the fact that it marked the seasons when the different operations of husbandry began, were more studied than any other constellations in the nearer East. The idea that Sirius is meant has really nothing to recommend it.

PLOUGH. The plough used by the peasants in Palestine to-day probably resembles very closely the implement used by the ancients. It is of very simple construction. It consists of the share (*sikkah*), "a conical, very acuminate shoe of iron, with no flaring portion as in our ploughshares, made hollow to receive the point of the shank (*dhakr*), wh. is a piece of tough wood, usually oak, about 2 ft. 6 in. long, bent forward below its middle, and sharpened to go into the *sikkah*; the handle (*kâbûsah*), a cross-bar of the same tough wood, into which the shank is morticed, and fastened by a wooden pin.

This handle is of a convenient height to be held by the hand of the driver below his waist; the pole (*bŭrk*), wh. is a hump-backed piece of the same tough wood, morticed at its joint with the shank. To lengthen this out in the proper shape there is attached by a cord to its free extremity the *wasl*, wh. is a pot-bellied pole with a blunt end deflexed about 6 in. fm. the tip at an angle of about 130 degrees, to get it out of the way of the muzzles of the oxen. Fm. two to three inches behind this angle is morticed into the *wasl*, at an angle of about 75 degrees, a pin (*qoṭrib*) about 6 in. long, to receive the ring of the YOKE, and prevent it from slipping" (Dr. G. E. Post in *PEFQ*. 1891, p. 112). *See also* GOAD.

The plough is usually drawn by oxen; but yokes consisting of an ox and an ass, and even of a camel and an ass, are not uncommon. *See* AGRICULTURE.

POCHERETH OF ZEBAIM, RV. POCHERETH-HAZZEBAIM, the ancestor of certain of the children of Solomon's servants who returned from Babylon with Zerubbabel (Ez. 2.[57]; Ne. 7.[59]). In 1 Es. 5.[34] called "Phacareth."

POETS, POETRY. The most natural beginning for poetry wd. seem to be found in worship. The same feeling wh. led men first to consecrate a set space of ground for the service of deity, and to dignify it with stately buildings, led them to set apart a certain elevated style of speech for the worship of the gods. The sacred dances that accompanied so many of the acts of worship had of necessity a cadenced accompaniment to guide the steps of those engaged. Mere beating of time wd. be monotonous; hence words accompanied the beats, and were measured off in lengths by them in time with the feet of the dancers. The most marked act of worship in primitive times was sacrifice; at such a time the feelings of the worshipper wd. be intensely stirred, and these feelings wd. find expression in praise of him to whom they were offering sacrifice. While pipe and harp accompanied the act of the priest in the sacrifice, words defined the meaning expressed more vaguely in the music. Alike among Jew and Gentile, along with the sacrifice there went a sacrificial feast. When Saul, who had come out in search of his father's asses, is told in Zuph of the sacrifice, he is also told of the feast, as if such a thing were the recognised concomitant of a sacrifice (1 S. 9.[12f.]). At such feasts song was a natural accompaniment; and, if we are to believe Homer, these songs were generally narrative—chanted ballads, in short. But the emotions that usually prompt to verse were themselves regarded as due to the influence of deities; songs of the joy of harvest, war songs and love songs, were alike looked upon as prompted by the god who presided over the emotion. So, too, with the wisdom that expressed itself in the balanced antithesis of proverb or gnomic sentence. Thus we see that all poetry had its origin directly or indirectly in worship. Hebrew poetry, with wh. we have to do here, is no exception; the greater part of the poetry of the Hebrews is devotional—indeed has served as the model of the devotional poetry of all Christian countries.

The Character of Hebrew Poetry.—Besides the books that are recognised as poetic—the Psalms, Job, Lamentations, the Song of Songs, and the gnomic wisdom of the Proverbs—there is Ecclesiastes, with its mixture of prose and verse; there are the Prophets, whose poetry of thought not infrequently bursts the bonds of prose and falls into the free rhythm and cadence of Hebrew verse; besides these there are in the historic books fragments and short compositions that often afford exquisite examples of Hebrew verse. The first thing that strikes one is its predominant lyric character; there are didactic books, but some of these, as Proverbs, while having the forms of verse, can only rarely be regarded as poetic; what of charm they have is more akin to that of wit, than to that produced on the mind by poetry. The Prophets, when they are most poetic, are always lyric, expressing the emotions felt by the individual himself; not describing or narrating; still less arguing; rarely resorting to the dramatic expedient of personification. The lack of narrative or dramatic poetry is a feature that very early strikes the student of Hebrew Literature. Greek Literature begins with the lengthened and elaborate Homeric poems, and next in importance come the Attic dramatists. So it is also with English, French, and German Literature; narrative poetry was the earliest form it assumed. We must, however, in studying Hebrew poetry, always bear in mind that a large part of that poetry has been lost. The reason for the preservation of what has come down to us restricted the kinds of poetry preserved. The Hebrew State existed for its religion; it was merely the expression of that religion in the sphere of politics and history; hence its literature was presented under the same limitations: only what bore on religion was regarded as worthy of preservation. Although no Hebrew epics have been handed down to us, yet two books are referred to as authorities for certain statements, "The Book of Jashar," and "The Book of the Wars of the Lord." The first of these is quoted in Joshua (10.[12-14]): "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies." It is quoted again in 2 Samuel (1.[18f.]); fm. this passage it wd. seem that the whole of the lament of David formed part of "The Book of Jashar." Probably, therefore, it gave an account of the principal events in the history of Israel, at least, to the establishment of the kingdom in the Dedi-

cation of the Solomonic Temple. Although not named, it is supposed that another quotation fm. the same book is preserved in 1 Kings 8.[12-13]. The passage is evidently a quotation—the two verses cd. be left out without interrupting the sense; a fuller form appears in the LXX, but after v. 53; and there it is said, "Behold, is not this written in the Book of the Song?" As this attribution is unintelligible, it is suggested that we shd. read "Jashar" instead of "Song"; the change only involves the transposition of the first two letters, a transposition wh. is made in the Peshitta of Joshua 10.[13]. From these quotations we learn not only that it was in verse, but also that it included lyrics like David's dirge over Saul and Jonathan. Whether we are to regard this as a composition of David's included by the author of "The Book of Jashar," or as a dirge dramatically composed in David's name, is a question wh. cannot be settled. One wd. be sorry to attribute that beautiful elegy to any other than the "sweet singer of Israel." The other work, "The Book of the Wars of the Lord," is quoted only in Numbers 21.[14, 15]; perhaps also vv. 17, 18, and 27–30. The passages are somewhat difficult to interpret; it is possible there may be some corruption of the text. Much help cannot be got fm. the versions, as the corruption seems to have occurred before the LXX, the earliest of them, was made. In v. 14, instead of "Wherefore it is said in the Book of the Wars of the Lord, 'What He did in the Red Sea and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab,'" the LXX has, "Therefore it is written in the book, 'A war of the Lord has set on fire Zōob and all the brooks of Arnon; and He appointed brooks to cause Er to dwell there, and it lies near to the coasts of Moab.'" The differences are too great to be easily explained. It is doubtful whether 27–30 is really part of this book and not of a book of Oracles; yet the style is much the same. The character of "The Book of the Wars of the Lord," and if it is another book, "The Proverbs" also, is like that of "The Book of Jashar"—events narrated by means of lyrics. "The Book of the Wars of the Lord," if different fm. "The Book of Jashar," probably took up an earlier portion of the history. We have a specimen of the kind of thing in "The Song of Deborah" (Jg. 5.). It is a series of lyric outbursts wh. imply a course of events but do not relate them. In 2 Ch. 20. there is a composition wh. has more the characteristics of the ballad or narrative poem; it is elevated prose with verse interspersed: the prose narrative is supplied wh. forms the background to the verse. "The Blessing of Jacob" (Gn. 49.), "The Song of Moses" (Dt. 32.), "The Blessing of Moses" (Dt. 33.), all present the same lyric characteristics. The book of PSALMS not only represents the mass of Heb. poetic Literature, it is more than all the rest of the strictly poetic books put together; it has, moreover, examples of all the approximations wh. Heb. poetry made to other than the lyric form. The 2nd Psalm is dramatic, the 136th represents the lyric narrative, and the 119th represents the gnomic or proverbial. In JOB and the SONG OF SOLOMON we have an approximation to the drama; they are really lyrics dramatically arranged; in Job each interlocutor recites poems, each of the friends follows the others in a fixed, definite order, and between each pair is inserted a poem by Job. The hymn of Wisdom in the 28th chap. is of the nature of an ode, wh. in the Greek drama mt. have been spoken by a chorus; though the Greek chorus has a more direct reference to the action of the play than has the praise of Wisdom in Job. There is more of the dramatic element in the prologue in heaven than elsewhere in the poem. The Song of Songs has more of the movement we expect in a drama, but in it there are no real dialogues any more than in Job: it is a series of lyric love-songs arranged dramatically.

The Forms of Hebrew Poetry.—The first thing to be observed in all poetry is the system of versification. From the relation in wh. poetry stands to music there is necessity for a certain recurrence of features, a certain cyclic movement; and again fm. the connection of music with dancing, these cycles are broken up by beats or accents. Thus in our ordinary octosyllabic verse, we have the couplet marked off by the rhyming syllable; but, further, each line of the couplet has four accented syllables. Among the classic races the place of accent was supplied by quantity; each line was made up of certain groups of syllables called "feet," and named according to the proportion of each found in the given "foot." Attempts have been made to assimilate Hebrew versification to one or other of the methods, but without conspicuous success. It has been maintained that Hebrew verse was essentially dependent on rhyme, fm. the fact that the pronominal suffixes occur with great frequency, that plurals masculine and feminine are formed by syllables with long vowels. As these are always regular, lines have only to end in nouns having the same pronominal suffix, or in nouns of the same gender in the plural, to have the appearance of rhyme. There are, besides, several other grammatical forms that have endings similar to those we have mentioned; thus the terminal syllable of the first pers. sing. pret. of the verb, and that of the const. case of the pl. masc. noun, is the same as the syllable wh. forms the pronominal suffix of the first person sing.; the result is that the number of purely accidental rhymes is very considerable. There are other systems based on the prosody of quantified syllables, and yet others based on accent, that, while having a certain amount of plausibility,

yet have to insert such a number of variations and exceptions that they are practically valueless. Many can only be rendered generally valid by a great number of textual emendations, unsupported by anything in the versions. With such freedom of emendation anything cd. be proved. For several centuries Biblical scholars have been occupied with the question of Hebrew poetry. We have also elaborate discussions of the subject by the Rabbins. But, with all the light thrown on the question by the prosody of Arabic and Syriac verse, and by the examples of Babylonian and Assyrian poems that have been handed down on clay tablets, we are still greatly in doubt. That there were lines in Hebrew verse, as in the verse of other languages, is proved by the fact that one form of Hebrew verse was acrostic of the alphabet. These lines are approximately of the same length; it is, however, difficult to fix exactly in what this equality consists. One of the earliest investigators in this field, Bishop Lowth, recognised that the ruling character of the poetry of the Hebrews was *parallelism*—that is, that a verse in Hebrew poetry consisted of lines in wh. the second either repeated the thought contained in the first, or gave a contrasted thought, or supplied an increment to it. He divided this parallelism as above indicated into three classes: (1) The *Synonymous*, in wh. the second of the parallel lines repeated the contents of the first in different words, as Ps. 46.[7, 11], "The Lord of Hosts is with us; the God of Jacob is our refuge." (2) The *Antithetic;* in it the second member of the distich represents a thought contrasted with that in the first. This is frequent in Proverbs; *e.g.* Pr. 11.[23], "The desire of the righteous is only good; the expectation of the wicked is wrath"; or, to take an example fm. the Psalms, "Weeping may endure for a night; but joy cometh in the morning." (3) The *Synthetic*, that in wh. the second member fills out or continues the idea in the first. An example of this is Ps. 19.[11]: "Moreover by them is Thy servant warned, and in keeping of them is great reward": in this there is neither repetition nor contrast, but the filling out of the idea contained in the first by presenting the advantage of keeping the law of the Lord under another aspect. There is very generally a continuative element in the *synonymous* class, as it is hardly possible to repeat precisely the same thought in different words. It may be doubted whether there are any absolute synonyms, *i.e.* words that may in every connection replace each other: the connotation or the usage of one is generally, although perhaps only in a slight degree, different fm. that of the other. In such a case we have to consider the predominant character of the relation. There is frequently an inversion of the parts in the second member—thus monotony is avoided: this elegance, while present in the Heb. original, is sometimes not followed in the EV. An example may be given in wh. the inversion is carried over: thus Ps. 91.[16], "With long life will I satisfy him, and I will shew him my salvation"; here fm. the two verbs being put together the inversion is seen. In some cases, as we have said, this is not carried over; thus in Ps. 97.[11] EV., "Light is sown for the righteous, and gladness for the upright in heart," the Heb. literally rendered is, "Light is sown for the righteous one, and for those that are upright in heart gladness." This is also an example of another variation in parallelism. Often, instead of repeating in the second member of the parallelism a portion of the first, or devising an equivalent for it, it is simply understood, as Ps. 78.[14], "In the daytime also He led them with a cloud, and all the night with a light of fire": in this second clause "He led them" is understood. It may be noted that in Heb. there is the inversion of parts in the second clause here as in Ps. 97.[11]. Sometimes there is a tristich wh. is formed in various ways—generally one of the members of the distich is split into a distich (Ps. 78.[21]): "Therefore the Lord heard and was wroth; and a fire was kindled against Jacob, and anger also came up against Israel." Occasionally the third line is a summing up of the two preceding, as, to quote fm. the 78th Psalm already quoted above (v. 49): "He cast upon them the fierceness of His anger; wrath, and indignation, and trouble; a band of angels of evil." Budde (*HDB.*) has maintained there is an elegiac verse in wh. a long line is followed by a short; however, when we do not find it in Lamentations, save occasionally in chap 3., we may be permitted to doubt its existence as a regularly recognised form of verse. One thing is clear: in Heb. poetry the matter was more important than the form, the thought than the verse; a characteristic wh. has made it possible to translate the Prophets and Psalmists with a minimum loss of meaning.

We have to consider how these lines were linked together into poems. In modern poems, between the line and the poem comes the stanza, but no theory of the many that have been devised seems quite satisfactory. There are several ways in wh. verses succeed each other. One is to repeat as the opening thought of the second verse what had been the closing one of the preceding; this arrangement is found in those Psalms that are called "Songs of Degrees," *e.g.* Ps. 121.[1, 2]: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh fm. the Lord, wh. made heaven and earth." Again the second verse may repeat a portion of that wh. precedes, and introduce a change in the other member of the distich; thus in Ps. 118.[8, 9]: "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." But the most common way in wh. verses are linked together

formally, *i.e.* irrespective of the sense, is by **acrostic.** Our acrostics take a name usually, and begin the successive lines of the short poem with the letters that make it up. The Hebrew took only the alphabet, and arranged according to the succession of the letters in it lines wh. presented the general subject of his poem under successive aspects. The most conspicuous example of this is Ps. 119., in wh. each letter begins, not merely each stanza, but each of the eight lines of each stanza; so that there are eight alphabets moving through the Psalm in parallel lines. Another example less conspicuous to the reader of English, because the names of the Heb. letters do not in this case mark the beginning of the stanzas, is Lamentations, chap. 3., in wh. each letter of the alphabet begins three successive lines numbered as verses. There are several of the Psalms wh. have this construction; and Pr. 31.[10-31] forms an alphabet descriptive of the virtuous woman. Another literary device to give unity to a poem and at the same time mark off its divisions is the "refrain." An example of this, in wh. the refrain, "For His mercy endureth for ever," concludes every verse, is Ps. 136.; this refrain also occurs in the first verses of Ps. 118. There are other Psalms in wh. the "refrain" is used, but not with such frequency as in Ps. 136.; thus Pss. 42. and 43., in wh. 42.[5, 11] and 43.[5] are refrain; so too Ps. 46., in wh. vv. 7 and 11 are refrain. In some cases the refrain is imperfect; that is to say, the recurrent phrase is not precisely identical; an instance of this is to be found in Ps. 80., and also in Job 28. Sometimes the "refrain" is not carried through the whole Psalm, as is the case in Ps. 107.; it is also a case where the refrain is modified.

From the large number of musical notes that occur in the Psalms it wd. seem natural to believe that musical necessities played a part in the succession of different parts in a Psalm; therefore that it is lost work to torture brains to find logical connections. It is a feature of the Psalms early noted that, however sadly they may begin, they all but invariably end, if not in joy, at all events in confident faith in God. One of the rules of the Sonata is to end, whatever the beginning or middle may be, joyously. Another characteristic wh. some of the Psalms have in common with the Sonata is that each is made up of three or four parts, wh. follow each other in such a way that one may contrast with that wh. it succeeds. Many of the Psalms have the same feature; thus in the 19th Ps. the first six verses are a description of the heavenly bodies as forming a mighty chorus of praise to the Almighty; the next four are in praise of the Divine law; whereas the last four form an expression of personal experience on the part of the Psalmist. So, too, the 29th Ps.; in it we have first a call to all the deities of the heathen to render praise to JHWH the God of Israel; then there follows the description of the progress of a thunderstorm, wh. is regarded as "the voice of the Lord"; it ends with a doxology, in wh. the features of the storm are utilised to exhibit the glory of JHWH in a more majestic way. A similar succession may be seen in the great thunder-Psalm that forms the third chap. of Habakkuk; it begins with a prayer to God to revive His work; then follows a description of the progress of a thunderstorm, accompanied, as in that described in Ps. 29., by a hurricane, and it ends with a lyrical expression of confidence in God, however adverse circumstances mt. be. The succession in each of these cases is that of feeling, as is always the case with music. In the last example Habakkuk begins fm. depths of longing, almost of despair, before the impending wrath of God; then follows the awe and admiration induced by the tempest; that gives place to confident hope in God. This suits the lyrical character of Hebrew poetry. It is thus clear that only in the most general way can we decide concerning the laws of Hebrew poetry; it was still in the formative stage, before forms had become stereotyped.

POISON stands for two Hebrew words. (1) *Ḥēmāh*, from *yāḥam*, "to be hot," signifies "anger" (Dt. 29.[27], &c.); the heat produced by wine (Ho. 7.[5]); and also the venom of poisonous serpents (Dt. 32.[24, 33]; Ps. 58.[4], 140.[3]). It seems to have been used to poison the points of arrows (Jb. 6.[4]). This was a very widespread custom in early times. Pliny speaks of a tribe of Arab pirates who infested the Red Sea, who were armed with poisoned arrows (vi. 34). Sometimes the poisonous juice of certain plants was used for this purpose. The preparation in which the arrow-heads were dipped was called *toxicon.* It may be taken as evidence of the wide extension of the practice that this word became the name of poison in general. (2) *Rōsh*, "head," denotes some bitter and poisonous herb; then poison. It is always used figuratively (*Oxf. Heb. Lex. s.v.*). It may possibly signify the poppy. Twice it is used of the venom of serpents (Dt. 32.[33]; Jb. 20.[16]). The Greek *ios* is used figuratively of the mischief wrought by an evil tongue (Rm. 3.[13]; Js. 3.[8]).

The deadly effects of snake poison have always been painfully familiar in Palestine, where venomous serpents are still plentiful. In 2 M. 10.[13] we read that Ptolemeus Macron committed suicide by poisoning himself. The practice of poisoning was common in NT. times among the Romans; but it never seems to have commended itself to the Jews. It is not directly spoken of in Scrip., but there may be an allusion to it in the figure setting forth the protection to be enjoyed by those who believe in the name of Jesus: "They shall take up serpents, and if they shall drink any deadly thing it shall in no wise hurt them" (Mk. 16.[18]).

POLLUX. *See* CASTOR.

POMEGRANATES (Heb. *rimmōn* = Arb. *rummān*) is the familiar *Punica granatum*, which grows plentifully in Palestine, both wild and under cultivation (Dt. 8.[8]; Jl. 1.[12], &c.). It is a shrub of ten to fifteen feet high, with dark green foliage, which shows up the scarlet blossoms to perfection. The fruit is shaped like an apple, containing numerous seeds enveloped in a juicy pulp. Some are sweet and rather insipid; others are slightly acid, and are greatly prized. A sort of wine is sometimes made from the fruit (SS. 8.[2]). Pomegranates figure in the ornamentation of the priestly robes (Ex. 28.[33], &c.), and in the carvings in the Temple (1 K. 7.[18], &c.). The beauty of flower and fruit is alluded to in SS.



POMEGRANATE

4.[3, 13], &c. Tannin is extracted from the bark and rind.

POMMEL is AV. tr. of *gullāh*, lit. "bowl," only in 2 Ch. 4.[12f.] (RV. "bowl"). In 1 K. 7.[41] it is rendered "bowls" in the same connection; where it refers to the bowl- or globe-shaped portion of capitals of the two pillars in the Temple.

POND, POOL. (1) *'Āgam*, a body of water collected in a hollow such as one sees in many parts of Egypt when the inundation subsides. AV. renders "pond" in Ex. 7.[19], 8.[5]; RV. uniformly renders "pool" (Is. 14.[23], &c.). It is to be distinguished from *miqweh*, a pond into which water is purposely conducted or into which water flows (Gn. 1.[10]; Ex. 7.[19], &c.). (2) *Bĕrēkāh*. This is properly a tank or reservoir dug or built to store water for irrigation, or to gather water for the supply of towns and cities (2 S. 2.[13], 4.[12]; 2 K. 18.[17], &c.). It corresponds to the Arb. *birkeh*, which applies also to the large basins in the centre of the courts in Damascus houses. The Greek word is *kolumbēthra* (Jn. 5.[2], 9.[7]). In Is. 19.[10] we should render with RV. "all they that work for hire shall be grieved in soul."

PONTIUS PILATE. *See* PILATE.

PONTUS (Gr. πόντος, "sea"). The kingdom of Pontus lay in the NE. of Asia Minor, along the southern shore of the Black Sea. The kingdom was not of ancient standing. Mithridates, a man of great ability, energy, and enterprise, took advantage of the unsettlement prevailing during the years after the death of Alexander the Great to make himself master of a considerable region beyond the Halys, assuming the title of king about B.C. 281. His territory marched on the west with Paphlagonia, on the S. with Cappadocia, and on the E. with Colchis. When conquered by the Romans in B.C. 65, the western part was incorporated in the province of Bithynia-Pontus; the eastern part being continued under native kings. The last of these was Polemon II., to whom Berenice, the great-granddaughter of Herod the Great, was married. The kingdom was finally absorbed by the empire under Nero (A.D. 63), the western part being joined to Galatia, and the eastern to Cappadocia. It is probable that the NT. usage followed the Roman in applying the name Pontus to the province united with Bithynia. From Pontus Jews and proselytes came to the feast at Jerusalem (Ac. 2.[9]). AQUILA is described as a native of Pontus (Ac. 18.[2]). To "sojourners of the dispersion in Pontus," among others, St. Peter addressed his first epistle (1 P. 1.[1]). How, when, and by whom the Gospel was first introduced into Pontus is unknown, but the account given by Pliny in his letter to Trajan (*Ep.* 96) shows that in his time (A.D. 111–113) Christianity had taken a strong hold of the country. Pliny wished to know how he was to treat the Christians under his jurisdiction, and speaks of men and women of all classes, some of whom had been Christians for about a quarter of a century. Marcion, the famous heresiarch, was a native of Pontus: so also was Aquila, who rendered the OT. into Greek (*see* Ramsay, *The Church in the Roman Empire*, 196ff.).

POOL. *See* POND.

POOR. In a purely nomadic or agricultural community the poor are generally few, and poverty does not involve very grievous hardships. But as a more complex social life is developed the poor man becomes the object of commiseration and humanitarian concern. Prosperity is the blessing promised to obedience in OT., and it is clear that on occasions men regarded misfortune and poverty as marks of Divine displeasure. But it was early recognised that living among imperfect men, in a community where obedience to the will of God was far fm. reaching the ideal, one might be overwhelmed by misfortune through no fault of his own. There is therefore no incongruity in the phrase "innocent poor," used by Jeremiah (2.[34]). Under these conditions it could not be assumed that a man was wicked because he was poor. The whole people of Israel belonged to

God. The land and all material blessings were His gifts to His people. It could not be right for some to absorb these gifts while "God's poor"—His still, although in poverty—were left to suffer want. Thus a religious value came to be attached to ALMS—gifts made to the poor for love of God.

The law is conceived throughout in a spirit of kindly consideration for the poor (*see* PLEDGE). For them were to be left the gleanings of field and orchard (Lv. 19.[9f.]; Dt. 24.[19, 21]). They shared the land produce in Sabbatic years (Ex. 23.[11]; Lv. 25.[6]). Usury was forbidden (Lv. 25.[35f.], &c.). No poor man could be held in perpetual bondage (Dt. 15.[12ff.], &c.). Part of the tithes was appointed to the poor (Dt. 14.[28f.], &c.). It was their privilege to share in the entertainments at the Feast of Weeks and at the Feast of Tabernacles (Dt. 16.[11, 14], &c.). Their patrimony could not be permanently alienated (Lv. 25.[25ff.]). In the administration of justice, however, the poor man was to receive no more consideration than the rich. The law was to run with perfect impartiality (Ex. 23.[3]; Lv. 19.[15]).

In NT. the preaching of the Gospel to the poor is one of the signs of the Messianic time (Mw. 11.[5], &c.). The giving of alms to the poor is enjoined and commended (Mw. 19.[21]; Rm. 15.[26]). There is, however, no hint of that glorification of poverty which bulked so largely in later days.

From the Heb. *'ebyōn*, "poor," came the name of the Ebionite sect in the early days of Christianity.

POPLAR, Heb. *libneh*, "white tree" (Gn. 30.[37]), is probably the ordinary white poplar, *Populus alba*, which is a familiar sight by the water-courses, and also on higher land in the East. It is often planted for shade (Ho. 4.[13]). Post (*HDB. s.v.*) would identify it with the storax (Arb. *lubna*), a shrub which sometimes reaches a height of 20 feet.

PORATHA, one of Haman's sons, slain by the Jews at Shushan (Est. 9.[8]).

PORCH. The Heb. *'ūlām* occurs only in connection with Solomon's Temple (1 K. 7.[19], &c.), Solomon's Palace (1 K. 7.[8]), and the Temple of Ezekiel's vision (40.[7f.], &c.). The word probably denoted a colonnade, which serves as a forecourt or entrance-hall. In Jg. 3.[23] the word *misdĕrōn* may denote "a verandah." The meaning is doubtful, but as a derivation of סדר, "to arrange," as in battle order, it suggests a row of pillars supporting a roof. In NT. *pulōn*, lit. "gateway," is trd. "porch" in Mw. 26.[71] (EV.). *Proaulion* (Mk. 14.[68]) is "forecourt." A *stoa*, "porch," or "portico," enclosed the pool of Bethesda (Jn. 5.[2]). The same word is used of **Solomon's porch** (Jn. 10.[23]; Ac. 3.[11], 5.[12]), a colonnade carrying a roof which ran along the eastern side of the Temple enclosure.

PORCIUS FESTUS. *See* FESTUS.

PORCUPINE. *See* BITTERN.

PORT (Ne. 2.[13]) stands for Heb. *sha'ar*, which in the same verse is translated in the usual way, "gate."

PORTER. In Scripture this word never has the mod. significance, "one who carries burdens." In every case it denotes either "doorkeeper" or "gatekeeper." It occurs often in the books of Chronicles, Ezra, and Nehemiah, of those to whom was entrusted the care of the various gates of the Temple. It is also used of those who keep the gates of a city (2 S. 18.[26]; 2 K. 7.[10, 11]) and the door of a private house (Mk. 13.[34], &c.). This duty might be discharged by a woman (Ac. 12.[13]; *cp.* Jn. 18.[16f.]). The "porter" of Jn. 10.[3] is the person in charge of the fold where the flock have been gathered for the



DESERT POSTMAN

night. "Doorkeeper" in Ps. 84.[10] is misleading. The phrase is lit. "I had rather lie on the threshold."

POSSESSION. *See* DISEASES AND REMEDIES, p. 140.

POST. (1) Several Heb. words are so trd., all meaning "doorpost" (1 K. 6.[33], RVm.; Is. 6.[4]; 2 Ch. 3.[7], &c.). *Mĕzūzāh* (Ex. 12.[7], &c.) was later applied to the little tin case nailed to the doorpost, containing the words of Dt. 6.[4-9], 11.[13-21], written on a slip of parchment. Each one who enters touches the *mĕzūzāh* with his fingers and raises them to his lips. The doorposts were sprinkled with the blood of the paschal lamb (Ex. 12.[7], &c.). An awl put through a servant's ear at the doorpost marked him for perpetual service (Ex. 21.[6]). In the Orient sacred ideas have always gathered round the entrance to the house (*see* THRESHOLD). The doorposts of the Temple were of native olive wood (1 K. 6.[33]),

not of cedar. (2) "Posts" (Heb. *ratzīm*, 1 S. 22.[17], "guard," RV., or "runners") were men from whom were drawn the king's messengers, who carried letters and despatches (2 Ch. 30.[6]; Est. 8.[10, 14], RV.; *cp.* Xenophon, *Chyrop.* viii. 6, 17; Herodotus, viii. 98). They had the right to command the service of either men or animals in order to expedite their progress. They were noted for their speed (*cp.* Jb. 9.[25]): "My days are swifter than a post." Posts still cross the desert on swift dromedaries; but the railways will soon make their picturesque figures a thing of the past.

POT is a general term, like PAN, applied to various kinds of vessels. (1) *'Āṣūk* (from the verb *ṣūk*, "to pour in anointing"), a flask for pouring oil (2 K. 4.[2]; the text, however, is doubtful). (2) *Gibīa'*, "a cup" or "bowl" (Jr. 35.[5]) used, *e.g.*, of Joseph's "cup" (Gn. 44.[2], &c.). (3) *Dūd*, a small pot for cooking purposes (1 S. 2.[14] EV. "kettle," &c.). It is also a receptacle in which things may be carried, *e.g.* a basket (2 K. 10.[7]; Jr. 24.[22]). (4) *Kĕlī* (Lv. 6.[28]) is a quite general term, and is best rendered here with RV. "vessel." (5) *Sīr* is a large brazen pot (*see* PAN 5). (6) *Pārūr* = PAN 6. (7) *Tzintzeneth*, "a jar" (Ex. 16.[33]). (8) *Shĕphattāyīm* (Ps. 68.[13]) probably means the fireplaces or ash-heaps of the villages or encampments.

In NT. "water-pots" are spoken of at Cana of Galilee (Jn. 2.[6f.]). They were of stone. These large vessels usually contain the water brought in smaller jars from well or spring: they are mostly of earthenware, and are sunk in the ground for the sake of coolness. The "water-pot" of the woman of Samaria was doubtless of the ordinary type of earthenware (Jn. 4.[28]). The "pot" which contained the manna is said to have been of gold (He. 9.[4]). In Mark 7.[4, 8] the *xestēs* is a wooden vessel, as distinguished from those of brass.

POTIPHAR is described as a "eunuch" of Pharaoh (Gn. 37.[36]). This, however, only means that he was a court official. He was captain of Pharaoh's bodyguard. The phrase may be read "chief of the cooks," or "chief of the slaughterers," "an expression which, so far as one can judge from Syriac and Arabic as well as Hebrew, can only mean slaughterer of cattle. . . . So the bodyguard were also the royal butchers, an occupation not deemed unworthy of warriors in early times" (Robertson Smith, *OTJC.*[1] 426). To Potiphar Joseph was sold by the merchants. Proving himself faithful, Potiphar made him "overseer over his house." On a false accusation brought against Joseph, Potiphar cast him into prison, which seems to have been in Potiphar's house. Nothing further is known of Potiphar. In an Egyptian story entitled *The Two Brothers*, written to amuse Sety I., more than a century after Joseph, there is an incident resembling that of Joseph and Potiphar's wife.

POTIPHERAH, "he whom the Sun-god gave." Of this Egyptian name probably Potiphar is a Hebrew contraction. Potipherah was the priest, probably High Priest, of On (Heliopolis); his duties doubtless being connected with the celebrated Temple of the Sun in that city. His daughter ASENATH, by Pharaoh's desire, became the wife of Joseph (Gn. 41.[45], &c.).

POTSHERD. *See* POTTER.

POTTAGE, a thick broth of vegetables, meat, &c., boiled together. The main ingredient is usually LENTILS (Gn. 25.[29]; 2 K. 4.[38]; Hg. 2.[12]). This is a favourite dish among the people of Palestine; and the present writer can testify to its excellence. A day spent in the open, even if one be not engaged in the excitements of hunting, renders



A SYRIAN POTTER, RAMLEH

the smell of it particularly appetising. The ordinary method of eating it is to sit round the pot containing the pottage, with the thin, wafer-like bread at hand. From this each in turn tears off a part, doubles it up, dips it in the pottage, and conveys it to the mouth. The red lentil gives a red colour to the pottage (*cp.* Gn. 25.[30], "Feed me, I pray thee, with that same red"). Among the vegetables used in thickening it (2 K. 4.[39]) was one, possibly a sort of cucumber, which it was possible to mistake for the colocynth found in the lower Jordan valley, which when eaten produces violent pains and purgation.

POTTER (Heb. *yōtzēr*). Pottery was well known in ancient Egypt (*AE.* ii. 190ff.), where Israel may have become acquainted with it. During the desert wanderings pottery was too brittle to be of much service: skins, and vessels of wood and metal, would be mainly used. But the potter is early found in Palestine (2 S. 17.[28]). Skins, however, continued to be employed for a variety of purposes, alongside of earthenware, and to the present day they are used largely to contain wine, water, milk, clarified butter, &c.; this especially for safe transit on camel- or mule-back (Gn. 21.[14]; Jg. 4.[19]; 1 S.

16.[20], &c.). In later times the potter is a familiar figure (Ps. 2.[9]; Is. 29.[16], &c.). In the process of manufacture the clay was first of all kneaded with the feet to the proper consistency; then it was shaped on "the wheel," which consisted of an upright wooden axle, the top end of which projected above the work-table. To this was attached a wooden disc, on which the clay was placed. A larger disc was attached to the end below the table, and this the potter turned with his foot. The vessels thus shaped were heated in an oven (Is. 41.[25]; Jr. 18.[3]; Sr. 38.[29ff.]). Oxide of lead ("silver dross") was used for glazing (Pr. 26.[23]; Sr. 38.[30]). The gate of **Harsith**, *i.e.* "gate of potsherds" (Jr. 18.[1ff.], 19.[1f.]), which was evidently marked by a heap of broken pottery, was probably near the clay-pits, and may have been a place for the sale of pottery.

God's sovereignty is symbolised by the potter's mastery over the clay (Is. 29.[16]; Rm. 9.[21], &c.). In Zc. 11.[13] we should probably read with RVm. "into the treasury" (*el-ha'ōtzēr*, Syr.) instead of "unto the potter" (*el-hayyōtzār*).

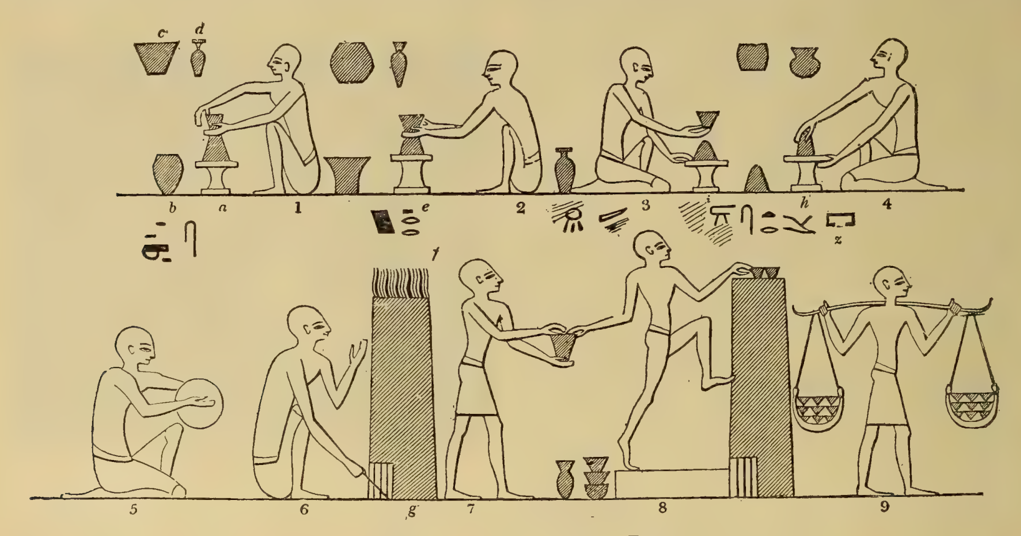
The pottery discovered by excavation, &c., has been carefully classified, and such experts as Flinders Petrie, Bliss, and Macalister are able by its means approximately to date the remains where it is found. Interesting discussions of the subject, with abundant illustrations, are found in *PEFQ.* (index); Petrie's *Tell el-Hesy*; Bliss's *Mound of Many Cities*; *PEF. Excavations in Palestine*, by Bliss, Macalister, and Wünsch.

Startling applications of the knowledge thus obtained have recently been made by Mr. Macalister. *Zer'in*, on the NW. slope of Gilboa, has been for long unanimously accepted as the site of Jezreel. Mr. Macalister says that the pottery found there proves that the site is not older than Roman times. Jezreel must therefore be sought elsewhere (*PEFQ.* 1909, July, p. 175). The dispute between *Tell Ḥum* and *Khān Minieh* for the honour of representing Capernaum, he claimed some time before to have settled triumphantly in favour of the former (*see* CAPERNAUM). This sufficiently illustrates the value of bits of broken pottery which to the inexperienced eye seem absolutely useless.

POTTER'S FIELD. *See* ACELDAMA.

POUND. *See* MANEH, WEIGHTS AND MEASURES.

POWER OF THE KEYS, THE. This phrase denotes the authority of the Church in matters of faith and conduct, which rests upon the words of our Lord to St. Peter (Mw. 16.[19]). The figure implies that he who has the keys of the house can admit or exclude whom he will (Is. 22.[22]). It does not indicate a power personal to St. Peter. An essential part of the authority referred to was assigned to the Church, the *ekklēsia*, the community of believers (Mw. 18.[17f.]). So the Fathers understood it. Augustine distinctly says that "Christ gave the keys of the kingdom of heaven to the Church." It might seem at first sight as if the power thus entrusted to the Church were greater than any human being, or company of human beings, could worthily exercise. "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." And, again, in Jn. 20.[23], "Whose soever sins ye forgive, they are forgiven unto them; and whose soever sins ye retain, they



POTTERS AT WORK IN ANCIENT EGYPT

a, e, i, h, wheels; 1, inside and lip of cup formed; *b, c, d,* cups; 2, outside of cup formed—indenting base, to take it off; 3, cup taken off; 4, fresh piece of clay put on; 5, round clay slab formed; 6, oven; *g*, prepared—flames issue at *f*, where cups are placed to bake; 7, cup handed to baker, 8; 9, cups carried away.

are retained." What did the terms mean to those who first heard them ?

We have here a reference to the ancient Jewish belief that everything done on earth according to the order of God was at the same time done in heaven. Thus, when, on the Great Day of Atonement, the priest offered two goats, cast lots to determine which should be for Jehovah and which "for Azazel," slaughtered that for Jehovah, and sent that "for Azazel" into the wilderness, precisely the same forms were supposed to be gone through in heaven. The like was true in all matters of ceremonial purity settled by the priests. The man declared unclean and banished from society on earth, had his sentence of exclusion recorded also in heaven.

In the words "binding" and "loosing," again, we have the echo of technical formulas constantly on the lips of Jewish rabbis. In their interpretation of the sacred law, and its application to conduct, whatever they forbade was said to be "bound"; whatever they allowed was said to be "loosed." The doctors often found themselves in disagreement; and their disputes were nearly always over things prohibited or permitted, "bound" or "loosed." Thus, as between the great rival schools of Shammai and Hillel, it is said, *e.g.*, regarding the moving of empty vessels on the Sabbath day, even where there is no intention to fill them, "The school of Shammai binds it; the school of Hillel looseth it." Again, "Rabbi Abha saith, R. Gamaliel Ben Rabbi asked me, 'What if I should go into the market ?' and I *bound* it him."

Such was the meaning commonly attached to these words. It is reasonable, therefore, to argue that Jesus intended the men whom he addressed to be the authorised exponents of His will. Before long we find the apostles acting in this capacity, giving decisions of the greatest importance affecting the life of the growing Church. From certain requirements of the old law, binding upon Israel, Gentile believers were set free. On the other hand, eating of things offered to idols, of things strangled, and of blood was "bound" or forbidden to them equally with those who had been born Jews. The Church which preserves purity of faith, which cultivates Christ-like character, which is penetrated and controlled by the spirit of the Master, is always listened to with respect and deference when, through her properly constituted officers, she indicates what it is right and expedient, or otherwise, for Christians to do. In the general acceptance of her judgment, when she exercises discipline, there is full acknowledgment of her authority.

Again, the Church has wielded her power in determining what is essential to the Christian faith. The doctrine of the Trinity, *e.g.*, is nowhere formulated in Scripture; only after centuries of controversy was the Church able to apprehend the truth, which was declared in several successive councils. In like manner the doctrine of the person of Christ is not defined in the New Testament; but Christian intelligence, acting on what was revealed, as interpreted in the experience of individual Christians, enabled the Church, after the prolonged Monophysite and Monothelite controversies, to enunciate the doctrine of the Hypostatical Union. It is not pretended that her decisions have banished mystery, but the general assent of the Christian mind and heart sufficiently recognises the wisdom with which she has exercised her authority in matters of faith.

In the light of subsequent experience we may also say that certain legislative and executive functions of what may be called the communal Christian conscience are glanced at in the words of Christ. Two illustrations will make this plain. In the days of the apostles no one thought it wrong to own slaves. With the fuller insight into the mind of Christ which the centuries have brought, the communal Christian conscience has declared that slavery is an outrage. In quite unmistakable language it has decreed, "Thou shalt not hold slaves." The law receives its sanction in the conviction wrought into the thought and feeling of the community, creating an atmosphere in which a man would be ashamed to be known as a slave-holder. Again, time was when persecution for religious opinions was not only thought permissible, it was regarded as the bounden duty of the civil magistrate to use all the power at his command to compel acknowledgment of Christian truth. Force was applied to produce right views, apparently without any qualms of conscience. Let one venture now to adopt this method, and be he prince or priest, he will expose himself to universal reprobation. The communal Christian conscience has spoken. To win adherents to any view it will tolerate only presentation of the truth, reason, and moral suasion. When the Christian consciousness in Church or community thus reflects the mind of Christ, its decisions may truly be said to be registered in heaven.

While in the passages cited from Matthew there is no explicit mention of power to forgive or retain sin, in Jn. 20.[23] Jesus declares that believers possess this authority. Again it is nothing personal to St. Peter. The words spoken apply equally to all members of the fellowship of faith. It is true, indeed, that none can forgive sins but God only. His conditions are that a man repent, and trust the Sin-bearer. Apart from these conditions no declaration of man or Church possesses the slightest value. But where there is evidence of true penitence and faith, those who represent the Christian community are entitled, for the relief and comfort of the sinner, to declare that God forgives him.

In point of fact the community in which a man

lives does effectively bind his sin upon him, or loose him from it, thus darkening his future or opening a door of hope. There is something in almost every man that tends to realise the expectations formed of him. The common judgment of him may be said to fix the level to which he may rise or descend. If one has gone astray, and men, while not belittling his offence, make him feel that they are willing to forget it—that they believe in him yet, and hope for better things—all that is good in him responds to this subtle and gracious appeal; and it will be strange if their hopes are disappointed. He is in a true sense "loosed" from his sin. But let men refuse forgiveness, keep his sin in remembrance, and give him to feel that no good is to be expected from him; the man is apt to be discouraged and driven to a deeper fellowship of wrong. His sin is bound upon him; under its influence character is fixed and destiny determined. What is loosed or bound on earth is loosed or bound in heaven. It is very significant that in Mw. 18.[17] the words occur in the midst of a lesson on forgiveness, where, in view of the far-reaching effects of judgment once given, every resource is to be exhausted, almost indeed to the imperilling of self-respect, in the effort to bring an offending brother to reason. Only in the very last resort is the sentence to be uttered, on which such tremendous issues may hang.

Jesus was not conferring any new power. He was simply taking a great fact of life and interpreting it. He set its meaning in new and startling light. Whatever others might do, His followers must henceforth exercise this power with a grave sense of responsibility. Any merely sacerdotal interpretation of our Lord's words is beside the mark. The power He spoke of belongs to no individual and to no class. It resides in the democracy of the kingdom of God.

PRÆTORIAN GUARD. *See* following article.

PRÆTORIUM (Gr. *praitōrion*, Mk. 15.[16]). The word is elsewhere rendered variously "common hall," "palace," "judgment hall," "Cæsar's court," "Prætorian guard" (Mw. 27.[27]; Jn. 18.[28, 33], 19.[9]; Ac. 23.[35]; Php. 1.[13]; *cp.* AV., RV., and margins). Originally the prætorium was the headquarters in a Roman camp, including general's tent, camp-altar, &c. The name was then applied to the military council which met there. Subsequently it denoted the official residence of a prætor governing a province. Thus it came to mean any house of more than usual size and splendour, especially that occupied by the emperor when he was away from Rome. Prætorium in the NT. denotes the palace which Herod the Great built in Jerusalem, probably in the west of the city (*see* JERUSALEM), which was occupied by the Roman procurators when they visited the city (Jos. *BJ.* II. xiv. 8; xv. 5). Only in Php. 1.[13] it probably means the quarters of the **Prætorians**, the Imperial Guard in Rome. They enjoyed higher rank and pay than the legions, and were called on for a shorter period of service. They were placed by Tiberius in a fortified camp to the NE. of the city. They exercised a powerful influence, even making and deposing emperors. They were finally broken up by Constantine the Great.

PRAISE has various applications in Scrip. The usual but by no means the only words are: OT., *hālal* and its derivatives; *Hallelujah*, "Praise ye JAH," and *tehillîm*, "praises"; NT., *epainos*, "praise," and words derived fm. it.

I. Praise of Man by Man.—This is sometimes discouraged as tending to flattery and undue exaltation (Jn. 5.[44], 12.[43]; Ac. 12.[21-23]), while self-praise and self-glorifying are emphatically condemned (Pr. 27.[2]; Dn. 4.[30-37]; 2 Cor. 10.[18]). By a parable Jesus shows that we are not to take credit to ourselves even for extra service (Lk. 17.[7-10]). Yet the P. of magistrates (Rm. 13.[3]; 1 P. 2.[14]) and of good men (Pr. 3.[4, 16, 35], 4.[8], 31.[28-31]) for well-doing is held out as a wholesome stimulus and a laudable obj. of ambition; and Paul readily bestows generous P., even directly on those he has reason to commend (1 Th. 1.[3]; Rm. 16.[1-13]; Php. 4.[14-16]; 2 Tm. 1.[16-18]). Scrip. thus teaches the value of generously appreciating the work and attainments of faithful men.

II. Praise of Man by God.—Explicitly or implicitly this is set forth as the great stimulus to a godly life (Pr. 3.[4]; Mw. 25.[21, 23]; Lk. 19.[17]; Rm. 2.[7, 29]; 2 Cor. 5.[9] (AV.); 1 Cor. 4.[5]; 1 Th. 2.[4]). God recognises His faithful servants (Nu. 12.[7f.]; 2 K. 22.[18ff.]), and Jesus bestows generous P. where due (Mw. 15.[28]; Lk. 7.[9], 22.[28]).

III. Praise of God by His Creatures (*see* HYMN, MUSIC, PSALMS, WORSHIP), the chief refce. of the word. The P. of God—the setting forth of His excellences, the giving thanks to Him by word and life—is called for as a fitting employment of all His creatures (Dt. 10.[21]; Ps. 33.[1], 92.[1], 147.[1], 148.; Rv. 4.[9-11], 5.[11-14]).

(1) **History of Praise.** (*a*) *In Jewish Worship.*—At first P. wd. be freer, consisting largely of vintage and harvest songs (Am. 5.[23]). The Chronicler tells of the organisation of Temple worship under David and Solomon (1 Ch. 15.[16, 22], 16.[4-36, 41ff.], 25.; 2 Ch. 5.[11ff.]). The Psalter was the great manual of P., at least in the Second Temple (Ez. 3.[10f.]). The "hymn" of Mw. 26.[30] (Mk. 14.[26]) was the latter part of the "Great Hallel" (= Praise-song) appointed for the Passover, viz. Pss. 115.–118. It is not agreed whether or not P. formed part of the synagogue worship. We note with interest how Jesus welcomed the spontaneous P. of the children within the Temple courts (Mw. 21.[15f.]; Ps. 8.[2]), as well as that of His followers (Lk. 19.[37ff.]), to Himself as Messiah. Glory is but His due (Jn. 17.[1, 5]).

(*b*) *In early Christian Worship.*—At first of a freer

nature, P. ever held a prominent place (Ac. 2.$^{46f.}$; 1 Cor. 14.^{26}; Eph. 5.^{19}; Col. 3.^{16}; Js. 5.^{13}). 1 Tm. 3.^{16} is thought to be the fragment of an early Christian hymn, and Pliny the Younger wrote (A.D. 112) to the Emperor Trajan that the Christians "sing a hymn to Christ as to a God." It is almost certain there were other hymns, now lost.

(2) **Materials and Elements of Praise.**—Besides the Psalter a number of special "songs" have been preserved, viz. of Moses (Ex. 15.$^{1-21}$; Dt. 32.$^{1-43}$), of the children of Isr. (Nu. 21.$^{17f.}$), Deborah (Jg. 5.), Hannah (1 S. 2.$^{1-10}$), David (2 S. 22., 23.$^{1-7}$; *cp.* Ps. 18.; 1 Ch. 16.$^{7-36}$; *cp.* Ps. 96., 105.); of Mary (Lk. 1.$^{46-55}$), Zacharias (Lk. 1.$^{67-79}$), the angels (Lk. 2.$^{13f.}$), Simeon (Lk. 2.$^{28-32}$); and the P. of the redeemed in glory, in wh. creation joins (Rv. 4.$^{9ff.}$, 5.$^{9-14}$, 7.$^{10-12}$, 15.$^{3f.}$, 19.$^{1-7}$). *See also* Is. 12., 26., 60.^{18}.

Chief Elements of Praise, often found together. (*a*) P. for the glory of creation and of God's Being and attributes, such as His holiness, righteousness, mercy, and faithfulness (2 Ch. 5.^{13}; Ps. 8., 19., 36., 65., 89., 145.; Rv. 4.^{11}, 15.$^{3f.}$). (*b*) Thanksgiving for temporal mercies, and for deliverances, personal and national (Ex. 15.^{1}; 1 S. 2.$^{1-10}$; 2 S. 22.; Ps. 46., 105., 106., 136.). (*c*) P. for the fulfilment of the Messianic promise, and for the great work and blessings of redemption (Ps. 72., 98., 103.; Is. 12., 35.; songs in Lk. 1., 2., 10.$^{20f.}$; Eph. 1.^{12}; 1 P. 2.^{9}; 1 Tm. 3.^{16}; Rv. 5.$^{9-14}$, 7.$^{10-12}$).

(3) **Acceptable Praise** must be (*a*) with the whole heart, with the spt. (1 Ch. 15.$^{25-28}$; Ps. 103.$^{1ff.}$, 111.^{1}; 1 Cor. 14.^{15}; Eph. 5.^{19}; Col. 3.^{16}). It is the fitting crown of the religious life, including family relg. (Ps. 118.^{15}), and Cowper truly says—

> "A soul redeem'd demands a life of praise."

(*b*) With the understanding (Ps. 47.^{7}; 1 Cor. 14.^{15}), "decently and in order" (1 Cor. 14.^{40}). For care and skill bestowed on P. *see* 1 Ch. 15.$^{16, 22}$, 16.$^{4-6, 41f.}$, 25.; 2 Ch. 5.$^{11ff.}$; Ez. 3.$^{10f.}$

(*c*) It naturally accompanies generous surrender and sacrifice (1 Ch. 29.$^{6-22}$; Ps. 96.^{8}; Ac. 2.$^{44-47}$; 2 Cor. 8.$^{1-5}$, 9.$^{7-15}$; He. 13.$^{15f.}$).

(*d*) It is inspired by God (Ps. 51.^{15}, 65.^{1}, "Praise *is silent* for Thee"), is honouring to Him (Ps. 50.^{23}), and is to be offered through Christ (He. 13.^{15}).

Lit.: *HDB.* and *DCG. s.v.*; Robertson Smith, *OTJC.*, 176ff.; Milman, *Hist. of Christianity*, iii. 401ff.; other Church Histories; and works quoted under articles referred to. ROBERT G. PHILIP.

PRAYER (Heb. *tephillāh*, Gr. *proseuchē*, and various other words), the word used for any address of man to God, specially indicates supplication or petition, but also includes confession, adoration, praise, thanksgiving, and intercession, and often it appears as mutual converse between God and man.

I. General Questions of Prayer.—In view of Science and the doubts of professing Christian men, we can hardly ignore the question, How far is P. a really effective force? In reply, (*a*) as Science is bringing to light the operation of unsuspected forces in the physical world, analogy suggests the probability of the operation of untraced forces like P. in the sptl. region; (*b*) the Laws of Nature are part of God's will, and indicate certain conditions under wh. men should pray: yet events in the material order already appointed to happen, wear a new aspect when, in answer to prayer, they come as gifts of a Father; (*c*) P. is the utterance of a universal human need, as witnessed by heathenism "seeking after the Lord" (Ps. 65.^{2}; Is. 56.^{7}); (*d*) the Christian consciousness in all times bears testimony to its value and effects; (*e*) any doubt raised by present-day conditions of thought as to *how it works* need not really undermine the solid basis of conviction as to its value if Christian men give themselves up to it with steadfast energy (Ac.



PRAYER: ADORATION (EGYPTIAN)

1.^{14}, 2.$^{1ff.}$; Eph. 6.^{18}; Col. 4.^{2}; Js. 5.^{16}); (*f*) we have a perennial proof of its place and power in the teaching and example of our Lord.

II. Examples of Prayer.—(1) In OT. In Gn. 4.^{26} occurs the important notice, "Then began men to call upon the name of J″." Other expressions are "beseech" (*e.g.* Ex. 32.^{11}, lit. "made the face of the Lord pleasant," or "sweet"), "entreat" (Ps. 119.^{58}), "cry" (Ps. 107.^{6}), "ask" (Ps. 21.^{4}). While men prayed chiefly for temporal blessings (Gn. 28.$^{20ff.}$; 2 K. 20.$^{2f.}$; 1 Ch. 4.^{10}), the sptl. strain also appears, esp. in the Psalms (25., 63., 119.). The individual prays for the nation, the nation prays as one man (1 K. 18.$^{36f.}$; Ps. 44.; Is. 63.^{15}–64.^{12}). Some special prayers may be mentioned, *e.g.* David's (1 Ch. 29.$^{10-19}$), Solomon's (1 K. 8.$^{22ff.}$; 2 Ch. 6.$^{12ff.}$), Hezekiah's (2 K. 19.$^{14ff.}$), and Manasseh's (2 Ch. 33.$^{12f., 18f.}$). The most notable men of P. are Abraham, Jacob (Gn. 32.$^{24ff.}$; Ho. 12.^{4}), Moses, Samuel, Elijah, Job, Jeremiah, Daniel, Ezra, and Nehemiah. They are great intercessors (Gn. 18.$^{23ff.}$; Ex. 8.$^{12, 30}$, 32.$^{11f., 31f.}$, 34.$^{8f.}$; 1 S. 7.$^{5, 9}$,

12.[23]; 1 K. 17.[20f.], 18.[42]; Ps. 99.[6]; Jr. 15.[1]), confessing the sins of the nation as their own (Dn. 9.[3ff.]; Ez. 9.[5ff.]; Ne. 1.[4ff.]), carrying on interviews and even arguments with God (Gn. 18.[23ff.]; Ex. 33.[11ff.]; Jb. 10.; Jr. 14., 15.), pleading with persistent appeal, esp. on the plea of God's honour, glory, and chosen purpose (Ex. 32.[11-13]; Jr. 14.[7, 21]; Dn. 9.[17, 19]).

(2) In NT. Even Jesus felt the need of solitary P. (Mk. 1.[35], 6.[46]; Lk. 22.[39]), seven special occasions being mentioned only by Luke (3.[21], 5.[16], 6.[12], 9.[18, 28f.], 11.[1], 23.[34, 46]), and He prayed with strong emotion (Mk. 7.[34]; Jn. 12.[27]; Lk 22.[44]; He. 5.[7]). He set the example of grace before meat (Mw. 14.[19], and parallels; Mw. 15.[36]; Mk. 8.[6]; Lk. 24.[30]; *cp.* Ac. 27.[35], *see also* Mw. 26.[26f.]): He prayed in presence of His disciples (Lk. 11.; Jn. 17.[1]), and of the people (Jn. 11.[41f.], 12.[27f.]); for His disciples and future believers (Jn. 17.[9ff.]), for an individual disciple (Lk. 22.[32]), and for His enemies (Lk. 23.[34]). He continues His intercession in heaven (Rm. 8.[34]; He. 7.[25], 9.[24]; 1 J. 2.[1]): in Jn. 16.[26f.] He does not deny this heavenly intercession, but points to the willingness of the Father Himself.

The early Christians prayed with great earnestness and expectancy, and with one accord (Ac. 1.[14], 2.[1, 42], 4.[24ff.], 12.[5]); at times with fasting (Ac. 13.[3], 14.[23]). True prayer marks the dawn of Christian faith (Ac. 9.[11]). Paul continually prays with and for his converts (Ac. 20.[36]; 1 Th. 3.[10ff.]; Rm. 1.[9]; Php. 1.[4, 9-11]; 2 Tm. 1.[3]), and asks them to pray for him (2 Th. 3.[1f.]; Rm. 15.[30-32]; 2 Cor. 1.[11]; Eph. 6.[19]).

III. Modes of Prayer: Lines and Conditions of Efficacious Prayer.—As to Modes. (*a*) Scrip. sanctions several *Postures*, viz. *standing*, the usual one (Gn. 18.[22]; Mk. 11.[25]; Lk. 18.[11, 13]), *kneeling* (1 K. 8.[54]; Ps. 95.[6]; Lk. 22.[41]; Ac. 20.[36]), *prostration* (Mw. 26.[39]; Mk. 14.[35]; *cp.* 1 K. 18.[42]), and (perhaps) *sitting* (2 S. 7.[18]). We may notice also the uplifted hands (Ex. 17.[11f.]; Ps. 141.[2]), with outspread palms, waiting to receive (1 K. 8.[22]), and the uplifted eyes (Ps. 121.[1]; Mw. 14.[19]). (*b*) Prob. the prayers of the early Church, while largely spontaneous, were also partly liturgical (Ac. 2.[42], "*the* prayers"), and even at the end of free prayers an Amen was uttered by the assembled believers (1 Cor. 14.[16]; *cp.* Ne. 8.[6]). For doxology at the close of prayer *see* Eph. 3.[20f.]; He. 13.[20f.]; 1 P. 5.[10f.]

Efficacious Prayer.—(1) The *true centre* of P. is *God and His will*, not human need. The three most prominent petitions in **the Lord's P.** are: "Hallowed be Thy name, Thy kdm. come, Thy will be done in earth as it is in heaven," and this note reappears—"For Thine is the kdm., &c." (Mw. 6.[13]). *Cp.* the acknowledgment of God's sovereignty and glory in OT. prayers. We are to ask *in the name of Christ* (Jn. 16.[26])—a new development—*i.e.* we are to make Him our Way of approach to the Father by not only asking but also living in accord with His whole spt., the doing of the Father's will (Jn. 14.[13f.], 15.[7, 16], 16.[23f.]; 1 J. 3.[22ff.], 5.[14f.]; *cp.* He. 10.[19ff.]). Subj. to His will we may ask for temporal blessings (Mw. 6.[11], 24.[20]). Sptl. blessings are accdg. to it (Mw. 7.[11]; Lk. 11.[13]; Ac. 8.[15]; 1 Th. 4.[3]; 1 Tm. 2.[1-4]). There are limits to P. (2 Th. 3.[2]; 1 J. 5.[16]), yet the emphasis lies on its unlimited possibilities (Mk. 9.[29]; Jn. 14.[12-14]).

(2) *A contrite and forgiving spt.*—On contrition see Ps. 32.; Zc. 12.[10ff.]; Lk. 18.[9-14]. How clearly Jesus teaches that God can forgive those only who also ask to be delivered from an unforgiving spt. will be seen fm. Mw. 6.[12, 14f.], 18.[21ff.]; Mk. 11.[25f.] (*cp.* 1 Tm. 2.[8]; Js. 2.[13]; 1 J. 3.[18-23]).

(3) *Unwavering faith.*—Jesus looked for faith in those that sought healing (Mw. 9.[28f.], 15.[28]. He bids us ask as those that expect to receive fm. a loving Father (Mw. 7.[7-11]; Lk. 11.[9-13]); and in the very act of P. believe that we are already receiving (Mk. 11.[24]; *cp.* Jn. 11.[41f.]; Js. 1.[5-7], 5.[16-18]; 1 K. 18.[42-45]).

(4) *Importunity.*—The urgent insistence of many OT. prayers is vividly taught by Jesus in the parables of the Friend at Midnight (Lk. 11.[5-8]) and the Importunate Widow (Lk. 18.[1-8]). We are to take no refusal, and the very delay shd. quicken urgency. P. may be repeated for urgency (Mw. 26.[44]), but mere repetition as a charm is of no value (Mw. 6.[7f.]; *cp.* 1 Th. 5.[17]; Eph. 6.[18]).

(5) *Thanksgiving.*—The Psalms show that P. and praise are near of kin. In praying for his converts Paul gives thanks for their past progress (1 Th. 1.[2ff.]; Php. 1.[3ff.]), &c. He gave thanks even in a night of trial (Ac. 16.[25]), and by direct precept he calls for thanksgiving (1 Th. 5.[18]; Php. 4.[6]; Eph. 5.[20]; Col. 3.[17]). The P. of thanksgiving sanctifies God's gifts (1 Tm. 4.[4f.]).

(6) *Intercession* is the privilege of all believers. The keynote is in the opening petitions and the doxology of the Lord's P. We have the example of our Lord (Jn. 17.; Lk. 23.[34]), Stephen (Ac. 7.[60]), Paul (Eph. 3.[14ff.], &c.), and the early Church (Ac. 4.[24-30], 12.[5]); also the centurion (Lk. 7.[1ff.]), and others. Christians are to pray for their ministers (2 Cor. 1.[11]; Eph. 6.[19f.]; He. 13.[18f.]), for one another (Eph. 6.[18]; Js. 5.[16]), for the increase of preachers, and the work of the Gospel (Mw. 9.[37f.]; 2 Th. 3.[1f.]; Rm. 15.[30ff.]), for those in power, and for all men (1 Tm. 2.[1-4]), including enemies (Mw. 5.[44f.]).

(7) *Praying in the Spt.*—*Cp.* (1). It is by being in the Spt. that P. is poss. and effectual (Eph. 6.[18]; Ju. [20]). He helps our infirmities, interprets to us our own needs, and even intercedes for us (Rm. 8.[26f.]).

(8) *Social prayer.*—Jesus regards the place of worship as a "house of prayer" (Mk. 11.[17]), and attaches special promises to agreement and association in P. (Mw. 18.[19f.]). These are also suggested

by the "us" and "our" of the Lord's P., and examples are furnished fm. the early Church (Ac. 1.[14], 2.[1ff.], 4.[24-30]). When "the Spt. is poured out," this form of P. enters upon a fresh life, and, as in Scrip., P. knows no stint. *See* LORD'S PRAYER, WORSHIP.

Lit.: *HDB.* and *DCG. s.v.; Cambridge Theological Essays*, vii.; Clarke, *Outline of Christian Theology* (Index); McFadyen, *Prayers of the Bible;* Murray, *With Christ in the School of Prayer;* Monrad, *World of Prayer.* ROBERT G. PHILIP.

PREACH, PREACHING. The Heb. words are: (1) *Bāsar*, "to bear tidings" (Ps. 40.[9]; Is. 61.[1]). It may mean to gladden with good tidings as of victory (1 S. 31.[9]; 2 S. 1.[20], &c.) or of the birth of a son (Jr. 20.[15]), or simply to bear tidings which may be evil (1 S. 4.[17]). It also means to herald or proclaim (Is. 40.[9], &c.). (2) *Qārā*, "to call," "proclaim," "read" (Ne. 6.[7]; Jh. 3.[2]). This word is of very frequent occurrence in Scripture. The essential idea is that of crying or speaking out; so that it passes easily and naturally to mean announcement or proclamation (see *Oxf. Heb. Lex. s.v.*). The NT. words are: (1) *Diaggellō*, "to announce fully" (Lk. 9.[60]); (2) *dialegomai*, "to converse" (Ac. 20.[7, 9]); (3) *euaggelizō*, "to tell good news" (Lk. 3.[18], &c.); (4) *kataggellō*, "to announce" (Ac. 4.[2], &c.); (5) *kērussō*, "to proclaim as a herald" (Mw. 3.[1], &c.); (6) *laleō*, "to talk" (Mk. 2.[2], &c.). The element common to all is that of *vivâ voce* proclamation of a message. The character of preacher, therefore, attaches to the OT. prophets, whose oracles were probably all spoken before they were committed to writing. This is specially true of Jonah, who went as a missionary to preach righteousness to Nineveh. In the NT. John the Baptist is essentially a preacher. It was his business to announce the coming of Him who was to fulfil the long hope of Israel; and to summon men to repentance. The preaching of Jesus and His followers is quite clearly distinguished from their teaching or instruction. By preaching the coming of the kingdom was announced, and the good news of the Gospel made known. Men were summoned to realise the prevalence of sin and the inevitable consequences if it were persisted in. The necessity for penitence was proclaimed, and the way declared by which the sinner might enter the kingdom of God. It aimed at conversion, while teaching contemplated the "edification of the body of Christ."

In early times there is no mention of preaching in connection with public worship; but in the days of Jesus it seems to have become a regular part of the service of the SYNAGOGUE. Jesus thus found opportunity to preach the great sermon delivered in the Synagogue at Nazareth (Lk. 4.[16ff.]). Other sermons of Jesus are summarised elsewhere, *e.g.* in Jn. 6.[26ff.], &c. Examples of apostolic preaching are also preserved in the report of Peter's sermon on the Day of Pentecost (Ac. 2.[14ff.]), that of Paul on Mars' Hill (Ac. 17.[22], &c.). These two illustrate the adaptation of the message to the character of the audience addressed.

The worship of the Church was in the beginning modelled on that of the synagogue. Preaching therefore took its place at once as part of the settled order. It was specially the function of the PROPHET, the apostles of course combining this with other functions.

The proclamation of the Gospel remains for ever the chief element of preaching. But in an organised Christian community, for the perfecting of the saints, the exposition of the truth, and the illustration of its bearing on character and conduct, became increasingly important.

PREPARATION (Gr. *paraskeuē*). On the day before the Sabbath, and that before the Passover or other sacred feast, it was the duty of the Jews to do everything in their power to obviate the necessity for work of any kind on the sacred day. Thus, before the Sabbath begins on the Friday evening, the food that will be required on the Sabbath is cooked, the instruments of ordinary work are laid aside, lamps are trimmed and lit, &c. The day on which these things were done came to be known among the Jews as "the preparation."

PRESBYTER, PRESBYTERY. The presbyter was the ELDER or BISHOP. The presbytery (1 Tm. 4.[14]) was a gathering of the elders, not to be confused with what is called the "Presbytery" in any of our modern churches.

PRESENTS. *See* GIFTS.

PRESIDENT (Aram. *sārak*, "overseer," or "head"). The word occurs (in the plural) only in Dn. 6., and is of doubtful etymology.

PRESS. *See* OLIVE, and WINE.

PRIEST. *See* LEVI.

PRINCE. This term represents fourteen Hebrew and two Aramaic words in the OT., and three Gr. words in the NT. Of the two Aramaic words, one, *aḥashdarpĕnaiya* (Dn. 3.[2], 6.[1]), is better rendered SATRAP as in RV.; the other, *rabrĕbān* (Dn. 5.[2]), is trd. by RV. "nobles," and seems equivalent to *rabbuti* of the monuments. Three of the Heb. words are loan words: *rab*, of members of Nebuchadnezzar's court (Jr. 39.[13], 41.[1]); *ṣāgān* (Is. 41.[25]), usually tr. "ruler" (Jr. 51.[23]; Ek. 23.[6]; Ne. 2.[16]), always of foreign, Bab., Asyr., and Persian officials = *signīn* (Dn. 2.[48]), "governors"; *partĕmīm* (Dan. 1.[3]), trd. "nobles," RV. In the case of *kōhēn* (priest) it is trd. P. in Jb. 12.[19], and in 2 S. 8.[18], "chief rulers"; RV. trs. in both cases "priests." Several of the words are poetical: *ḥashmannīm*, *rāzan*, *nādīb*, *qāṭzīn*, *shālīsh*, and *nāṣīk*, only occur in the poetical books and the prophets. Another word, *nāgīd*, contains the idea of sovereign as well as prince. Two of the words have a more technical use: *nāsī'*,

used of the heads of tribes (Gn. 17.[20]; Nu. 1.[16]; Jo. 9.[15]; 1 Ch. 2.[10]; Ek. 32.[29]). The vast majority of those who formed any given tribe were descendants, not of the sons of Jacob, but of their slaves; only the princely families cd. claim Jacob as their ancestor. After the times of the Judges these princes of the tribes disappear fm. history. The name was revived in the Talmud to denote the alleged academic president of the Sanhedrin. The other, *sar*, means "high noble," as distinct fm. the king. Singularly enough, it is the word used for king in Asyr. under the form *sarru*. Presumably these Jewish princes were heads of great clans, and cd. bring numerous warriors into the field. Towards the end of the Southern Kingdom the princes became very prominent, and so powerful as to be able to overrule the king (Jr. 37.[15]). They appear to have formed a senate with whom the king consulted (Jr. 36.[21], 38.[4]).

PRISCA. *See* Aquila and Priscilla.

PRISON. While imprisonment was not a penalty prescribed by law, it was a practice from



Prisoner and Guards

early times to place men in confinement for various reasons (*see* Crimes and Penalties, **Imprisonment**). The penalty was common in Egypt (Gn. 39.[20f.]), and, in later times, also in Israel (Jr. 32.[2f.]; Mw. 5.[25], &c.). *Beth haṣ-sōhar* of Gn. 39.[20], &c., may be "round tower," or "enclosure." The Philistines had a place called *beth ha-aṣūrīm* (Qri), "house of those who are bound" (Jg. 16.[21]; *cp.* Jr. 37.[15], *beth ha-'eṣūr*), in which prisoners were kept at work. A common name for prison is *beth kele'*, "house of restraint" (1 K. 22.[27]; Jr. 37.[4], &c.). *Ham-mahpeketh* is "the stocks" (Jr. 20.[2f.], 29.[26]); *maṭṭārāh*, "place of guarding" (Jr. 32.[2]; Ne. 3.[25], &c.). Other Heb. words signify a place of safe keeping or of supervision. The usual NT. word is *phulakē* (Mw. 5.[25]; Mk. 6.[17]; Lk. 23.[19], &c.). *Desmōtērion* also occurs (Mw. 11.[2]; Ac. 5.[21, 23], 16.[26] = *phulakē*). In the East, to-day, friends of the prisoners are allowed to visit them freely, and are expected to provide them with food, &c. This appears to correspond with ancient practice (Mw. 11.[2], 25.[36], &c.). The "inner prison" (Ac. 16.[24]) was probably a cell under the ordinary place of confinement. For greater security a guard was set before the prison doors (Ac. 12.[6]), who were answerable with their lives for the safe keeping of the prisoners entrusted to their charge (v. 19). Frequently the prisoner was chained to two soldiers, one on each side.

PRIZE. *See* Games.

PROCHORUS, one of the seven chosen to attend to the "distribution" (Ac. 6.[5]). Nothing further is known of him with certainty. Later traditions make him a companion of the apostle John, and bishop of Nicomedia, to which bishopric he was consecrated by St. Peter. He is said to have been martyred in Antioch or Jerusalem (Lipsius, *Apokr. ap.-gesch.* i. 355ff.; *Magna Bibliotheka Patrum*, i. 49ff.).

PROCONSUL, from the Lat. *pro consule*, "deputy consul," was the name applied in Rome to the officer to whom the insignia and powers of consul were entrusted for a specified district outside the city. As governors of the Provinces, with the growth of the empire, officers of consular or prætorian rank were chosen. From the time of Augustus, the title denoted the governor of a senatorial province. In NT. proconsuls (AV. deputies) appear, at Paphos in the island of Cyprus (Ac. 13.[7], &c.) and at Corinth (Ac. 18.[12]).

PROCURATOR under the Republic in Rome "meant the fully accredited agent of a private citizen." Under the empire the title was given to the stewards of the emperor, and to those who attended to his financial interests in the provinces. Certain regions "before they were administered as actual provinces, were governed as domains by an administrator appointed by the emperor, and personally responsible to him. He also was styled *procurator*, and in general had a position similar to that of the other governors" (Seyffert, *Dict. of Clas. Ant.*, 519). Judæa was thus governed for a time. The procurators who appear in NT. are Pontius Pilate, Felix, and Festus.

PROFANE applies to what is without the Temple precinct, and open to the approach of all. A profane person (He. 12.[16]) may be described as one whose mind and heart are thoroughfares for wandering thoughts and passions—not sanctuaries.

PROPHET, PROPHECY. As religion is the binding together of God and man, there must not only be the approach of man to God in adoration and worship, but also the approach of God to man, making known His will. Hence in all primitive religions there were always in some form or other priests and prophets. As the Priest was man's ambassador to God, presenting to God his offerings and directing him as to his prayers, so the prophet was the mouthpiece of God, His ambassador to man, informing him what the Divine will was in cases not met by the morality of custom. Some wd. begin the study of prophecy with the incantations, augury, sortilege, &c., of heathen nations, and starting fm.

these wd. trace the evolution of prophecy proper. This assumes without proof that the rites by wh. mankind endeavoured to divine the intentions of Deity were primitive, and not the result of degeneration. Fm. Nu. 24.[1] we learn that BALAAM, in ordinary circumstances, used enchantments as introduction to his spoken prophecy. Balaam, as beyond the pale of Isr., was within the sphere of that degeneration wh. Paul saw working in the splendid heathendoms of Greece and Rome. Our object is to study the prophet in the OT. in the first instance, with the continuance of the office in the NT.

The Terms used to designate the P.—There are three Heb. words for P.: *nabi'*, wh. is derived by Gesenius fm. a root "to boil, to bubble up," wh. wd. represent the P. as a "God-intoxicated man"; there is, however, in Asyr., the root *nabu*, "to speak to," "name," whence the god NEBO is called "the P. of the gods." This wd. imply the P. to be the speaker of divine oracles. Fm. 1 S. 9.[9] we learn that there was an earlier name for a P., *rō'eh*, "seer," fm. *rā'āh*, "to see"; fm. this we have *mar'āh*, "an appearance"; akin to this is *ḥōzeh*, fm. *ḥāzāh*, "to see" (EV. tr. "seer"); fm. this comes *ḥāzōn*, "vision." What the precise distinction between these two words was it is impossible to decide. SAMUEL is called "seer" only in the first of these terms. Another title given to the P. is "Man of God," as the P. fm. Judah that came to denounce JEROBOAM (1 K. 13.[1f.]); this expressed the relation in wh. the P. stood to God. The Gr. term wh. we find in the NT. is *prophētēs*, fm. wh. our English word is derived; it has a double reference, at once "predicter" and "forth-speaker," the foreteller of the future and the declarer of the will of the gods. Fm. all this it wd. seem that to the primary idea of P. prediction was subsidiary. The primary thing was to stand in a close relation to J″., so as to be able to declare His will. The earliest occurrences of the word bear this out; Abimelech is told to ask ABRAHAM to entreat God for him, "for he is a prophet"; when Moses hesitates to go back to Egp. to plead with Pharaoh because of his slowness of speech, he has his br. AARON given to him as his "prophet." At the same time the fulfilment or non-fulfilment of his predictions was to be the test whether the man who claimed to be a prophet was so or not.

The Psychology of Prophecy.—We mean by this the mental process associated with the gift of P. That it was associated with the presentation of vivid pictures to the mind follows not only fm. prophets being called "seers," but also fm. the distinct statement of Nu. 12.[6]: "If there be any P. among you, I the Lord will make Myself known unto him by a vision, and will speak unto him in a dream." There is further not only the fact that the prophecy of Isaiah is called "The vision of Isaiah" (Is. 1.[1]), but also that Jeremiah and Ezekiel describe pictures presented to their imagination (Jr. 24.[2]; Ek. 8.[2]). The attitude of the different prophets to the revelation given is marked. Isaiah does not describe what he sees, but rather gives a lyric accompaniment to the pictures as they rise before his inner eye; his audience are left to guess what he is seeing. Jeremiah thinks more in words than pictures, so the Divine message comes to him in words; when he has a vision, it is symbolical, and the voice of the Lord is given to interpret. Ezekiel's prophecy is essentially written, and his visions are described more fully and interpreted at greater length. Of Balaam (Nu. 24.[2]) it is related how he fell "into a trance having his eyes open," when he saw the vision of God; thus the external phenomena of prophecy simulated catalepsy. Another external resemblance to be noted is between prophecy and madness; when the prophet was sent by ELISHA to anoint JEHU his brother-officers speak of him as a "mad fellow," *meshugga'* (2 K. 9.[11]); Shemaiah (Jr. 29.[26]) declares "every man that is mad maketh himself a P."; when SAUL in his delirium is raving in his house, it is said he "prophesied." A peculiarity wh. is found accompanying prophecy is the influence of music; Saul is told by Samuel that he will meet a company of prophets with "a psaltery and a tabret, and a pipe and a harp" (1 S. 10.[5]); when Elisha in the camp of Isr. and Judah is entreated on account of the army ready to perish with thirst when advancing agst. Moab, he calls for a minstrel to play before him (2 K. 3.[15]; *cp.* the influence of music over Saul, 1 S. 16.[16]). There was a physical condition induced by the sound of music wh. was somehow suitable to receive the prophetic revelation. Combining all the notices we have, the phenomena of prophecy appear to have been an overpowering sense of Divine influence, the full meaning of wh. did not reveal itself at once; it mt. be days before its meaning was unveiled; during this time the P. was "searching what and what manner of time the Spirit wh. was in them did signify" (1 P. 1.[11]). When the Divine message came to be expressed in words, these would be conditioned by the kge. of the person to whom the revelation had been made, and his intellectual apprehension. Of necessity many of the revelations wd. concern the future, whether absolute or conditional. This mt. take the form of picture or it mt. crystallise in some sharp sentence, but more generally the former; it wd. be a quite independent mental act to discern the precise nature of the event foretold, or the exact order in wh. its various parts succeeded each other. Here the P. mt. be at sea, and end in coming to a wrong conclusion. When the P. found expression his words wd. not be a dry, cold record of the vision, but wd. be all aglow

with feeling, and drop naturally into the cadence of verse. Prophetic inspiration had thus a resemblance, if only superficial, to that of the poet; hence the apostle Paul calls Epimenides the Cretan a prophet.

The Prophetic Order.—While fm. a very early period there were prophets, the prophetic order did not become a recognised power in Church and State till the days of Samuel and thereafter. Samuel chose Saul for king before the lot had designated him; when he failed to come up to the prophetic standard, he anointed David his successor. The formation of the Northern Kingdom, and the numerous changes of dynasty that took place in it, all are connected with prophetic interference. Such influence implies an order of persons acting together. In the books of the literary prophets we find many more evidences of the P. being a recognised figure in the constitution of Isr. and Judah; especially by Jeremiah are the prophets denounced as a class parallel with that of the priests, and assisting them in lulling the people into a false security. Connected with Samuel and Saul we find repeated references to prophets as a class, travelling in companies, dwelling together in the "booths" (Naioth) at Ramah, regarded as a set of persons with whom it was astonishing that Saul shd. associate himself. We meet prophetic communities again in connection with Elijah and Elisha. There seems to have been a distinctive dress wh. denoted the P. much as the monks are still distinguished in Roman Catholic countries. A hairy mantle seems to have been their distinctive mark; the false prophets wore "a rough garment to deceive" (Zc. 13.[4]); some other token they appear to have had, for when the P. sent to rebuke Ahab for his unseasonable clemency to Ben-hadad removed the bandage (AV. "ashes," RV. "headband") fm. his face (Heb. "eyes"), the king recognised him as one of the prophets. Some have thought a mark was tattooed on their forehead between their eyes; but such a practice seems to be forbidden in Lv. 19.[28]; as, however, it is placed in connection with "cuttings for the dead," the forbidding may be simply as part of the obsequies. Others have thought of a tonsure: of this there is no sign in Scripture. Had we any suggestion of it in Scrip., we mt. think the prophets had something like the side locks wh. mark off the pious Jew of the present time. Members of the order were called "sons of the prophets," a designation wh. suggests "pupils." The scene in Naioth in Rama (1 S. 19.[20]), "the company of the prophets prophesying and Samuel standing as appointed over them," suggests a school. To imagine that prophecy may be taught seems to contradict the very idea of the thing itself. As, however, there were physical and mental conditions wh. were more fitting for receiving the Divine afflatus, the sons of the prophets might be taught to induce the one and acquire the other. Mental training wd. be necessary to discriminate rightly "what the Spirit did signify." They might for this end be taught the prophecies of earlier seers. The prophets were the principal historians, as we may learn fm. the bk. of Chronicles; all the authorities it appeals to are prophetic. To the P. the history of Isr. was a record of J″.'s dealings with that people. Hence writing, poss. in cuneiform, wd. not unlikely be one of the subjects of instruction. Not improb. our present books of Samuel and Kings were compiled piecemeal in the schools of the prophets; a new record added with each reign, and the whole preserved. The prophetic communities were not monasteries but villages, the dwellings poss. not unlike the wattled booths in wh. the Arabs sometimes stay. They married and had families (2 K. 4.[1-7]). They seem to have lived to some extent fm. gifts (2 K. 4.[42-44]); sometimes they appear to have been reduced to considerable straits, so as to depend for food on the wild herbs wh. mt. be gathered (2 K. 4.[38-41]); they seem to have partaken of a common meal.

The Function of the P.—The Divine purpose in regard to Isr. was that in that people shd. be preserved all that was good in the primitive religious thoughts of mankind. Sacrifice, priesthood, ritual of worship, were all elements of religion that pointed to the future, and therefore such as it was needful to preserve. They were, however, apt to degenerate into mere superstition. When the one God was split up into gods the idea was prone to rise in the mind of the worshipper that by multiplying his offerings he mt. bribe the deity to overlook moral delinquency (so Adeimantus in Plato's *Republic*, ii. 366); such a view wd. be the ruin of real spirituality. To keep at all events Isr. free fm. this, God inspired the P. The message of every P. was that offerings, however costly, were of no avail to secure the favour of J″., the God of Isr. When Saul returned fm. his campaign agst. the Amalekites, having, instead of obeying the command of God, brought back of the cattle the best for sacrifice, Samuel told him that "to obey was better than sacrifice, and to hearken than the fat of rams" (1 S. 15.[22]). Though David is abundant in his sacrifices, and has been purposing to build a temple to J″., Nathan rebukes him for his sin in the matter of Uriah the Hittite (2 S. 12.[1-13]). So Elijah does not rebuke Ahab so fiercely for his worship of Baal as for taking the vineyard of Naboth, whom Jezebel his wife had caused to be judicially murdered. When we come to the literary prophets we find this made even more prominent. Isaiah demands: "To what purpose are your sacrifices to Me? . . . your hands are full of blood. Wash you, make you clean; put away the evil of your doings fm. before Mine eyes; cease to do evil, learn to do well" (Is. 1.[11, 16, 17]).

Every one of the prophets bears the same testimony to the worthlessness of sacrifice without righteousness. At the same time Amos denounces the worship at Bethel and Gilgal. Another side of the religious function of the P. is shown to us by the incident of the Shunamite woman. Her request for means "to run to the man of God" is met by the question, "Wherefore to-day? it is neither new moon nor Sabbath," implying a custom, on the part of religious people, of visiting the prophet weekly; a practice that wd. imply something not unlike the later synagogue service. But one other aspect of prophetic activity must be noticed cursorily. While on one side nothing was so fitted to exalt Jewish national pride as the Messianic hope, the kge. that, as characteristic of that time, the "people wd. be all righteous," wd. be fitted to deepen the spirituality of those who "waited for the consolation of Isr."; the coming of that glorious time was conditioned by the moral purity of the people.

The False Prophets.—As there were false gods so there were false prophets of these divinities; thus at Carmel there were 450 men who were prophets of Baal. These, however, do not present the features of difficulty wh. the false prophets do who professed to speak in the name of J″. There was the old P. of Bethel who seduced the P. of Judah to his death; there are the 400 prophets who persuaded Ahab to go up to Ramoth-Gilead and perish. Later, in the days of Jeremiah, we have, among others, Hananiah, who spoke in the name of the Lord, yet falsely; God "did not send them yet they ran." We may not assume conscious imposture; in the case of Hananiah he gave himself only "two full years" ere the falsity of his prediction wd. be manifest. The fact that there were physical concomitants to the presence of the Divine influence; the further fact that, as is implied in the schools of the prophets, susceptibility to this cd. be increased if not induced; all rendered poss. an unconscious or a semi-conscious simulation. Recalling what they had heard of the symptoms of Divine possession, they wd. cause their imagination to dwell on them till they seemed actually present to their experience. Thoughts rise in the mind conditioned by the predominant wish of the time; their education has given them the power to express these thoughts in customary prophetic cadence. In confirmation of this it is to be observed that the false prophets seem to have belonged to the regular prophetic guild, who wd. have the kge. needful for this simulation: further, they were addicted to prophesy "smooth things" (Is. 30.[10]); *i.e.* declare things their audience desired to be true. Their messages wd. be applauded and themselves commended, hence the woe our Lord pronounces on those of whom all men speak well, "for so did their fathers to the false prophets." All the while they claim to be speaking in the name of the Lord, and prob. were to some extent themselves deceived. How cd. the ordinary Israelite distinguish the true fm. the false? Fm. Dt. 18.[22] the test is: "If the thing follow not nor come to pass, that is the thing wh. the Lord hath not spoken."

Prediction.—When the P. was denunciatory, there was behind the denunciation a prophecy of doom; the moral and the predictive blended into each other. As we have seen above, the failure or the fulfilment of a prediction was the test of the prophet's mission. So we find Micaiah (1 K. 22.[28]) admitting this test: "If thou return at all in peace, the Lord hath not spoken by me." While prediction was thus a test of prophecy—the evidence that the moral truths the P. proclaimed were fm. God—such a function wd. only be a limited one; the fulfilment must be soon enough to be within the poss. experience of his immediate audience. This, however, was not the opinion of the prophet's audience—they tended to put the message away fm. them: "The vision that he seeth is for many days to come, he prophesieth of times that are far off" (Ek. 12.[27]). When we consider the subject of most of the prophetic predictions this view is confirmed. These are mainly of two kinds: (1) Denunciatory, proclaiming the fall of kingdoms, mainly those of Judah and Israel. Amos denounced the fall of Israel in the splendid days of Jeroboam II.; when God had delivered Jrs. and destroyed the host of Sennacherib, then it was that Isaiah declared that the seed of Hezekiah wd. be carried captive to Bab. If Is. 13. and 14. are authentic, before Bab. had attained an independent imperial power its overthrow was foreseen; an event nearly two centuries off is described and exulted over. Fm. denunciatory prophecy it is imposs. to deduce that only what was of interest to his immediate audience was foretold by the P. In Is. 8. the P. was to engrave on a large tablet the name of his yet unborn son, *Maher-shalal-hash-baz*, and took witnesses in order that the date of the writing mt. be indisputable; so that when destruction befell Rezin of Damascus and Pekah, the s. of Remaliah, there mt. be no poss. controversy as to the priority of the prophecy. Then there were (2) comforting promises of the Restoration fm. the Babylonian Captivity, and the times of the Messiah; behind that, and mingling with it, at all events in Daniel, is the Last Judgment. The second of these we shall consider separately, and the last belongs to ESCHATOLOGY. As to the Restoration, Jeremiah predicted the empire of Babylon and its overthrow when Nebuchadnezzar had only won his first battle; this prediction is all the more telling that the period is fixed as seventy years. The probability was that very few, if any, of his auditors wd. live to the completion of this period; their interest in the overthrow of an empire not yet arrived must

have been slight; it found its *raison d'être* in the Captivity, when Daniel studied the letter of Jeremiah. When we turn to 1 P. 1.[12] we find that the apostle Peter, an inspired man, living while prophecy was an actual phenomenon, thinks that the prophets did not speak for their own time, and knew it was so. Their predictions were often ideal and symbolical reconstructions that did not expect ever to be realised, as Ezekiel dreaming over a redistribution of the land of Isr. under a restored prince of the house of David, and a ritual of worship in a glorified TEMPLE, with a mighty river taking its rise fm. the threshold of the sanctuary and sweetening the waters of the Salt Sea. These were parables, and suggested a spiritual fulfilment, not a fulfilment in the prose of actual fact.

Literary Prophecy.—We have seen it to be prob. that in the schools of the prophets the aspirants to the prophet's office got a certain amount of culture wh. may be called literary; and that perhaps they recorded the hist. of Isr. fm. the spiritual and prophetic side. Meanwhile prophecy, strictly speaking, was not generally written, but merely was spoken, or perhaps rather chanted. Many of the prophets, as ELIJAH and ELISHA, exercised their office more by deeds than words. When they spoke they gave utterance to no elaborate discourse, but spoke a few sharp sentences of rebuke, warning, or denunciation. By-and-by, as the outlook of prophecy became more extended, the necessity of giving it a permanent form arose into prominence. When prediction and fulfilment were separated by a considerable interval of time, it was needful, if it were to have any evidential force, that the prediction be recorded when it was delivered. Thus, when, in prediction of the overthrow of Pekah and Rezin, Isaiah named his s. Maher-shalal-hash-baz before his birth, the child's name was written on a tablet in the presence of witnesses; "in order that," to use the words of a Greater, "when it did come to pass they might believe." When the events foretold were more distant, the simple committing to writing served the purpose. It seems prob., although it is a subject of discussion, that the earliest of the prophetic writings wh. have come down to us is the short prophecy of JOEL, dating prob. fm. the beginning of the reign of JEHOASH.

Were we sure of the authenticity of JONAH it wd. of course be earlier than Joel; but, further, it is not a prediction but a history.

Joel begins with Divine judgments shown in a plague of locusts, and ends with "the day of the Lord." Nearly synchronous is OBADIAH; this prophecy is directed agst. Edom, and ends, like Joel, with deliverance coming "out of Zion."

There is a difficulty in regard to SEPHARAD; the LXX has *Ephratha*, "and the captivity of Jrs. (shall inherit) unto *Ephratha*"; the Psh. has the "captivity of Jrs. wh. is in Spain"; Tg. J. has "*Ispamia*, wh. prob. is Spain"; Jerome renders "Bosporus." In this textual confusion no deduction can be drawn; the frequent captivities of numbers of the Jews make it impossible to suggest any prop. emendation of text.

Next we have AMOS and HOSEA: both end with a time of happiness and restored prosperity to Israel. In the prophets of the Southern Kdm., ISAIAH and MICAH, we have the same characteristic. The splendid description of the return of the captives in Is. 35., the authenticity of wh. is not impugned, is a striking example of the outlook to a future of glory. In Micah we see it also present, but less definitely so. If we may date the 2nd Zechariah in this period (and there seems much to justify this), we find the same thing. In all these instances a time of humiliation is presupposed to separate the date of the prophecy fm. the vision of brightness. NAHUM's denunciation of Nineveh burns with unabated fierceness to the end; only a single sentence—half of wh. appears elsewhere—lightens the gloom of his denunciations (Na. 1.[15]; *cp.* Is. 52.[7]). HABAKKUK's Psalm ends not in glory but submission. Of the prophets of the Babylonian period JEREMIAH is the exception to this; and this is more apparent than real, for the destruction of Bab. is really the guarantee of the restoration of Judah. The prophets of the Restoration manifest the same phenomenon. We may then look on the "comfortable close" as a received law of prophetic composition. It wd. seem that in general the P. published the Divine message orally in the first instance, and then wrote down what he had been inspired to say. This necessitated that the prophecies shd. be published as literary productions, piecemeal, in small tracts each consisting of one vision or burden; these were then combined in a book. Sometimes it wd. seem that several short books were issued, each containing a number of prophecies. A good example of this is Isaiah; after the general introduction (chap. 1.) we have, "The word wh. Isaiah the son of Amoz saw concerning Judah and Jerusalem" (chaps. 2.–12.). Next we have the "Book of Burdens," wh. contains oracles agst. heathen peoples, ending with a summation of the results (chaps. 13.–27.). There is then the "Book of Woes," directed agst. the covenant people, wh. ends with the glowing account of the return of the captivity (chaps. 28.–35.). Whether these bks. were combined into one by the P. himself or by some literary executor we cannot tell.

The idea, to which the late Professor Davidson lent his venerable name, that the scribes "instead of keeping small anonymous prophecies apart by themselves, arranged them under general headings as Isaiah, Jeremiah, and the like," is incapable of proof, and the instances he gives, the Psalms and the Proverbs, are not to the point; the authorship of the non-Davidic Psalms is given and some are anonymous, so too with Proverbs. Ruth is an anonymous bk., yet it is not merged in any greater book.

Though Baruch appears to have been both amanuensis and literary executor of Jeremiah, yet there are portions that seem to show signs of having

existed as separate collections; *e.g.* chaps. 27.–29. In the case of Ezekiel it wd. seem to have been to a large extent written fm. the first, and to have been edited by the P. himself. Daniel appears to have been issued in separate tracts, and edited at a slightly later date than that of the P. As to the material employed, whether clay tablets, papyrus rolls, parchment, or *ostraka*, we have not information to decide: possibly the material used was not in all cases the same.

Messianic Prophecy.—It is the Messianic idea and its fulfilment in our Lord that gives prophecy its value to us; it is because all the prophets testify of Him that we study them now. That the Jews, at the time when our Lord was in the world, had the expectation that one wd. come fm. their land, and fm. the race of their great king, who shd. rule the world, is incontestable. Josephus makes use of it to curry favour with Vespasian, by pretending to believe that the prophets spoke of him. When we go back to the apocalyptic books we find the dominant idea is the coming of the Messiah and Messianic times. The most interesting of these is that collection of visions called the book of Enoch, in wh. we find the Messiah designated "Son of Man," and regarded as, if not Divine, at all events super-angelic. These ideas had been borrowed fm. the prophets originally, but they had developed. When we look back on the prophets we find, as we already remarked, that all of them, if only in a sentence, indicated a great absorbing hope, when "a king shd. reign in righteousness," and "the people wd. be all righteous," when "the isles shd. bring presents to him, Sheba and Seba shd. offer gifts." This king was to be of the race and lineage of David; indeed, if the words were pressed to their literal meaning, it wd. be David himself who was to reascend his throne (Ek. 37.[24]; Ho. 3.[5]). The dominion of the Messiah is to be "fm. sea to sea"—not merely fm. the Mediterranean to the Persian Gulf, but to the great ocean stream that engirdled the earth: starting fm. the river (Euphrates), the boundary of the Davidic empire, it was to extend to "the ends of the earth." Although there is all this splendour, there is, especially in the 2nd Isaiah, a description of "the Servant of the Lord" who shd. be "despised and rejected of men"; He is to be "a man of sorrows and acquainted with grief." There was a difficulty in harmonising these two pictures of the Promised One. Along with these there was the representation of the Messiah as a warrior "travelling in the greatness of His strength," with His "garments dyed in blood." While we have thus the general features of the Coming One sketched out fm. the external point of view, He is promised also as Himself a Prophet (Dt. 18.[15]). This is interesting, as it seems to have been this aspect of the Messiah that most impressed the Samaritans (Jn. 4.[25]).

At the Congress of Orientalists at Stockholm in 1889, Merx gave an account of a Samaritan hymn to the Messiah under the name "Taheb," wh. he had found in a MS. at Gotha. It is said, "J". shall call Him and teach Him, and shall give Him a writing (*michtab*) and clothe Him with prophecy." Yet "His kdm. is to be exalted, and He shall reign over seven nations." The result was to be that "The Jews shall say, 'This is He, let us come under His law (*b'datho'*); cursed be Ezra and the words wh. he wrote to his shame; a rocky mountain (*tôr har*) is Gerizim the holy, there is not among the mountains its like.'" It ends with the statement that He is the Prophet like to Moses.

Special features in the life of the Messiah are noted: His birth at "BETHLEHEM of Judah"; that He was to be born of a virgin, and enter into Jrs. riding on an ass; that He shd. die a death of shame, yet be buried in a rich man's tomb; all these and many more are quoted by Justin Martyr in his dialogue with Trypho. Much light is thrown on what passages are reckoned Messianic by the Jews, by the Targums; and by the proofs of our Lord's Messiahship adduced by the apostles. The more orthodox Jews still have extravagant hopes of the glories of the times of the Messiah.

Fulfilment of Prophecy.—In considering this we must bear in mind the idea prevalent among the Jews at the time of our Lord, of what was to be regarded as fulfilment. In many instances, when we shd. say such a phrase mt. be aptly quoted, the evangelist says, "Then was fulfilled"; although in many cases the meaning they attach to fulfilment is what we shd. not, *e.g.* Mw. 2.[15]; *cp.* Ho. 11.[1]. Prophecy was poetical, and therefore clothed in symbolic language. These symbols were of necessity expressed in terms intelligible to those to whom they were uttered. This is a view held by the rabbins; *e.g.* Edom is held to mean Rome. It is in accordance with this that it is maintained that promises given in terms to Isr. and Jrs. may be transferred to the Christian Church. Again it must be remembered that prophecy was always conditional; the destruction pronounced on Nineveh by Jonah was conditional on their failure to repent. As there was a human element in prophecy it is poss. that at times the P. misinterpreted the message he had been appointed to deliver. Thus Ezekiel proclaims the absolute desolation of Tyre (Ek. 26.[19, 21]): "Thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited . . . I will make thee a terror; though thou be sought for, yet shalt thou never be found again." Taken absolutely, this means that Tyre shd. disappear as completely as have Bab. and Nineveh; yet Tyre has had a continuous history down to the present time. The utter disappearance of Tyre as an independent imperial power is interpreted by the P. as applying to the city. Certainly the contrast is immense between the insignificant village, that does not occupy the half of the ancient site, and the huge city described by Ezekiel, with its crowded marts.

NT. Prophecy.—In NT. the prophet is most prominent as one who "foretells," *e.g.* AGABUS (Ac. 11.[28], 21.[10]). The apostle Paul in 1 Cor. 14. gives a different idea of the function of the P.; in v. 3 prophecy is "speaking to men to edification and exhortation and comfort," but not a word of prediction; at the same time prediction is not excluded. It wd. seem that in the first century of the Church the P. was a regular official (1 Cor. 12.[28]; Eph. 4.[11]). In the *Didache* there is an account of the treatment to be accorded to the prophets, who are regarded as standing officials. It is to be noted that in the *Didache* the prophets are supposed to travel about fm. church to church; they seem to have borne with them no letters of authentication, for their right to assume the prophetic office was to be proved by their actions. The office very soon disappeared.

Lit.: The German Lit. is very extensive. Of the works most easily accessible as translated are the *OT. Theologies* of Oehler and Schulz; Ewald, *Prophets of the Old Testament;* Orelli, *Old Testament Prophecy;* Delitzsch, *Messianic Prophecy;* Riehm, *Messianic Prophecy.* In English: Robertson Smith, *Prophets of Israel;* Briggs, *Messianic Prophecy;* Fairbairn, *Prophecy;* Kirkpatrick, *Doctrine of the Prophets;* Batten, *The Hebrew Prophet;* Davidson, *Hebrew Prophecy;* Selwyn, *Christian Prophets.*

PROPITIATION. *See* SACRIFICE.

PROSELYTE. The Greek *prosēlutos*, "new comer," is the usual LXX equivalent of the Heb. *gēr* (*see* STRANGER). There is no distinction in the language of the OT. between the "stranger" who sojourns in the land of Israel, and the foreigner who not only dwells in Palestine but has submitted to the characteristic rites, and become identified with Israel as a religious community. One who had been circumcised and admitted to a share in the Passover feast could no longer be regarded as in any sense an alien. If the name *gēr* still attached to him it could only be as an indication of his origin. These concessions, however, in the earlier times, seem to have been due to the initiative and desire of the strangers themselves, and not to any attempt on the part of Israelites to produce a change in their faith. There is no evidence of any movement within Israel having for its object the conversion of the heathen to the service of Jehovah. On the contrary, in the story of the prophet Jonah we have probably a reflection of the narrow and exclusive temper of the average Israelite. Even the loftier souls among the OT. saints, who caught glimpses of the universal dominion of Jehovah, seem to have thought rather of the political subjection of the nations than of their conversion to the true faith. They were to be made the servants of Jehovah's people (Is. 60.[11f.]).

In later times Greek influence produced a liberalising effect upon the mind of Israel, especially among the Jews of the Dispersion. Away from the limitations of the little land, with its rigid ideas, and system of rule inherited from the past, they came into contact with the world's civilisation, and felt the throb of a larger life. They were touched by the claims of what was human, as distinguished from what was merely national. On the other hand, the sublime conception of the one God, wedded to the pure and high morality manifest in the life of the Jews, attracted many who found here something better and more satisfying than heathen systems had ever been able to produce. They were thus favourably inclined to the teaching which the Jews were moved to impart; and very many, by its power upon their hearts, were enabled to overcome the repulsion created by a ritual which to them must have been extremely offensive. The dream of a world devoted to the worship and service of Jehovah, quickened the enthusiasm of the Jews. If the movement was at first characterised by high spiritual sympathy and aims, it gradually lost that character, and conversion came to mean little more, if anything, than mere change of "customs." To bring about this change in the case of their heathen neighbours at a later time, Maccabæan princes did not scruple to use force (Jos. *Ant.* XIII. ix. 1, xi. 3, xv. 4; XV. vii. 9); and only great zeal in proselytising could have justified the words of Jesus, which scathingly expose the ethical futility of the process: "Woe unto you, scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves" (Mw. 23.[15]). The intense eagerness with which the work of proselytism was carried on in the latter days of the Jewish State, may have been due in some measure to the natural desire to increase the number of those who, in the conflict that must have seemed inevitable, would stand for its defence. The extinction of all hope of success against the arms of Rome may account for the decline of proselytism quite as much as the decree of Hadrian forbidding circumcision. Certain it is that Jewish efforts to make converts soon ceased, and the community, although widely scattered, was knit into a unity more hard and self-contained than ever; resisting all influences from without, and seeking to make no religious impression upon the peoples in the midst of whom they sojourned.

"Proselyte" in the NT. means simply a Gentile convert to Judaism. "Proselyte of the gate" is a phrase of the later rabbis, denoting a sojourner in the land of Israel. The true proselyte they distinguished as the "proselyte of righteousness." From the later rabbis also we learn that the proselyte on admission was circumcised: this, when the wound had healed, was followed by a bath, and then

he was required to provide a sacrifice; whereupon he assumed all the responsibilities of a member of the Jewish religious community.

Proselytes are not to be confused with God-fearing men among the heathen, who took a more or less favourable view of the Jewish faith, like Cornelius, the Ethiopian eunuch, and others. Although they had not seen their way to take the final step of identifying themselves with Judaism, by submission to the essential rites, they were worshippers of the one true God, and attended Divine service in the synagogues. Among them were distinguished benefactors of the Jewish people, like the centurion who had built them a synagogue (Lk. 7.[5]). They made contributions to the Temple, and observed Jewish customs as to the Sabbath, &c. They were not committed, like the proselytes, to the attitude of antagonism to Christianity assumed by the Jews. In this particular, indeed, the proselytes seem to have attained a bad pre-eminence. Speaking of them, Jerome says (*Dial.* 122): "The proselytes not only do not believe, but twofold more than yourselves blaspheme His name, and wish to torture and put to death us who believe in Him." Among the "God-fearing," on the other hand, the Gospel and its messengers seem to have met with a fair and unprejudiced reception.

Lit.: Schürer, *HJP.*, by index; articles in *HDB.* and *EB. s.v.*

PROVERBS. The book of Proverbs occupies a place in the third collection of the books of the Hebrew Bible, coming after Psalms and before Job. It was thus among the latest books to receive admission into the Canon. Objections to its canonicity are mentioned in the Talmud, but these are not important, and its use in the New Testament shows the authority it enjoyed at the time of Christ.

It consists of collections of proverbs (Hebrew, *meshālīm*) compiled by some unknown editor from various sources to enforce the teaching of wisdom in the Jewish sense, *i.e.* the practical conduct of life. The collections used are indicated (at any rate in part) by the titles given in the following sections:

Chaps. 1.–9. The Praise of Wisdom, ascribed to Solomon (9.[1]).

Chaps. 10.[1]–22.[16]. Also ascribed to Solomon (10.[1]), although this title is not in the Greek translation.

Chaps. 22.[17]–24.[22]. The Words of the Wise (22.[17]).

Chap. 24.[23-34]. Also the Words of the Wise (24.[23]).

Chaps. 25.–29. "The Proverbs of Solomon, which the men of Hezekiah king of Judah copied out" (25.[1]).

Chap. 30. The Words of Agur.

Chap. 31.[1-9]. The Words of King Lemuel.

Chap. 31.[10-31]. An alphabetic poem concerning the virtuous woman.

The originally independent existence of these collections, suggested by the titles, is confirmed by the occurrence of the same proverb in identical or slightly varying words in the different divisions: *cp.* 11.[14b] with 24.[6b], 13.[9b] with 24.[20b], 18.[8] with 26.[22], 19.[1] with 28.[6], 24.[23b] with 28.[21a] (and other instances mentioned in C. H. Toy's *Commentary*, Intro. § 3).

By its subject the book of Proverbs is connected with the canonical books Job and Ecclesiastes, and the apocryphal Ecclesiasticus and the Wisdom of Solomon. These all together form the Wisdom Literature of the Hebrews. They are concerned with the practical problems of the personal religious life, and those not of Jewish life only, but of human life. When these works were written, Jewish thinkers had come in contact with the life and thought of Persia and Greece, and so, while they remained Jews, their outlook on life had become broader than that of the prophets and lawmakers who had preceded them. The special features of Judaism, its Temple, its ritual, its Messianic hope, do not appear. Questions of human conduct are the only matters of interest. The book of Proverbs differs from Ecclesiastes in that the latter professes to give the experiences of an individual, while the former is founded on the wisdom of the people, as it is accustomed to express itself in pithy fashion. It differs from Job, which is devoted to the consideration of one problem, by its general interest, its large observation, and its interest in common life.

The form in which the book is written is generally that of the *māshāl* or short proverbial saying, in which as a rule the phenomena of the natural world are used to illustrate or suggest those of the ethical and religious life. While these sayings were occasionally in prose, they were usually put in the form of parallel or antithetic statements, thus making couplets, sometimes groups of four lines, rarely of three, sometimes, however, expanded into strophes, which may be regarded as sonnets. The lines themselves are rhythmical, but probable differences between the later and earlier pronunciation of words and the imperfection of the text make it difficult to determine the accents.

As regards authorship, a distinction must be made between (1) the compiler of the work in its present form; (2) the compilers of the collections composing the work; and (3) the authorship of the separate proverbs. The ascription to Solomon cannot apply to the whole book, for other authors are named in 22.[17], 25.[23], 30.[1], 31.[1], while the ascription to Solomon in 10.[1] is not found in the Greek version. Moreover, the objective way in which the king is spoken of (20.[2], 25.[3], 29.[4]), the warnings against unchastity, and the praise of one wife, scarcely seem to indicate a Solomonic authorship for the passages containing them. The ascrip-

tion of a Wisdom book to Solomon (*cp.* the Wisdom of Solomon) was founded on 1 K. 4.[32], and was as natural as the ascription of laws to Moses and Psalms to David. The whole work in its present form is, on account of its thought and its language, ascribed to an editor of the late Persian or early Greek period of Jewish history.

Of the collections used, the second (chaps. 10.[1]–22.[16]) seems to be the kernel of the book. It consists of 375 proverbs almost entirely in couplets, and mostly antithetic (375 is the numerical value of the consonants in the Hebrew form of the name Solomon). To this section were added the next two collections (22.[17]–24.[22] and 24.[23-34]), while chaps. 25.–29. must have been added later still, otherwise it is hard to understand why they should have been separated from 10.[1]–22.[16]. Chaps. 1.–9. seem to have been prefixed to the whole later. In them Wisdom is treated much more as a personification (especially in chap. 8.). Chaps. 30. and 31. are generally regarded as a part of the latest material in the book, and may have been added at any time before the final editing. The dates of these separate collections cannot be determined with any approach to certainty.

As regards the individual proverbs, there is no means of determining either author or date. Doubtless much is old, and goes back to popular sayings, though they have been put in more literary form by editors.

The teaching of the book as a whole may be gathered from chaps. 1.–9. Its purpose is "to know wisdom and instruction," *i.e.* it is a handbook of personal religion. That it is religious and not merely ethical is shown by the use of the same words ("pious, righteous, wicked, sinner," &c.) as in the other books of the Old Testament. Wisdom is not the abstract idea of the Greek philosophy, but a religious and practical conception. Its beginning is the fear of the Lord (1.[7], 9.[10]), which is to know God (2.[5]), to understand righteousness and judgment and equity (2.[9], 1.[3]), and to hate evil (8.[13]). Wisdom comes from God (2.[6]) and brings God's favour (8.[35]). It bestows life (3.[16, 18], 6.[23], 8.[35]), riches (3.[16], 8.[21]), honour (3.[16], 4.[8, 9], 8.[18]) and security (1.[33]). Its appeal is not to a class but to all men (1.[20, 21], 8.[1-3], 9.[1-6]). G. W. THATCHER.

PROVINCE (Lat. *provincia*, Gr. *eparchia*) meant originally the sphere within which a Roman magistrate exercised sovereign authority. It might be used also, as among ourselves, to indicate different departments of business. With the extension and organisation of the Roman dominions it came to denote an administrative district, paying tribute in taxes, and ruled by a Roman magistrate, proconsul or pro-prætor, answerable to the senate. The magistrate received no salary, while his outlays were very heavy. But the position was greatly coveted, because it furnished an opportunity of growing rich at the expense of the people. Grievous extortion was practised, and often, after a single year of office, an enormous fortune was carried away.

Under Augustus an arrangement was made in accordance with which the provinces where peace prevailed were to be governed under the supervision of the senate, while those where military occupation was required were to be under the direct control of the emperor—the commander-in-chief of the armies of the empire (*see* ROMAN EMPIRE, II.).

Under the empire the condition of the provinces was greatly improved. Extortion was sternly repressed, the governors received a stated salary, and each province had what was practically its own constitution—a statute, the terms of which guided the administration. The larger imperial provinces were governed by means of a *Legatus pro prætore*, an officer of prætorian or consular rank. The small province of Judæa was governed by means of a "procurator," whose business it was to preserve order, and especially to see that the imperial taxes were duly collected and forwarded to the proper quarter.

PSALMS, BOOK OF. The first book in that third division of the Jewish Canon of the OT. which is designated *Ketubim* or Hagiographa. It may have been this circumstance that occasioned the expression "the Law, the Prophets, and the Psalms" (Lk. 24.[44]) as a designation of the whole OT. Scriptures; although it is possible that our Lord, in using the words, had in view the book of Psalms specifically, for no other book is quoted more frequently in the NT. In point of fact, the place of Psalms in the Canon seems to have varied. The oft-quoted passage in *Baba Bathra* puts Ruth before the Psalms. The order in our English Version, in which Job precedes, is given by Jerome, and is the usual order in German MSS., whereas many Spanish MSS. place Chron. first.

On a general and superficial view, the Psalter resembles any of our hymn-books, in being made up of a collection of sacred compositions of various tone and contents, suggesting that it may have been the work of various authors at various times, and probably having a history of composition similar to that of more modern collections. One difference strikes the reader, that, as compared with these, it does not to nearly the same extent group the hymns according to the subject matter. Another thing is remarkable, that, though there is a word prefixed to many of the compositions (*mizmôr*) which we translate "psalm," there is no plural of the word to denote the whole as a collection of Psalms. The name *mizmôr* is given only to this class of composition: another word, *shîr*, frequently used alongside of it, may be applied to a secular song. The

Hebrew name given to the collection, *Tehillim*, means " praises," indicating, no doubt, the use of the Psalms in common worship. Another word is found in Ps. 72.[20], which seems to be the earliest designation, viz., *Tephilloth* or " prayers." And this term is significant, for many of the Psalms are direct prayers, and, in general, they imply a lifting up of the soul, in confession, praise, or prayer, to God ; so that, as has been said, as the law is God's voice to man, the Psalms are man's response to God. This view, along with the prominent part assigned to the Psalms in public worship, led at an early time to the arrangement or division of the whole into five books, to correspond, it is supposed, with the fivefold book of the law.

The place which the book of Psalms occupies in the Hebrew Bible may be taken as an indication that, as a completed work, the collection came into the Canon at a comparatively late date, and suggests that we may be prepared to find in it compositions of a date not far remote from the time of the closing of the Canon. At the same time, however, in a collection of sacred songs like this, we may expect to meet with compositions of various antiquity. It has become customary to describe the Psalter as the Book of Praise of the second Temple. The expression is correct as applied to the completed collection, but it is misleading if intended to imply that no part of its contents was known or used in praise before that time ; otherwise the statement has no more significance than, *e.g.*, to say that such and such a modern collection is the hymnbook of this or that branch of the Christian Church. The Psalter as a whole is indeed a more characteristic and integral part of the worship of the Church than of the worship of the synagogue. In point of fact, we have to fall back on an examination of the Psalter itself, and generally on an examination of its individual elements, for indications of the manner in which the collection was made and the time at which the individual Psalms were composed.

The division into five books, as now exhibited in our RV., does not help us far towards a conclusion as to the growth of the Psalter. It is evidently a late arrangement or division of what at the time was substantially a whole. But, underneath and behind the fivefold division, there are indications that point to what was either another division or a process of growth by the accretion of smaller collections. For example, there are larger or smaller groups with the same headings. Thus there are seventy-three entitled " to David," twelve " to Asaph," eleven " to the sons of Korah," two " to Solomon," one " to Moses the man of God," &c. Then there are the so-called " Songs of Degrees " (RV. " Ascents "), the " Hallelujah " Psalms, with the refrain, " Praise ye the Lord," &c. Moreover, there is a significant addition to the 72nd Psalm at the close of Book II., " The prayers of David the son of Jesse are ended," which looks like a colophon to a collection ending at that place ; and it is to be observed that almost all the Psalms up to that point bear the name of David, though there are others with his name in later parts of the book, the proportion being fifty-five in Books I. and II. out of a total of seventy-three in the whole Psalter. From such indications the conclusion is a reasonable one that the Psalter was a work that grew out of smaller collections ; and that the headings, which might seem to denote authorship, are rather to be taken as indicating the names by which the smaller collections were known, or at least the names of prominent persons associated with psalmody, to whom the collections as such were ascribed. When we attempt, however, to trace the whole process of collection, and to determine the authors of the several compositions, we are on less secure ground. We may conclude that the colophon to Ps. 72. marks the point at which an original book of Psalms or " prayers " passing as Davidic ended ; but how the succeeding portions came into their places is not so apparent. There is one feature which may help towards more light on the process. It has been observed that, in the Psalter, as in the Pentateuch, there is a varying usage in regard to the Divine name, some portions being mainly " Jehovistic " (*i.e.* employing predominantly the name Jehovah), while others are as notably " Elohistic " (using the name Elohim). The proportions are these : in the Psalms forming the first book (1.–41.) the name Jehovah occurs 272 times, while Elohim is found only 15 times ; in the second book, on the other hand (Pss. 42.–72.), Elohim occurs 164 times, while Jehovah occurs 30 times. In the third book as it stands, the numbers are about equal, Jehovah 44 times and Elohim 43 times ; but in the former half of this book, up to Ps. 83., Elohim preponderates, while in the second half Jehovah is more frequent. In Books IV. and V. Jehovah vastly preponderates, occurring in Bk. IV. 103 times, while Elohim is absent, and in Bk. V. 237 times to 7 occurrences of Elohim. This might suggest, as underlying the fivefold division, a threefold collection, Jehovistic, Elohistic, and Jehovistic ; and there may be here a trace or reminiscence of the triennial cycle in which the books of the law were read in the synagogue. What may have been the reason for this preference of the one divine name or the other, here or in the Pnt., has never been satisfactorily explained. That it was intentional and deliberate there can be no doubt, as the numbers show. Moreover, we find what are practically two readings of the same Psalm, the one Jehovistic and the other Elohistic. Compare Ps. 14. with Ps. 53., Ps. 40.[13-17] with Ps. 70., Ps. 108. with Ps. 57.[7-11] and 60.[5-12]. The conclusion is most probable that there were two separate

collections, a Jehovistic (now in Bk. I.) and an Elohistic (in Bk. II.), which were combined before the doxology was added at the end of Bk. II., and that the remaining parts of the Psalter are made up of other smaller collections or additions from time to time. Modifications, however, may have been made in the arrangement during the process or at the time of final redaction. As has just been indicated, *e.g.*, an Elohistic portion in the beginning of the third book is separated from its kindred portion in Bk. II., and combined with a Jehovistic portion. And, in the process of adjustment, it is quite possible that late Psalms may have got inserted into what was an earlier collection, as it is also possible that Psalms reputed early may have only come into the collection at a later stage of the process. On this, and on the whole question of the growth of the Psalter, there is much uncertainty, and very various opinions have been held. Modern critics are mostly of opinion that even the earliest collection was not made till after the Exile. However that may be, the books of Chronicles (about B.C. 300) speak of psalmody as very ancient, and in one chap. (1 Ch. 16.) there are found portions of three Psalms (96., 105., 106.), which are not regarded as among the earlier. The bk. of Psalms is included in the Greek of the LXX made about two centuries B.C. Again, in the prologue to Ecclesiasticus (written B.C. 132), the author mentions that in the time of his grandfather (about B.C. 180) the Canon of the OT. consisted of three parts, "the Law, the Prophets, and the other books of our Fathers," and that a Greek translation of these was known and current in his time. And, finally, in 1 M. 7.[17] (about a century B.C.), a Psalm, which is so appropriate to those times that many have concluded it is of Maccabæan date (Ps. 79.), is quoted as Scripture.

Distinct, however, from the question of the date of the collection, is the question of the date of the individual Psalms of which it is composed, and the whole subject of the origin and history of this kind of composition. For, before a collection was formed, there must have been Psalms to collect; and, as each Psalm is a complete piece in itself, they may have been composed at sundry times by different hands, and gathered from various quarters. If we may judge from the case of other compositions of this kind in other languages, we may suppose that Psalms were first composed as the expression of the personal feelings or experiences of the poet, and afterwards were adopted for use in public worship. This was the case with many of the hymnic pieces now incorporated in the Jewish Prayer-books; and many of the best hymns in our Christian collections were first composed without reference to public worship. It will be observed that the Psalms in the later part of the book are for the most part of a more directly liturgical character than those, *e.g.*, in the first book. The names, however, of persons standing in the headings of the Psalms cannot be pressed to prove authorship; for these headings must be regarded as later editorial additions, and probably were not intended to denote authorship in the strict sense of the word. At the same time, these names were no doubt affixed because the persons named were in a special way associated with sacred song and music. Since David is traditionally regarded as the one who introduced sacred song into the sanctuary service, and since he had a unique fame as a poet, one would naturally expect to find Psalms of David in the collection, and we can readily understand how, in process of time, the whole collection was known by his name, just as the Pnt. came to be spoken of as the five books of Moses. When, however, the attempt is made to specify particular Psalms as Davidic, or indeed to determine the date and authorship of individual Psalms, the evidence is far from decisive, and different critics have assigned the same Psalms to periods separated by centuries. This kind of composition, as modern collections prove, is peculiarly liable to additions and modifications in the course of transmission. The very character, also, of the Psalms which gives them their power and charm—their subjective lyrical nature, expressing itself in modes of the mind and heart, rather than in pictures of external events and phenomena—makes it possible to refer them to various situations of history and experience, just as it has made them appropriate to men in various situations in all succeeding generations of the Church.

It can hardly be doubted that sacred song of *some* kind was practised in the pre-exilian Temple. The guilds of singers who returned from the Captivity and exercised prominent functions in the restored service of the second Temple could not have originated in the Exile; and even the exiles by the streams of Babylon thought regretfully of the Lord's song in a strange land (Ps. 137.[4]). The prophet Jeremiah in one passage gives us incidentally a hint of what was apparently in his time a familiar and long-established use of sacred song (Jr. 33.[11]), when, in predicting the return from captivity, he says: "Again shall be heard in this place . . . the voice of joy and the voice of gladness . . . the voice of them that say, Give thanks to the Lord of hosts, for the Lord is good, for His mercy endureth for ever, and of them that bring sacrifices of thanksgiving into the house of the Lord"—using the very phrases of some of the Psalms in the later part of the collection (*cp.* Pss. 106.[1], 107.[1, 22]). What was the character and amount of that Temple song we do not know. We know, however, that lyrical composition was practised from an early time, and that poems of a hymnic kind are found embodied in the historical and prophetical books. The 18th Psalm is found

in 2 S. 22.; we have the ancient songs of Moses (Ex. 15.) and Deborah (Jg. 5.), the hymnic pieces in Dt. 32. and 33., the song of Hannah (1 S. 2.), and the elegies of David over Saul and Jonathan (2 S. 1.) and over Abner (2 S. 3.[34]). And there are various pieces in the prophetical books which may be described as Psalms, *e.g.*, Is. 12., 38.[10-20]; Hb. 3.; Jh. 2. Such an amount of poetical composition abundantly proves that Psalm production was not beyond the power of pre-exilian writers. And, though we may have to confess that we cannot for the most part identify the portions of the Psalter that were of earliest origin, we cannot but assume that the singers who came up from the Captivity preserved the traditions of an earlier time. The various headings of Psalms and small collections point to the manner in which these traditions were preserved; and no doubt after the Exile there was an outburst of "new song," and a more systematic cultivation both of psalmody and music.

The headings or superscriptions of the Psalms, to which reference has already been made, call for more special remark. These cannot be regarded as parts of the original compositions. They must have been added subsequently, and possibly not all at one time, in connection with the editorial process of collecting and arranging the Psalter. They consist of various elements. In a considerable number we find names of persons to whom, in some sense, the Psalm in question is ascribed. In most cases, probably, they indicate collections known by the names they bear; and they cannot in all cases be taken to mean authorship, as, *e.g.*, those "to the sons of Korah." Yet it might be too much to say that the persons who added them had not some tradition or belief in some instances that the Psalm in question was from the hand of the person named, or else the collector, or even the writer, may have considered it befitting the situation and experience of the person, *e.g.*, the Psalm of Moses (90.), the two Psalms of Solomon (72., 127.), and many of those assigned to David. For, it will be observed, a second element enters into the superscriptions, in the case of many Psalms in the first collection, which not only bear the name of David, but indicate the situation in his history, in which the collector thought the Psalm originated, or to which the Psalm was suitable. These historical notes are only found in Davidic Psalms, and only in those in the earlier portion of the book, where indeed, if anywhere, we are likely to find compositions of the Psalmist king. A third element consists of those musical or liturgical directions "to the chief musician," followed generally by expressions, the precise import of which has not yet been determined. Some of them, as Sheminith, Alamoth, Neginoth, seem to refer to the kind of music or musical instrument with which the Psalm was to be accompanied. Others may refer to titles of ancient melodies to which the Psalm was adapted, such as "the hind of the dawn" (22.), "the dove of the distant terebinths" (56.), and perhaps others. The "songs of Ascents" (120.–134. RV.) may have been considered suitable for use by the pilgrims in their goings up to the great periodical festivals, though other explanations of the title have been given. And we have one instance, in the "song for the Sabbath day" (92.), of what became a custom, of assigning certain Psalms for use on stated occasions. These notes must have been of comparatively early origin, and most probably arose out of the liturgical use of the Psalms, for, by the time of the LXX translators, who may not have been familiar with the arrangements of song in the Temple, they seem to have been unintelligible, to judge from the vague and variable renderings of that and other early versions.

It is almost as difficult to classify the Psalms according to their subject-matter as to assign to each its occasion of composition; and for the same reason. There are, it is true, a number that may be called historical, which take a review of the fortunes and vicissitudes of the people as a whole; and there are some which may be called Nature-psalms, celebrating the wonderful works of creation and providence. There are also what have been called "kingly" Psalms, and "Messianic" Psalms; and attempts have been made to classify the whole according to their "themes." It will be found, however, that a Psalmist does not adhere to one theme throughout a Psalm. In particular, a subjective influence comes into play; and, if any classification is to be made, it has to be made according to the prevailing tone of the piece, as plaintive, jubilant, penitential, thankful, and so forth. And yet, even here, a Psalm that begins on one tone may change to another before the close.

This characteristic of the Psalms, which makes the question of their literary form and primary occasion so difficult a problem to the critic, is the very feature which has endeared them to the pious of all ages, and given them a hold upon the religious consciousness in every variety of circumstance. The human soul here finds its many moods interpreted to itself, and readily adopts the language of the Psalms in its communing with itself, its struggles with sin, its aspirations after holiness, its efforts to reach the heart of God. However varied may have been the experience of God's children from age to age, they have turned to the Psalms for words in which to express it, and channels through which to find relief. No doubt many of the Psalms, especially at a later stage of Psalm composition, were composed with a direct reference to public worship, and intended to express national hopes, fears, encouragements; and no doubt many more, composed in the first instance to express the individual emotions of the Psalmist,

were, like hymns in our modern collections, found suitable and adopted as expressions of the common feelings of the congregation. But it is unjustifiable to say that all the Psalms, or even the Psalms for the most part, have only a corporate or national reference, and that when the pronoun "I" is employed it must be taken to denote Israel as a whole, or what is called the Jewish Church. Psalm-writers could employ personification, and can clearly indicate when they mean to do so (see, *e.g.*, Ps. 129.). But, even if personification is intended where it is not overtly indicated, it is clear that a writer must have had a conception of the individually personal before he could clothe the nation or community in the dress of the individual. As in Christian congregations the whole can sing hymns, whether the speaker be I or We, so we must admit that, in the Jewish synagogue, the Psalms were found suitable for devotion because the feelings they expressed were such as were common to the individual and to the congregation as a whole. This is the special interest of the Psalms in connection with the whole subject of the history of OT. religion, that they give proof of the presence of a religion of a simple but genuine kind, which did not consist in meats and drinks and divers offerings, but in the answer of the conscience towards God. Thus the Psalms were prophetic in the truest sense, inasmuch as, in the consciousness of sin which they express, in the longing for God and for righteousness which breathes through them, they give proof that the discipline of the old economy had not been without effect, and point forward to the redemption that was to come in the end of the days. They preserved and nurtured a remnant that was not swallowed up in ritual formalism and legal self-sufficiency, and they made ready a people prepared for the Lord. The appearance of the infant Jesus in the Temple was hailed by devout ones as Simeon and Anna, who poured out their welcome in the language of the Psalms. The earliest preaching of the Gospel in many instances took these prophetic songs for its text; and down through the history of the Christian Church, in dark catacombs, or stately cathedrals, in humble cottage, on hillside conventicles, as in cloistered monasteries or in lordly palaces, on lonely sick-beds, amidst the fires of the stake, the devout soul has found a voice for its deepest and most varied feelings in the simple words of the Psalms.

James Robertson.

PSALTERY (Heb. *nebel*), a stringed musical instrument; Jos. (*Ant.* VII. xii. 3) says it has twelve strings in contrast to the *kinnōr*, wh. had only ten. In Pss. 33.[2] and 144.[9], RV., there is reference to a P. with ten strings. *See* Music.

PTOLEMAIS. *See* Accho.

PUA, RV. PUVAH (Nu. 26.[23]). *See* Puah (2).

PUAH. (1) One of the midwives in Egypt who received instructions from Pharaoh to kill the male children of the Hebrews at their birth (Ex. 1.[15]). (2) A man of the tribe of Issachar, father of Tola, the judge who rose after Abimelech (Jg. 10.[1]). He appears as *brother* of Tola in Gn. 46.[13], AV. "Phuvah"; Nu. 26.[23], AV. "Pua," RV. "Puvah"; and 1 Ch. 7.[1].

PUBLICAN. Under the Roman system great societies were formed who "farmed" the imperial taxes. They paid a certain sum to the treasury, which was thus freed from the trouble of collecting



The Publican's Corn Seal

The societies appointed agents, who were called *publicani*, to gather the taxes. Whatever they were able to secure over and above the sum paid to the treasury was gain to the societies employing them. The "publicans" of the Gospels were natives of the country who attended to this business at the various points of collection. The revenue from Palestine belonged to the emperor (*cp.* Mw. 22.[17], &c.), and its supervision was the main duty of the Procurator. The publicans were thus the agents of the heathen oppressor of their people. The Jewish law authorised taxation only for religious purposes. The publicans were therefore regarded as traitors alike to their country and to their religion, stooping to infamy for the sake of private gain. They were driven from the religious community, and treated with the utmost hatred and contempt, as no better than pariah dogs. The recurring phrase "publicans and sinners" is eloquent of the estimation in which they were held. Jesus differed from the

religious teachers of His time in having kindly thoughts even for publicans, and His hopeful kindness was vindicated by the conversion of Matthew and Zaccheus.

The taxes now are collected in kind as well as in money. Until the publican's demand from the corn-heap has been met it is carefully guarded, an impress being made upon it by means of a "seal," as shown in the illustration.

PUBLIUS, the officer in charge of Malta, who entertained St. Paul (Ac. 28.[7f.]), was probably the representative of the prætor of Sicily and Malta. Tradition says that he became first bishop of Malta, and afterwards bishop of Athens. According to Jerome (*De Viris Illust.* xix.) he received the martyr's crown.

PUDENS, a Christian in Rome during the last imprisonment of St. Paul, mentioned as sending salutations to Timothy (2 Tm. 4.[21]). Tradition represents him as having been one of "the seventy" who accompanied St. Paul on his missionary journeys, and suffered martyrdom with him at Rome. In the Greek Church he is commemorated on the 14th of April. The name was not uncommon, and perhaps the suggestion referred to under CLAUDIA must be regarded as merely fanciful.

PUL. *See* TIGLATH-PILESER.

PULSE. The Heb. word *zērō'īm* or *zēr'ōnīm* (Dn. 1.[12, 16]), "things sown," denotes garden herbs, and vegetables, possibly including fruit. "Pulse," therefore, which in English usage signifies leguminous plants, is a misleading term. *See* FOOD.

PUNISHMENT. *See* CRIMES AND PENALTIES.

PUNITES, the clan descended from PUAH (AV. "Pua"), son of Issachar (Nu. 26.[23]).

PUNON, a station occupied during the wanderings (Nu. 33.[42f.]): unidentified. *See* PINON.

PURAH, the "young man," probably armour-bearer, of Gideon (Jg. 7.[10f.] "Phurah").

PURIFICATION. In the Mosaic dispensation communion between God and man was subject to certain limitations, or in other words, the right of approach to the Deity was only allowed to man on the condition that he was ceremonially clean. Although this was essentially a religious idea, there was linked with it the necessity of bodily cleanness, so that in this matter also there was a needful preparation to meet with God (Gn. 35.[2]; Ex. 30.[20]). Apart fm. this there were various degrees of ceremonial impurity dependent upon cert. conditions of the body, or brought about by contact with what was in itself unclean; and that these mt. be removed, and the Isr. restored to his normal state and right to participate in divine things, the laws of purification had to be observed. It is to be particularly noted that all connection with the worship of other gods is everywhere in the OT. regarded as defiling, and so all relationship to them by way of magic and sorcery as also particular ways of cutting the hair and marking the skin, are strictly forbidden (Lv. 19.[27, 28]). Whoever has to do with such things is unclean (Jr. 2.[23]), and, as we shall see, nearly all the defiling elements came to be considered so fm. some supposed connection with false deities. For such reasons a great variety of foods (Lv. 11.; Dt. 14.) were forbidden to the Isr. These have indeed been classified in Deuteronomy in a particular way, but still behind it there seems to be an original reason for their prohibition in virtue of their being in some way connected with false worship. We know that in Egp. many of the animals were considered sacred to one or other of the gods, and although we cannot here trace the reason for each particular case, we learn enough to judge that the essence of the prohibition was in this. In Is. 65.[4], 66.[17] we see that the eating of swine's flesh was connected with idolatrous rites.

Closely connected with this was the prohibition of blood (Lv. 19.[26]), and consequently, as containing the blood, whatever died of itself or was torn by a wild animal (Lv. 17.[15]). This is explained fm. the fact that the blood is the life, and that the life belongs to the Lord, but this claim is so emphatically set forth that we cannot doubt it is in contrast to the claims made for the life-giving and fertilising deities of heathendom. This becomes all the more apparent when we consider the various causes of uncleanness connected with sexual relations—*gonorrhœa dormientium* (Lv. 15.[16, 17]) in the man, the monthly period in women (Lv. 15.[21-24]), sexual intercourse (Lv. 15.[18]), and child-birth (Lv. 12.). There is nothing in the OT. that suggests that the sexual life was in itself immoral or sinful, while sanitary and æsthetic grounds seem insufficient cause for the regulations made. Still, when we consider that all around the gods of fertility and increase were worshipped, such as Dagon, Ashtaroth, Ceres, and others, leading up to phallic worship itself, we can understand the necessity of formulating regulations to prevent all relationship to such deities. The claim is so often and variously repeated in the OT. that "it is the Lord who openeth and shutteth the womb," that it comes like an energetic protest agst. false claims raised elsewhere.

A very great degree of uncleanness was attached to the touching of a dead body, and all things connected with death were defiling, including mourning customs, the entering of a house in mourning, and even the touching of a grave (Nu. 19.[11f.]).* Modern Judaism still holds so strictly to the regulations on this point that no one who is reckoned a priest is allowed to remain in such a house or enter a cemetery. The Epistle to the Romans explains this idea of uncleanness as arising fm. death being the result

* There is a special and temporary case of those who killed a man or touched one of the slain in the Midianite war (Nu. 31.[19]) being reckoned to this class.

of sin, but it has been objected that this is not an OT. idea, and that prob. the declaration of this uncleanness was made as a barrier agst. the "worship of the dead." Further, LEPROSY was regarded as the extreme case of uncleanness, and if the idea of sin is originally absent fm. the OT. view of the former case, it cannot be so easily separated fm. this one. The leper, as even the name implies (Nu. 12.[10]; 2 K. 5.[27]), is one who is smitten of God. The loathsome char. and the incurableness of the disease emphasise this, and show how one so afflicted must be in the eyes of his fellow-men a manifest object of God's wrath, shut off fm. communication with Him, and so unclean.

On the degree of defilement associated with each of these cases depended the nat. and extent of separation fm. divine and human fellowship, as also the greater or less complexity of the rites of purification. We read of cert. earthenware vessels that, having contracted defilement, were evidently incapable of purification and so had to be broken (Lv. 11.[33]), while those of metal were cleansed by fire (Nu. 31.[23]). The essence, however, of purification was usually water, either by way of immersion or sprinkling, but in certain cases it had to be accompanied by the use of the ashes of the red heifer (Nu. 19.) and sacrifices. The simplest case of purification was that of one who had touched an unclean animal (Lv. 11.[40]), for here the uncleanness passed away at sunset. When it had been eaten or carried (Lv. 11.[25, 40]), there had to be added the washing of the clothes or change of them (Gn. 35.[2]), wh. amounted to the same thing. In the case of sexual relations or *gonorrhœa dormientium* (Lv. 15.[17, 18]), washing of the body was required in addition. The case of a woman in her separation was equally simple (Lv. 15.[21-24]), the period of seven days being, however, to be reckoned before its completion; but in the case of a more prolonged issue, the seven days were to be reckoned from its conclusion (Lv. 15.[14, 28]), and then an offering of two turtles or two young pigeons had to be made at the door of the tabernacle. At the same place absolution fm. all uncleannesses connected with death had also to be effected (Nu. 19.[16]), as also those produced by child-birth (Lv. 12.), and leprosy (Lv. 14.[4-32]). For the first of these cases the ashes of the red heifer were used, the unclean person, because of contact with death, being sprinkled on the third and seventh days, after wh. he himself washed his clothes, bathed, and remained unclean till the evening. After the birth of a male child the mr. remained thirty-three days unclean, while in the case of a female child the uncleanness lasted sixty-six days. The offering in this event was a lamb of the first year, a pigeon, and a turtle-dove, but in the case of the poor the requirement was "two turtles or two young pigeons" (Lk. 2.[24]), and as such seems to have been brought by Mary, it casts some light on her worldly standing.

The case of leprosy was the most intricate of all. The leper had been compelled to dwell in a state of separation fm. man as well as fm. God, and so the restoration had to be carried through with due recognition of these two stages. The first of these was accomplished by examination, sacrifice, sprinkling, shaving, and washing (Lv. 14.[4-8]). The second stage was carried through seven days later, and consisted of shaving, washing, sacrifice, and anointing; after this he was readmitted to the society of his fellow-men. In post-exilic times the regulations regarding purification were extended, and applied to many cases not noticed in the OT. In the NT. there is the ritual washing of cups and pots, of brazen vessels and couches (Mk. 7.[4]), while the ceremonial washing of the hands before meals (Mk. 7.[3]) remains as prominent in Judaism to-day as it did in NT. days, and occupies a whole treatise in the Talmud. The chief authorities in NT. and rabbinical times were the Pharisees, and even the wives of the Sadducees were wont to consult them on the signs of conditions demanding purification. What the special cases of impurity mentioned in Jn. 11.[55] and Ac. 21.[24] may have been we cannot tell. A gen. purification may have been all that was meant, or it may have been connected with the idea that contact with heathen lands was defiling—an early Heb. notion (Am. 7.[17]; Ek. 4.[13]) which was still retained by the rabbinical Jew (*Shem. Rab.* § 15; *Sanh.* 39a). It is worthy of note that in the absence of the Temple and the means of purification all modern Jews are ceremonially unclean (*Joma*, 57a), and we might even challenge their right to pray. Rabbinical Judaism, however, replies that God remaineth among them in the midst of their uncleanness (Lv. 16.[16]; *Joma*, 57a). Nevertheless mod. Jews as a rule abstain on account of their uncleanness fm. visiting the Temple court in Jrs. The mod. critical theory recognises a gradual development in the ideas of ceremonial purity and impurity, and an increasing demand for purification. The distinction, however, between the clean and the unclean is as old as the Jahve religion. JE. knows the distinction between clean and unclean animals, while the altar law presupposes the idea to have been associated with the varying conditions of the sexual life. Dt., while it lays little weight on ritual, emphasises these laws as separating Isr. as a holy people fm. other races, and to its list of defilements it adds sorcery, blood, and mourning customs. In Ek. and P. the system is still more extended. The latter presents a complete system of lustrations designed to rule the whole natural life, and so to aid man to attain the purification necessary for sharing in divine worship. W. M. CHRISTIE.

PURIM, lit. "lots," referring in mockery to the lots by which Haman discovered the "lucky" day for the extermination of the Jews (Est. 3.[7]). The

feast celebrates the signal deliverance which was wrought for the people from his murderous design by means of Esther and Mordecai. It was celebrated on the 14th and 15th of Adar (March). Probably this feast came into general observance only gradually. The time was given up entirely to pleasure, visiting, feasting, giving of presents, &c. (Est. 9.[30ff.]). For many centuries the people have met on the evening of the 13th and again on the morning of the 14th of Adar, in the synagogue, when the *Megilla*, the book of Esther, is read through. When the names of Haman and his ten sons are reached, the whole congregation, with violent gesticulations, stamping of the feet, hissing, &c., cry out at each, "Let his name be blotted out, let the name of the wicked perish." The closing sections are read by all together with hearty enjoyment. When this is over the people throw themselves into the joyful festival without restraint, grave and reverend rabbis becoming quite jocund. Such is the licence permitted, that it has been held almost culpable for one to remain sober. The song which Longfellow puts into the mouth of Rabbi ben Ezra is hardly an exaggeration :—

> "And often at the Purim feast
> I am as drunk as any beast
> That wallows in its sty:
> The wine it so elateth me,
> That I no difference can see
> Between 'Accursed Haman be'
> And 'Blessed be Mordecai.'"

On the 13th of Adar B.C. 161, Nicanor, the Syrian general, was defeated. 2 M. 15.[36] says that this victory was commemorated on the 13th of Adar, "the day before Mordecai's day." Possibly this may account for the beginning of the feast on the evening of the 13th. There is no certain reference to Purim in the NT. Some have thought it may be the feast spoken of in Jn. 5.[1]. This, however, was a feast for the due celebration of which it was not necessary to go to Jerusalem.

The difficulty of finding any Persian word corresponding to "pur," from which the festival takes its name, has led to suggestions of other origins for the feast of Purim. These are discussed in *HDB. s.v.*

PURPLE. The Heb. terms *'argāmān* and *tekeleth* are trd. in EV. "purple" and "blue" respectively. These are shades of the same colour, the former with more of the reddish tone, the latter with more of the blue. Both colours were obtained from a fluid secreted by a mollusc found in great quantities on the Phœnician sea-coast, *Murex trunculus*, and Tyre was famous for its fabrics dyed with purple. This colour was largely used in the hangings, &c., of the Tabernacle (Ex. 25.[4], &c.). Wearing of purple was the mark of royalty. Thus in mockery His tormentors arrayed Jesus in purple as King of the Jews (Mk. 15.[17], &c.). This is called "scarlet" (*kokkinos*) in Mw. 27.[28], illustrating the loose way in which colours are spoken of. THYATIRA was celebrated for its manufacture of "purple," by which probably is meant "Turkey red." In this trade Lydia was engaged (Ac. 16.[14]).

PURSE. *See* BAG (2), (5), (7).

PUT, RV. *See* PHUT.

PUTEOLI, the Italian port where St. Paul landed (Ac. 28.[13]; *cp.* Jos. *Ant.* XVIII. vi. 4). It was originally an Ionic colony on the N. shore of what is now the Bay of Naples, formerly known as Sinus Puteolanus. The town was called *Dicæarchia* (Jos. *Vit.* 3). In the early days of the empire it was the most important centre of intercourse with the East. Remains of the ancient mole at which St. Paul landed can still be traced.



THE ADDAX OR PYGARG OF SCRIPTURE

From Wood's "Bible Animals," by permission of Messrs. Longmans, Green & Co.

PUTHITES, AV. PUHITES, a family of Kirjath-jearim (1 Ch. 2.[53]).

PUTIEL, the father of Eleazar's wife, who was the mother of Phinehas (Ex. 6.[25]).

PUVAH. *See* PUAH.

PYGARG (Heb. *dīshōn*), named among the clean animals in Dt. 14.[5]. The name comes to us through the LXX, where *dīshōn* is rendered *pygargos*, "white rump," by which name Herodotus (iv. 192) calls a Libyan kind of antelope. Perhaps the *addax*, an antelope with white tail and twisted horns, which, although rare, is still to be seen in Palestine, may be the animal intended.

PYRRHUS, the father of the Berœan SOPATER (Ac. 20.[4] RV.).

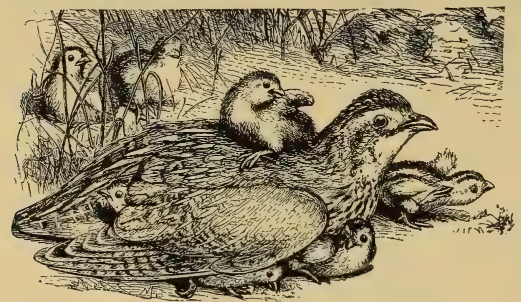
PYTHON, SPIRIT OF. In Ac. 16.[16] RVm. there appears as an alternative to "a spirit of divination," "a spirit of Python." Python was the name given to the serpent that, according to

mythology, guarded the oracle at Delphi, wh. was poetically named P. also. This serpent was slain by Apollo, whence he is called Pythios. He was the god of poetry and prophecy; he took the oracle henceforward to himself. When the Hebrew wd. have said, as of the witch of Endor, "she has a familiar spirit" (*'ōb*), the Greek said, "she has a Python"; hence the tr. of AV. is quite accurate. P. is not used in LXX; the witch of Endor is called *engastromuthos*, "a ventriloquist."

Q

QOHELETH. *See* ECCLESIASTES.

QUAIL (Heb. *selāv*), the well-known migratory bird; mentioned in Scrip. only in connection with the wandering in the wilderness (Ex. 16.[13]; Nu 11.[31-32]; Ps. 105.[40]).



THE QUAIL

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A difficulty, due to a misunderstanding, has been felt as to the huge number of quails that fell about the camp. The phrase in Nu. 11.[31] is, "Let them fall by the camp, as it were a day's journey on this side and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth." But the real meaning of the word trd. "let fall" is "let loose"; hence the picture presented is not of a province of 1000 square miles in extent piled up a yard high with quails, but an immense flight of those birds flying at a height of two cubits above the ground.

QUARREL does not in Scripture have the modern meaning of "an angry dispute." It is the Lat. *querela*, "complaint," or "ground of complaint." Thus it is used of the "quarrel" of God's covenant, which He is to bring a sword to avenge (Lv. 26.[25] AV.). The king of Israel thought Naaman's mission was to seek a quarrel against him, *i.e.* to find occasion for complaint (2 K. 5.[7]). So in Col. 3.[13], "if any man have a quarrel against any," RV. gives "complaint" for "quarrel." Herodias' "quarrel" against John was evidently deep resentment because of his fearless fidelity (Mk. 6.[19]).

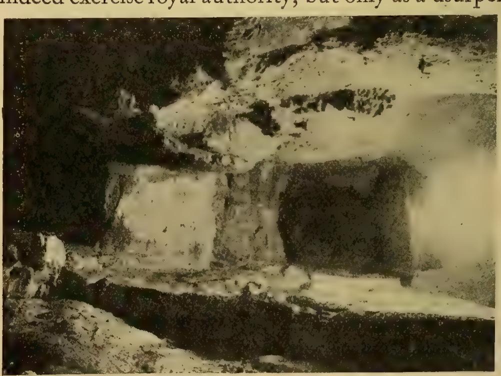
QUARRY. When Ehud had presented the gift with which he had been sent to the king of Moab, he set out for home; but we are told that he "turned back from the quarries that were by Gilgal"; and, when he had accomplished the assassination of Eglon, that he "escaped while they tarried, and passed beyond the quarries." EVm. suggests that we should tr. "graven images." They were probably stones roughly sculptured to the shape of images (*cp.* Moore, *Judges*, *ad loc.*).

In 1 K. 6.[7], regarding the stone used in building the Temple, AV. reads that it "was built of stone made ready before it was brought thither": RV. "made ready at the quarry," but gives in the margin the alternative, "when it was brought away." The lit. rendering seems to be "stone perfect at the quarry," or "at the quarrying." The word, *maṣṣā'*, does not occur elsewhere.

QUARTUS, a Corinthian Christian who joined St. Paul in salutations to the brethren in Rome (Rm. 16.[23]). Tradition makes him one of "the seventy," and subsequently bishop of Berytus.

QUATERNION (Gr. *tetradion*), a detachment of "four men." The "watches" each consisted of four men, taking the four watches of the night in succession. Peter was delivered to four quaternions, so in each watch he wd. be under the charge of four soldiers (Ac. 12.[4]).

QUEEN stands in EV. for several Heb. words not quite identical in meaning. The queen of Sheba (1 K. 10.[1ff.], &c.) and Queen Candace of Ethiopia (Ac. 8.[27]) are the only queens mentioned in Scripture as reigning in their own right. ATHALIAH did indeed exercise royal authority, but only as a usurper



QUARRIES UNDER JERUSALEM

(2 K. 11.[3]; 2 Ch. 22.[12]). While queenly rule was legitimate in other countries, there is no evidence that a woman had the right to reign in Israel. The position of Deborah was due to the assertion of her own personal ascendency at a time of crisis, when law had to give way to necessity (Jg. 4.[4]).

The title of "queen" is applied to wives of reign-

ing monarchs in other countries; *e.g.* to the wife of Pharaoh (1 K. 11.[19]), to Vashti and Esther (Est. 1.[11], 2.[17]), &c. It is so used in Israel only in poetry (Ps. 45.[9]; SS. 6.[8f.]).

It was an almost inevitable result of polygamy that the mother of the king should possess considerable influence over her son. The name of "queen" in this capacity is given to Jezebel (2 K. 10.[13]), Maacah (1 K. 15.[13]), and Nehushta (Jr. 13.[18]) in Israel; and to the mother of Belshazzar (Dn. 5.[10]). Bathsheba is not called "queen," but the position she held, and the influence which she was able to wield, are sufficiently indicated by the provision of a throne for her by Solomon, so that she might sit at his right hand (1 K. 2.[19]). Maacah was able to maintain her evil influence throughout the reign of her son Abijah, and well into that of her grandson Asa. Only monstrous and intolerable infamy brought about her downfall (1 K. 15.[13], &c.). Jeremiah's reference to Nehushta, the mother of Jehoiachin (2 K. 24.[8]; Jr. 13.[18], 29.[2]), can be explained only if she counted for something considerable in opposition to his counsel. The king's mother seems to have had in Israel some recognised official position; but this it is impossible to define.

QUEEN OF HEAVEN (Heb. *mĕleketh hashshāmayīm*), a deity worshipped by the Jewish women (Jr. 7.[18], 44.[17-19, 25]), probably Ishtar, the Babylonian goddess whose star was the planet Venus. In the Heb. text the word for "queen" is pointed as if it were the word for "work" written defectively מלכת for מלאכת. The scholars who added the vowels evidently took it in this sense, apparently understanding it of the creative work displayed in the heavens: so that for them the phrase would be equivalent to "host of heaven." The EV. translation is, however, probably correct.

QUICK in AV. of Ac. 10.[42]; 2 Tm. 4.[1]; He. 4.[12]; 1 P. 4.[5], means "living." In all these passages save He. 4.[12] it is used in distinction from "dead." In He. 4.[12] the word of God is described as "living" (RV.).

QUICKEN in every case means to impart or to intensify life (Ps. 71.[20], &c.; Jn. 5.[21], &c.).

QUICKSANDS, RV. SYRTES. The Syrtes, Major and Minor, were two gulfs on the northern coast of Africa, with shallows and sunken reefs. The perils for shipping were increased by the moving of the sand-banks, and cross currents. Sailors dreaded to be caught in a storm amid the swirling waters of the Syrtes (Ac. 27.[17]). The greater S. is now called the Gulf of Sidra, to the E. of Tripoli: the smaller S. is the Gulf of Gabes, to the E. of Tunis.

QUIRINIUS. St. Luke explains (2.[1ff.]) how it came about that Jesus, whose parents had their home in Nazareth, was born in Bethlehem. They had to journey to their ancestral city to be enrolled there, in obedience to a decree issued by the emperor Augustus; and while in Bethlehem on this occasion their Son was born. In a parenthesis St. Luke observes that "this was the first enrolment made when Qurinius was governor of Syria" (2.[2]).

That St. Luke has assigned the true reason for the presence of Joseph and Mary in Bethlehem need not be questioned. Such enrolments were common, and from evidence supplied by Egyptian papyri, they seem to have taken place once in fourteen years. We know that a census was taken in Judæa during the years A.D. 6–9. This is the enrolment referred to in Ac. 5.[37], which provoked the ill-starred rising of Judas of Galilee. It is reasonable, therefore, to assume that fourteen years earlier, while Herod the Great was yet alive, a similar enrolment was carried out. This is what St. Luke states; and, "having traced the course of all things accurately from the first," he was not likely to err on a point like this.

But the mention of Quirinius as being governor of Syria at that time raises difficulties. Quirinius *was* governor of Syria when the census mentioned in Ac. 5. was taken. Has St. Luke erred, antedating his governorship some fourteen years?

The facts, as established by ancient authority, are these: the governors of Syria were from B.C. 9–7, Sentius Saturninus; 6–4, Quinctilius Varus. Here there is a blank in our knowledge till A.D. 6, when P. Sulpicius Quirinius was appointed. It is, of course, possible that he may have had an earlier term of office during these unrecorded years; but even so, this could not have fallen within the lifetime of Herod the Great, who died B.C. 4. That he was "governor" of Syria in the ordinary sense at the time of our Lord's birth cannot, therefore, be maintained. There is still the possibility that Quirinius, at the time specified, held some such position in Syria as would justify St. Luke in describing him as *hēgemōn*. After a careful consideration of all the available and relevant facts, Sir W. M. Ramsay concludes in favour of the "supposition that the foreign relations of Syria, with the command of its armies, were entrusted for a time to Quirinius, with a view to his conducting the difficult and responsible war against the Homonadenses, while the internal administration of the province was left to Saturninus or to Varus (according to the period when we place the mission of Quirinius). This extraordinary command of Quirinius lasted for at least two years, and had come to an end before the death of Herod in B.C. 4, for we know on the authority of Tacitus that the disturbances arising in Palestine on that event were put down by Varus; and this trouble, as belonging to the foreign relations of the province, would on our hypothesis have been dealt with by Quirinius, if he had been still in office" (*Was Christ Born at Bethlehem?* 238). Illustrations are quoted

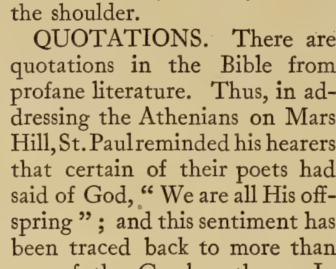
of such temporary division of duties elsewhere, where two men hold precisely the same title and official rank. St. Luke's title, *hēgemōn*, exactly suits one holding such a position.

Of Quirinius himself we know that he held the consulship in B.C. 12; his second governorship of Syria began in A.D. 6; he prosecuted his wife, Domitia Lepida, whom he accused of having tried to poison him, in A.D. 20. His death and public funeral took place in A.D. 21.

QUIVER (Heb. *'ashpāh*), the receptacle for spare arrows worn by the Egyptians at the side, and by the Assyrians on the shoulder.



ORNAMENTED QUIVER (NIMRUD)



QUOTATIONS. There are quotations in the Bible from profane literature. Thus, in addressing the Athenians on Mars Hill, St. Paul reminded his hearers that certain of their poets had said of God, "We are all His offspring"; and this sentiment has been traced back to more than one of the Greek authors. In Tt. 1.[12] the writer quotes an extremely uncomplimentary reflection on the character of the Cretans from a prophet of their own, who has been identified as Epimenides, a poet belonging to the sixth century B.C. In his edition of *The Book of Enoch*, Charles gives no fewer than a dozen pages of passages in the NT. the language or ideas of wh. he believes to be coloured by those of that pseudepigraphon; but, in most cases, it requires the fond eyesight of an editor to detect any resemblance, and the ages of the different elements of which *The Book of Enoch* is composed are so uncertain that, where quotation may be acknowledged, it is impossible to determine on wh. side it lies. Not a few echoes of the Apocryphal Books of the OT. have been supposed to be heard in the NT.; but these are vague and indecisive. Of course even one indubitable quotation of marked importance in the NT. might have elevated an apocryphal into a canonical book.

In the Old Testament frequent reference is made to the Book of Jashar or to the Book of the Wars of the Lord as the source of statements in the historical books; and, according to the modern theory of these books, numerous older documents are embodied in the narratives as they have reached us—a mode of writing history wh. has been exactly reproduced in our own day in *The Historian's History of the World*. In the later prophets not only words but ideas are borrowed from the earlier ones; and many a later psalm is little more than a cento of phrases from those which are more primitive, Psalm 14. and Psalm 53., for instance, being almost identical.

But the phenomenon of greatest interest and importance is the quotation of the Old Testament in the New. This takes place on a large scale, and exhibits not a few remarkable characteristics. Some would state the number of quotations at about three hundred, but others put it at double that figure. This copiousness of quotation is one of the most striking signs of the harmony between the two Testaments. While all other influences on the Gospel History and the development of the Primitive Church are apt to be exaggerated, this one can hardly be sufficiently emphasised. The mind of our Lord Himself was soaked in the Old Testament; His language was deeply coloured with its phraseology; and, in this respect at least, all the writers of the New Testament resembled their Master. They all acknowledged and welcomed the Old Testament as the Word of God; they were persuaded that it spoke abundantly of Christ; and they found in it a vocabulary ready to their hand for the experiences and convictions which they wished to express. They quote it, therefore, in every possible way—sometimes unconsciously borrowing its phraseology; sometimes introducing allusions as flowers of adornment; sometimes quoting loosely from memory, at other times giving the very words; sometimes stringing together phrases taken from different places; sometimes, with the formula "that it might be fulfilled," indicating that the event related has happened in accordance with ancient prophecy. But the style of quotation is always free and flowing, not learned and exact. It is the new Gospel that carries the force of truth within itself, not the quotation wh. makes it true.

Generally the text of the OT. quoted is that of the Septuagint, which was the people's Bible of that age, giving the sacred books in the universally diffused Greek language. Only occasionally does one of the New Testament writers revert to the original Hebrew, though this must have been familiar to most of them. Now and then there is so wide a departure from both the Hebrew and the Greek, as these have come down to us, as to suggest that there may have been in existence a translation into Aramaic, the language then spoken in Palestine. It is of course possible that, in some cases, the Hebrew or even the Greek text of the Old Testament which lay before a New Testament writer may have varied from that which has come down to us. Looseness of quotation is, however, in most cases a more probable explanation. It is certainly extraordinary how much freedom the writers allow themselves in this respect. There are instances where they quote what we should now consider an incorrect rendering, and yet the point of the quotation lies in this very word; and, in some cases, words are quoted as if they bore on New Testament events when it is now very difficult for us to see in them any

such reference. Of course it is easy to say, that there must be such a reference, if the Bible says so, and that the rendering must be the true one, if the New Testament adopts it; but there is a conscience in scholarship, the violation of which is even more perilous than it is to acknowledge that, in a distant and simple age, and amidst the first enthusiasm of a new religion, a style of quotation may have been occasionally employed which we should not now consider scientific. It is true, however, on the other hand, that often in the words of Jesus, and not infrequently in other portions of the NT., there is a sovereign glance into the Old Testament text which penetrates to the core, and reveals a meaning never divined before but inevitable when once detected.

James Stalker.

R

RAAMA, RAAMAH, son of Cush, and father of Sheba and Dedan (Gn. 10.[7]). Ezekiel speaks of the merchants of Raamah (27.[22]), along with those of Sheba, trading with Tyre in "the chief of all spices," and "all precious stones and gold." The name is probably to be found in that of *Regma*, a settlement on the Persian Gulf near *Rās-el-Khaima* (Glazer, *Skizze*, ii. 325).

RAAMIAH, one of the chiefs who returned from Babylon with Zerubbabel (Ne. 7.[7]). His name is given in Ez. 2.[2] as **Reelaiah**, and in 1 Es. 5.[2] as **Reesaias**.

RAAMSES. *See* Rameses.

RABBAH, RABBATH AMMON. (1) Rabbah of the children of Ammon was the capital of the Ammonites, where the bedstead (sarcophagus?) of Og was shown (Dt. 3.[11]). After a siege, during which Uriah was exposed and slain, the city was taken by David and Joab (2 S. 11.[1], 12.[26], &c.), but soon again passed into the hands of native princes (2 S. 17.[27]). It was captured by Ptolemy Philadelphus (B.C. 285–247), who called it **Philadelphia**. It was taken by Antiochus the Great, B.C. 218. In B.C. 135 we find it in the hands of Zeno Cotylas (Jos. *Ant.* XIII. viii. 1; *BJ.* I. ii. 4). Pompey joined it to the Decapolis. In A.D. 66 it was laid waste by the revolting Jews (*BJ.* II. xviii. 1).

Rabbah is identified with the mod. *'Ammān*, an extensive ruin to the NE. of Heshbon, on the northern bank of *Wādy 'Ammān*, a fertile vale in the upper reaches of the Jabbok. The ruins are mostly of Roman origin, but there are also remains of very ancient buildings. The city appears to have been built in two portions. The site of the "Royal City," or "City of Waters," if the reading is correct (2 S. 12.[27]), may have corresponded with that of *el-Qal'ah*. By means of an underground passage this is connected with a large cistern or tank to the north, from which the stronghold was probably supplied with water. The besieger who secured command of the water-supply could speedily reduce the fortress (*cp.* Polybius, v. 7). When this strong position was taken the other part could offer no effective resistance.*

* Klostermann suggests that we should read עין instead of עיר, *i.e.* "fountain of waters," instead of "city of waters."

'Ammān is now occupied by a mixed population of Arabs and Circassians, who are fairly enterprising and prosperous in tilling the surrounding land. The Damascus-Mecca railway, with a station here, brings it into touch with civilisation.

(2) A city in the territory of Judah, named with Kirjath-jearim (Jo. 15.[60]), unidentified.

Rabbah: Temple of Molech

RABBI, a title of respect. Originally it was *rab*, "great," wh. with the suffix of the first pers. becomes *rabbi*, "my master." It was equivalent to "dominus," the title used by schoolboys to their teachers in the later Middle Ages. It is prob. derived fm. Bab. *rab*, "chief of." In the time of our Lord it meant "acknowledged teacher"; in Tlm. it means, when absolute, the compiler of the Mishna, Jehūda haq-Qōdesh. A title of yet greater respect was *Rabbon*, with pronominal suffix **Rabboni** (Jn. 20.[16]); a similar variation is *Rabban*, a title given to certain older rabbis, *e.g.* Gamaliel. Our Lord's exhortation, "Be not ye called R." (Mw. 23.[8]), means that they were not to be eager for titles of distinction.

RABBITH, properly **ha-Rabbith** (with the def. art.), a city in the territory of Issachar (Jo. 19.[20]). It is possibly to be identified with the mod. *Rābā*, to the north of *Ibzāq*, on the southern part of the Gilboa range.

RAB-MAG, a Bab. title borne by Nergal-sharezer (Jr. 39.[13]). The exact significance of R.-M. is doubtful; formerly it was thought to

mean "chief of the Magi," but magicians were not known by that name in Babylon. Rawlinson suggests R.-*emga*, "the wise prince." Pinches prefers R.-*mugi*, with uncertain significance. Delitzsch suggests *maḫḫu*, wh. wd. mean "magician."

RAB-SARIS, an Asyr. and Bab. title (2 K. 18.[17]; Jr. 39.[13]), originally supposed to mean "chief of the eunuchs"; it is now thought to stand for *rabu-saresu*, "chief of the heads," prob. the superintendent of the household; Luther's tr., *der oberste Kammerer*, has a good deal to recommend it.

RABSHAKEH, the title of an Asyr. military official, sent by SENNACHERIB to Jrs. fm. LACHISH to threaten HEZEKIAH into surrender (2 K. 18.[17-37]; Isa. 36.[2-22]). Formerly it was regarded as certain that this title meant the "chief of the cup-bearers," but it seems clear that it is a modification into Heb. intelligibility of *rabu-saku*, "chief of the captains," equivalent to our "chief of the staff"; he was next in dignity to the Tartan. The R. of the narrative, if an insolent soldier, appears to have had accomplishments, as he knew Heb.; it is conceivable that, as in modern armies, officers in the armies of Asyr. were expected to be acquainted with the languages of neighbouring countries.

RACA (Heb. *rīq*, Aram. *rīqa*), a term of insult wh. made the utterer of it liable to prosecution before the SANHEDRIN (Mw. 5.[22]), but less opprobrious than *mōre*, "fool," as the latter, being the tr. of Heb. *nābāl*, implied moral delinquency (Ps. 14.[1]).

RACE. This was one of the earliest athletic contests instituted, and one of the most prominent; it is mentioned in the Iliad in connection with the funeral rites of Patroclus (Il. xxiii. 759f.), and Plato in the "Laws" regards it as a necessary part of the duty of the rulers of a city to institute such a contest (*Leg.* viii. 833). There were different lengths of race: (1) the *stadion*, the usual length of the arena of the stadium, about 600 ft.; (2) the *diaulos* or double course; (3) the *ephippios*, twice the *diaulos*; this was a test of endurance. The great test for this, however, was (4) the *dolichos*, wh. was



GRECIAN FOOTRACE

7, 12, 20, or 24 *stadia* in length. If one may deduce the practice in Greece fm. Plato's requirement in the "Laws," it was sometimes run in full armour, sometimes on an irregular track across mountains. In 1 Cor. 9.[24] the reference is to the race within the *stadium*; in v. 26 there may be reference to the long course over hills; *adōlōs*, "uncertainly," seems to point to the possibility of uncertainty as to the course. Paul frequently mentions "running in vain" (Gal. 2.[2]; Php. 2.[16]), a phrase that seems to suggest, not defeat, but rather bootless running through mistaking the course; it wd. appear to be a not infrequent cause of missing the prize. In He. 12.[1, 2] the fig. seems to be the *ephippios*, or even the *dolichos*; it is a test of patience, and it is run in the *stadium*, "looking" to Him who has instituted the race, who Himself sits as judge.

RACHAL, RV. RACAL, one of the cities in Judah to which David sent a portion of the spoil taken from the Amalekites who had raided Ziklag (1 S. 30.[29]). No place with a name resembling this has been found. Perhaps we should read with LXX "in Carmel" (of Judæa) instead of "in Rachal."



RACHEL'S TOMB

RACHEL, younger daughter of Laban, and chosen wife of Jacob, for love of whom the years of service spent to win her seemed "but a few days" (Gn. 29.). Jacob was deceived by Laban into marrying Leah, since it would be disgrace to her if the younger sister were married first. Rachel, however, was also given him, on condition of yet seven years' service. The elder sister bore him sons, while, to her sorrow, the younger and favourite wife remained long childless. Her dearest wish at length was gratified by the birth of Joseph. The two sisters stood by Jacob in his dispute with their father, and with their children and household accompanied him in his flight. With a view, no doubt, to securing good luck, Rachel carried off her father's TERAPHIM, thereby incurring a danger at the hands of her father when he overtook the fugitives, from which she saved herself by womanly guile (Gn. 31.[17ff.]). Somewhere north of Bethel Rachel died in giving birth to Benjamin. There Jacob buried

her, setting up a monument over her grave. **Rachel's Tomb** is shown to-day on the west side of the road as one goes from Jerusalem to Bethlehem. It is a white-domed sanctuary, with a shelter beside it for the Jews who make pious pilgrimage hither. The Moslems do not permit them to enter the sanctuary where, they believe, the dust of their great ancestress sleeps. But a position to the north of Jerusalem, and not far from Bethel, seems to be required by 1 S. 10.[2, 5] (*cp.* Jr. 31.[15]). EPHRATH may have been a place near Ramah; and "the same is Bethlehem" (Gn. 35.[19], 48.[7]) must be taken as a gloss. No identification is at present possible. Jeremiah (31.[15]) imagines Rachel weeping for her children, Joseph and Benjamin, as their descendants are carried away into captivity (*cp.* Mw. 2.[17f.]).

RADDAI, brother of David, fifth son of Jesse (1 Ch. 2.[14]).

RAGUEL (Nu. 10.[29]), REUEL (Ex. 2.[18]). *See* JETHRO.

In the first of these spellings the AV. has followed the LXX, wh. in this instance represents the Heb. *'ain* by γ: prob. in Heb. as in Arb. *'ain* had a smooth and rough form, the latter being transliterated by γ. The RV. has not followed the eccentric variation of AV.

RAHAB, a woman of Jericho, a harlot, who received the spies. She hid them under the flax stalks on the roof, when the king's messengers sought them, and contrived for them a way of escape. By a sign then agreed upon—a scarlet cord hung in the window—her house was recognised when the city was taken, and she and all her household were saved alive (Jo. 2.[1ff.], 6.[17], &c.). She is named among those the memory of whose faith is cherished as an inspiration (He. 11.[31]; Js. 2.[25]). Rahab also appears in the genealogy as an ancestress of our Lord (Mw. 1.[5]). There is no reason to doubt that the same Rahab is intended.

RAHAB, lit. "pride," as in Jb. 9.[13]; in 26.[12] a poetic name for the sea (RV.). Most frequently a poetic name for Egp., as Ps. 87.[4], 89.[10]; also RV. Is. 30.[7]. It has been suggested that R. represents some native name of Egp., modified to suit a Heb. meaning, but no Coptic name of Egp. has been found wh. wd. lend itself to this.

RAHAM, a descendant of Caleb, son of Hezron (1 Ch. 2.[44]), son of Shema and father of Jorkoam.

RAIMENT. *See* DRESS.

RAIN. *See* WATER, WINTER.

RAINBOW. For the use of this most striking and beautiful of natural phenomena in ancient Babylonian mythology *see* Sayce, *Expository Times*, vii. 463f. It was regarded as the bow with which God shot His gleaming arrows—*i.e.* lightning—in anger against men (Ps. 7.[12f.]; Hb. 3.[9ff.]). The hanging of it up in the clouds was a token that His wrath was past (Gn. 9.[13ff.]; *cp.* Jos. *Ant.* I. iii. 8). Whatever may have been thought of it in former days, the covenant with Noah, of which it was made the sign, invested it with a new and nobler significance. It was an ever-recurring reminder of God's promise of mercy. The splendour of its colouring makes it a fit image of God's glory (Ek. 1.[28]). Thus it impressed the son of Sirach: "Look upon the rainbow and praise Him that made it. Very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it" (Sr. 43.[11f.]). This also is alluded to in the vivid descriptions of the "rainbow-circled throne" (Rv. 4.[3]), and of the angel rainbow-crowned (10.[1]).

RAISINS. In vine-growing districts where the Moslem feeling against wine is strong, raisins are still made in great quantities, *e.g.*, in *es-Salṭ*, east of the Jordan. For this purpose the grapes without pips, which flourish there, are especially prized. The bunches are plunged into a solution of potash and dried in the sun. From these raisins the Jews in Tiberias are accustomed to distil a strong spirit, which they call "brandy."

RAKEM, a descendant of Machir by Maacah his wife (1 Ch. 7.[16]), brother of Ulam.

RAKKATH, a fortified city in the territory of Naphtali, mentioned along with Hammath and Chinnereth (Jo. 19.[35]). Hammath may be identified with the hot springs on the shore south of Tiberias. A Jewish tradition identifies the site with that on which Tiberias was built. An ancient town did occupy that position, and the graves of its inhabitants were disturbed in preparing the foundations for Herod's city. But there is no certain knowledge as to its name (Neubauer, *Geog. d. Tlm.* 208).

RAKKON. This is probably a scribal error, a repetition of the name Me-jarkon immediately preceding. Only one name is given in the LXX (Jo. 19.[46]).

RAM. (1) Son of Hezron, brother of Jerahmeel and father of Amminadab (Ru. 4.[19]; 1 Ch. 2.[9]). He appears as the *son* of Jerahmeel in 1 Ch. 2.[25, 27]. His name is given as "Aram" in Mw. 1.[3f.]; Lk. 3.[33] AV. (2) Head of the family to which belonged Job's "friend" Elihu, the son of Barachel the Buzite (Jb. 32.[2]).

RAM. *See* SHEEP.

RAMAH, a name signifying elevation, attached to several towns in Palestine, occupying high positions. (1) A fortified city in the territory of Naphtali (Jo. 19.[36]), perhaps to be identified with mod. *er-Rāmeh*, a large Christian village on the road to the coast, about eight miles WSW. of *Ṣafed*. Much excellent land is cultivated by the villagers. It is noted for its olive and lemon groves, while fruitful vineyards climb the slopes of the mountain to the north. (2) A city in the territory of Benjamin, named with Gibeon and Beeroth (Jo. 18.[25]).

It was situated on the road which led north from Jerusalem, not far from Gibeah (Jg. 19.[13ff.]), and in the neighbourhood of Rachel's tomb (Jr. 31.[15]). At Ramah, Jeremiah was set free from among the captives of Jerusalem and Judæa who were being deported to Babylon (Jr. 40.[1]). It was reoccupied after the Exile (Ez. 2.[26]; Ne. 7.[30]). *OEJ.* places it six Roman miles north of Jerusalem. These conditions are well met by *er-Rām*, about two miles north of *Tell el-Fūl* (Gibeah), and five miles north of Jerusalem. It is a wretched hamlet, occupying a commanding position on a high hill. There are broken columns, squared stones, and other memorials of a town of some importance in antiquity. (3) The place of birth and the burial-place of the prophet Samuel (1 S. 1.[19], 25.[1]), also called **Ramathaim Zophim** (v. 1), in Mount Ephraim. *Hā-rāmāthayim-tzōphīm* is ungrammatical, and points to some confusion of the text. It may be trd. "the two hills of the Zuphites." It was on a height at no great distance from Shiloh, and was one of the towns within Samuel's annual circuit (1 S. 7.[16f.]). In 1 M. 11.[34] it is named (Remathem), along with the two toparchies, Apherema and Lydda (Ephraim and Diospolis), formerly belonging to Samaria, as being added to Judæa. *OEJ.* identifies it with Arimathea, and places it in the region of Timnah, near Diospolis. Guthe (*KB.*) would identify it with *Rentīs*, a small village on an ancient site, eight miles north of Lydda. Many (G. A. Smith, *HGHL.* 254; Driver, *HDB. s.v.*; Buhl, *GAP.* 170, &c.) incline to *Beit Rīma*, a village standing on a hill, 13 miles ENE. of Lydda, and two miles north of Timnah. Of other possible identifications only *Rāmallah* need be mentioned here. It is a large and prosperous Christian village, occupying a lofty position, with ancient remains, fully eight miles north of Jerusalem, twelve miles south-west of Shiloh, and three miles from Bethel. This place would agree well enough with the indications of the Biblical narrative. (4) A city on the boundary of Asher, near Tyre (Jo. 19.[29]). It is probably now represented by *Ramia*, 13 miles south-east of Tyre (Robinson, *BRP.* iii. 64). (5) By Ramah in 2 K. 8.[29]; 2 Ch. 22.[6], the city of Ramoth-Gilead is intended. (6) **Ramah of the South**, a city in the territory of Simeon (Jo. 19.[8]), apparently identical with Baalath Beer. It was one of the towns to which David sent a share of the Amalekite spoil (1 S. 30.[27], **Ramoth of the South**, where LXX retains the singular "Rama"). It is not identified.

RAMAH, or RAMOTH OF THE SOUTH. *See* Ramah (6).

RAMATHAIM-ZOPHIM. *See* Ramah (2).

RAMATHITE. Shimei the Ramathite was David's superintendent of vineyards (1 Ch. 27.[27]), possibly a native of Ramah (2), but there is no certainty.

RAMATH LEHI, the place where Samson slew the Philistines with the jawbone of an ass (Jg. 15.[17]), lit. "the height of Lehi." It is not identified.

RAMATH MIZPEH, a city on the northern frontier of Gad (Jo. 13.[26]), possibly identical with Mizpah (1).

RAMESES (Gn. 47.[11]), RAAMSES (Ex. 1.[11]), the name of a city in Egp. built as a "store city" by the Israelites under Ramses II.; it is used as a name for Goshen (*Qosem*), wh., accdg. to Sayce (*HDB.*), was the capital of the 20th nome. The Israelites assembled here previous to their departure out of Egp. (*see* Exodus); prob. the scribe changed the superseded name, "Goshen," into the better-known Rameses.

Professor Flinders Petrie would identify the site of R. with Tell er-Retabeh in "Wādy Tumilat, about 20 miles from Ismailiyeh on the east." Here he found "a temple of Ramessu II. with sculptures in red granite and limestone; part of a tomb of an official who was over the store-houses of Syrian produce; and the great works of Ramessu III. All these discoveries exactly accord with the requirements of the city of Raamses, where both the second and third kings of that name are stated to have worked, and where a store city was built by the Israelites along with that of Pithom, wh. is only eight miles distant. The absence of any other Egyptian site suitable to these conditions, wh. are all fulfilled here, makes it practically certain that this was the city of Raamses named in Exodus" (quoted by M'Neile, *Exodus*, *Addenda*, from *Hyksos and Israelite Cities*, Brit. Sch. of Archæol. in Egypt, and Egyptian Research Account, 12th year, 1906).



Ramses II.: Colossal Statue

RAMIAH, son of Parosh, one of those who married foreign wives (Ez. 10.[25]).

RAMOTH. (1) A city in the territory of Issachar, given to the Gershonite Levites (1 Ch. 6.[73]), perhaps to be identified with **Remeth** (Jo.

19.[21]) and **Jarmuth** (Jo. 21.[29]). (2) Ramoth, RV. Jeremoth, one of the sons of Bani, who married a foreign wife (Ez. 10.[29]).

RAMOTH-GILEAD, in the territory of Gad,



PEF. Photo
Es-Salt: View of Spring. Watering the Flocks

was one of the most important cities east of the Jordan. It was chosen as a City of Refuge (Dt. 4.[43], &c.). One of Solomon's commissariat officers was stationed here. Two others, one at Mahanaim, seem to have been placed to the south, so that Ramoth-Gilead must have lain in the northern district of Gad (1 K. 4.[13, 14, 19]). The possession of Ramoth-Gilead was the object of fierce strife between Israel and Syria. Here Ahab was mortally wounded, Joram was badly hurt, and Jehu was anointed (1 K. 22.[3], &c.; 2 K. 8.[28ff.], 9.[1ff.]). It was open to the approach of chariots (1 K. 22.[31]). *OEJ.* places it 15 Roman miles west of Philadelphia, on the Jabbok. The distance might suit *es-Salt*, a prosperous village, with ruins of a mediæval castle, and a few traces of antiquity. But it was ten miles south of the Jabbok; and the surrounding country is such as to make chariot warfare impossible. Buhl (*GAP.* 261ff.) favours *el-Jil'ād*, on a height to the south of the Jabbok (*see* Gilead 2). If this is correct, Ramoth-Gilead cannot be identical with **Mizpeh of Gilead** (Jg. 11.[11], &c.) (*see* Mizpeh, Mahaniam). Merrell (*East of Jordan*, 284f.; *HDB. s.v.*) argues for identification with *Jerash*, the splendid ruins of which lie in *Wādy ed-Deir*, five miles north of the Jabbok. Guthe favours *er-Remtheh*, on the great Hajj road, ten miles south of *el-Mezērīb* (*cp.* G. A. Smith, *HGHL.*[1] 586ff.). Cheyne (*EB. s.v.*) proposes *Salkhad.* Conder and others would identify Ramoth-Gilead with *Reimūn*, an ancient site to the west of *Jerash*. There are not available data for any sure decision.

RANSOM (Heb. *kōpher*), "a covering over"; the use is always in relation to God, as Ex. 30.[12]; Jb. 33.[24]; therefore really Propitiation. In NT. the Gr. *lutron* (Mw. 20.[28]) is taken fm. LXX. The Heb. word is also used for "pitch." It is also used in Nu. 35.[31] in the more ordinary sense of money compensation for murder; a practice common among savage nations still, but disallowed by the law of Israel.

RAPHA, RAPHAH. (1) In 1 Ch. 20.[4, 6, 8], where the Heb. word is *hā-rāphā'*, and in 2 S. 21.[16, 18, 20, 22], where the Heb. word is *hā-rāphāh*, each being trd. by RV. "the giant," RVm. substitutes, perhaps wrongly, the names Rapha and Raphah. There is nothing to suggest that a proper name is intended: while the article indicates a common noun. The phrase prob. only means that the men named were born of giant stock (*see* Rephaim). (2) Son of Binea, a descendant of Saul (1 Ch. 8.[37]). He appears as **Rephaiah** in 1 Ch. 9.[43].

RAPHU, father of Palti, who represented the tribe of Benjamin among the spies (Nu. 13.[9]).

RAVEN, the well-known bird *Corvus corax*, common in Pal. It is mentioned in the account of the Flood in Gn. 8.[7]; and declared unclean in Lv. 11.[15]; Dt. 14.[14]. Ravens supplied Elijah with food (1 K. 17.[6]).

There is an explanation of this miracle wh. is not without some plausibility. If we neglect the vowels the word trd. "ravens" may be rendered "Arabs," or "merchants," or "inhabitants of Oreb." Some scribe loving the marvellous mt. have made the change.

The ravens are mentioned as examples of Divine care (Jb. 38.[41]; Ps. 147.[9]; Lk. 12.[24]); as black (SS. 5.[11]); as dwelling in solitary places (Is. 34.[11]).

RAZOR (Heb. *mōrāh*, *ta'ar*; the former word is strictly "razor"; the latter is really "knife"). Shaving was common among the Egyptians; not only the chin but the whole head was shaved. One of the signs of the consecration of the Nazirite was that no razor shd. come upon his head (Nu. 6.[5]); so too of Samson (Jg. 16.[17]); and of Samuel (1 S. 1.[11]). On the contrary, the sign of the consecration of the Levite was "shaving" (Nu. 8.[7]). When the



Approach to Es-Salt from the North

leper was cleansed he was to "shave off all his hair" (Lv. 14.[8]). Razors were prob. first made of bronze, but afterwards of steel.

REAIA, REAIAH. (1) A Judahite, son of Shobal and father of Jahath (1 Ch. 4.[2]). (2) A

Reubenite, son of Micah and father of Baal (1 Ch. 5.[5], AV. "Reaia"). (3) Ancestor of a family of Nethinim, who returned from Babylon with Zerubbabel (Ez. 2.[47]; Ne. 6.[50]).

REAPING. *See* AGRICULTURE.

REBA, one of the five kings, or princes of Midian, slain in the campaign of vengeance undertaken against them in consequence of the evil wrought under the counsel of Balaam (Nu. 31.[8]; Jo. 13.[21]).

REBEKAH, NT. REBECCA (Rm. 9.[10]), was the daughter of Bethuel, and sister of Laban: she became the wife of Isaac, and mother of Esau and Jacob (Gn. 22.[23], 24.[29, 67], 25.[21], &c.). No OT. story excels in simple beauty that of the trusted steward's expedition in search of a wife for his master's son. It is familiar in every detail, so it need not be repeated here. The scene at the well, the conference in the house, the persuasions of the steward, the costly gifts, the frank willingness of the maiden to face the unknown in faith upon the steward's word, and the final farewell to home and kindred, receive memorable description, and we share the steward's conviction that Isaac's bride has been chosen for him by God. Her kindly and winsome disposition gains our affection at once. That she was also fair is sufficiently proved by the narrative in Gn. 26.[6ff.] When, at last, after long waiting, she was granted the joys of motherhood, and twin boys made sunshine in her tent, she revealed a lack of balance in her affection, which was destined to work disaster. All her heart seems to have gone out to the younger son, while for Esau she cared nothing. A woman of energetic nature, the history shows that she was not deficient in the craft that distinguished members of her family—LABAN her brother, and JACOB her son. For the deceit practised on Isaac, in the interest of Jacob, she paid a heavy penalty. To escape the anger of ESAU, under the pretext of seeking a wife among her kindred, she sent Jacob away, and never saw his face again. When she died she was buried in the cave of Machpelah (Gn. 49.[31]).

RECHAB. (1) Son of Rimmon, who, along with his br., murdered ISHBOSHETH (2 S. 4.[2-9]). (2) The ancestor of a branch of the Kenites (1 Ch. 2.[55]). He is probably the same person who is called the fr. of JEHONADAB (2 K. 10.[15]). In Jr. 35. we have an account of the **Rechabites**, the tribe called by his name. They have taken refuge in Jrs. fm. the armies of Bab. when the prophet gathers them into a chamber in the Temple buildings. They are reduced to a small number, since a single apartment can contain them all. On being offered wine they relate to the prophet their habits and the origin of them; their ancestor Jehonadab, the son of R., had forbidden them to use wine, or to practise agriculture; and commanded them to live in tents. Fm. the glimpse we have of Jehonadab he seems to have been a fanatical opponent of Baal-worship. Poss. he thought progress in civilisation meant progress in evil. It might seem to be the teaching of history. When Bab. had sunk into idolatry, the sons of TERAH, living in tents, maintained the purity of faith and worship. If the promise of Jeremiah has not been literally fulfilled, the principle that actuated him, the belief in the moral efficacy of the simple life, is ever with us. *See* JONADAB.

RECONCILIATION. In this article we intend to study the teaching of the NT. as to the significance of Jesus Christ—His life, death, and resurrection—in redeeming men and reconciling them with God. Nothing is gained by an effort to distinguish sharply between redemption and reconciliation. It is as they are reconciled that men are partakers in redemption.

The importance of the death of Jesus for salvation is not to be measured by the number of His recorded sayings about it. These are, in point of fact, extremely few. He could not explain the Cross while as yet the disciples were blind to its approach. Moreover, to die for the world's redemption was greater far than to interpret that death. Hence, while our Lord is quite explicit as to the fact that redemption and His Cross are bound up together, He no more left behind Him a theory of redemption than of Church government. It was for Him rather to *be* the Gospel than to construe it in intellectual terms. We can hardly place the anticipation of death too early in His ministry. The theory of a Christ who at the last resigned Himself to the blank shipwreck of early dreams, comforting Himself with the assurance that at least He might die for those He had failed to save, is the fantastic creation of an intemperately romantic age. Nor could anything be more unlike the facts. Jesus lived, be it remembered, in the OT.; from the first the picture of the Suffering Servant of the Lord in Is. 53. must have gone to reveal Him to Himself. The depth and glory of that ancient conception of Redeemership was a mirror in which He saw His own face. Hence at every stage of His ministry He forgives men their sins without reference to atonement, while yet His attitude to the Cross, when it drew nearer, is perfectly in keeping with this. It means only that He is giving a more definite shape, in circumstances which had ripened further, to His uniform assertion of His own Saviourhood. If before He had announced the coming of the Kingdom of God in His person, now He states expressly that its coming is meditated through the Cross. Death for Him was no accident, nor even an unfortunate necessity; it was the staple, rather, of the work given Him to do.

In Mk. 10.[45] Jesus says that "the Son of Man came . . . to give His life a ransom for many." This is His description, in an hour of solemn and heightened feeling, of the vocation appointed Him

of the Father. Thus to give His life is the original ground of His presence in the world. By designating the gift of His life as a " ransom " He means, probably, that it is a precious object, surrendered to God, and by its intrinsic worth able to liberate the forfeited lives of many. Why and to whom they are forfeit is not expressed, but it is difficult to believe that Jesus' hearers would not understand the phrase as an allusion to the penalty of sin. This single word of Jesus puts the Cross at the centre of the Gospel. The very meaning of His life was that it should be given as a ransom. Passing to the words He spoke at the Last Supper, " This is My blood of the covenant shed for many " (Mk. 14.[24]), we note that since the idea of a covenant in blood (*i.e.* sealed with blood) is central, it matters little whether Matthew's addition, " for the remission of sins," is authentic or not. The meaning is the same either way, for the passage is shot through with ideas drawn from the OT. sacrificial system ; covenant blood is therefore blood used in sacrifice, and blood so used is propitiatory or efficacious in mediating forgiveness. The irreducible minimum of meaning in this passage, accordingly, may be put thus. Jesus says that He is sealing a covenant with His blood, and that the cardinal benefit derivable from that covenant is the forgiveness of sins. The simple inference is that between these two things a real bond exists ; the shedding of His life-blood is the ground on which, under the New Covenant thus sealed, forgiveness of sins becomes real. Not merely does Jesus imply that His death is meant to effect forgiveness ; there is no other element in His experience about which He implies this. And yet we ought not to isolate the death from the preceding life. On the contrary, it is not so much the *death* of Christ that redeems men ; it is the death of *Christ.*

In the fourth Gospel, also, stress is laid on the element of necessity in the life of Jesus, impelling Him to the Cross. And special weight is attached to His motives. The mighty passion of His love for men is shown by His voluntary acceptance of death. As the Good Shepherd He does for His flock a lonely and singular service they could not render for themselves or for each other. The thought of sacrifice is present in the great word put in the Baptist's lips, " Behold the Lamb of God, which taketh away the sin of the world ; " where the phrase " of God " indicates that the sin-bearing Lamb is not of man's providing, but a Divine gift.

The view of Jesus' death for sinners held by the apostles is in no sense a mere echo of the Master's words ; yet it is in complete harmony with the indications He had given. For them plainly the word of the Cross is but another name for the Christian Gospel. St. Paul's teaching on atonement is most worth study, and may be comprehended summarily under four heads.. (1) The death of Christ is vicarious. What Christ has done and borne, He did and bore for a sinful world ; " one died for all." The need for His suffering was a need created by human sin. (2) The death of Christ is expiatory, or, to put it otherwise, it has direct relation to the Divine law that links sin and death together. Sin has established certain conditions in the world, which are charged with God's condemnation, and to these Christ bowed Himself in a sympathy that identified Him with the guilty. The right to forgive sin belongs to Him who expiates it, and the soul that abandons itself to the redeeming judgment and mercy present in the Cross has peace with God. (3) The death of Christ is propitiatory ; that is, it has relation to the wrath of God against sin. It both reveals that wrath—as something which Christ sympathised with and felt to be the indispensable vindication of Divine righteousness—and averts its consequences for a sinful world. The way God took to express His mind about sin, and to mark its infinite seriousness, cost Him a price such as only love could have paid. So that even in this point of view it is made quite clear that the love of the Father is the fountain of all redemption. Christ's death is a sacrifice, in every befitting sense of that word ; but, just as was the case in the OT., sacrifice is not the sinner's gift to God, but God's provision for the sinner. Did Paul regard the sufferings of our Lord as being strictly punishment ? It scarcely seems so ; He is nowhere described as having been the object of the Father's wrath, an idea indeed to which no moral meaning could be attached ; but we may certainly affirm that He bore what *for us* would have been punishment, and so accomplished in the moral universe all and more than all than our punishment could have done. In the Cross there is that which attests and satisfies the inviolable holiness of God even more perfectly than His execution of judgment upon sinners. (4) The death of Christ effects reconciliation. " We were reconciled to God through the death of His Son " (Rm. 5.[10]). What is chiefly important is to note that this reconciliation takes its rise not on man's side, but God's. It is the love of God that is being illustrated from v. 5 onwards. So that " we were reconciled " cannot mean " we laid our enmity aside " ; on the contrary, it must mean " God reconciled us to Himself by all that His love achieved in the Cross" ; as it has been expressed, " He put away everything that on His side meant estrangement." Similarly in 2 Cor. 5.[18-20] Paul beseeches men to be reconciled ; it is something for them to receive, not something for them to effect. Of course it remains true that for reconciliation the attitude of both parties must be modified ; but what the apostle's language bears is that in this matter God took the first step and paid the whole cost ; the change of feeling on our part being an ethically intelligible result of the appeal to us of what God

has done. On the basis of this reconciliation life is changed from end to end; we are filled with the triumphant power to overcome sin, and made brethren one of another.

It is impossible, however, to seize the Pauline view of reconciliation and atonement truly, except as we place all that has been said full in the light of the great conception of Union with Christ. In this conception the apostle's whole doctrine of redemption is implicitly contained. It is in this connection that he utters his sublimest words. Thus in Rm. 8.[1] we read, "There is now no condemnation to them that are *in Christ Jesus*"; *cp*. Eph. 1.[7], "*In whom* we have our redemption through His blood." The death of Christ, in other words, is in a most real sense our death also, for we make it ours by faith. Our solidarity with Christ is such that in His cross we too are crucified (Gal. 2.[20]); in His grave we are buried; with the Risen Lord, because in Him, we too rise to newness of life. And in Him, the Living One who still keeps the redeeming virtue of His death, we have complete salvation. We have forgiveness, because His answer to God's holy law becomes, through our identification with Him in faith, our answer also; we have holiness, because there energises within us, likewise in virtue of the union due to faith, the Spirit of His perfect life. The believer has an interest in the death of Christ because first of all and chiefly he has an interest in Christ Himself, and by faith is one with Him. On the basis of that oneness he is a reconciled and redeemed man. And he is thereby assured of a growing assimilation to Christ's own character, not simply as mediated by gratitude to the Saviour—although the springs of gratitude within him *have* been unsealed as never previously—but because Christ has taken possession of his inner life and abides in him. In this union with Christ there is nothing magical; it is all ethical, spiritual, experimental. We are made one with Christ only as we have faith in Him as He is offered to us in the Gospel. This faith is not acquiescence in a prescribed dogma; it is trust in a living Person. And the union so effected is such that it can be regarded from either side; thus Jesus employs now the one phrase, "I in you," now the other, "ye in Me" (Jn. 15.). Careful study appears to prove that in this point we may discover the focus of NT. teaching about redemption. Hither the various types of apostolic doctrine all converge. The writers of the NT. are conscious that it is as being "found in Christ" that they are saved men.

For the modern mind also there is real help to be derived from this great religious idea. How, it is often asked, can the atoning passion of One Man benefit, or avail for, any other? And if Christ were as separate from us as we are from each other, no answer could be given, in logic or morality. But if, with Paul and John, we refuse to look upon Christ as one isolated person, and the Christian as another, the representative act of Christ in dying for sin will appear in a new light. The union, just because it is a union, has two aspects. He joined Himself to us, and so took our place upon the Cross; we join ourselves to Him, and so share in His relation to God. He takes us with Him into the favour of God, which is life indeed—our sins His, for we are His; His righteousness ours, for He is ours. There is no imputation on either side, but there is a coalescence of Life with life. This may be mystical, but, as has been said finely, the mystery is fact. Christ Himself is our wisdom and righteousness and sanctification and redemption. He—not merely something He once did, but the Living One, in whom His passion is eternally present—He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world. H. R. Mackintosh.

RECORDER (Heb. *mazkîr*), a high official in the courts of David and Solomon (2 S. 8.[16], 20.[24]; 1 K. 4.[3]). There has been some difference of opinion as to the precise force of this title; Luther trs. *Kanzler*; EV. following Vlg. regard R. as court annalist, but the form of the Heb. word and the rendering of the LXX confirm the view of Thenius (*Com. Könige*), followed by Keil, Nowack, and Benzinger, that he was the king's "remembrancer."

RED. *See* Colour.

RED HEIFER. In Nu. 19. there is an account given of the means by wh. the "uncleanness" or "taboo" due to contact with the dead was to be removed. The section begins in a special way, suggesting a different origin, "This is the ordinance of the law. wh. the Lord hath commanded," implying that this ordinance (*ḥuqqāh*) stood in a singular and special relation to the other ceremonial legislation. Unlike the most of the sacrifices this was to be, not a male, but a female, a heifer; the special colour is also prescribed—"red," *i.e.*, is a reddish brown. This attention to colour is found in Egypt—thus the Apis bull had to be black; the Mnevis bull, judging by the monuments, was white. This heifer was to be brought by the children of Isr. to Eleazar, and he was to lead her forth out of the camp, and some one, presumably not a priest, was to kill her in his presence. Then Eleazar was to "take of the blood on his finger and sprinkle of her blood toward the front of (RV.; "directly before," AV.) the Tabernacle of the congregation seven times." It is difficult to understand what actually took place; the most natural supposition wd. be that Eleazar brought the blood in a bason to the front of the Tabernacle, and there dipping his finger in the bason, sprinkled the blood seven times towards the door of the Tabernacle; then returned to where the carcase was and saw it duly burned; then into the fire Eleazar threw cedar, hyssop, and scarlet. After

this, first the priest and then the man who had burned the heifer had to wash their clothes and were "unclean until even." A third person, "a man that is clean," had to gather the ashes and deposit them "in a clean place," and he too became unclean, and had to wash his clothes and remain "taboo" till evening. The purpose of this is now revealed. When any one had come in contact with a dead body he was to be unclean seven days; he was to wash himself on the third day and the seventh, and after the last washing he was to be sprinkled by a clean person with water, fm. a stream or spring, wh. had been poured upon some of the ashes of the heifer; then only was he who had touched a dead body clean. It has been found that a number of superstitious observances, *e.g.* in India, have, totally independent of the ritual explanation, a hygienic origin; here the Divine regulation emphasised what possibly began by being a superstition for hygienic reasons. Contact with the dead, if the death had been the result of infectious disease, was obviously a thing to be discouraged. Even though the death had been by violence, and so no germs of disease were apparent, yet death tends to generate death. Such an ordinance it mt. be thought wd. be among the most primitive; notwithstanding that the general consensus of the critics declares this to be late, the evidences of the document itself all point to the consecration of an ancient custom. The circumstances taken for granted in the ordinance imply that all the people were collected together when it was enjoined; when they were scattered over the land it wd. be impossible for the law to be carried out in its entirety. Residents in Upper Galilee wd. be perpetually going up to Jrs. to be sprinkled with the water of "separation," or returning fm. the ceremony—a matter of a couple of weeks on each occasion. That the name Eleazar is repeatedly mentioned, while it is not said that the second High Priest is to superintend the slaughter of the heifer, suggests the same thing; antiquity was not particular to insert features that wd. indicate an early date. The introduction of Eleazar was needless unless Eleazar became a name for the second High Priest, a custom of wh. there is no trace. It may be noted that there is no trace historically that the ordinance was ever observed; it is, however, referred to in Hebrews (9.[13]) as one of the regular institutions of Judaism. That the killing and burning of the red heifer shd. not be mentioned is not strange; when we remember how small a pinch of ashes wd. suffice, the sacrifice wd. only rarely be offered. The rabbins say that nine were slain in all, a number that, if true, wd. prove, small as was the quantity of ashes required, that in general some less arduous mode of lustration was held sufficient.

RED SEA (Heb. *Yām Ṣūph*, "Sea of Weeds"). This is the sheet of water which divides Arabia from North-east Africa. It stretches from *Bab el-Mandeb* to Suez, a distance of about 1700 miles. At the western end it is split by the triangular peninsula of Sinai into the Gulf of ʻAqaba on the east and the Gulf of Suez on the west. There is abundant evidence that for ages the sea has been receding and growing shallower; or rather, that the land has been gradually rising. This is seen in the raised beaches which are found at various levels, containing the same shells and corals as now abound in the sea. One of these beaches is as much as 220 feet above the present level of the water. From evidence collected during the cutting of the Suez Canal, it seems probable that in comparatively recent, although prehistoric, time the western arm of the sea reached as far as the bitter lakes. How far the waters had receded at the time of the Exodus, when the sea first comes into notice, we cannot tell. Upon this would probably depend the point chosen for the crossing when the children of Israel were leaving Egypt (*see* EXODUS, THE). The Gulf of ʻAqaba forms the continuation southward of the great hollow which, under various names, stretches away to the north, the *ʻArabah*, the *Ghōr*, the *Biqāʻ* (*see* **Jordan Valley**, under PALESTINE). On this gulf lay ELATH and EZION-GEBER, so that it was associated with the two maritime enterprises attempted by Israelite monarchs: that under Solomon, with Phœnician seamen, being a great success: that under Jehoshaphat being a disastrous failure. *See further* SEA.

REDEEMER, REDEEM, REDEMPTION. There are two Heb. words so trd. (1) *Gāʼal*, wh. suggests primarily relationship (*cp.* Arb. *jīl*, "a tribe"), hence *gōʼēl*, "the avenger of blood" (Nu. 35.[19]); it means to ransom fm. slavery; *e.g.* God redeems Isr. (Ex. 6.[6]). It is the technical word for the repurchase of house or land (Lv. 25.[24]; Ru. 4.[4]). (2) *Pādāh*, primarily meaning "to let loose," but it acquired the meaning of paying a money ransom (Ex. 13.[13]). The reference is especially to God and His people (Ps. 34.[22]). In NT. *agorazō* (Rv. 5.[9]), *exagorazō* (Gal. 3.[13]), *lutroō* (Tt. 2.[14]), all refer to the work of Christ. *See* RANSOM.

REED. The usual Heb. word is *qāneh*, from which comes our word "cane" (Greek, *kalamos*), signifying tall grass. It is used, *e.g.*, for the stalk of corn (Gn. 41.[5]). Probably in Scripture it denotes mainly the tall and graceful *Arundo donax*, which grows luxuriantly along the streams in the Jordan valley. Its light, feathery head is sensitive to the slightest breeze (1 K. 14.[15]; Mw. 11.[7], &c.). Walking staffs (2 K. 18.[21], &c.), measuring rods (Ek. 40.[3], &c.), and other useful articles were made of its straight stem. The *kalamos*, from which pens were made (3 Jn.[13]), grew only in Egypt. *Gōmē* (Ex. 2.[3]; Is. 18.[2], AV. **bulrush**, RVm. "papyrus"; Jb. 8.[11]; Is. 35.[7], **rush**) is the famous papyrus cane,

no longer found in Lower Egypt, but abounding in Upper Egypt, and also in the Upper Jordan valley at *el-Ḥûleh*, in *Nahr ez-Zerqâ*, and *Nahr el-Fâlik*. *'Agmōn* (Is. 58.[5], AV. "bulrush," RV. "rush"; Is. 9.[14], 19.[15], "rush") denotes some tall grass with drooping head. *'Agamīm* (Jr. 51.[32]) prob. refers to masses of reeds in the marshes. *'Ărōth* (Is. 19.[7], AV. "paper reeds," RV. "meadows") properly denotes "bare plains."

"The wild beast of the reeds" (Ps. 68.[30], RV.) may be the hippopotamus, the crocodile, or the wild swine that frequents the cane-brakes. *See also* Flag.



Arundo Donax

REELAIAH. *See* Raamiah.

REFINING, the process of cleansing a precious metal of impurities; as the commoner metal, the reference is most frequently to silver (Ml. 3.[3]). The process involved melting and prolonged exposure to heat until it was complete; hence frequently metaphorically for the moral purification wh. results fm. affliction. *See* Metals.

REFUGE, CITIES OF. *See* Cities of Refuge.

REGEM, a Calebite, son of Jahdai (1 Ch. 2.[47]).

REGEM-MELECH. The name occurs in an obscure and difficult passage (Zc. 7.[2]) in connection with a deputation to the priest, inquiring as to the necessity for observing the fast of the fifth month, in which was commemorated the destruction of the Temple by the Chaldæans.

REGENERATION (Gr. *palingenesia*), a word occurring twice in the NT.; once referring to the renewal of the world in the General Resurrection at the second coming of the Messiah (Mw. 19.[28]); again to the renewal of the individual in conversion (Tt. 3.[5]). The word is most commonly used in the latter sense, and to this we now turn our attention.

The idea of a rebirth was not introduced by Christianity; but, like many other terms and ideas taken over in a similar manner, it is deepened in meaning. In the mysteries of Greece, especially in the most important of them, the Eleusinian (Preller, *Griechische Mythologie*, i. 654), there is the suggestion of a rebirth. This is the case with many of the initiatory rites of heathen races. When a young Brahmin is initiated, and has been invested with the sacred thread, he is thenceforth declared to be "twice-born" (Williams, *Religious Thought in India*, p. 361). More directly in the line of the evolution of Christianity is the admission of proselytes by the Jews; along with circumcision there was administered to the intending proselyte the rite of baptism to typify his rebirth as a son of Israel. This last characteristic explains the connection between R. and Baptism.

In approaching the question of Christian R. we must bear in mind that it is one to be handled with caution. The term is figurative; a physical figure for a spiritual fact. By the very nature of the case a "figure" has only a superficial connection with that of wh. it is the figure; pre-eminently is this the case when the figure is physical and that wh. is prefigured is spiritual. The figure is always inadequate because the physical never can be conterminous with the spiritual; hence the liability to error by pressing the figure too far, or on the other hand, of failing to get all the truth it conveys by not carrying it far enough. It is only one figure of many used to express the great truths of salvation. There is the forensic series of figures; justification, substitution, adoption, and in a manner sanctification also. This before us belongs to the vital series. R. is one way of representing the Divine and objective side of what is emphatically the great change, as "conversion" represents the human, the subjective side. The figure of raising fm. the dead is also used to convey this; as "God . . . even when we were dead in sins, hath quickened us together with Christ" (Eph. 2.[4, 5]). In this figure the unconverted state is represented as a state of death; a view wh. may be regarded as implicit in the figure before us. Death in the Biblical sense does not mean non-existence, but existence on a lower plane than that for wh. the being referred to was intended. This might, indeed, serve as a general definition of death. A corpse is a "dead body": it is not non-existent; it is a mass of matter occupying space, and having weight, but no longer the organ of a human spirit. So the human spirit may be regarded as dead when, though existent, it has ceased to be the organ of the Divine Spirit. In like manner he that has not been reborn exists, but as a slave, not a son of God. Under both figures the agent is the Holy Spirit;

the regenerate is "born of the Spirit" (Jn. 3.[5]); so of the new life, "it is the Spirit that quickeneth" (Jn. 6.[63]). A man who ought to be a son of God lives to himself, and is thus "dead while he liveth"; the spirit in him is dead. But a change comes over him; the spirit in him is quickened, he is "begotten unto a lively hope," and he becomes the son of God which fm. the beginning he ought to have been.

We have now to consider R. in relation to its effects in life. A spiritual change that does not manifest itself in act is valueless; a tree that never put forth leaves or blossom cd. not be reckoned living. It has been well shown by Mozley (*Baptismal Controversy*) that R. always means moral goodness in the subject of it. This is test of it; thus the apostle Paul says, "As many as are led by the Spirit of God they are the sons of God" (Rm. 8.[14]). Again he exhorts the Philippians to be "blameless and harmless, the sons of God without rebuke" (Php. 2.[15]). The antithesis is the "children of wrath," "children of disobedience." The presence of righteousness is thus the distinguishing mark of R. When, however, the apostle John declares boldly of the regenerate, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God" (1 Jn. 3.[9]), we feel in the presence of a difficulty. Such a statement seems not only to contradict experience, but even the words of the apostle himself in chap. 1., "If we say that we have no sin we deceive ourselves, and the truth is not in us" (1.[8]). In the first-mentioned passage the apostle regards the process of regeneration as completed in idea; in so far as a man is regenerate he cannot sin. If we imagine a dead body having the spirit of life given to it, the heart begins to beat, but only slowly and by degrees does the life of the heart reach the extremities. So the apostle Paul recognises that in his "flesh dwelleth no good thing"—that in his sinful dead nature his members are "instruments of unrighteousness unto sin." There is a warfare going on within his spiritual nature much as there wd. be in the physical constitution of one in whom, as we have imagined, the stopped heart has resumed its pulsations; there is a painful struggle in every organ, every member, before life entirely triumphs over death. In the spiritual sphere the pain amounts, in Paul's case, to an agony leading him to cry out, "O wretched man that I am! who shall deliver me fm. the body of this death?" The apostle John sees within the external struggle against evil to the "inward man," and sees that the essential man does not consent to the evil. We must remember that in Scripture sin is not an act or a series of acts, but a state—a state of alienation fm. God. R. is the removal of the person out of this state to that of reconciliation with God and of love to Him. Perfected R. is thus perfected sanctification.

That there was, fm. early days, a connection in thought between R. and BAPTISM cannot be denied. In the classic passage concerning R., the interview between our Lord and Nicodemus, we find these two brought into close relationship. "Except a man be born of water and the Spirit he cannot see the kdm. of God" (Jn. 3.[5]). In Titus we find the same thing asserted: God hath "saved us by the washing of R. and renewing of the Holy Ghost" (Tt. 3.[5]). We have already seen the meaning the Jews attached to baptism in the reception of proselytes; this idea is carried over into the NT. This connection it retains in Justin Martyr, the earliest of the Fathers to give any particular account of baptism (1 *Apol.* 61). As the Church became more and more essentially Hellenic, the Jewish meaning was lost sight of, but rhetoric became more and more dominant. We must remember that, before the first Christian century had ended, to be a Christian involved danger of the direst kind; for one to be baptized was publicly to confess himself a believer, and thus expose himself to all these dangers. The new spiritual life must have been strong and vigorous within a man to have emboldened him to make public his faith in these circumstances. The flush of enthusiasm that must have accompanied such an experience wd. of necessity be an emphatic waymark in the believer's spiritual history; he wd. then be most conscious of having passed fm. death into life. That epithets and descriptions applicable only to the spiritual change shd. be given to that wh. was its outward sign was but natural. What had to the Fathers of the first centuries been excusable rhetoric, became doctrine to the Schoolmen. The origin of the connection was lost sight of, and marvellous were the subtleties employed to harmonise the doctrine of infants being regenerate and yet becoming at an early age obviously to every good work wholly reprobate. At the same time, while it is easy to ridicule the doctrine of Baptismal R., we must recognise the truth it contains. When a child is presented for baptism the assumption is that he is of Christian parentage; if there is anything in heredity he may be supposed to have inherited a disposition in some measure congruous to the Gospel; if not regenerate he is prepared for R. Further, if his parents are really believers, the influence of their faith, exercised to a great extent unconsciously, tends to implant faith in his heart. But that infants, either of heathen or of Christian parents, dying unbaptized, are consigned to eternal perdition, is a proposition repugnant not less to the spirit of Christ than to reason and human feeling.

REGISTER, a record of the birth and GENEALOGY of every Jew (Ne. 7.[5]) wh. appears to have

been kept. It was especially careful in the case of priests (Ez. 2.[62]).

REHABIAH, son of Eliezer the son of Moses (1 Ch. 23.[17], &c.).

REHOB. (1) The northern limit of the territory explored by the spies (Nu. 13.[21]), situated at "the entering in of Hamath." It is possibly identical with BETH-REHOB: unidentified. (2) A city in Asher held by the Canaanites (Jo. 19.[28]; Jg. 1.[31]). It is not identd., but is apparently distinct from (3), which is also a city in the territory of Asher, given to the Levites (Jo. 19.[36], 21.[31]). (4) The father of Hadadezer, king of Zobah (2 S. 8.[3, 12]). (5) A Levite who sealed the covenant with Nehemiah (Ne. 10.[11]).

REHOBOAM, properly *Reḥabeʿam*, "the people is enlarged." Son and successor of Solomon on the throne of Israel. His mother was Naamah, the Ammonitess (1 K. 14.[21], &c.), and he succeeded his father at the age of forty-one (2 Ch. 12.[13]). He was secure in the sovereignty of Judah, but the relations between the northern and southern tribes had never been too cordial (*see* EPHRAIM). The allegiance of the former to the house of David had been severely strained in the time of Solomon (*see* JEROBOAM). The situation was critical. Only a wise and tactful prince could have met it with success. Rehoboam was foolish and tactless. To secure the sovereignty of the ten tribes he must be elected by an assembly of the nation convened at Shechem. There the throne was offered him on condition that he should relieve the people of the grievous exactions and the forced labour imposed by his father. The elder counsellors of Rehoboam advised concession, but the proposals of the younger men fell in with his own ideas of what was fitting. Utterly misjudging the strength of the opposition, he threatened to increase rather than diminish the burdens of the people. Thereupon the ten tribes spurned his rule. Adoniram, whom he sent, clearly with the purpose of making terms with them, they stoned; and Rehoboam himself, as if in mockery of his boastful threatenings, had to find safety by flight to Jerusalem. JEROBOAM, who, at Solomon's death, had returned from Egypt, was elected king of the northern tribes, and the rupture with Judah was complete.

A Divine warning prevented Rehoboam from entering upon a war of subjugation, but peaceful relations between the two kingdoms were impossible (1 K. 14.[30]). Judah seems to have been the only entire tribe adhering to Rehoboam (1 K. 12.[20]). Some of the northern Benjamites joined the ten, although the main body of the tribe followed Rehoboam (12.[21]). The accession of the Levites also strengthened his position for a time (2 Ch. 11.[13]). He fortified many cities towards the south, as if fearing an attack from Egypt (2 Ch. 11.[5ff.]). Under Rehoboam there was a grievous lapse into idolatry. This was avenged by the invasion of Shishak, king of Egypt (1 K. 14.[21ff.], &c.). An inscription on the south wall of the temple of Amon at Karnak gives an account of this expedition. Jerusalem was taken, but there is no mention of a siege. The Temple was rifled of its treasures, including the golden shields which Solomon had made. These Rehoboam replaced with shields of brass. He maintained a large harīm. His favourite wife was MAACAH, the granddaughter of Absalom (2 Ch. 11.[21]), whose son, Abijah, succeeded him on the throne of Judah. Rehoboam is said to have reigned seventeen years. A history of his reign was written by Shemaiah and Iddo (12.[15]), but it has not been preserved.

REHOBOTH, "wide spaces." (1) A well digged by Isaac, which, unlike others for which the herdsmen of Abimelech had striven, he was allowed to possess in peace (Gn. 26.[22]). It is probably to be identified with a well about 19 miles south of Beersheba, where the ancient name is preserved in *Wādy Ruḥeibah.* (2) "Rehoboth by the river" (Gn. 36.[37]). The home of the Edomite king Saul. "The river" might mean the Euphrates, in which case Rehoboth might be sought at *er-Rahabah*, near Chaboras, on the western bank. Some, however, think the "river of Egypt," *i.e. Wādy el-ʿArīsh*, is intended—the southern boundary of Palestine. There is no certainty.

REHOBOTH, THE CITY. The Heb. *reḥobōth-ʿīr* really means "the squares [or broad places] of a city"; it is named as one of the four cities that formed the beginning of NIMROD's empire (Gn. 10.[11] RV.). Esarhaddon (B.C. 681–668) mentions *rēbīt Ninā*, "the broad places of Nineveh," which may denote a quarter of the city, at first apart from it, with broad, open streets. It is possible that Heb. *reḥobōth-ʿīr* = Asyr. *rēbīt Ninā.*

REHUM. (1) One of "the children of the province" who went up to Jrs. from Babylon with Zerubbabel (Ez. 2.[2]). He is called **Nehum** in Ne. 7.[7], perhaps a scribe's mistake (1 Es. 5.[8], "Roimus"). (2) "Rehum the chancellor," one of those who wrote to Artaxerxes, seeking to have the building at Jerusalem interdicted (Ez. 4.[8], &c.). The Aram. title, *beʿel ṭeʿem*, "lord of decree," is simply transliterated in LXX (βαλτάμ): 1 Es. 2.[16], "Rathumus." (3) A Levite of the sons of Bani, who took part in repairing the walls of Jerusalem (Ne. 3.[17]). (4) One of the chiefs who sealed the covenant with Nehemiah (Ne. 10.[25]). (5) The head of a priestly family which returned with Zerubbabel (Ne. 12.[3]).

REI, an officer of the guard who did not favour the claims of Adonijah. He is named along with other mighty men of David (1 K. 1.[8]) upon whose loyalty Solomon depended for his security. Rei is not mentioned again, and various attempts have

been made to identify him with other men, the text here being doubtful. Josephus reads " Shimei, David's friend," so that Rei as a personal name disappears if his reading is correct.

REINS (Heb. *kĕlāyōth*, " kidneys," Jb. 16.[13], &c.; once only *khalātzāyīm*, " loins," Is. 11.[5]). In accordance with Hebrew ideas, which associated mental and other functions with various organs of the body, the kidneys were supposed to be the seat of the affections and emotions.

REKEM. (1) One of the five " kings " of Midian whom the Israelites slew at the time when Balaam was put to death (Nu. 31.[8]; Jo. 13.[21]). (2) Son of Hebron and father of Shammai, a Calebite (1 Ch. 2.[43]). (3) *See* RAKEM. (4) A city in the territory of Benjamin (Jo. 18.[27]), not identified.

RELIGION OF ISRAEL. **Nature of the Problem.**—The term " religion," for which the language of the Old Testament appears to possess no exact equivalent, includes a system of practices, or ritual, and a system of beliefs, or theology. Both of these are subject to fluctuation, and indeed to violent and sudden change; but on the whole the ritual is apt to be the more stable, being that with which the larger number of persons are acquainted, and capable at times of accommodation to various theological systems. An account of the religion of a nation, unless it be historical, can therefore be valid for only a limited period. The theory of the Old Testament with regard to the religion of Israel is very different. In the law of Moses it exhibits a code with which the national life of Israel is supposed to have started. Religion according to this takes the form of a contract between Israel and its Deity; Israel's part was to carry out the law; the part of the Deity is perhaps less clearly explained, but possession of the land of Canaan, with certain other tokens of prosperity, would be included in the contract. Since the history of Israel was on the whole a grim failure, the national historians, acting on the theory described, have an interest in showing that Israel failed to keep its part of the compact; and in all the historical books, but especially in the Chronicles, prosperity and adversity are made to follow on piety and impiety in a manner known to no secular records. The supposition that the law in its final and complete form was promulgated at the commencement of the national history is indispensable for this view of the events.

Certain problems are at once suggested by this theory, which call for at least a tentative answer. One is, What happened before this contract was executed? Another is, In what condition with regard to it are the other nations of the earth? The first could be answered by the supposition that the great contract was preceded by a series of preliminary contracts, made either with the immediate or remote ancestry of Israel; and to this extent the idea of " progressive revelation " is admitted into the OT., Noah, Abraham, &c., being represented as earlier contracting parties. There is reason for thinking that the reply to the second question would have been in the spirit of the narrative of the Flood, viz., that all other nations were outlawed.

The difficulties of the theory in relation to the OT. records themselves, when once those records were critically studied, proved to be very great, and have led to its being generally abandoned. On the one hand the law itself is not a single and consistent code, but clearly a combination of several, belonging to different times and perhaps localities. On the other hand the practice of even pious personages, as described in the earlier documents, differs widely from the prescriptions of the law. The books of Chronicles give evidence of a deliberate attempt to get rid of the latter difficulty by revising the earlier narratives. Moreover, not a few Israelitish institutions are in certain documents made out to be earlier than the institution of the law, and statements occurring in the latter are contradicted by others in the narrative portions of the Pentateuch. Thus circumcision appears to have commenced with both Abraham and Moses; and whereas in Exodus (6.[3]) there is a definite statement that the name of the national Deity (JHVH) was unknown before the time of the latter, in Gn. 4.[26] the name is said to go back to the days of Seth, and in 4.[1] it is used by Eve.

It has therefore become usual to place the law in its complete form at the end instead of the beginning of the national existence of Israel, meaning by the former some date after the loss of independence. The idea that the community had contracted to observe a code doubtless sprang up before that event, but it is unknown who first propounded the theory, and when that code was first attributed to Moses, with whose name it is traditionally associated. Epochs in its formation are connected with the names of Josiah and Ezra; in the time of the former a copy is said to have been casually " discovered," whereas the latter in the fifth century B.C. is said to have brought it with him from Babylon to Jerusalem; only we do not know whence he had procured it. Additions continued to be made even when the written form of the law had become in a measure unalterable; these were accommodated to the theory by the supposition that there was an oral as well as a written code delivered to Moses; and in time these too were committed to parchment.

The religion of Israel is therefore now interpreted as the practices and beliefs of the nation in the times for which we have records—some day, we may hope, to be supplemented by archæological discovery. These are no longer regarded as corruptions and offences against the law, where they differ from it,

the innovations being rather the methods which ultimately prevailed. The attitude of the Biblical writers towards the former is in general so hostile that only an imperfect sketch can at best be drawn.

The Object of Worship.—Before the establishment of the kingdom, and even afterwards, many concurrent notions of the nature of the Deity appear to have been entertained, varying to some extent with the intellectual development of the worshippers. In patriarchal days He was in some way identified with a *stone* (Gn. 28.[18], 35.[14]), in accordance with a theory characteristic of Arabia. That the Israelites worshipped molten images of a *calf* is attested by the historians; the origin of the practice is ascribed to Jeroboam, and more strangely to Aaron, eponymous of the priestly caste; the narrative, however, in which the latter figures implies that this image-worship was based on an earlier *zoolatry*, in which a real calf led the tribal migrations, much as a camel led those of certain Arab tribes. The vengeance which Moses wreaks on the calf (Ex. 32.[20]) shows that it cannot have been of metal. Image-worship was during the period of the kingdoms prevalent throughout Palestine; the materials varying with the wealth of the devotees. The Israelites further worshipped the sun, moon, and stars; and Amos has the curious notice (5.[26]) that in the wilderness they worshipped the planet Saturn (*Kaiwān*); this seems confirmed by the institution of the Sabbath, the day sacred to that planet, which, in the ordinary astrology, was unlucky, whence work done on the day would be likely to be disastrous. The cult of the moon survived in the Mosaic ordinances for the observance of the new moon. Of *Ancestor-worship* it is possible to find a trace in the *Ark of the Covenant*, a remarkable symbol, which must originally have derived its sanctity from its contents. It first appears being carried in battle, a proceeding which it is difficult not to connect with the Arabian practice (which lasted to Fatimid times) of taking to the field a chest containing the bones or ashes of a deceased hero. The secret of the contents of the ark was jealously guarded (1 S. 6.[19]), and eventually lost. Probably ancestor-worship is also implied by the cult of the household gods or *Teraphim*, which must have had some approximation to human form (1 S. 19.[16]), and whose worship was normal at any rate down to the time of David.

Worship of a number of deities appears to have been carried on simultaneously with little friction till the time of Elijah. Analogy would indeed suggest that each tribe or community possessed some special object of worship, symbolic of its unity, although this kind of cult by no means prevented the recognition of similar deities who stood in the same relation to other tribes (Jg. 11.[24]), to whom members of the first community might in time of trouble resort (2 K. 1.[2]) without necessarily offending their own special deity. Probably we should be justified in crediting the Israelitish communities of the early kingdom with a pantheon, the members of which together were designated by the name *Elōhīm* ("gods," plural of *elōah* = *ilāh*, itself probably plural of the old Semitic *īl*, "god"). In an early form of the Biblical records this word may have preserved its original sense, *e.g.* Gn. 1.[1], "In the beginning gods created the heaven and the earth"; afterwards it had in some places to give way to the name JHVH, whereas in others it was preserved, but treated as a singular. The Psalms retain vestiges of this doctrine of a multiplicity of deities (*e.g.* 82.[1]); and even St. Paul has to make some concessions to it.

The substitution for this pantheon of the monotheism embodied in the first two of the Ten Commandments was a process of long duration, attended by violent persecutions and reactions, of which we have a record in the books of Kings, which, however, suppose monotheism to have been *restored*, not introduced. The name of the God of Israel, written in papyri and proper names as JHV, in an inscription and ordinarily in the OT. as JHVH, but sometimes in the latter as JH, seems to meet us first in Israelitish records about the time of Saul; in Exodus (3.[14]) it is said to be the equivalent of "He is," a divine name rightly compared by Hitzig with the Armenian *astouads* (= *vastuvān*, "the really existing"), but the word is more likely to have had originally some less spiritual import. The conjectures which have been offered as to the tribe which originally worshipped JHVH seem to rest on uncertain data. The cult at some time became associated with the idea of rigid and spiritual monotheism, carried to the extent not only of iconoclasm, but even to the vetoing of the plastic and pictorial arts; on the other hand, the ritual connected with the cults which it displaced survived to a considerable extent. On the whole the theory which prevailed was that the connection of JHVH with Israel dated from the Egyptian bondage; and in the Ten Commandments deliverance by JHVH from that bondage is made the ground on which He is exclusively to be worshipped by the Israelites. There were, as has been seen, other opinions which traced the connection further back.

The phenomena primarily connected with JHVH appear to have been meteorological — thunder, lightning, hail, rain, &c.—and the title "God of heaven" is of frequent occurrence (compare the Arabic *hawā'*, "air," from a similar root); the term *Ba'al*, which at one time might be applied to the national Deity, but afterwards owing to other associations was disapproved, belongs to this range of ideas. In the religious disputes wherein Elijah figures, the cessation of rain is the punishment for

apostasy, whereas it recommences when true religion is restored. Those who endeavour to arrest the prophet are consumed by heavenly flame. Since in the latter narrative it is a king whose name indicates worship of JHVH (Ahaziah) who sends to another deity in a case of sickness, the gods of the early Israelitish pantheon may, as with other nations, have been assigned a variety of functions; of this the records show few traces, and the control of every natural operation (*e.g.* conception both human [1 S. 1.[6]; Ru. 4.[13]] and in the lower animals) was ascribed to JHVH.

It would seem that the notion of the Divine Being current among the monotheists was *anthropomorphic*, and this view is suggested by such visions as that of Isaiah, and various anecdotes (*e.g.* that of Jacob's wrestling) which have been preserved from the early mythology of the race or country, after undergoing considerable modification: doubtless, after the prohibition of images and representations, any detailed description would have been thought irreverent, and the assertion that Moses spoke with God face to face had to be revised (Ex. 33.[23]). Anthropomorphism is further suggested by the mode in which OT. writers habitually speak of the Deity—though their language has often been intentionally altered, and indeed in some of the versions systematically improved. In this language both the actions and emotions which are characteristic of mankind are ascribed to the Deity, who walks, talks, writes, smells sweet savours, is pleased and displeased, laughs, &c. The notion of the Deity was modelled on that of the king or despot, for whose ways there was no accounting.

Mythology.—Some hymn-writers praise JHVH for smiting Rahab, otherwise the serpent, a victory belonging to great antiquity (Is. 51.[9]); the author of Job appears to know most about it, as he states that Rahab had "helpers" (9.[13]), and that the victory was won by strategy (26.[12]). From Ps. 74.[14] the serpent (Leviathan) would appear to have had many heads, and after they had been smitten, the flesh was given to the *Tziyyim* to eat; but others think of the Leviathan as flung into the sea, whence he might still be roused. The details of this myth had been forgotten when the historical books were composed, or considered irreverent. The rescue of Israel from Egypt was substituted for it. The hymn-writers also assume the existence of a pantheon, in which the inferiority of the other gods (*ēlīm*) to JHVH is recognised, though their divine character is not otherwise questioned; and Dt. 32.[8] (which has clearly undergone alteration) implies that these were the gods allotted to other nations, whereas JHVH chose Israel for His own portion. The names of these beings are never mentioned, and it is only from a fragmentary record (Gn. 6.[2-4]) that we learn that they were at one time supposed to have been founders of famous houses by alliance with the daughters of men—a supposition precisely parallel to that of the Greeks. This passage gives us a glimpse of a whole system of mythology that has been expunged.

With the growth of monotheism these beings dwindled into a shadowy divine council, in which only one figure has a name—*Satan*, "the opposition." As, however, the divine court could not be thought of as empty, at some time *angels* took the place of the earlier "God's sons." These angels had Hebrew names, of obvious import, and they were assigned in some systems the function of protecting different nations which their predecessors had discharged. Of other beings, with fantastic forms, to be found in the divine court, we also have occasional notices. The location of the divine court itself seems to have varied with different minds, or indeed in the same minds. The most widely spread belief located it in the sky, and this could easily be reconciled with its location on the top of one or other mountain; the latter might be regarded as a stepping-stone between heaven and earth, and the theory of a sanctuary seems to have been that of a place where for some reason there was communication between heaven and earth—by an (ordinarily invisible) ladder in Jacob's dream. Hence the building of the Tower of Babel was an impious, but not wholly unpractical undertaking. There are, however, traces of the more spiritual view that the Deity is not located in space at all.

Female divinities appear nowhere in our records except as objects of forbidden worship; such are Ashtoreth, the "queen of heaven" (Jr. 7.[18]), Anath (only in local names). A verse of Ezekiel gives us a glimpse of a Tammuz or Adonis cult practised by women (8.[14]), doubtless involving the worship of a goddess. The myths current about these among their worshippers are not recorded.

Malignant beings bearing the difficult names *shēdīm* and *se'īrīm* were recognised by the monotheists, who included among them the deities worshipped by their neighbours; and in the ritual of the Day of Atonement, which otherwise appears to have been a late addition to the code, a demon named Azazel was to be propitiated by the present of a goat. Probably the names of others were preserved by those who drove the forbidden trade of witchcraft. The fierce persecution of these persons by the monotheists is probably due to their perpetuation of primeval superstitions; so the wizard in Job (3.[8]) is prepared to eclipse the sun by rousing Leviathan. In the narrative of the wizard Balaam, as we have it, he, though hired to curse Israel, figures as the prophet of JHVH, perhaps in order to account for the effectiveness of his utterances; it is unlikely that this feature belonged to the original form of the story. The wizards and witches are

associated with utterances coming from underground (Is. 29.[4]), and are likely to have been in relation with chthonian (or subterraneous) deities. Their names are obscure ; *yid'ōnī* (wizard) seems to mean " inhabitant of Yid'ōn," or Wad'ān, a place near Yanbo in Arabia.

Places and Modes of Worship.—The analysis of the Biblical records, carried out most successfully by Wellhausen, has revealed three main stages in these matters : a period of licence, in which worship might be conducted anywhere and by any person ; a period in which it is restricted locally to the Temple area of Jerusalem, and sacrificial operations are confined to certain privileged persons ; and a third, in which the functions and privileges of this priestly caste are greatly increased and elaborated. The process whereby one stage passed into another was evidently highly complicated, and its reconstruction is rendered difficult both by the scanty nature of the documents at our disposal, and by the regular projection into the past of what each writer believed to have been normal. In a period for which we have no positive evidence it is probable that each community possessed its own sanctuary, and the persons in charge of these are likely to have been such as were acquainted with the practices belonging to them, *i.e.* such as had inherited the tradition from a period before the arrival of the Israelitish conquerors, who are charged with having allowed these cults to continue, whereas (in accordance with a later theory) they should have abolished them. The maintenance of a number of ancient sanctuaries as " cities of refuge " in the later legislation is evidence that there was no breach in the worship conducted in them ; the Israelites, in maintaining it, acted in accordance with the ordinary practice of invaders in ancient times. The substitution in all these sanctuaries of the worship of JHVH for the original cult seems in the Northern Kingdom to have been the work of the Jehu dynasty, whence it spread to the Southern Kingdom. In the course of it many priestly families must have been exterminated. The next stage, the abolition of all places of sacrifice other than the Temple area at Jerusalem, and the creation of an inferior priestly caste (called Levites), out of the priests of the provincial sanctuaries, was later than the destruction of the Northern Kingdom, and appears to be connected with the name of Josiah ; his reform was never carried out in its entirety till the destruction of Jerusalem by the Romans, and the remarkable papyri of Elephantine show that the Jewish exiles built themselves temples outside the land of Palestine, the priests of which were not always at variance with their colleagues in the Second Temple of the capital.

The elevation of the priests into a caste, treated in accordance with ancient ideas as a tribe—and indeed the tribe which gave Israel its greatest hero and legislator—is closely connected with Josiah's reform, and the subsequent loss of political independence, rendering the priest (as in the Christian communities within the Ottoman empire) the national head. With the collapse of the old sanctuaries the irregular sources of revenue for the priests ceased ; they became a permanent charge on the community, and were assigned in different layers of legislation an ever-increasing share of the produce, but as a set-off they were in theory to own no land. How this principle worked in practice is not known ; Josephus, who declares he was a priest, was also a landowner. Of the mode in which the tithes, &c., were collected, and how they were divided among the members of the priestly caste, there is no record in the Bible or the works of Josephus. In any case only certain members of the caste can have devoted themselves to the performance of sacerdotal functions.

With the growth of the sacerdotal caste and the abolition of household gods as well as local cults, *the distinction between sacred and profane* appears to have been accentuated, or actually to have arisen. Whereas at an earlier stage every act of life was in some way associated with religion, the sphere of the latter became narrowed ; gross forms of worship were abolished, though the memory of them was preserved (Dt. 23.[18]), and what was originally a mode of propitiating the Deity was interpreted as an offence deserving condign punishment (1 S. 2.[22]). The idea of merry-making became separated from that of worship, and the employment of the dance appears to have been abandoned, though David was thought to have practised it as a religious ceremony, not without occasioning some scandal (2 S. 6.[14]). The dissociation of art from religion never extended to music, which appears to have been highly elaborated ; but to the variety of religious entertainments which other nations evolved the Israelites furnish no parallel. The taboos current in different parts of the community were at some time systematised, and some speculations on their reasons are preserved ; thus blood might not be used as food because it was the life of the animal (Dt. 12.[23]), though it appears that this taboo was at first recognised by a limited number of persons or tribes (1 S. 14.[32]). Work might not be done on Saturn's day, according to one account, because the Israelites had been slaves themselves, and should therefore give their slaves an occasional holiday (Dt. 5.[14f.]) ; according to another, because the completion of the world in six days should be commemorated (Ex. 20.[11]). Such speculation is on the whole rare, and is perhaps controversial in character where it occurs. The most curious example is the explanation of a food-taboo by an incident in the life of the patriarch Jacob (Gn. 32.[33]), which suggests a state of cannibalism.

To what extent these ordinances were observed at any time before the final downfall of the Jewish State is not known. It is likely that a few practices took root, and became almost instinctive with the Israelites: especially circumcision, observance of the Sabbath, and abhorrence of images and of swine's flesh and blood. Otherwise it is likely that the sacerdotal legislation had, except when a fanatic like Nehemiah happened to be in power, largely academic value. Thus it is observable that the violation of the Sabbath, which, according to Nu. 15.[35], is punishable by stoning, meets in the Gospels only with mild remonstrance. The rigid enforcement of these regulations would have meant a sacerdotal inquisition into the whole of life, such as could not fail to stir up bitter resentment against the priestly caste; and of such a result there is no historical attestation. Experiments occasionally made at carrying out the enactments of the law on a great scale had a tendency to discourage such a course (Jr. 34.[12ff.]). Hence the charge of not keeping the law could be brought not only against persons imperfectly acquainted with it, but even against those whose lives were devoted to its study (Jn. 7.[19]).

Spiritual religion, or communication between the worshipper and the Divine Being, leading to the moral elevation of the former, was recognised by many persons as distinct from, if not absolutely opposed to, traditional practices; and of the existence of religion in this sense the Psalms and prophecies give evidence for at least a considerable period. Whether, however, prayer and preaching, the two most common expressions of this form of emotion—the former dissociated from requests for special favours, often or indeed ordinarily involving some kind of bargain—belonged exclusively to the monotheists and worshippers of JHVH is unknown; the literature of the sort which the OT. preserves has all passed through their hands, even if it did not all originate with them. The ecstatic state, which is not unconnected with such emotions, appears to have been known to the earlier stages of the Israelitish system (Nu. 24.[4]), and to have been induced by music (1 S. 10.[5], &c.), and perhaps by violence to the person (1 K. 18.[28]); of devotees, as the term is ordinarily understood—*i.e.* persons whose lives were spent in ascetic practice and meditation —we probably read first in the works of Philo and Josephus, and the systems which they describe show evident traces of foreign influence. Tendencies of this sort are illustrated from an earlier period by the practice of dedicating children to Divine service, and imposing on them certain privations, notably abstention from wine. The difficulties which exile ordinarily placed in the way of sacrifice led to the substitution of prayer at stated times of the day (Dn. 6.[10]) for more material offerings; and this rite developed at some time into a *liturgy*, leaving a permanent monument in the Psalms, of which the origin is perhaps somewhat more obscure than that of the law. For this development of Israelitish religion light is expected from the discoveries at Elephantine.

Theology in relation to Law and Order.—It is probable that conduct was in general thought to be regulated by the will of the gods, but the interpretation of this of course varied from time to time. Those who compiled codes embodied some existing practice with certain innovations; the Deuteronomist even contemplates the constant modification of the code by a succession of prophets (18.[15]), to be obeyed with some reservations (13.[2]). The enunciation of general principles belongs, however, to a fairly advanced stage of civilisation; the prophet at earlier periods is rather a person to be consulted on emergencies, whose suggestions, if they resulted successfully, might very likely furnish the norm for future practice. The moral value of these suggestions would vary with the character of the prophet; whence we find in David's biography a measure adopted for allaying the Divine wrath which absolutely conflicts with the rule (Dt. 24.[16]) which a later king is praised for observing. And the theory that the law, even concerning clean and unclean beasts, and marriage contracts, was given by Moses, is at times contradicted by relics of pre-Mosaic history.

Prior to the introduction of monotheism it is probable that various deities were made responsible for the prevailing practice; after that introduction right conduct was the will of JHVH. The epithets applied to Him furnished the general notions necessary for legislation, which was based upon them. Of these one of the most important was *jealous*, *i.e.* retentive of rights and unwilling that they should be shared. This adjective seems to have suggested the idea of conjugal jealousy, whence the worship of other deities is termed by the prophets "adultery." Another was of less obvious import—*qādōsh*, "holy," probably meaning concerned with the condition of those who approach Him, and resenting such approach except by persons in a suitable condition.

Although the records, in spite of repeated expurgation, were allowed to connect the name of the Deity with many immoral orders (*e.g.* Gn. 22.[2], 21.[11]), and violent persecutions of other sects were organised by prophets of JHVH, the tendency to connect the name with the higher morality cannot be ignored, and the analysis of the concept of *justice* or *righteousness* as applied to the Deity was productive of good. The relegation of all gods and goddesses save One to the region of fiction, and indeed blasphemous fiction, introduced the sublime and elevating conception of a philosophic First

Cause. Yet the resulting contradiction between this idea and that of a Being connected by contract with one special nation, and ignorant of the others (Am. 3.[2]), does not appear to have been faced by the Israelitish speculation. In certain books (*e.g.* Joshua and Esther), as noticed above, it might seem that on the ground of the covenant between JHVH and Israel, and the absence of similar contracts with other races, all other nations were outlawed; while some prophecies contemplate their eventual annexation to Israel in the character of proselytes. The period of codification was the time when the most intolerant views prevailed.

Theology in relation to Psychology and kindred subjects.—The codes, while legislating for individuals, appear to deal with the nation corporately, and in the history also the individual has a tendency to disappear in the mass; prosperity and adversity befall the nation as a whole, and are determined by the conduct of the king. The cases in which we hear of individuals thinking and acting for themselves (unless they be prophets) are rare. It is characteristic of this doctrine that the nation is constantly addressed in the singular as "thou." The nation being eternal (Sr. 37.[25]), whereas the individual was ephemeral, personality was not of sufficient importance to deserve analysis: Israelitish thinkers remained absolutely unaffected by the speculations of their Eygptian neighbours, whose efforts were largely devoted to solving problems connected with the state after death; and when a portion of the nation adopted the doctrine of a resurrection, it took the form of a belief that pious Israelites would be restored to life in their bodies to share in the happiness of a restored "kingdom of Israel." The prospect of a restoration was clearly not earlier than the destruction of the kingdoms, and the codes themselves, which are projected into the time of the Exodus, appear to contain no hint of any life save that on earth, or of any prosperity other than of a material kind. For the Exile, indeed, preparation is made; but in such a way that both the national death which it implies and the restoration which is to follow on repentance are to be corporate experiences, in which individual conduct is not considered; Israel as a whole sins, repents, and is restored.

This doctrine probably dominated Israelitish thought, and it accounts for many inconsistencies; yet individualism was not without its representatives, and there were persons who, instead of accounting for misfortunes on the ground that the law had not been observed, asserted that "JHVH did neither good nor ill" (Zp. 1.[12]): in a late work of the Israelitish genius, the book Koheleth, this doctrine is set forth with great emphasis—it won, however, little support. D. S. MARGOLIOUTH.

REMALIAH, father of Pekah, king of Israel (2 K. 15.[25ff.], 16.[1, 5]; 2 Ch. 28.[6]; Is. 7.[1ff.], 8.[6]), apparently of obscure origin.

REMETH (Jo. 19.[21]), possibly identical with RAMOTH 1 (1 Ch. 6.[73]), called "Jarmuth" (Jo. 21.[29]). A city of Issachar, probably represented by *er-Rāmeh*, about 11 miles south-west of *Jenīn*.

REMMON, RV. RIMMON (*which see*).

REMMON-METHOAR. *See* RIMMON.

REMPHAN, a term that in Ac. 7.[43] replaces CHIUN (*Kiwan*, "the planet Saturn") of Am. 5.[26]. In the ordinary text of LXX it is *Raiphan*; there is no satisfactory explanation of this variation.

REPHAEL, son of Shemaiah son of Obededom, one of the gatekeepers of the Tabernacle (1 Ch. 26.[7]).

REPHAH, son of Ephraim, and ancestor of Joshua (1 Ch. 7.[25]).

REPHAIAH. (1) Head of a family descended from Zerubbabel (1 Ch. 3.[21]). (2) One of the Simeonite chiefs who headed the raid on the Amalekites of Mt. Seir (1 Ch. 4.[42]). (3) Son of Tola, of the tribe of Issachar (1 Ch. 7.[2]). (4) Son of Binea, a descendant of Saul and Jonathan (1 Ch. 9.[43]; 1 Ch. 8.[37], "Rapha"). (5) Son of Hur, who assisted in repairing the wall (Ne. 3.[9]), and had charge of a portion of the city.

REPHAIM, a pre-Israelite race in Palestine. They are first mentioned as occupying Ashteroth-Karnaim at the time of Chedorlaomer's invasion (Gn. 14.[5]). Of these Og, king of Bashan, is described as a survivor (Dt. 3.[11]; Jo. 12.[4], 13.[12] RV.). They are said aforetime to have inhabited Ar of Moab, and to have been called Emim by the Moabites (Dt. 2.[11]). Ammon also aforetime was called "the land of the Rephaim"; their Ammonite name being Zamzummim (v. 20). They are described as a people great and tall. Bashan also was called the "land of the R." (Dt. 3.[13]). They are enumerated as among the nations of Palestine in pre-Israelite days (Gn. 15.[20]). That they were found in Western Palestine is indicated by Jo. 17.[15]; and by the name attached to a vale south of Jerusalem. *See* REPHAIM, VALLEY OF. [AV. trs. "giants" in Dt. 2.[11, 20], 3.[11, 13]; Jo. 12.[4], 13.[12], 17.[15].]

As a people they seem to loom from the dim past, vague and large, on the imagination of Israel. The name, from the verb *rāphāh*, may denote the "sunken" or "powerless" ones. The same term is used for shades, or ghosts (Jb. 26.[5]; Is. 14.[9], &c.).

REPHAIM, VALE OF. A fruitful plain (Is. 17.[5]) south-west from Jerusalem (Jo. 15.[8], 18.[16]), the scene of David's victories over the Philistines (2 S. 5.[18, 22], 23.[13]; 1 Ch. 11.[15], 14.[9]). Josephus (*Ant.* VII. xii. 4) places it between Bethlehem and Jerusalem. The name might apply to mod. *el-Biqa'* to the S.W. of Jerusalem, or, as the narratives imply a considerable extent of space, it may have covered the district between Jerusalem and Bethlehem, in

which are gathered the head waters of *Nahr Rubīn.* Up this valley would be the natural approach of the Philistines against Jerusalem.

REPHIDIM, a station between the Wilderness of Sin and that of Sinai (Ex. 17.[1, 8], 19.[2]; *cp.* Nu. 33.[14f.]). Possibly it lay in *Wādy Feirān* (Palmer, *Desert of the Exodus*, index). Water was supplied for the camp of Israel by Divine intervention. The strife with Amalek here no doubt concerned possession of the springs—a matter of supreme importance to the dwellers in the waste. *Jebel Taḥūneh*, north of the valley, would command a view of the battle. Certain scholars (*e.g.* Sayce, *HCM.* p. 269) think that Sinai may have lain to the east of the Gulf of 'Aqaba, Elath being Elim. In that case Rephidim would have to be sought to the east or south-east of Elath. But *see* SINAI.



TRADITIONAL ROCK THAT MOSES STRUCK IN WĀDY FEIRAN (REPHIDIM)

RESEN, one of the four cities built by Nimrod (RV.) in Assyria (Gn. 10.[12]), between Nineveh and Calah. These two are identified with *Kouyunjik* and *Nimroud.* Dr. Pinches would place it at or near the mod. *Selamīyeh*, and thinks that REHOBOTH-IR, CALAH, and Resen are to be taken as suburbs of Nineveh.

RESHEPH, son of Ephraim, brother of Rephah (1 Ch. 7.[25]).

RESURRECTION OF OUR LORD. The central fact on wh. all Christianity is poised is the R. of Jesus; the apostle Paul declares (1 Cor. 15.[17]), "If Christ be not raised, your faith is vain; ye are yet in your sins."

(1) **Evidence.**—The earliest documentary account of the evidence is fm. the hands of ST. PAUL; in the opening vv. of 1 Cor. 15. the various witnesses for the fact are named. Three of the evangelists relate appearances of our Lord after He had suffered; or, if we hold the last eight vv. of Mark as authentic, all four do so. Their accounts, though later than Paul's in being committed to writing, yet as representing the primary, possibly oral Gospel, present us with earlier evidence. It is difficult to arrange in strict chronological sequence the different appearances, but we shall take the order that seems on the whole the most reasonable: (*a*) to Mary Magdalene in the garden beside the tomb (Jn. 20.[14-17]); (*b*) to the other women as they were hurrying to bring the disciples word (Mw. 28.[9, 10]); (*c*) then "He was seen of Cephas" (1 Cor. 15.[5]); (*d*) immediately after this He appeared to the two disciples on the way to Emmaus (Mk. 16.[12]; Lk. 24.[13-33]); (*e*) then "as they thus spake," narrating their experience to the ten apostles in the "upper room," "Jesus Himself stood in the midst of them" (Mk. 16.[14]; Lk. 24.[36]; Jn. 20.[19-25]); (*f*) then the following week when Thomas, who had previously been absent, was present (Jn. 20.[26-29]); (*g*) at the Sea of Galilee to seven of the eleven apostles (Jn. 21.[1-23]); (*h*) thereafter to the 500 "on a mountain where Jesus had appointed them" (Mw. 28.[16]; 1 Cor. 15.[6]); (*i*) then to James His brother (1 Cor. 15.[7]); (*j*) then to the assembled apostolate when "He led them out as far as to BETHANY," and "was parted fm. them and carried up into Heaven" (Lk. 24.[50]; Ac. 1.[4]). This body of testimony is very considerable, and mt. well call for credence were there no more to be said. But moreover, whatever may be said of some of the witnesses, others of them were persons little liable to yield to hallucinations. Of the apostles, the sons of Jonas and the sons of Zebedee, fishermen living in the open air, whose life depended on their nerves being in perfect control, cd. not be neurotic visionaries; Matthew the publican, by his profession, wd. be brought into perpetual association with the sceptical Romans; this wd. give him a tendency to doubt all narratives involving the supernatural; Thomas was constitutionally a sceptic. Further, we see that, although Peter and John had seen enough to make them believe, the rest of the disciples received with incredulity not only the testimony of the women, but even that of Peter and the two fm. Emmaus. When their doubts were removed nothing cd. make them deny their testimony. Though every effort was made to silence them, their answer to their persecutors always was, "We cannot but speak the things wh. we have seen and heard." In spite of the fact that first the Jewish then the Roman authorities made it a thing of danger to proclaim the R., they wd. not consent to be silenced. When a case is before judge and jury, both are influenced by the bearing of a witness, to belief or disbelief. When these witnesses for the R. proclaimed it they not only received general credence but those who believed were filled with a like enthusiasm of faith. Within

less than a generation, among the Jewish community in Rome, believers in the R. were numerous enough to be the occasion of tumults so important that the imperial authorities had to take action. After little more than a generation believers were in sufficient numbers to make Nero's accusation that they had burned Rome at least plausible. The discrepancies wh. are alleged, when properly considered, really make for the credibility of the narratives. Even sworn affidavits as to an event very often do not perfectly tally. We may take it for granted that a writer always means to be consistent, yet St. Luke's two accounts of Christ's appearance to His disciples before His ascension are to appearance discrepant. This enables us to estimate the kind of accuracy aimed at. All the differences in the narratives are explicable on this understanding. Were there no even apparent discrepancies a fair case mt. be made out for collusion. We need not waste time over the hypothesis of a swoon, that Jesus was not really dead; or that other, that the body was removed, and that fm. the empty tomb the myth of the R. was evolved.

(2) **The Nature of the Resurrection and of the Resurrection Body.**—Had our Lord awaked fm. death as one awakes fm. sleep, or as Lazarus was recalled to life, He wd. have unwrapped the linen cloth in wh. His body had been swathed, and probably untied the napkin wound about His head; but Latham (*Risen Master*) has shown by a careful study of the Gr. that the cloth had fallen flat and the napkin still retained to some extent the shape of the head. The natural process of decay, wh. takes many yrs., is completed in as many hours; the equally natural process by wh. the human spirit builds up a body by the absorption of matter is hastened also, so that what takes a lifetime is done in a moment. It is clear that our Lord's Resurrection body must have differed fm. that of Lazarus, wh. was a mortal body. The phenomena recorded suit this. Our Lord vanishes fm. the sight of the disciples at Emmaus, He appears in the upper room in Jrs., "the doors being shut." In short, our Lord's body is a spiritual, not a natural body.

(3) **The Consequences of the Resurrection.**—The R. proved the Divinity of our Lord (Rm. 1.[3, 4]), and consequently the worthiness of His sacrificial death, and thus the completion of His redemptive work. It is the first step in His exaltation. It is evidence of His Messiahship; but also it reveals the real nature of Messiahship; it is not a mere imperialism; it is a spiritual supremacy (Ac. 2.[31-36]). The apostle Paul brings the R. into closest connection with our justification: "He was delivered for our offences and raised again for our justification" (Rm. 4.[25]). His R. is the pledge of our own R. (1 Th. 4.[14]; Rm. 6.[5], 8.[11]; 1 Cor. 15.[20]). It is impossible, in the short space at our disposal, to do more than indicate thus briefly the theological consequences of this sublime event.

Lit.: Westcott, *Gospel of the R.*; Milligan, *R. of our Lord*; Bruce, *Apologetics*; Latham, *The Risen Master*; Orr, *The R. of Jesus.*

REU, son of Peleg, an ancestor of Abraham (Gn. 11.[18-21]; 1 Ch. 1.[25]). The Greek transliteration of the Heb. name gives **Ragau** in Lk. 3.[35].

REUBEN, Jacob's first-born son, borne to him by Leah (Gn. 29.[32]). He should naturally have taken the first place among his brethren; but a peculiarly gross sin cost him his personal ascendency; and there is no evidence that his tribe ever exercised the hegemony in Israel. The pride of Jacob in his eldest son, and his sorrow over that which wrought his downfall, are reflected in Gn. 49.[3f.] (*cp.* 35.[22]). There may be a hint of the future greatness of Joseph's descendants in Gn. 48.[5] (*cp.* 1 Ch. 5.[1]), where Jacob adopts Ephraim and Manasseh, who are to be to him "as Reuben and Simeon." The details of this patriarch's life are scanty. He wrought for the deliverance of Joseph out of his brother's hands, and deserves credit for his intention, although he failed (Gn. 37.[21f.]). To reassure his father when Benjamin was required in Egypt, he offered his two sons as security for his brother's safe return (42.[37]). Four sons are mentioned as having been born to him in Canaan, before the descent of the tribe into Egypt (46.[8f.]).

Some scholars think that the notices of Reuben are simply bits of ancient tribal tradition, presented under the aspect of a biography of the supposed ancestor of the tribe. This theory is beset by many difficulties. There is nothing recorded which is inconsistent with the view that the details preserved are bits of the personal history of the man Reuben.

For the strength of the tribe in the wilderness *see* NUMBERS. The name of Reuben occupies the first place in Nu. 1.[5, 20]; subsequently the name of Judah takes the premier position; that of Reuben coming fourth (2.[10], &c.). The deposition of the tribe thus suggested, may have been the real cause of the rebellion in which Dathan, Abiram, and On, Reubenites, played a leading part. In that case Korah may have been but the tool of the conspirators (Nu. 16.[1], &c.).

The place of Reuben in the desert march, under the command of Elizur, was in the south of the Tabernacle, along with Simeon and Gad. With this latter tribe Reuben was in future to be closely associated. *See* GAD.

The territory they desired on the east of the Jordan having been assigned to Reuben and Gad, the fighting men of these two tribes crossed over and bore a part in the conquest of Western Palestine. One Reubenite, at least, seems to have distinguished himself. The stone of Bohan the son of Reuben

(Jo. 15.[6], 18.[17]) probably marked the scene of some heroic exploit. Reuben and Gad were pastoral tribes, and the land east of Jordan was well adapted to their pursuits. When the work of conquest in the west was done, they returned to their own territory. From fear lest the great cleft of the Jordan might tend to severance and alienation from their brethren in the west, they reared a great altar in the *Ghōr*, which was to be a witness, for all time, of the essential unity of all the tribes. The misunderstanding which this gave rise to was satisfactorily cleared up, and a threatened danger avoided. But the course of history showed that their fear was by no means ill founded. It would have taken more than a mere altar of witness (Jo. 22.) to preserve the unity of tribes severed as the eastern and western were, not merely by the great natural barrier, but also by the whole circumstances of life and pursuits. Those on the east were, as we have seen, mainly pastoral; those on the west gave themselves largely to agriculture, and the occupations of a city life. These sundering influences in time produced the result which might be expected.

The territory assigned to Reuben lay to the east of the Dead Sea and the Jordan, marching with Gad in the north, and reaching to the Arnon in the south. There is no indication of the eastern frontier; that, of course, was furnished by the desert (Jo. 13.[15ff.]). Bezer in Reuben was appointed a city of refuge (20.[8], &c.). The cities of Reuben are dealt with in separate articles under their own names. For description of the land *see* Moab, Palestine.

Reuben, evidently still a numerous tribe, took no part in repelling the invasion of Sisera (Jg. 5.[15f.]). From this we may gather that they were already losing touch with their brethren in the west. The Reubenites are technically included in "all the tribes of Israel" (Jg. 20.[10], 21.[5]); but it is hardly likely that they took any important share in the events there described. Holding, as they did, an outpost of the land of Israel, exposed to attack from the south, and to sudden raids from the desert, the Reubenites developed the martial spirit and military skill. In the days of Saul, assisted by Gad and Manasseh, they made successful war upon the Hagarites, taking rich spoil (1 Ch. 5.[10, 19ff.]). They are described as "valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war." Of Reuben, Gad, and Manasseh, from beyond Jordan, 120,000 "men of war that could order the battle array came with a perfect heart to Hebron, to make David king," "with all manner of instruments of war for the battle" (1 Ch. 12.[37f.]). One of David's famous captains was "Adina, the son of Shiza the Reubenite" (11.[42]). David showed concern for their welfare, and that of their neighbouring tribes; but the influence of his "overseers" was clearly evanescent (1 Ch. 26.[32]). At the disruption of the kingdom they fell to the northern monarchy. In remoteness from their brethren in the fellowship of worship, the Reubenites probably found the descent into idolatry all too easy. What were the immediate causes of their decline we do not know; but the territory allotted to them east of the Dead Sea seems soon to have passed into the hands of Moab; and the inscription of Mesha (Moabite Stone), while naming Gad, takes no notice of Reuben. In the days of Jehu they suffered at the hands of Hazael (2 K. 10.[32f.]). They were among the first to fall into captivity, Tiglath-pileser, king of Assyria, overwhelming them and carrying them away "unto Halah, and Habor, and Hara, and to the river of Gozan" (1 Ch. 5.[26]).

Reuben appears in the reconstructed Israel of Ek. 48., and among the tribes named in Rv. 7.[5].

REUEL. (1) Son of Esau by Bashemath the sister of Ishmael (Gn. 36.[4], &c.). (2) *See* Jethro. (3) Father of Eliasaph, chief of the tribe of Gad (Nu. 2.[14]). By mistaking ר for ד he is called **Deuel** in Nu. 1.[14], &c. (4) One of the chiefs of Benjamin (1 Ch. 9.[8]).

REUMAH, concubine of Nahor, the brother of Abraham (Gn. 22.[24]).

REVELATION, BOOK OF, has for its full title "The Revelation of St. John the Divine" (*i.e.* the Theologian), and was known in early Christian Lit. as the Apocalypse of John. This is, in fact, the description of his work given by the author himself in the first verse, and marks it out as belonging to a special class of religious Lit. known as "Apocalyptic." Much of the difficulty wh. has been found in the interpretation of the bk. is due to the fact that it is only here and in the bk. of Daniel, and to some extent in the bk. of Zechariah, that we meet with specimens of this form of Lit. wh. are at all familiar. But among the Jews from the time of Daniel to the end of the first cent. of our era it was a very favourite form, and several other specimens of it have survived, the study of wh. in recent yrs. has shed much light on the char. and the interpretation of the Apocalypse. Our Apocalypse differs from the other bks. of its class in that it is written by a Christian and for Christians, and in that it is not pseudonymous, *i.e.* it bears the name of its author, "John." Otherwise it shares their main characteristics, of wh. the following may be noted. An Apocalypse is usually the product of a serious crisis in religious hist.; it springs from a time when faith in God is being severely tried by the experience of the world's power and cruelty. Its purpose is to brace the faith of God's people to continued patience and steadfastness, to courage, and the triumphant assurance of victory in the end. And the method is to present the situation of the moment in the light of eternal facts, and to depict the future in such a

way as to enhance the conviction that "the end is at hand," and that the end will be the vindication of God's rule and the glorious redemption of His people. The form in which these thoughts are expressed is that of a vision or series of visions—a form wh. in some cases may have been the actual experience of the writer, while in others it may have been a literary vehicle for conveying his convictions. In either case, the description of the visions is largely conveyed in the lang. of symbolism; and this symbolism has a history. The writer, that is to say, did not invent his symbols. He borrowed them fm. earlier Lit.; they had already acquired a certain general meaning; by some slight change in the figure, or by the place given to it in the context, he indicated the significance wh. the symbol had in his reading of hist. or prediction of the future. One reason leading to the adoption of this cryptic method of writing may have been the desire to veil from hostile oppressors the hopes and aspirations wh. were cherished by believers. The study of these characteristics of Apocalyptic Lit. is the essential condition for the right interpretation of our Apocalypse.

The *construction* of the bk., wh. at first sight appears to be loose, is really very closely articulated. It falls into three main divisions. The first, ending with the fifth chap., has for its theme the things that are, the unseen realities wh. form the background to all human experience and history. The second, wh. comprises the centre of the bk. fm. the sixth to the sixteenth chaps., describes in a threefold cycle "the things wh. shall be hereafter," up to the Judgment. And the third, comprising the last six chaps., describes certain great episodes connected with the Judgment. In the first section the vision of the Son of Man, wh. sets forth the glory of Christ and His relation to the Church, is followed by the letters to the Seven Churches, revealing His intimate kge. of their situation and char., His care and concern for them, and the glorious issues of their steadfastness. To this follows, in chaps. 4. and 5., the vision of the eternal realities in Heaven, the glory of the Creator, and the saving function of the Redeemer, the kge. of wh. may enhearten the Church to sustain the utmost cruelty of men. In the second section the predictions of the stages that lead to the final Judgment are thrown into the form of three cycles of seven (the Seals, the Trumpets, and the Bowls). The description of the successive strokes of judgment is throughout in terms of physical privation and suffering, and is largely based on the record of the plagues of Egypt, the horror being heightened by the widening of their area and the suggestion of diabolic agents at work. It is difficult to say how the writer intended these cycles to be related to one another, whether as consecutive or as a threefold description of the same series of events; but prob. they are to be regarded as consecutive.

The orderly development of the first and second cycles is broken by the insertion of parentheses, three in all. The first, in the cycle of the bowls, gives the vision of the Redeemed in Heaven (chap. 7.), in wh. the writer prob. begins by quoting fm. an earlier Apocalypse what had been a Jewish anticipation of the future, in wh. the redeemed are a limited number, drawn from the tribes of Isr., and owing their redemption to their place among the chosen people. On this he builds the Christian counterpart, a redemption wh. covers an innumerable multitude, drawn fm. all nations of the earth, and owing their salvation to the fact that they have washed their robes in the blood of the Lamb. The second parenthesis (chaps. 10.^{1}–11.^{13}) interrupts the cycle of the Trumpets, and contains two episodes, the purpose of wh. is prob. to provide a pause in the unrolling of judgment, and consolation and assurance in the first vision for the seer, and in the second for the believing dwellers in Jrs. In both episodes the writer prob. employs ancient material. The same is true of the third parenthesis, wh. stands between the trumpets and the bowls, and occupies three chaps. (12.–14.). The first of these, the vision of the Woman and the Dragon, is best understood as a fragment of earlier date and possibly of Jewish origin, in wh. the writer saw an anticipation of events in the life of Jesus. He takes it, with its description of the activity of the "dragon," as a clue to his own vision of the Beast or monster, wh. represents the power of the dragon upon earth. By this monster he understands the Roman empire esp. as impersonated in the emperor Nero, and by the second monster prob. the priestly guilds whose business it was to promote and enforce the worship of the emperor in Asia Minor.

The third section of the bk., beginning with chap. 17., contains visions of judgment in the double form of destruction upon the enemies of God and the Church, in wh. Babylon, drunken with the blood of the saints, undoubtedly stands for Rome, and of victory for Christ's faithful servants consequent upon His return (19.$^{11-16}$), followed by the vision of the ideal City of God and the bliss of the saints.

There has been much discussion in recent yrs. as to the *composition* of the bk. The difficulty of regarding all its contents as homogeneous and the original product of one writer has led to several different attempts to find distinct stages or distinct sources in its composition. It has been held to be originally a Jewish Apocalypse, altered and added to by a Christian writer; or a combination of two or more such Apocalypses set in a Christian framework; or an originally Christian document reissued after an interval of yrs. with additions by the same or another writer. The attempt to disentangle earlier Apocalypses, however, is baffled by the remarkable uniformity in the style of the bk. down

to the minutest particulars of diction, and even the striking peculiarities of grammar. The most serious difficulties are removed by the recognition of the above-mentioned parentheses, and possibly one or two other short passages or quotations fm. earlier and extra-canonical Lit.; and the tendency of the best authorities at present is to dismiss the theories of a composite origin, and see in the bk. the work of a single writer. He was certainly very familiar with the OT., and his work is full of quotations and allusions drawn fm. that source. The visions in Patmos were granted to a mind wh. was saturated with the ideas, the lang., and the symbolism of the later prophets; and if, in their literary form, the visions came to be clothed so largely in traditional conceptions borrowed fm. the OT., there is all the more probability that they wd. borrow also some of their material fm. the Apocalyptic Lit. wh. so deeply influenced Jewish thought in the first cent.

The question of *authorship* is a double one. Was the author really John, as he calls himself three times in its course (1.4, 9, 22.8); and was he John the son of Zebedee? The former of these questions is to be answered in the affirmative. The writers of other Apcs. write in the name of some ancient hero of the faith; this one writes as "your brother and partaker with you in the tribulation and kingdom and patience wh. are in Jesus"; he adopts throughout the tone of one who was personally known to the churches of Asia Minor, and who enjoyed their respect and confidence. Here are none of the signs of pseudonymity. It is more difficult, however, to decide who this John was. Down to the middle of the third cent. it was the practically unchallenged opinion in the Church that he was John the apostle, the son of Zebedee. This was the opinion stated explicitly by Justin Martyr (about A.D. 140) and by Tertullian (about A.D. 200), and implicitly by Irenæus (about A.D. 180), and Clement of Alexandria, who says that it was John the apostle who, on the death of the emperor, went fm. the island of Patmos to Ephesus. Of internal evidence supporting the identification of the "John" who wrote the bk. there is little or none, though the Gospel portrait of the sons of Zebedee has been thought to harmonise with the prob. char. of the writer of the Apc. On the other hand, there is an ancient and widespread tradition that the apostle John spent the later yrs. of his life in Asia Minor, with wh. the bk. is evidently connected, and that he there exercised a great influence, quite comparable to that which appears to be claimed by the writer here. Certain doubts as to the apostolic authorship began to make themselves heard towards the end of the second cent.; but these proceeded from heretical sources, and the first serious challenge fm. within the Church came fm. Dionysius, Bishop of Alexandria, about A.D. 240. He founded his objection on the diffce. between the fourth Gospel (wh. he held to be the work of the apostle) and the Apc. in respect of diction, grammar, and style, and also in respect of the ideas severally underlying the two documents. In view of these diffcs. he held that one and the same man cd. not have been the author of both; and drew the conclusion that there must have been two writers of the same name; he does not, however, suggest that the second John was John "the Presbyter." The effect of this criticism may possibly be traced in the omission of the Apc. fm. several of the authoritative lists of canonical bks., such as the canon drawn up by the Council of Laodicea, and also in the non-appearance of the Apc. in the Syriac versions of the NT. It was left to Eusebius to make the suggestion that the author of the Apc. was John the Presbyter referred to by Papias, to whom also some referred the second and third Epistles of John. This opinion has been widely held down to our own time, and some think to find confirmation of it in a recently discovered statement of an ancient writer to the effect that John and his brother James were killed by the Jews. The inference fm. this wd. be that both the sons of Zebedee perished as martyrs before the middle of the first cent.; and the place thus left vacant by the early death of John the son of Zebedee was taken by another John, known as the Presbyter, himself prob. one of the disciples of the Lord. This view meets with weighty support (Holtzmann, Bousset, Bauer, &c.); but it cannot be said to be established. There is little reason to doubt that the Apc. was written by one of the early disciples of Jesus named John, though it cannot be certain that this was John the apostle.

As to the date of the bk. we have more distinct information than in regard to any other bk. of the NT. Irenæus says plainly that the visions of the Apc. were seen "almost in our own time, at the end of Domitian's reign," that is to say, towards A.D. 96; and his statement is confirmed by several early writers. There are, however, indications that some early authorities dated the bk. some thirty or forty yrs. earlier, in the reign of Nero or Claudius; and though the later date is in this case the traditional one, and the one commonly accepted up to our own day, it is prob. that either as it stands, or in its earliest form, the bk. was written before the fall of Jrs. This was the opinion of Westcott, and with him agreed both Lightfoot and Hort. From a different point of view and for different reasons Johannes Weiss would date the greater part of the bk. fm. the same period. Internal evidence in favour of the later date has been found in the condition of the churches as reflected in the Seven Epistles, in the char. of the persecution referred to, and fm. the interpretation of the Beast in refce. to a revived and returning Nero. But there is nothing

in the Letters to the churches wh. compels us to assume a longer interval than ten or a dozen yrs. fm. their founding. The general persecution in Asia Minor lies rather in the future than in the past. Only one martyr, Antipas, is specifically referred to. The souls of the martyrs beneath the altar may be those of the victims of Nero's persecution at Rome, and it is Rome, the city, wh. is " drunken with the blood of the saints." A fresh remembrance of the cruelties of Nero, and a keen anticipation of the outburst of similar cruelties in Asia connected with the attempt to enforce emperor-worship, wd. account for all the allusions to persecution. And the vision of the Beast in chap. 17. is best interpreted as dating fm. the reign of Vespasian. Five kings " have fallen," Nero being the fifth; the one who " now is " is the sixth, that is to say (omitting Galba, Otho, and Vitellius, who had failed to establish themselves as Augusti), Vespasian. This distinction between the ten who ruled and the seven who bore the names of blasphemy seems to underlie the similar description in chap. 13.; and this is not inconsistent with a writer in the reign of Vespasian anticipating the short reign of Titus, and after that the culmination of evil in the return of Nero. A theory wh. wd. more closely fit all the facts wd. be that the bk., written immediately before the destruction of Jrs., was reissued some twenty yrs. later with certain additions; but if that seem improbable, it is easier on the whole to assign it to the earlier than to the later date.

The first step towards the true interpretation of the Apc. lies in the study of its symbolism. This will be found to be derived partly fm. the OT., partly fm. the later Jewish writings, esp. the Apcs., and partly fm. the popular ideas of the time. To the last of these classes belongs the representation of Nero as about to return either fm. the place of his concealment or fm. the grave, to be the incarnation of anti-Christian power. This expectation was widely current in Asia as early as A.D. 69, the yr. after Nero's death, and persisted in one form or the other down to the beginning of the next cent. It furnishes the explanation of the head wh. was wounded unto death and yet healed, as also of the monster that had been one of the seven, and yet was himself the eighth. With this agrees the most probable interpretation of " the number of the Beast," wh. finds the equivalent of 666 in Nero Cæsar. Another group of allusions is connected with popular religious ideas, many of them akin to " Gnostic " speculation. These are chiefly found in the Seven Letters, wh. betray the minutest acquaintance, not only with the circumstances of each church, but also with the most influential forms of surrounding paganism.

We may trace to the speculations of post-canonical Judaism such things as the allusion to " the hidden manna," the name of power, and the millennial reign of the saints; and to Hebrew cosmology the refce. to the " pit " and the " abyss." And in the OT. we have the source of the representation of world-empires under the form of monsters, and their history in the description of their appearance and their fate. But still more important is the use of numbers to indicate not the actual length of space or time, but the char. of the area or the period. Seven and ten and a thousand are numbers of completeness; whereas three and a half, a broken seven, is " a symbol of the interruption of the Divine order by the malice of Satan and evil men." The last number occurs in various forms (" time, times, and half a time " = 3½ years, 42 months, 1260 days), and derives a special significance fm. the fact that it was understood to tally with the duration of Jerusalem's suffering under Antiochus Epiphanes. The recognition of the true significance of these numbers has this important consequence, that there is " no chronology " in the bk. To attempt to ascertain out of it the date of the End is to misapprehend its char. entirely, as well as to ignore our Lord's solemn warning that such kge. is not for us.

The *interpretation* of the Apc. must be sought in the first instance in the message wh. it brought to the churches of Asia. They had reached their first critical period. The first glow of enthusiasm had passed away. The early hope of an immediate return of Christ had been disappointed. The problem of their relation to the people among whom they lived was intensely difficult. The Jews were hostile and contemptuous. The influences of Grecian thought and pagan immorality were working insidiously. The worship of the emperor was becoming more and more central to the public life of the day; to refuse to participate in it was not only religious eccentricity but constructive treason. And the tidings of what the Christians at Rome had undergone through the mad fury of Nero had reached the Asian churches. They must be prepared to face a similar storm. The Apc. was written for their sakes; it records those visions of the seer in wh. he was permitted to behold the powers at work behind the veil of history, and to foresee the utter destruction of the forces of cruelty and oppression wh. threatened the Church, the glorious fruitage of her highest hopes. These are the eternal and the eternally important things; and the pictures and symbols by wh. they are set forth have for their main purpose, not to denote the process of their realisation in hist., but to enforce the certainty of their existence now in heaven, in the will of God, and of their becoming part of human experience in God's good time. The writer of course believed that time to be very near at hand. In one sense he was justified; in another sense he was mistaken; but his mistake in expecting the im-

mediate and final return of Christ was one wh. he shared with all his fellow-believers at the time. The heavenly realities wh. he reveals remain eternally true.

The most noteworthy feature in the *theology* of the Apc. is the position wh. it assigns to Christ, and that in combination with a monotheism as extreme as anywhere else in our Bible. God is here the God of the OT., the self-existent, and supreme; He is the Creator and the Judge. And yet there goes along with this an equal recognition of the Divine glory and power of the Risen Saviour. He is "the Lord of lords and King of kings." He is the absolutely Living One, who can take upon His lips the words otherwise used by God: "I am the first and the last." To Him, therefore, is committed the unfolding of the bk. of human destiny, the waging of the final conflict with evil, the holding of the Last Assize. He holds the keys of Hades and of death. He searches the hearts of men. He shares in the Divine honour paid to God: even angels join in worshipping "God and the Lamb." This title of "the Lamb" (wh. is similar to but not identical with that used in the fourth Gospel) exhibits characteristically the redeeming function of Christ as recognised by the writer. It is no mere title, but a description of our Lord in the essential relation of His work to the salvation of men. The redeemed are "they wh. have washed their robes and made them white in the blood of the Lamb." It is He who "loveth us and loosed (*or*, washed) us from our sins by His blood." And His sacrifice, though it was consummated in hist., has yet the quality of eternity; He is "the Lamb slain fm. the foundation of the world."

Closely parallel to the glory assigned here to Christ is the splendour of the picture drawn of the glorified Church. The present circumstances of the Church are depicted with frank recognition of her imperfection, her dangers external and internal, and the possibility that part of her corporate whole may fall away fm. the faith. But fm. it all and through it all a Church is to be saved to become the Bride of Christ, to be the ideal City of God; that is to say, the purpose and promises of God include not only the salvation of the individual, but also the organisation of a redeemed humanity. No book of the NT. expresses more vividly the triumphant conviction of the present rule and ultimate vindication of Divine righteousness and mercy, or the profound assurance that "he that endureth to the end shall be saved."

The Lit. bearing on the Apc. is very copious, but for readers who wish to profit by the studies of recent yrs. much more limited. On the Greek text the best English commentary is that by H. B. Swete; the best introduction to the whole subject of the Apc. is F. C. Porter's volume in the *Messages of the Bible;* the theology of the bk. is well set forth by Stevens' *New Testament Theology;* and the articles on *Millennium* in the *EB.*, on *Apocalyptic Lit.*, *Revelation*, *Angels*, and *Man of Sin* in *HDB.* should be consulted; also *The Letters to the Seven Churches*, by Sir W. M. Ramsay. C. A. SCOTT.

REZEPH, one of the towns of which Sennacherib boasts the destruction, along with Gozan and Haran (2 K. 19.[12], &c.). It corresponds to Asyr. *Raṣappa* or *Raṣapa*, a name borne by several towns. It is probably to be identified with the mod. *Ruṣāfa*, on the right bank of the river Euphrates, south of *Raqqa*.

REZIA, RV. RIZIA, son of Ulla, of the tribe of Asher (1 Ch. 7.[39]).

REZIN (Heb. *Rĕzīn*, Asyr. *Rasunnu*), a king of DAMASCUS, mentioned by Tiglath-pileser along with Menahem as a tributary. He became confederate with PEKAH, k. of Isr., possibly with a view to throwing off the yoke of Asyr. The confederates wished to compel Judah to join them. AHAZ not only refused but called in Tiglath-pileser, their suzerain, poss. informing him of their proposed defection (2 K. 16.[5, 9]; Is. 7.[1-9]). R. was probably killed in the capture of Damascus. The conquest of Elath ascribed to R. and the Syrians (1 K. 16.[6]) really was the work of the Edomites, and the statement is due to the confusion of the *r* in Aram (Syria) with *d* in EDOM, two letters very like each other in most varieties of Heb. script.

REZON, son of Eliadah, a subject of the king of Zobah, who, when David subjected his people to the fate of the vanquished, fled, gathered a troop of freebooters, took the city of Damascus, and founded a dynasty there. He appears to have been a man of statesmanlike gifts, and his kingdom became powerful. Considering his origin and experience, he could not be expected to prove very friendly to Israel. He is represented to have been an unwearied foe of Israel "all the days of Solomon" (1 K. 11.[23ff.]).

RHEGIUM, an ancient Greek colony at the south-west corner of Italy, on the western side of the straits of Messina, over against Syracuse. It is represented by the mod. *Reggio.* The Dioscuri (Castor and Pollux), the "sign" of St. Paul's ship, are figured on coins of this town, and doubtless were greatly reverenced by seafaring men in the adjoining waters, which, with Scylla and Charybdis, were so perilous for ancient shipping. St. Paul's vessel lay here a day (Ac. 28.[13]); then a south wind carried it northward to Puteoli. It was the terminus of the road known as *Via Popilia*, which joined the great Appian Way at Capua. The city had an exciting history, and was destroyed more than once (B.C. 387, 280–270). Augustus favoured Rhegium, and in the Sicilian war (B.C. 38–36) profited by its assistance. In St. Paul's day the population was mingled Greek and Latin. In

1891 the population of *Reggio* was returned at 44,415.

RHESA, son of Zerubbabel, and ancestor of our Lord (Lk. 3.[27]).

RHODA, " rose," the name of the maid in the house of Mary, the mother of John Mark, who recognised Peter's voice at the door after his miraculous deliverance from prison (Ac. 12.[13]). This name is still very popular in Palestine, in the Arabic form *Wardeh*.

RHODES was one of the states to which orders favourable to the Jews were sent by decree of the Roman Senate (1 M. 15.[23]). It is an island in the Levant, about 12 miles off the coast of Caria. The city, Rhodes, on the north-east point of the island, was founded in B.C. 406, and at once took an important place in the eastern Mediterranean. It reached its greatest prosperity after the time of Alexander the Great. Arts, science, and commerce long flourished here. The city was visited by Herod the Great, who seems to have lavished gifts upon it, repairing ruined buildings, rearing a




Coin of Rhodes

temple to Apollo, bestowing money for the construction of ships, &c. (Jos. *Ant.* XIV. xiv. 3; XVI. v. 3; *BJ.* I. xxi. 11). It was touched at by St. Paul on his voyage from Miletus to Ptolemais (Ac. 21.[1]; *cp.* Jos. *Ant.* XIV. xiv. 3; *BJ.* I. xiv. 3 for Herod's voyages). In later times Rhodes was associated with the knights of St. John, who took the city in A.D. 1310, established authority over adjoining islands and part of the mainland, and defied the might of the Turks till A.D. 1522, when the city was surrendered to Sultan Suleimān. The place has fallen on evil days. The population is not more than 30,000, and the trade is insignificant.

The coins of Rhodes bear the sun and a rose. From the abundance of roses produced the island may have been named. It was said that the sun shone every day in Rhodes.

Lit.: Torr, *Rhodes in Ancient Times*; Ross, *Reisen auf den Griech. Inseln*, iii. 70ff.; *Reisen nach Cos, Halicarnassus, Rhodes*, &c., 53ff.

RIBAI, father of Ittai of Gibeah, a Benjamite (2 S. 23.[29], &c.).

RIBLAH. (1) A place on the eastern boundary of the promised land. It lay between Hazar-enan and the Sea of Galilee (Chinnereth, Nu. 34.[11]), apparently south of Shaphan and east of Ain. Shaphan is quite unknown. Ain may be " spring," but which of the great fountains in that district it is impossible now to say. Ezekiel (47.[17], 48.[1]) places Hazar-enan " by the border of Hauran," " at the border of Damascus." It may possibly be represented by the mod. village *el-Ḥaḏr*, at the south-east base of Mount Hermon. Riblah will then be somewhere to the south of this. (2) The place " in the land of Hamath " where Pharaoh-necho threw Jehoahaz in chains (2 K. 23.[33]—see, however, 2 Ch. 36.[3]). Here also Nebuchadnezzar cruelly treated Zedekiah (2 K. 25.[6f.]). It is represented by the mod. *Ribleh* in the north of the great hollow between the Lebanons, on the right bank of the river Orontes, about 35 miles north-east of Baalbek. It lay on the great highway between Egypt and the empires of the north. For Nebuchadnezzar's head-quarters no position could have been more advantageous. He could strike with ease either at the cities on the Phœnician seaboard, or at Palestine in the south, or at Damascus in the south-east. *See* Diblah.

Lit.: Robinson, *BRP.* iii. 545; Sachau, *Reise in Syrien*, 5ff.

RIDDLE. The Heb. word *ḥîdāh*, from *ḥûd*, " to tie knots," or " turn aside," means properly " something twisted " or " involved "; hence " a dark speech " (Nu. 12.[8]), an " enigma," or " riddle " (Jg. 14.[12], &c.; Ek. 17.[2]; Hb. 2.[6], RVm.), or " hard question " (1 K. 10.[1], &c.). In Pss. 49.[4], 78.[2], it is parallel to " parable." In Pr. 1.[6] " dark saying " is clearly the sententious utterance otherwise called " proverb."

Orientals have always found much entertainment in propounding and solving riddles. They are not fond of making direct statements, but they love compact and pregnant phrases, especially such as imply an apt comparison. Conversation is liberally spiced with proverbs, in which are crystallised commonly accepted opinions. Great delight is found in displays of mental dexterity, and in conflicts of keen wit, like that between Solomon and the queen of Sheba (1 K. 10.[1], &c.). For the contests between Hiram, king of Tyre, and Solomon, *see* Josephus (*Ant.* VIII. v. 3).

RIGHTEOUSNESS. I. In OT. Usual words צַדִּיק (*tsaddîq*, righteous, just), צֶדֶק, צְדָקָה (*tsedheq*, *tsedhāqāh*, righteousness, justice), with צָדַק (*tsādhaq*, justify, be justified, &c.). The physical root-meaning has been lost, but the ruling idea is *rightness*, the kind of rightness applicable to any given case, as Ps. 4.[5], " right sacrifices." (" Paths of righteousness," Ps. 23.[3], may = " paths right and safe for sheep," or " prosperous paths," or, literally, " righteous paths.") The words embrace complex ideas; here are the chief :—

(A) **Righteousness of the People.**—(1) *Some common meanings.* (*a*) Very often the words have a forensic meaning—are used as in a court of law or the

like. Thus " to be righteous " (" justified ") means " to be in the right," " to be found or declared to be in the right " (Ex. 9.[27]; Ps. 51.[4]; Is. 5.[23]). To Hebrew thinking right is not on a sure footing until pronounced to be right, as by a righteous judge, who is superior to bribes, and judges impartially as between rich and poor (Lv. 19.[15]; Dt. 16.[18, 20]). He is the natural protector of the weak, and righteousness = deliverance (Ps. 82.[3]; Jr. 22.[3]). (*b*) " Righteous " = " of blameless character before some perfect tribunal," viz. before God (Gen. 6.[9]; Dt. 9.[4-6]; 1 K. 3.[6]).

(2) *Teaching of the Prophets.*—This is one of the most remarkable things in the OT. Righteousness is the central idea in Amos, but the other prophets strike the same passionate note. (*a*) It is social righteousness they call for, denouncing wrongs like falsehood, plunder and oppression under forms of law, class selfishness, general misrule (Am. 5.[7, 11f., 24], 6.[12]; Is. 3.[14f.], 10.[1f.]; Mi. 2.[1f., 8f.], 3.[1-3, 9f.]; Jr. 22.[13, 15f.]). They preach, not a self-centred correctness, but righteousness as a large humanity. The judge, besides judging impartially, should protect the weak (Is. 1.[17ff.]). Righteousness is linked with mercy (Ho. 10.[12]; Jr. 9.[24]). (*b*) Righteousness is the inflexible demand of J″.'s moral nature. As compared with it He sets little store by ritual (Mi. 6.[6-8]; Is. 58.[5-12]), and He hates the offerings of unrighteous men (Am. 5.[21f.]; Ho. 8.[13]; Is. 1.[11-16]). By righteousness He will judge Israel and the world (Am. 1.[3], 2.[4], 8.[4-8]). (*c*) Righteousness is to mark Messiah's reign (Is. 11.[4, 5], 32.[1f.]; Jr. 23.[5f.]; *cp.* Ps. 72.). All this teaching is not set aside, but amply " fulfilled " under the Gospel (Mw. 5.[17-50]).

(3) *Personal rightness of relation to God.*—The ruling idea in Israel's history is, that the *people* are in covenant relation to J″., but the righteousness of individuals is also noticed, especially in later times (Jer. 31.[29ff.]; Ek. 18., 33.; Jb.). The classical example is in Gn. 15.[6] (*cp.* Rm. 4.[3]; Gal. 3.[6]; Js. 2.[23]): Abraham cast himself entirely upon J″., and this constituted " righteousness," a right attitude to Him. *Cp.* Ps. 106.[30f.], which suggests *merit*, and reward as of debt (Rm. 4.[4]) for a good deed. In the Psalms the righteous, as a party or as individuals upholding J″.'s cause, plead that they are in the right as against the ungodly (35., 43.[1], 74.). They claim cleanness of hands (18.[20, 24]), integrity (7.[8], 25.[21], 41.[12]), uprightness of heart (32.[11], 64.[10], 97.[11]), but not sinlessness (25.[11], 130.[3], 143.[2]). As to the relation of Providence to righteousness, one great question troubled good men then, as now: Why do the righteous suffer, while the wicked prosper? (Jr. 12.[1]; Ps. 37., 49., 73.); *see* JOB.

(4) *Isaiah* 40.–66.—In the OT. the people, as J″.'s people, feel they are in the right as against the heathen: thus His interpositions on their behalf are righteous acts (Jg. 5.[11]). In Is. 40.–66. we find a highly important development of this idea. (*a*) There is still much to contend with in the people (42.[19], 46.[12], 48.[1]), yet at least a portion of them, as forgiven and cleansed, have a real righteousness of heart (44.[21f.], 51.[7], *cp.* 60.[21]), and as J″.'s servant, wronged by heathen foes, a hidden right on their side (40.[27], 49.[3f.]; *cp.* Ps. 37.[6]). (*b*) They are to be justified, vindicated, put right in the eyes of the world, as well as in their own consciousness, by outward tokens of Divine favour. Their hidden right is to come into clear day. Thus " righteousness " = " prosperity," the positive side of salvation (46.[13], 48.[18], 61.[10], 62.[1f.]).

(B) **Righteousness of God.**—(1) The most common meaning is His self-consistent, unswerving character as Supreme Ruler of the world (Gn. 18.[25]; Dt. 32.[4]; Ps. 9.[8]; Zp. 3.[5]). Even Israel is not outside this moral order (Dt. 6.; Am. 3.[2], &c.).

(2) As, however, a true judge was the champion of the weak and actively upheld the right, the righteousness of God wears a more gracious aspect (Ps. 89.[16], 145.[7]; Mi. 7.[9]). It is not = " mercy " (" grace ") or " faithfulness ": the latter rather means that He is true to His promises; His righteousness, that He is true to His character as Ruler of the world and Covenant God of Israel. Yet it is often joined with those attributes (Ps. 36.[5-7], 89.[14-16], 143.[1]). The Psalmists often plead His righteousness, rather than His grace (71.[2, 16], 119.[40], 143.[11]; *cp.* Ps. 69.[27] (" righteousness " = " justifying activity "), also Jn. 17.[25]; 1 J. 1.[9]).

(3) *Isaiah* 40.–66.—The righteousness of God is revealed in history as a gracious purpose world-wide in its sweep. It embraces the very calling of Israel (42.[6]), and His consistency and straightforwardness with His people (41.[10], 45.[19]) extends to other nations (51.[4f.]), and includes His raising up of Cyrus (45.[13]). It was almost prior in origin to J″.'s creating act (45.[18, 22f.]). While it demands the punishment of sin, it is chiefly redemptive (59.[15-19], 65.[1ff.], 63.[1]); its end is the new creation (65.[17]; *cp.* 2 P. 3.[13]). It is not, so to speak, an afterthought, but of the very Being of God. The passage 45.[21f.] is indeed remarkable: " There is no God else beside Me; a righteous God and a Saviour "—*i.e.* a righteous God and *therefore* a Saviour—" Look unto Me, and be ye saved, all the ends of the earth." His righteousness is not opposed to His saving activity, but embraces it. The OT. does not tell *how* He justifies the sinner, but it speaks of the righteousness, *i.e.* salvation, of men, their being forgiven, and like Him, and in manifest favour with Him, as His gift (46.[13], 51.[5f., 8], 56.[1]; Ps. 24.[5]).

II. In NT. δίκαιος, " righteous," " just "; δικαιοσύνη, " righteousness "; δικαιοῦν, " justify."

(A) **Teaching of Jesus.**—Referring to this as a whole, and specially the Sermon on the Mount, we find: (1) He contrasts the righteousness of the

Kingdom with the legal externalism of the scribes and Pharisees, their foolish traditions, their servile exalting of the letter, while neglecting the spirit, of the Law (Mw. 5.[20], 23.[23]; Mk. 7.[8-13]). It is entirely opposed to their vanity, display, and haughty contempt (Mw. 6.[1-6, 16-18]; Mk. 2.[16f.]; Lk. 15., 18.[9-14]; Jn. 5.[44], 12.[42f.]), their hypocrisy and covetousness (Mw. 23., 6.[19-24]; Lk. 16.[13-15]). This righteousness is a rightness of heart; humility and purity, truth and charity, are demanded there (Mw. 5., 11.[29], 18.[3]; Mk. 7.[6, 20-23]). The very longing for it ensures possession (Mw. 5.[6]). (2) It is the life that flows out of a right relation to God as our Father in heaven. It includes religious acts like almsgiving, prayer, and fasting, which are to be done as before Him (Mw. 6.[1-18] RV.). His perfection is our model (5.[45, 48]). We are to seek the rightness of heart and life in full accord with His Kingdom, (which He will bestow, 7.[7f.]), and all needful things will be added to us (6.[9-11, 25-34]). It is Jesus who introduces us to this filial relation (Mw. 11.[27]; Jn. 14.[6]), and Mw. 3.[15] is best taken as referring to His calling as Servant of the Lord (Is. 42.[1, 6f.], 53.[11]). (3) It lies in rendering the service of love to our fellow-men, which both includes just dealing and clean transactions, and far transcends them. Christ came to fulfil the Law and the Prophets, and many OT. counsels as to the obligations of rulers must now be applied to the people, to whom so much power has passed, to convince them of their duties and opportunities as large-hearted citizens. Readjustment and redress in social and economic conditions, the hard driving of commercial competition, questions of class and colour, fall within a Christian survey of righteousness. We are to show mercy (Mw. 5.[7]), make peace (5.[9]), judge charitably (7.[1-5]), give exacting men more than their due (5.[40-42]), banish unholy anger (5.[21-24]), rejoice in persecution for righteousness' sake (5.[10-12]), love our fellow-disciples (Jn. 13.[34f.]), love and pray for our enemies (Mw. 5.[43-48]), act a brotherly part to those of alien race (Lk. 10.[25-37]), win and welcome others into the Kingdom (Jn. 1.[41f., 45], 4.[28f.]; Lk. 15.). Jesus does not propound any social scheme (Lk. 12.[13-15]; *cp.* Jn. 6.[27]), but lays emphasis on the worth and the regeneration of the individual (Mw. 12.[12] RV.; Jn. 3.[3, 5]) and the leavening effect of the Gospel (Mw. 13.[31-33]), while the covetous and selfish are condemned (Lk. 12.[16-21], 16.[19-31]; Mw. 25.[41-46]). (4) Self-abandonment to the interests of the Kingdom (Mw. 6.[33], 10.[37-39]; Mk. 10.[17-22, 29f.]; Lk. 9.[23f., 57-62]), as Jesus taught by His own example (Jn. 4.[34], 6.[38], 17.[19]). (5) Righteousness is one of the three things in respect of which the Spirit is to convict the world (Jn. 16.[8, 10]). When Jesus ascends to the Father His righteousness will be vindicated, but not vindictive, and men will be humbled to find, that when thus triumphant over their dark hate, it is but crowned with new power to save.

(B) **Teaching of Paul.**—Other parts of the NT. do not call for separate treatment, but with Paul "righteousness" bears a special sense. How shall a sinful man be righteous before God? is the question underlying Romans. He says that "a righteousness of God" is "witnessed by the law and the prophets" (Rm. 3.[21] RV.). (1) This points to the righteousness of God as Moral Ruler. His forbearance in passing over sins in previous ages had looked like indifference, and He had to demonstrate His righteousness by visiting the doom of sin, viz., death, upon Christ (Rm. 3.[25] RV.). (2) Yet the OT., as we have seen, bears witness also to His righteousness as the positive side of salvation, His justifying activity or saving purpose (Is. 45.[21ff.], &c.). He is a righteous God and *therefore* a Saviour. Thus in the Gospel "is revealed a righteousness of God" (Rm. 1.[17] RV.), *i.e.* a justifying sentence of God, or "a Divine righteousness," or a righteousness valid before God (Luther), which in any case is the result of the justifying sentence. In setting forth Christ as a propitiation God demonstrates His righteousness in two ways not in the nature of things opposed to each other. He vindicates His character as holding no parley with sin, and He displays another aspect of His righteousness by justifying the sinner that has faith in Jesus (Rm. 3.[26] RV.; *cp.* 1 Jn. 1.[9]). (3) Paul adduces the "witness" of the OT. further by referring to Abraham (Rm. 4.; Gal. 3.[6]; *cp.* Js. 2.[20-24]). So, he says, if we cast ourselves upon God in His omnipotent saving power in Christ, our faith is reckoned for righteousness. Righteousness, indeed, is God's gift: yet for the reception of it faith is necessary all through (Rm. 1.[17], 3.[22, 26ff.], 10.[6-10]; Php. 3.[9]). (4) This faith is no other than the faith that joins us in living union to Christ as our Representative. We are "in Him," "found in Him" (Php. 3.[9]), and He has become righteousness to us (1 Cor. 1.[30]). He was made sin for us, "that we might be made the righteousness of God in Him." By faith we identify ourselves with Him in His attitude to sin, and reckon ourselves alive to God, the bondservants of righteousness (Rm. 6.; 1 P. 2.[24]; *cp.* 1 J. 2.[29]). We are living branches in Christ, the Vine (Jn. 15.[1-6]), who pours His power of right living into us. Thus faith not only is reckoned for righteousness, but also leads to righteousness realised in believers, so that their righteous acts become as fair linen (Rv. 19.[8] RV.), and have the character of persistence and finality (Rv. 22.[11]).

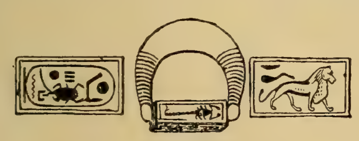
Lit.: *HDB. s.v.;* A. B. Davidson, *Theology of OT.* (index); G. A. Smith, *Isaiah*, ii.; Wendt, *Teaching of Jesus;* Bruce, *Kingdom of God;* Peabody, *Jesus Christ and the Social Question;* Comm. on Psalms, Serm. on Mount, and Romans.

Robert G. Philip.

RIMMON, a Benjamite of Beeroth, whose sons, Rechab and Baanah, murdered Ishbosheth, who had claimed succession to the throne of Saul his father (2 S. 4.[2, 5, 9]).

RIMMON, "pomegranate." (1) "Rock of the pomegranate," where 600 Benjamites, the broken fragments of the force defeated at Gibeah, found asylum for four months (Jg. 20.[43ff.]). It is described as lying "towards the wilderness," *i.e.* eastward from Gibeah. It is probably identical with a conical, chalky hill, a prominent feature of the landscape, on the top of which is situated the mod. village *Rummān.* It lies about four miles to the east of Bethel. This corresponds to the "Remmon" of *OEJ.*, 15 Roman miles north of Jerusalem. (2) A town in the territory of Judah, in the south, allotted to Simeon (Jo. 15.[32], 19.[7], AV. **Remmon**; 1 Ch. 4.[32]), mentioned by Zachariah (14.[10]) as "south of Jerusalem"; *see* AIN. (3) A city in the territory of Zebulun, assigned to the Merarite Levites (1 Ch. 6.[77], "Rimmono"). It is called "Dimnah" by a clerical error in Jo. 21.[35]. In Jo. 19.[13] AV. reads that the border of Zebulun "goeth out to **Remmon-methoar** to Neah," where we must read with RV., "went out at Rimmon which stretcheth unto Neah." It is represented by the mod. village, *er-Rummāneh*, a small place, with ancient remains, six miles north of Nazareth. (4) **Rimmon-parez,** RV. **perez,** a station in the wilderness wanderings, named between Rithmah and Libnah (Nu. 33.[19, 20]), unidentified.

RING. The ring (*gab*) of Ek. 1.[18] is the "felloe" of the wheel. Rings of the precious metals were used for arranging curtains (Ex. 25.[12], &c.; Est. 1.[6]). The SEAL was often set in a ring, and so the ring became the symbol of authority. When Pharaoh gives Joseph his ring it means that Joseph can act in the king's name, with his full sanction (Gn. 41.[42]; *cp.* Est. 3.[10, 12], &c.). The finger ring was a very common article of adornment (Ex. 35.[22]). Great numbers of rings have been found in Egypt, mostly of gold, with scarabs, or engraved gems, set in them.

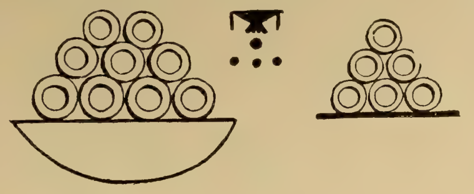


EGYPTIAN RING WITH SEAL

The profuse use of rings in apostolic times is suggested by the adjective which describes the rich man in Js. 2.[2]. He is called *chruso-daktulios*, lit. "golden-ringed." Rings were worn for ornament in nose and ears, as they are to this day in the East (*see* EAR-RING, NOSE-RING). In Egypt at one time rings of the precious metals served for money. They may also have been used as charms or amulets. Thus among Orientals to-day a ring knotted in the hair is allowed to hang on the forehead of one whom it is desired to protect (Ek. 16.[12]).

RINNAH, son of Shimon, of the tribe of Judah (1 Ch. 4.[20]).

RIPHATH, son of Gomer (Gn. 10.[3], &c.), whose





EGYPTIAN GOLD AND SILVER RING-MONEY

descendants are identified by Josephus (*Ant.* I. vi. 1) with the Paphlagonians, living to the SW. of the Black Sea. In 1 Ch. 1.[6] a clerical error makes the name "Diphath."

RISSAH, a station in the wilderness wanderings (Nu. 33.[21f.]), which may be identical with RASA of the Peutinger Tables, on the road between Jerusalem and 'Aqaba.

RITHMA, the station in the wanderings next after HAZEROTH (Nu. 33.[18f.]). The place may have been named from the abundance of the broom (AV. "juniper"), called *rothem.*

RIVER is used in EV. rather loosely as the tr. of a variety of Heb. words which have this in common, that they denote running water (*see* BROOK). *Yūbal* (Jr. 17.[8]) and *'ūbal* (Dn. 8.[2], &c.) signify "flowing water." *Peleg*, "division," is applied to the channels by which water is conducted from spring, stream, or reservoir for purposes of irrigation (Ps. 1.[3], &c.). The water flows in a "river," *peleg*, from the great storehouses on high to supply the rain (Ps. 65.[9]). *Tĕ'ālāh* is a conduit or aqueduct (2 K. 18.[17]; Jb. 38.[25], RV., &c.). *Nahar* is the most common Heb. word for river (Gn. 2.[14], &c.). "The river" (Gn. 31.[22]) and "the great river" (15.[18]; Dt. 1.[7]) denote the Euphrates; while the latter phrase denotes the Tigris in Dn. 10.[4]. Mesopotamia is "Aram of the two rivers," *Aram-naharaim* (Gn. 24.[10], &c.). The word is used, like the Arabic *nahr*, for perennial streams; but it is also applied to canals which probably, like the Ahava (Ez. 8.[21]) and the Chebar (Ek. 1.[1]), contained a constant supply of water (Ps. 137.[1]; Na. 2.[6], &c.). The Jordan is the one true river of Palestine; but some of its affluents, notably the Yarmuk and the Jabbok, are important streams, which rise high in winter floods. For other streams *see* PALESTINE, **Streams.**

For a people who, in the absence of bridges, had to cross them by fords—as is still largely the case in Palestine—swollen rivers presented features of terror not so easily appreciable by us. These are reflected in the imagery of Scripture (Is. 8.[7]; Jr. 46.[7], &c.). Bridges are still few and far between. The present writer had occasion to ford the Jordan when it was swollen by the melting snows on the mountains to the north. After swimming his horse with difficulty to the other side, he was told that just the day before, at the same place, the son of the sheikh of a neighbouring village, attempting to cross, with his horse, had been swept away



Jisr el Mujāmi'
Old Roman Bridge on the Jordan to the North of Beisān

and drowned. How vivid such an experience makes the imagery of such a verse as Is. 43.[2].

The refreshing power of the river was highly valued. Perhaps the poet had seen the river that makes glad the city of Damascus before he wrote his ideal picture of the city of God (Ps. 46.[4]). In the new heaven and new earth there may " be no more sea " (Rv. 21.[1]), but the new Jerusalem would not be complete without the " river of water of life, bright as crystal . . . in the midst of the street thereof " (22.[1]). The unceasing flow of the river suggested what cannot be exhausted (Is. 48.[18]). For " River of Egypt," *see* Egypt, River of.

RIZIA. *See* Rezia.

RIZPAH, daughter of Aiah, and concubine of Saul, to whom she bore two sons, Armoni and Mephibosheth (2 S. 3.[7], 21.[8]). After Saul's death his son Ishbosheth, with the support of Abner, maintained a certain sovereignty over the northern tribes. Whether the charge were justified or not —Abner does not deny it—he accused his commander-in-chief of an intrigue with Rizpah, which practically meant a charge of aiming at the throne; and thus alienated the one soldier on whose fidelity and skill the hopes of his house rested. In order to allay a blood feud between the Gibeonites and the house of Saul, David gave up the two sons of Rizpah, and five sons of Merab—MT. in error reads " Michal "—to the Gibeonites, who " hanged them in the mountain before the Lord . . . seven together . . . at the beginning of the barley harvest." Rizpah's long vigil by their dishonoured corpses is one of the most pathetic scenes in all history.

ROADS. *See* Palestine, **Roads.**

ROBBERY. *See* Crimes and Penalties.

ROBE. *See* Dress.

ROCK. (1) *Ḥallāmīsh*, " flint," the rock worked by miners (Jb. 28.[9]). It describes the rock whence water was brought for Israel, " flinty " rock (Dt. 8.[15]); *see* Flint. (2) *Kēph*, perhaps an Aram. loan-word, " a rock." It is used only in the plural, and occurs twice: in Jb. 30.[6] as a dwelling-place, and Jr. 4.[29] as a place of refuge. (3) *Mā'ōz* (Jg. 6.[26], RV. " stronghold "), lit. " place of strength," or " of safety." (4) *Ṣela'*, " crag," or " cliff " (Jg. 6.[29], &c.); a place in which tombs are cut (Is. 22.[16]); the haunt of wild animals (Ps. 104.[18], &c.) and of birds (Jb. 39.[28], &c.). (5) *Tzūr*, a rocky wall, or cliff (Ex. 17.[6], &c.), a haunt of bees (Ps. 81.[16], &c.), as the home of goats (1 S. 24.[2]); snow-covered (Jr. 18.[14]). Olives grow in its interstices (Dt. 32.[13]); it is the resort of the homeless—*i.e.* the caves furnish shelter (Jb. 24.[8]); it is pierced by the miners (Jb. 28.[10]). As the place whence stones are cut, the quarry is used as a fig. of Abraham, as ancestor of Israel (Is. 51.[1]). It is a place of security (1 Ch. 11.[15], &c.), and is a symbol of what is firm (Jb. 14.[18], &c.) and enduring (19.[24]). *Ṣela'* and *tzūr* are often used figuratively of God, as the support and defence of His people (2 S. 22.[3], &c.). As the " Rock " of Israel He is contrasted with the gods of other nations (Dt. 32.[30f.], &c.). In the NT. the rock (*petrā*) is the only safe foundation (Mw. 7.[24f.], 16.[18], &c.). In the rock the new tomb is hewn (Mw. 27.[60], &c.). The ground with the rock near the surface is the figure of the shallow nature (Lk. 8.[6], &c.). The rock whence water was struck for Israel is the symbol of Christ in His power to preserve and refresh His people (1 Cor. 10.[4]).

The physical features of Palestine made inevitable frequent references to rocks in the Lit. of Israel. It abounds in rocky tracts (Am. 6.[12]), fastnesses among the mountains (1 S. 13.[6], &c.), great caves in the rocks which furnished asylum in evil days (Jr. 16.[16]; Is. 2.[10], &c.), and rocky heights, easily guarded against attack (Jg. 15.[8], &c.). Isolated crags and mighty boulders are often associated with particular events, and named accordingly (Jg. 20.[47], 7.[25], &c.). The lofty rock walls of

the deeper gorges are among the most impressive sights in Palestine. *See* SELA.

ROCK BADGER is RVm. for AV. CONEY, the *Hyrax Syriacus* (Lv. 11.[5]).

ROD stands in EV. for several Heb. words. (1) *Ḥōṭer* (Pr. 14.[3]; Is. 11.[1]), a twig or shoot. (2) *Maqqēl* is used for the rods cut from poplar and almond trees (Gn. 30.[37], &c.; Jr. 1.[11]), and also for **staff** (Gn. 32.[10], &c.), which is cut from the tree in the same way. (3) *Maṭṭeh* is used of the rods of Moses and Aaron (Ex. 4.[2], 7.[9], &c.), the rods of the tribal princes (Nu. 17.[2], &c.), and also for "staff" (Gn. 38.[18], &c.). It is practically equivalent to *maqqēl*. (4) *Shēbeṭ*, properly "sceptre" (Gn. 49.[10], &c.), is used to inflict punishment (Ex. 21.[20], &c.). It is also trd. "staff" (2 S. 23.[21]; 1 Ch. 11.[23]). In Ps. 23.[4] it appears in connection with the "staff" (*mish'eneth*) as part of the shepherd's



THE GAZELLE OR ROE OF SCRIPTURE
From Wood's "Bible Animals," by permission of Messrs. Longmans, Green & Co.

regular equipment. The staff was the invariable companion of a journey in the East, and served alike for support and as a ready weapon of defence. But for purposes of conflict it is inferior to the "rod" or club which every shepherd carries. This is a rod about 18 inches long, with a heavy knob, into which spikes are often fixed. On the handle is a strap by means of which it is attached to the wrist. It is a really formidable weapon, and in view of possible encounter, with wild beasts or marauding men, its possession is a reasonable cause of comfort.

RODANIM. *See* DODANIM.

ROE, ROEBUCK (Heb. *tzĕbī*, *tzĕbîah*), a gazelle; frequent in Pal. It is reckoned clean in Dt. 14.[5]; part of the provision for SOLOMON'S table consisted of R. Its beauty was so much appreciated that the word is used in Heb. for "beauty"; in some cases it is doubtful wh. tr. shd. be adopted, as Ek. 20.[6], "the glory of all lands," mt. be trd. "the gazelle among all lands."

ROGELIM, the city whence came Barzillai the Gileadite (2 S. 17.[27], 19.[31]). It probably lay near the path taken by David in his flight to Mahanaim, in the uplands east of the Jordan. It is not named elsewhere, and no trace of the site has yet been discovered.

ROHGAH, son of Shamer, of the tribe of Asher (1 Ch. 7.[34]).

ROLL (Heb. *mĕgillāh*), *see* WRITING. In Is. 8.[1] the word rendered R. in AV. shd. be "tablet" as in RV.

ROMAMTI-EZER, one of Heman's fourteen sons, leader of the 24th division of the singers in David's time (1 Ch. 25.[4, 31]).

ROMAN EMPIRE. The outstanding fact in the world's history during the period covered by the New Testament narrative is the Roman supremacy over, and even beyond, the lands which border the Mediterranean Sea. We may briefly summarise—I. The history of its development; II. The character of its administration; and III. Its relation to the Jews.

I. The empire of Rome had not been built up consciously and systematically, but mainly as the result of wars forced upon her by external powers or of bequests of foreign princes: Rome had "stumbled into the conquest of the world." The close of the first Punic War (B.C. 264–241) had brought the subjection of Western Sicily, and with it the beginning of provincial government. We cannot here trace in detail the successive steps which followed: it must suffice to say that by B.C. 27 Rome had incorporated in her dominions Sardinia and Corsica, Spain, Gaul, Northern Italy, Illyria, Macedonia and Achæa (Greece), most of the coast-lands of Asia Minor, Syria, Cyprus, Crete, Egypt, Cyrene, and "Africa" (roughly equivalent to the modern Tunisia). There were also numerous allied states and client kingdoms which were really under Roman suzerainty, and might be robbed of their independence at the will of their powerful mistress. To the early emperors was left the task of extending the empire to its natural frontiers, the Atlantic on the west, the Rhine and Danube in the north, the Euphrates in the east, and the Sahara in the south. Augustus created six fresh provinces—Lusitania (Portugal), Rhætia, Noricum, Pannonia, and Mœsia, bordering the Danube from source to mouth, and Galatia, comprising the central highlands of Asia Minor. Tiberius annexed Cappadocia; Gaius separated Numidia from "Africa," making it an independent administration; Claudius conquered Britain and formed also the provinces of Thrace and the two Mauretanias (Morocco and Algeria). Finally, Nero annexed Eastern Pontus and Lesser Armenia, though he did not at once make them into separate provinces.

II. Under the republic the government of the provinces had been in the hands of ex-consuls or ex-prætors sent out by the Senate for a single year im-

mediately after their tenure of office at Rome or, since B.C. 52, after the lapse of at least five years. This system, which placed almost autocratic power in the hands of inexperienced and constantly changing officials (for together with the governor the whole civil service was changed each year), was attended by great hardships to the provincials, who were mercilessly oppressed not merely by unsalaried governors, often as rapacious as they were incompetent, but also by the *publicani*, representatives of the great Roman societies which contracted for the levying of taxes and the carrying out of public works in the provinces, and by money-lenders and men of business. The establishment of the empire (B.C. 27) brought the adoption of new methods of provincial rule. Those provinces which required a military force as garrison or to complete their subjugation, *i.e.* Gaul, Hither Spain, and Syria (including Cyprus and Cilicia), became directly dependent upon the emperor in his capacity of proconsul, and were administered by officers whom he appointed and removed at will (*legatus Cæsaris*: in the New Testament, ἡγεμών). These were chosen from the senators, and were usually ex-consuls in the case of the larger provinces, ex-prætors in that of the smaller ones. There were also imperial officials, *procuratores* and *præfecti*, taken from the "knights" or freedmen, who administered certain districts, *e.g.* Rhætia, Noricum, Thrace, and the Mauretanias, but had no legionary troops under their command. Lastly, the emperor retained Egypt, which was governed by a *præfectus* and had a garrison of three legions: this was regarded as an imperial possession, and no senator might set foot in it without the emperor's permission. All other provinces remained after B.C. 27 under senatorial control, and were governed by proconsuls (ἀνθύπατοι in the New Testament), appointed from ex-consuls for "Asia" and "Africa," from ex-prætors for the rest, by a combined system of rotation and lot: their office lasted for a single year, and was extended only in exceptional cases over two or more years. In B.C. 22 Augustus transferred to the Senate Cyprus and Gallia Narbonensis, but the area of the emperor's administration was enlarged by the addition of Dalmatia and of all the provinces formed after B.C. 27, so that by A.D. 70 the imperial provinces numbered something like twenty, containing the entire regular army of the empire and stretching round it in an almost unbroken ring. Whatever the character of the early Cæsars, there can be little doubt that their rule brought a marked improvement in provincial administration. Their deputies were kept under stricter supervision, they received fixed salaries, and were usually experienced men. Special financial officials were appointed, and the severe burdens of the provincials were lightened if not removed. So much was this the case that we have more than one instance of a province brought to the brink of ruin by senatorial mismanagement being transferred temporarily to the emperor and soon recovering its prosperity. An insight into the attention paid by an able emperor to minute details of provincial government is given us by the extant correspondence between Trajan and the younger Pliny, who, as legate of Bithynia in A.D. 111, consulted the emperor on a great variety of questions, ranging from the proper attitude to be adopted towards Christians to the construction of baths or the institution of a city-guild.

III. The first contact of the Jewish state with Rome dates from the Maccabæan period. About B.C. 161 Judas Maccabæus formed an alliance with the Senate against Demetrius of Syria, and this was renewed by Jonathan and by Simon (1 M. 8.$^{22ff.}$, 12.$^{1ff.}$, 15.$^{7ff.}$). In B.C. 63, Pompey, after setting aside the Seleucid kingdom and organising Syria as a Roman province, invaded Judæa and demanded the deposition of the ruling Asmonæan prince, Aristobulus, and the restoration of the old high-priestly constitution. Jerusalem submitted, but the Temple rock was heroically defended for three months. After its capture, Hyrcanus, Aristobulus' brother, retained the high-priesthood, but Judæa was henceforth practically a part of the Roman empire. The revolts which soon followed led to the abolition of the high-priestly rule and the partition of the Jewish land into five independent districts. In B.C. 38 Herod the Great was appointed by Antony king of Judæa and the neighbouring regions, and his power was continued, even though at Actium he sided against Augustus, until his death in B.C. 4. Archelaus succeeded him in Judæa, Samaria, and Idumæa, but was deposed by Augustus in A.D. 6. Judæa now became a Roman province of the second rank, governed by an imperial procurator resident at Cæsarea and in close relation with the neighbouring province of Syria. For a brief period, from A.D. 41 to 44, Claudius restored to Herod Agrippa, a grandson of Herod the Great, the territory his grandfather had held. But this experiment was soon abandoned, and between A.D. 44 and 66 there were eight procurators, of whom Antonius Felix (A.D. 52) and Porcius Festus (A.D. 60) were the fourth and fifth. A revolt broke out in 66, and after its suppression and the destruction of Jerusalem by Titus in A.D. 70 the high-priesthood and the Sanhedrin were abolished, and Judæa became a province under a *legatus* with a single legion, the 10th, as garrison.

For further details see especially T. Mommsen, *The Provinces of the Roman Empire*, 2 vols., London, 1886, 2nd edition, 1909; W. T. Arnold, *The Roman System of Provincial Administration*, London, 1879, 2nd edition, Oxford, 1907. MARCUS N. TOD.

ROMANS, THE EPISTLE TO THE. Happily we need not spend time on the usual topics of intro-

duction with regard to the Epistle to the Romans. With few exceptions (and these are so eccentric that they may be disregarded) most people are agreed that this epistle was written to the Roman Church, and written from Corinth about the year 57–58. Paul had behind him many years of work, and a wide experience of dealings with men, ere he wrote this epistle. He had evangeliesd Galatia, had passed over into Europe, had founded the churches of Philippi, Thessalonica, and Corinth, had revisited many of the churches he had founded, specially the churches in Phrygia and Galatia. He had been at Ephesus for two years, and had so great success there that the writer of the Acts of the Apostles, in summarising it, says, " So mightily grew the word of God and prevailed " (Ac. 19.[20]). Then it is added, " Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome " (19.[21]). From the epistle itself we gather a definite view as to the time when it was written. " Wherefore also I was hindered these many times in coming to you ; but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company), but now, I say, I go unto Jerusalem, ministering to the saints. For it has been the good pleasure of Macedonia and Achaia to make a certain collection for the poor among the saints that are at Jerusalem " (Rm. 15.[22-26]).

This makes the time of writing very definite, and it needs no further notice here. We gather further from this passage that Paul had a purpose for many years of visiting Rome. He had preached the Gospel of Christ from Jerusalem, and round about even unto Illyricum, and it was natural that his eye should be fixed on the great city to which all roads led, the seat of the Roman power, the place into which all the tendencies and interests of the time converged. He had set his heart on winning the world for Christ, he had sought to Christianise all the influences, institutions, and interests which were symbolised by the great name of Rome. Up to the time of writing he had been fully occupied with the planting and establishing of churches in Galatia, Greece, and Asia Minor. These had been established, they could go along by themselves ; they were active, vigorous, and aggressive, and he was free to carry the Gospel of Christ into other regions, and specially into that great metropolis which was the head and heart of the great organism of the Roman Empire. " Having no more place in these regions " means that the work could now go on without his superintendence, that he was free for other work. Thus he must see Rome. He had not only preached the Gospel, and established the churches, he had won for them their freedom. He had, after a long controversy, established the right of Gentiles to become Christians without first becoming Jews. This had been authoritatively declared at the Council of Jerusalem, and the churches of the Gentile world could rest in the open access secured to them into the Christian Church, and rejoice in the liberty with which Christ had made them free.

So Paul purposed to see Rome. But he had still some work to do ere he could carry out that purpose. He had to return to Jerusalem, as the bearer of the liberality of the churches of Achaia and Macedonia towards the Church of Jerusalem. No doubt he had also in mind to bring both sections of the Church into closer agreement, and more brotherly fellowship. This was one of his most constant aims. He never lost hope of his kinsmen, and he eagerly desired their conversion to Christ. Specially he desired that the Jewish Christians should realise the unity of the Spirit, and feel that they were, with their Gentile brethren, sharers in the common salvation. With this aim in view we note that he fell in with the suggestion of James, and strove with all his strength to conciliate them.

As he had to travel first from Corinth to Jerusalem, and then, as he planned, to travel to Rome, he resolved to prepare the way by writing an epistle to the Church at Rome, which would prepare the way for his personal visit, and at the same time place on record the main elements of the Gospel as he conceived it to be. Other epistles he had already written, and while in all of them he set forth the Gospel, he had laid stress mainly on the defects of his readers or on the misunderstandings of the Gospel or on the applications of the Gospel which he had found in the belief and practices of the various churches. It is to be noted that in these epistles, such as those to the Thessalonians, the Galatians, or to the Corinthians, he had mainly in view the correction of mistakes, the clearing up of difficulties, or the correction of conduct. No doubt Christian doctrine and Christian faith are inculcated in them, but stress is laid on the special circumstances of each Church. Thus the Galatians had to be taught what the Gospel of Christ really was, and they had to be warned against false interpretations of it. Paul wrote out of a full, personal knowledge of these churches, and his epistles are directed to particular situations. If we compare the Roman epistle with those mentioned we find an instructive difference. This epistle moves in an ampler region, and in a more tranquil atmosphere. If we compare it with the Galatian epistle in particular we find that, while the same topics occur in both, and occur in a similar order, yet the tone and

outlook are different. The Epistle to the Galatians is fiery, personal, controversial; hurt feeling is apparent in every line, personal attitudes and grievances are there. It is written in a fervour of wounded feeling, and the apostle is largely concerned with his personal relations with his people. He does not forget to set forth what the Gospel is, but that setting is placed in the environment of the Galatian Church. One can understand it better if he places it among the earliest, if not the earliest, of the extant epistles. The present writer has a growing conviction that the date ought to be placed early—earlier than the Council of Jerusalem; and the most fruitful way of regarding it is to make it one of those documents which were originated by the Judaistic controversy, and that it is Paul's contribution to the settlement of the question. It is difficult to think of it as written after the decision of the Jerusalem Council.

Be that as it may, we note the difference between it and the Roman epistle. Here we are in a larger atmosphere. The controversy between Jew and Gentile within the Church is in the background. It is no longer a burning question. The questions are discussed in a larger fashion, the horizons are wider, and the issues are not local or temporal, but universal and eternal. The wider sweep of the epistle is manifest from the great doxology with which it concludes: "Now to Him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen" (16.[25, 27]). This doxology contains or refers to all the leading thoughts of the epistle, and a good view of its teaching may be had simply from an analysis of the doxology.

It may be well, however, to notice briefly some questions which necessarily arise. As to the authorship, date, and authenticity, much need not be said. The epistle was written by Paul, about the year 57, and written to Rome, to prepare the Church for his coming. As to the origin of the Church of Rome we have no trustworthy information. Very likely it dated from a very early period. "Sojourners from Rome" (Ac. 2.[10]) were among those present on the Day of Pentecost. On their return to Rome they would in all likelihood tell of the wondrous things they had heard in Jerusalem on that eventful day. Intercourse between Jerusalem and Rome was frequent and close, and as the years went on many Christians would arrive at Rome, and the Church would quietly grow. Paul himself would likely know something of Rome and the Church there. At Corinth he knew Aquila and Priscilla, who had left Rome at the command of Claudius, and from them he would know what was the state of matters with regard to the Church at Rome. All that can be safely said is that there was a church at Rome, but of its origin and history we know nothing. Nor can much be said regarding its prevailing character, whether it was Jewish or Gentile, or both. In the epistle itself the point of view varies; sometimes the apostle appears to speak only to Jews, and sometimes to Gentiles, and sometimes both are addressed together as Christians, and differences are left out of view. It is not necessary to discuss the question at any length. Scholars have largely forsaken extreme views, and there is a growing consensus of opinion that the Roman Church had in its membership both Jews and Gentiles.

The apostle had written his former epistles to churches which he himself had founded. In this epistle he writes to a church with which he had had no previous relation. It is a new situation, and it has its effect on the form of the epistle. He has not to deal with local situations, or with causes of contention arising in the church to which he is writing. He has to deal with matters of universal interest, with doctrines which are permanent, and with matters of discipline belonging to every age. Had we space we might admire the great and courteous way in which he introduces himself and his epistle to the Roman Church, and note how he selects in his introductory sentences those topics which had an equal interest for all Christians. Having established himself on common ground with his readers, he goes on to speak of the Gospel, and this is his main theme throughout—the Gospel of which he is not ashamed, "for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek" (Rm. 1.[16]), the Gospel which is to succeed where all other schemes had failed. For the Gospel is the power of God unto salvation. His purpose, then, is to set forth the Gospel, to explain and enforce it. It embraces, continues, and yet supersedes the older dispensations. Briefly the theme is, How is man to become righteous in the sight of God? "And the answer is: (1) By certain great redemptive acts on the part of God which take effect in the sphere above, though their consequences are felt throughout the sphere below; (2) through a certain ardent apprehension of these acts and of their Author, Christ, on the part of the Christian; (3) through his continued self-surrender to Divine influences poured out freely and unremittingly upon him" (Sanday and Headlam, *International Critical Commentary on Romans*, p. xlvii.).

A detailed analysis of the epistle is not possible within our limits. The great thesis is set forth in manifold ways, and with many illustrations and

applications. But the question, How is man to become righteous in the sight of God ? is never lost sight of. Man becomes righteous, not by any effort of his own, but by the gift of God, through faith, through a real, loyal attachment to Christ. Former systems and attempts have failed. Tried by their own standards, Gentile and Jew have alike failed. The law of Moses has condemned the Jew, the law of conscience has condemned the Gentile. The failure to attain righteousness is universal. But the Gospel has succeeded where all else has failed. The new system is expounded, its relation to law set forth. It is universal, through the free gift of God. It is made possible through the propitiatory death of Christ. In this propitiation through the death of Christ God's twofold purpose of the condemnation of sin and the pardon of the sinner is made manifest. Having set forth the relation of the Gospel to the OT. in the case of Abraham, the apostle describes the blissful effects of righteousness by faith. These effects are vividly described (chap. 5.). Here are the vivid contrasts of sin, condemnation, death on the one hand, and righteousness, grace, life on the other. Then in two chapters progressive righteousness is set forth. Here there is the answer to the casuistical objection, "If more sin means more grace, why not go on sinning ?" followed by a description of the Christian's release, what it is and what it is not. This is followed by the profound analysis of the moral conflict in the soul, and of the ending of the conflict by the interposition of Christ (7.[25]). From the state of mind known as no condemnation to the state of no separation is the theme of the 8th chapter. Once the Christian dreaded condemnation as the greatest possible calamity, now he dreads most of all the fact of separation from God. But this dread is overcome by the feeling of inviolable security which he attains in dependence upon God's favour and the love of Christ.

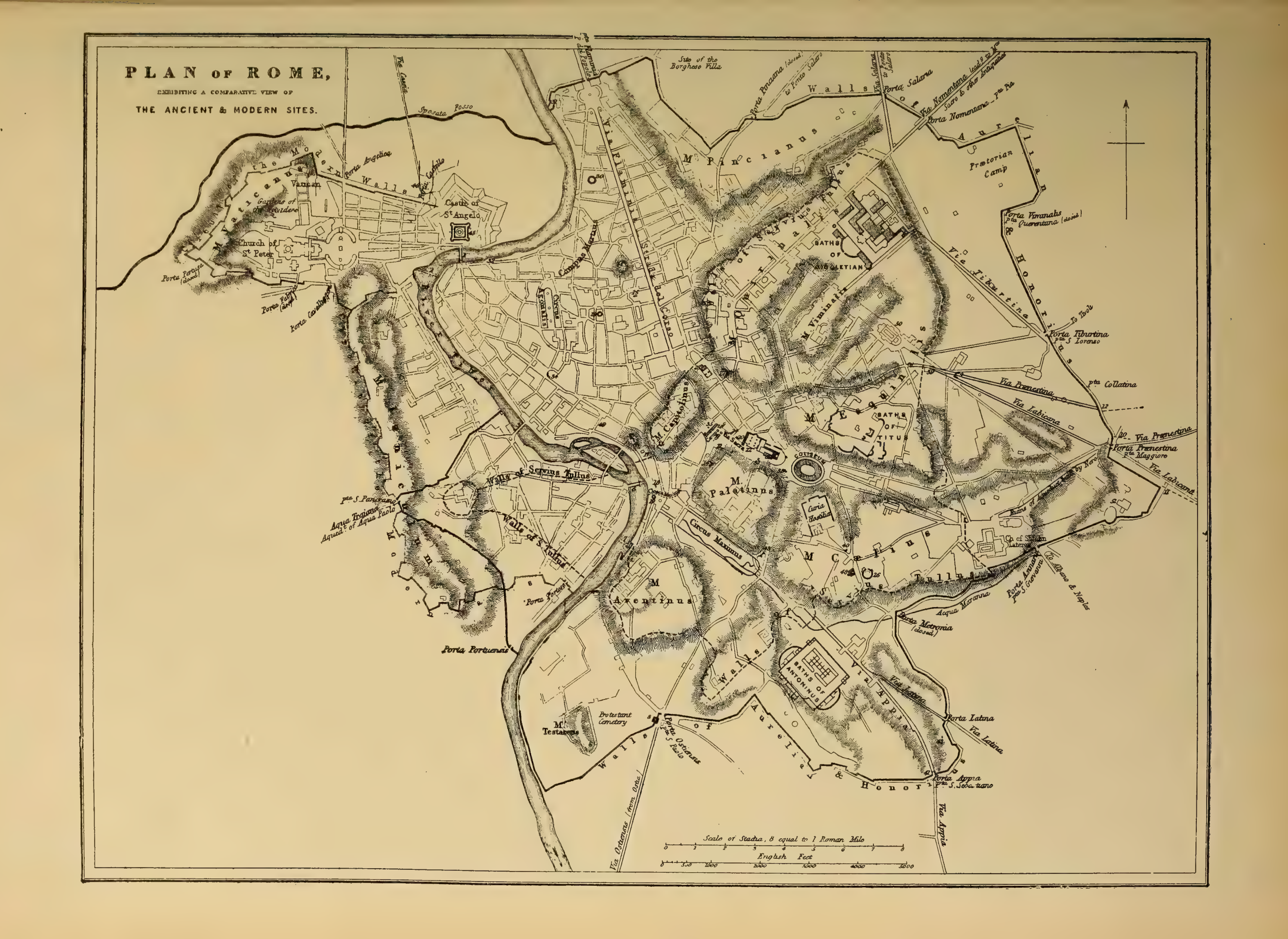
Then comes the problem of the Gospel in history. How are we to regard the failure of all former attempts to attain righteousness ? How are we to account for Israel's failure, for the sad contrast between the privileges and apparent destiny of Israel and its rejection ? Is the rejection just ? Is that rejection consistent with the Divine promises, or with the Divine justice ? Yes, the apostle answers, for God is absolute. But he further shows that Israel failed because they sought for righteousness in their own way, not by God's way. They sought to earn their own salvation, and they necessarily failed. Yet God's way of salvation had never been difficult or remote, it had been within the reach of all. Israel had been rejected not suddenly or without warning, nor had the essential meaning of the Gospel been hidden from them. Yet the rejection is not final, nor irremediable. It is only temporary, and has, in fact, a special meaning, and even in the rejection there is a gracious purpose. "For God hath shut up all men unto disobedience, that He might have mercy upon all" (11.[32]). Then follow the ethical and practical parts of the epistle, of which it is not necessary to give an account. Nor can we deal with the interesting critical questions regarding the concluding parts of the epistle. Nor can we answer the question as to whether there were two editions of the epistle. It is a question of great interest, and of difficulty, but it is not important, theologically, nor can we discuss it here.

The main purpose of the epistle is to set forth the Gospel, and to prove that it is destined to succeed where all else had failed. Failure had been written large over all the efforts of men to attain to righteousness. Men had gone from bad to worse, until they actually did not desire to retain any knowledge of God within their minds. Jew and Gentile had alike failed. The failure had its stages of development. The Gentiles might have retained that knowledge of God which was really imprinted on His creation (1.[19, 20]). They had, however, neglected this knowledge, and had landed in idolatry, and in the third place, because they did not retain that knowledge of God, and had landed in idolatry, they were given over to every kind of moral degradation. Such, briefly, is Paul's doctrine of degradation. The failure of the Gentile is complete, but the failure of the Jew is quite as notable. But the Gospel, which is the power of God, is successful. It restores the true knowledge of God. It sets men free from idolatry, it restores the power of holy living. The universal need of man for righteousness, and the way in which that need is met by the Gospel, is thus the main theme of the epistle. It is thus the counterpart of the old system which had failed, it is also its correction and completion. He then shows how it works in the individual life, and in the life of the Church. It is shown also how it works in history. The rejection of the Jews and the calling of the Gentiles are steps in a process, the end of which is the summing up of all things in Christ. The various parts of the epistle are steps in the great argument. It is an argument of the greatest scope and of the highest validity. It is both a Gospel message and a philosophy of history. The Gospel of Jesus Christ in itself, and in its effects on human life and on the history of the race, is thus seen to be the final revelation of the purpose of God for mankind. It is also the outcome of the peculiar personal experience of the great apostle of the Gentiles. As of all Scripture, so of this particular Scripture, it is the outcome not merely of Divine influence exerted on the soul of man, it is the response of that soul to the Divine influence. The great argument was wrung from the soul of Paul, and was written in the living agony of a soul which sought to know the

meaning of his experience of the Divine influence. This can only be stated, it cannot be unfolded. But we must read the epistle many times and from many points of view, ere we can grasp its meaning. We may read it as an account of Paul's religious experience, we may read it as an objective account of the Divine method of salvation, or we may read it in other ways; but however we read it, it remains one of the great writings of religious experience, and one of the greatest formative documents which help to determine and to guide the religious experience of mankind. JAMES IVERACH.

ROME, the capital of Italy and metropolis of the Roman empire. The city lies on the left bank of the Tiber, some fifteen miles from its mouth. According to tradition, it was founded on the Palatine Hill in B.C. 753 by Romulus, son of Mars and Rhea Silvia. Servius Tullius, Rome's sixth king (578–535), surrounded the city with a wall which included the Seven Hills, the Capitoline, Palatine, Aventine, Cælian, Esquiline, Viminal, and Quirinal, and this, though partly dismantled, remained the only wall of Rome down to the empire. In B.C. 390 the town was destroyed by the Gauls, and the haste with which it was rebuilt was held to account for its irregular and crowded appearance, the narrowness of its streets and the meanness of its buildings. Gradually, however, efforts were made to beautify it. In 184 Marcus Porcius Cato made the first market-hall, and Quintus Metellus Macedonicus (consul in 143) built the first "marble temple." But though from that time onwards Rome gained many magnificent buildings, public and private, yet the streets remained steep and winding, narrow and poorly paved, and the Rome which Augustus found on his accession (B.C. 27) was "not adorned in a way befitting the majesty of her empire" (Suetonius, *Augustus*, 29). His rule inaugurated a new era in the city's history, both in outward appearance and in administration. He boasted "that he had found the city of brick and left it of marble." Foremost among his public buildings were the new Forum Augusti with a splendid temple of Mars Ultor, vowed at the battle of Philippi and dedicated in B.C. 2, the temple of Apollo on the Palatine, built to commemorate the battle of Actium, and that of Jupiter Tonans on the Capitoline. The senate-house, which had been begun by Cæsar, was completed by Augustus, who also rebuilt Cæsar's basilica after its destruction by fire. Noble and wealthy Romans were not slow to follow the emperor's example: temples and palaces, theatres and baths, porticoes and libraries vied with each other in size and magnificence. The work went on, though less vigorously, in succeeding reigns, perhaps the most notable structure being the Aqua Claudia, an aqueduct begun by Caligula and completed by Claudius. Augustus also remodelled the administration of the city, dividing it into 14 *regiones* or districts, subdivided into 265 *vici* or wards. The governor of the whole was the city prefect, appointed temporarily during the absence of Augustus, but afterwards becoming a permanent official, charged with the task of securing order in the streets and suppressing turbulence; for this purpose he was placed in command of 14 "city cohorts," stationed in seven barracks in various parts of Rome. A fire-brigade was also organised, at first under the command of the ædiles, but after A.D. 6 under a special officer nominated by the emperor, the *præfectus vigilum*. Commissioners were also appointed to superintend the water-supply, the banks and bed of the Tiber, and public works and places. The corn-supply, which came almost entirely from Africa, was regulated by a board of commissioners, replaced towards the end of Augustus' reign by a single *præfectus annonæ*. Thus by Augustus' death (A.D. 14) the chaotic administration of the republican period had been replaced by one under the emperor's own supervision, which secured as far as possible order and efficiency.

Such was Rome when Paul entered it in A.D. 61, in the seventh year of Nero's reign. The time of the city's greatest splendour was to come half a century later, yet even then she could boast that she was unrivalled. Storey was piled on storey in her towering buildings, especially the *insulæ* or lodging-houses. The products of every land in the known world were on sale in her markets and shops—the silk of China, the spices of Arabia, the costly wares of Babylon and India. Her population was enormous, numbering probably about a million and a quarter, half of whom were slaves: every nation and tribe of earth was represented in the motley crowd which thronged her busy streets and market-places. Amongst them the Jews were conspicuous from the time of Pompey's conquest of Palestine; Julius Cæsar and Augustus showed them some marks of favour, and though Claudius "commanded all Jews to depart from Rome" (Ac. 18.²), this banishment must have been merely temporary, for we find numerous Jews living at Rome under his successor, Nero (Ac. 28.¹⁷). But often the foreigners represented the dregs of their nations, adventurers or criminals, and the moral tone both of the wealthy and luxurious aristocracy and of the lower classes was corrupt and degraded: even religion was regarded as a political rather than an ethical force. Prices were high, and the majority of the citizens could not have lived but for the corn-doles granted by the state, while their chief amusement was to watch the gladiatorial and other shows given by the emperor or other wealthy Romans. By day and night the din was incessant. Not infrequently houses collapsed owing to the jerry-building of speculating contractors; serious floods occurred from time to time; any interruption of the corn-import threatened the great city with famine. Epi-



PLAN OF ROME,
EXHIBITING A COMPARATIVE VIEW OF
THE ANCIENT & MODERN SITES.
Castle of St Angelo
Church of St Peter
Vatican
Gardens of the Belvidere
Campus Martius
Circus Agonalis
Via Flaminia
Strada del Corso
M. Pincianus
Site of the Borghese Villa
Porta Salara
Porta Nomentana
Prætorian Camp
Porta Viminalis
Via Tiburtina
Porta Tiburtina
Pta S. Lorenzo
Pta Collatina
Via Prænestina
Via Labicana
Porta Prænestina
Pta Maggiore
BATHS OF DIOCLETIAN
M. Viminalis
M. Esquilinus
BATHS OF TITUS
COLISEUM
M. Capitolinus
M. Palatinus
Circus Maximus
Curia Hostilia
M. Cœlius
M. Aventinus
Walls of Servius Tullius
Porta Portuensis
Pta S. Pancrazio
Aqua Trajana
Aqued. of Aqua Paolo
M. Testaceus
Protestant Cemetery
Porta Ostiensis
Pta S. Paolo
Via Ostiensis (from Ostia)
BATHS OF ANTONINUS
Via Appia
Porta Appia
Pta S. Sebastiano
Porta Latina
Via Latina
Porta Metronia (closed)
Aqua Marcianna
Porta Asinaria
Pta S. Giovanni
To Albano & Naples
Walls of Aurelian & Honorius
Scale of Stadia, 8 equal to 1 Roman Mile
English Feet

demics, too, raged among the crowded population in their insanitary dwellings, and great conflagrations sometimes defied the efforts of the fire-brigade, notably that in A.D. 64, which devastated more than two-thirds of the city. A charge of incendiarism was immediately afterwards brought against the Christians, who were already numerous in Rome, and though unsupported by any evidence, it led to their persecution by Nero. Even the fire, however, was not without its advantage, for a new Rome sprang from the ashes of the old, built on a grander scale, with broader, straighter streets and houses of more moderate height. MARCUS N. TOD.

ROOF (*see* HOUSE). The R. in ancient times was always flat; it was often used for retirement (Ac. 10.[9]).

ROOM in AV. stands for several Heb. and Gr. words. In most cases no misunderstanding is possible. In Mw. 23.[6]; Mk. 12.[39]; Lk. 14.[7, 8], 20.[46], the Gr. word is *prōtoklisia*, which means the highest place at the feast, or as RV. trs., "chief place." In Lk. 14.[9, 10] AV. trs. the Gr. *topos* by both "place" and "room," RV. uniformly "place."

ROSE. The word *ḥăbatztzeleth* occurs twice only in EV. In SS. 2.[1] the **rose of Sharon** is used figuratively for the Shulamite; and in Is. 35.[1] the desert transfigured is compared in beauty to the rose. The word probably means "narcissus." Tg. gives *nargūs*, which is equivalent to the Arabic *narjūs*, "narcissus." In Sr. 24.[14] Wisdom is compared to "a rose plant in Jericho." Tristram thought this might be the rhododendron. It may, however, have been the true rose, which was also found in the district. Roses are now plentiful in Palestine, and are greatly valued for the perfume which is distilled from their petals; and also for the rose-scented water, of which the natives are extremely fond. The plant popularly called "rose of Jericho" is not a rose at all, but a low crucifer, *Anastatica hierochuntina*, frequently found in sandy soil in Egypt and Palestine. Admiration of the rose expresses itself in the female name RHODA, Arabic *Wardeh*, which has always been a favourite in the East.

ROSH. (1) Son of Benjamin (Gn. 46.[21]), where, for "Ahi and Rosh Muppim," possibly we should read "Ahiram and Shupham" (*cp.* Nu. 26.[38]). (2) Instead of "the chief prince" (Ek. 38.[2], 39.[1] AV.) RV. reads "prince of Rosh," with the support of many scholars. If this is correct it denotes a people coupled with Meshech and Tubal, otherwise unknown. RVm. suggests "chief prince of Meshech and Tubal," as descriptive of Gog.

RUBY (Heb. *pĕnî* and *'edom*), a precious stone not identd.; it was red in colour, so may have been the "red coral" (Jb. 28[18], &c.).

RUDDER. *See* SHIP.

RUE (Gr. *pēganon*) must have been a garden plant in the time of Christ, and so subject to tithe (Lk. 11.[42]), although later the Talmud calls it a kitchen herb, and free from tithe (*Shebiith*, ix. 1). It is probably the *Ruta graveolens*, a plant growing to a height of over two feet, greatly prized for its medicinal qualities, and also as a condiment.

RUFUS. (1) Son of Simon the Cyrenian, and brother of Alexander (Mk. 15.[21]). (2) A Roman Christian saluted by St. Paul (Rm. 16.[13]). Some have thought that this Rufus is the same as (1), to whom and to his brother no doubt special interest attached because of their father's deed. "Chosen in the Lord" involves some distinction, but the exact significance cannot now be determined.

RUG is RV. and AVm. tr. of *sĕmīkāh* (Jg. 4.[18], AV. "mantle"). The word probably denotes a thick coverlet, but the meaning is uncertain.

RUHAMAH. Hosea gave to his daughter the name LO-RUHAMAH, "not pitied," as a sign of the fate of Isr. as unrepentant (Ho. 1.[6, 8]): this name is changed to R., "pitied," when Isr. repents (2.[1]).

RULER OF THE SYNAGOGUE. *See* SYNAGOGUE.

RUMAH, the native city of Pedaiah, whose daughter, Zebudah, became a member of Josiah's harīm, and mother of Jehoiakim (2 K. 23.[36]). It may be the same place as that called Arumah (Jg. 9.[41]), in the neighbourhood of Shechem. It may, however, be identical with the Rumah in Galilee mentioned by Josephus (*BJ.* III. vii. 21), which is probably represented by the mod. *Khirbet Rumeh*, about three miles north of *Ṣaffūrieh.*

RUSH. *See* REED.

RUST (Gr. *brōsis*, Mw. 6.[19, 20]; *ios*, Js. 5.[3]). In Mw. our Lord uses R. as a generalisation of the forces wh. make earthly things transitory; James makes it the symbol of the corroding effect of injustice empoisoning all seeming prosperity.

RUTH, THE BOOK OF. This book contains the story of the kindness shown by R. the Moabitess to her mother-in-law NAOMI, and the reward she received. The narrative begins with the removal of Naomi, with her husband ELIMELECH and her two sons, MAHLON and Chilion, to Moab. During their residence of ten yrs. Elimelech died; his two sons married, and both soon died. Naomi, hearing that plenty now reigned in Judah, purposed to return thither. Her two widowed daughters-in-law accompanied her so far, but ere they had crossed into Israel, Orpa, at Naomi's suggestion, went back to Moab, but R. clave to her mother-in-law. When they arrived at Bethlehem R. began by endeavouring to support Naomi by gleaning; in doing this she attracted the notice of BOAZ, in whose fields she was reaping. At Naomi's advice she made a direct appeal to Boaz, who was the kinsman of Elimelech.

As the result of this he redeemed the land of Elimelech and married R. Fm. the fruit of this marriage sprang David the king. Naomi occupies the grandmother's place in the house of Boaz, taking into her bosom the child that took the place of Mahlon's son.

Very interesting are the glimpses of ancient customs given in the book, *e.g.* as to the duties of next-of-kin, concerning redeeming and concerning exchanging, and the manner of attesting a transaction. The reference to the days of the Judges (1.[1]), and to the "former times," shows that the book was written long after the events occurred with which it is occupied. But it is very difficult to fix the date of writing. Linguistic evidence is, as usual, somewhat uncertain in its purport. The long form of the first pers. pron. is predominant, and this is usually regarded as a proof of antiquity; but König, in the case of R., says it is due to intentional archaism; as if the Jews of the post-exilic period knew or cared about this. The presence of Aramaisms is doubtful, even if they proved recency, wh. they do not. The internal evidence proves that R. dates after David; it may be in the days of Solomon, as after Moab regained independence there was too great racial hatred for a story to be committed to writing wh. exhibited a Moabitess in so favourable a light.

RYE (Heb. *kussemeth*), or **Rie** (Ex. 9.[32]; Is. 28.[25]), is "spelt," and is so trd. by RV. *See* Fitches.

S

SABAOTH. *See* Lord of Hosts.

SABBATH, THE. This was the name given by the Hebrews to the seventh or last day of the week, and the period of time covered by it extended from sunset on Friday to what, in our reckoning, would be sunset on Saturday. The root idea of the word is *Rest*, in the sense of ceasing, or desisting from, work; and the value of the day to the social and religious life of the Jewish nation was incalculable.

Its Origin is wrapped in obscurity, though mention of it is made very early in the Bible (Gn. 2.[1-3]). What the sacred writer there says is ideally true, but neither chronologically nor historically correct. He was reading into the institution the ideas of a later age—ideas that were not known at the beginning, but took shape after a long period of religious evolution. What is certain is that the custom of marking off time, in cycles of seven days, is very old. Some say this division had a connection with astrology. Others assert that it is determined by the moon; and it is to be remarked that "new moons and Sabbaths" is a Bible phrase, as if the one belonged to the other. It is known, also, that among ancient nations particular days stood out as having a peculiar significance or sacredness. In Rome, *e.g.*, there were regularly recurring days on which the courts were closed and work might not be done. Among other peoples there were days on which fires might not be lighted and no one was allowed to bathe. Whatever its origin, one point is to be noted. True religion transfigures everything which it touches; and among the chosen people this day, alike in its idea and purpose, was purified and elevated. Other nations have their separate creation narratives. What distinguishes the Hebrew narrative is its freedom from puerility, superstitions, debasing elements, and the impression which it makes on the mind of the power and goodness of the Creator, and the utter dependence of the creature. A similar transfiguration took place in regard to the Sabbath. The Hebrew took it and invested it with a sacred meaning, which was altogether unique.

To say that this day may have been originally taken by the Hebrews from the Babylonians or Canaanites may seem to some to make it less divine. But the crowning evidence of its divinity is to be sought, not in the manner of its coming, but in the transfiguring process through which it was made to pass and the gracious ends it has served. Our daily bread, which comes to us through the operation of natural laws, is as much the gift of God as was the bread which Christ multiplied by the side of the lake. And the Sabbath, even though it may have come to us through the channel of heathendom, is as much divine as if it had been handed down direct from heaven, and apart from any human medium.

Its Purpose or Design.—It was meant to secure for the labourer respite from wearing toil. The wheels of the world's machinery were to stop. Even in the busier seasons of the year, and when pressure was on, the tools of labour were to be thrown aside. "In ploughing time and in harvest thou shalt rest" (Ex. 34.[21]).

The strictness of this rule as to unnecessary labour was exemplified and emphasised in the case of the manna—a double portion of which fell on the sixth day, that there might be no gathering of it on the seventh (Ex. 16.[22-30]). In one passage (Ex. 23.[12]) there is vividly brought before us the philanthropic aspect of the Sabbath as a day of rest. Strangers, bondsmen, and beasts of burden were all to share in the merciful boon. That this idea of rest was burned into the mind of the people is clear from such a passage as Nu. 15.[32-36], where we are told that for gathering sticks on Sabbath a man was adjudged worthy of death, and met his death by stoning. The

Romans respected the day so far as to free the Jews, while it lasted, from military service; and during the Maccabæan wars the Jews at first chose rather to be slain than to fight on Sabbath.

But to say, as has been said, that physical rest was the *only* end contemplated in the institution of the Sabbath, is to rob the day of its chief glory. Man *has* a body but he *is* a soul, and this higher part of his nature stands even more in need of refreshment than the lower. Indeed, the lower is meant to subserve the higher: "Body helps soul." The day was to be hallowed. But mere repose hallows nothing. Idleness, indeed, is more likely to be productive of evil than of good. Special rites and services were therefore appointed to lead the thoughts of the people Godward. On that day the daily burnt-offering—the expression of personal devotion to God—was doubled (Nu. 28.[9]), and fresh cakes of shewbread were set before the Lord—symbolic of the spirit of consecration which should run through all the common days (Lv. 24.[3-9]). Above all, the Sabbath and the observance of it were to be a special sign that God was their Lord and that they were His people (Ex. 31.[12-17]; Ek. 20.[12]).

Passages and customs such as these—and they are numerous in the Scriptures—make it abundantly clear that a character of sacredness was attached to the day, and that its chief function was to free the minds and hearts of the people from absorption in secular cares, and give them opportunities of rising to their true dignity by cultivating fellowship with God.

Its Abuse.—The Sabbath has not escaped perversion. The rabbis, whose duty it was to read and interpret the law, added to it, until the traditions of the elders became an intolerable burden. They made it an end in itself instead of a means. This was done with an ingenuity and a casuistry which would be comical, were it not for the serious issues involved.

As to work, thirty-nine kinds which might not be done were catalogued; but under each of these thirty-nine a number of cognate works were included, until the list became confusing and burdensome. For example, ploughing is one of the thirty-nine, and under it falls digging. It might be lawful to spit on a *stone* and efface it with the foot, as no mark would be made, but this might not be done on the *ground*, as the drawing of the foot along would form a rut. Tying or untying knots was prohibited. This led to a classification of knots. A camel-driver's knot or a boatman's might not be made, unless it could be done with one hand. Reaping was forbidden on the Sabbath. A woman, therefore, must not look into a mirror, for she might see a grey hair and be tempted to pluck it out, which would be a kind of reaping. These are illustrations of the way in which what was meant as a blessing was perverted into a curse by the rabbis. It is right to say, however, that, despite such restrictions, the day was to many a gladness and a joy. The healthy element in human nature, which nothing can wholly efface, rebelled and asserted itself.

A Sabbath Day's Journey.—This is referred to in Ac. 1.[12]. The space covered by the phrase was about 2000 cubits beyond the city. Rabbinical ingenuity again set to work. If a man wished to go further, it was only necessary to deposit two meals at the boundary on Friday. That boundary, by a kind of fiction, became his home or "place" (Ex. 16.[29]), and he might journey 2000 cubits beyond it. Or if he fixed his eye on a tree in the distance, that tree became, for the time, his "place," and from it he could set out as a starting-point.

It is in the light of these rabbinical perversions that we must interpret some of the collisions and controversies between the scribes and Christ. Christ was no iconoclast. He came not to destroy but to fulfil. As a loyal Jew He reverenced the Sabbath, frequented the synagogue on that day, and took part in its exercises (Lk. 4.[16-20]). But His attitude was one of large freedom. His soul revolted against burdensome traditions as it did against the sham grief in the house of Jairus. Hence His indignation when they grumbled at Him restoring power to the man's withered arm, and at the disciples plucking a few ears of corn and rubbing them in their hands as they walked through the fields. It was easy for Him, when challenged, to show from Scripture (1 S. 21.[1-6]; Mk. 2.[23-28]), and from their own practice (Mw. 12.[10-13]), and from the tireless activity of God (Jn. 5.[17]), that to do good on the Sabbath *is* lawful, and that human life is much more sacred than rabbinical rules. His summing up of the situation was: "The Sabbath was made for man, and not man for the Sabbath."

The question of the **permanence** of the day has often been debated. Attempts have been made to prove its obligation from its place in the decalogue—the idea being that it would be as feasible to rescind the laws against theft or murder as the law of the Sabbath. All this is needless. The Sabbath was given because man needed it. This need will last through all time and in all lands, and therefore the necessity for the Sabbath will abide. But our Sabbath is somewhat different from the Jewish Sabbath. The type has given place to the reality, the shadow to the substance. All is changed because Christ has lived and died, and risen again. The truth has made us free. *See* LORD'S DAY.

S. M. RIDDICK.

SABBATICAL YEAR. *See* JUBILEE.

SABEANS, SHEBA, SEBA. The first of these is twice used as ethnic fm. the second, and twice as ethnic fm. the third. The former of these represents three races: (1) A Hamite, s. of CUSH (Gn.

10.[7]). Sheba is identd. by Jos. (*Ant.* II. x. 2) with Meroe, south fm. Egp. More recent discoveries place Sheba in S. Arabia, where a number of interesting and valuable inscriptions have been found by Prof. Glaser and others. The inhabitants seem early to have attained a high degree of civilisation, as they are referred to in the Assyrian marbles. It is evidently fm. that region that the queen of S. came who visited Solomon, not fm. a region that wd. have implied her passing through Egp.

She is called Balkis in the Koran and in Rabbinic legend, and marvels are related about her.

Punt, referred to in the annals of the Egyptian Queen Hatasu, must have been near if not identical with Sheba. A queen there seems to have supreme authority. (2) There is a Shemite son of Joktan and grandson of Eber (Gn. 10.[28]). There is nothing to fix the region occupied by the tribe named for him. (3) A descendant of Abraham, son of Jokshan the second son of Keturah (Gn. 25.[2, 3]); the territory of his tribe wd. prob. be between Edom and Egp. It is impossible to decide to wh. of the Shebas Joel prophesies that the children of the Tyrians and Sidonians shall be sold in punishment for their traffic in the children of Judah. The other, Seba, is also a son of Cush. In Ps. 72.[10] the two are brought together and contrasted with Tarshish and the isles. It wd. seem prob. that some place in Africa south fm. Egp. is designated. Bent wd. localise it in Mashonaland: although this view is favourably regarded by Margoliouth, we venture to doubt whether a place so far south is intended.

SABTA, SABTAH. The name occurs among those of the sons of Cush, between Havilah and Raamah (Gn. 10.[7]). This leads us naturally to seek identification with some Arabian tribe or district, possibly on the east or north-east coast of Arabia. So far no trace of it has been found.

SABTECHAH, RV. SABTECA. This name follows that of Raamah in the list of the sons of Cush (Gn. 10.[7]). It is not as yet identified with any Arabian place or district.

SACAR. (1) Father of Abiham, one of David's mighty men (1 Ch. 11.[35]), called Sharar (2 S. 23.[33]). (2) A Kohathite Levite, son of Obed-edom, one of the gate-keepers in the Tabernacle (1 Ch. 26.[4]).

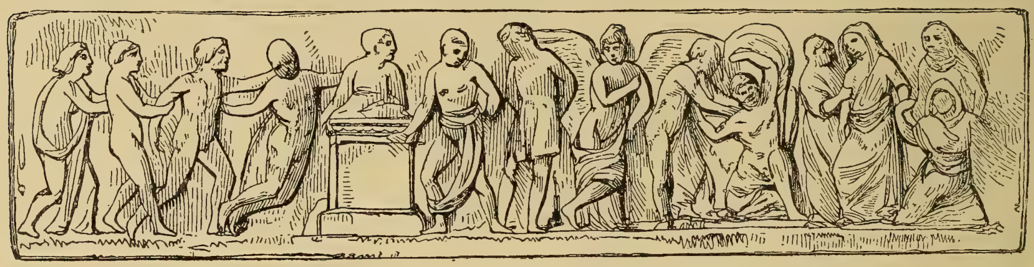
SACKBUT (*see* Music) represents Heb. *sabkā* (Dn. 3.[7]). If the tr. of the Gr. VV. *sambukē* (Vlg. *sambuca*) is correct, then the tr. in the EV. is wrong, for S. is a "trumpet," while the *sambuca* was a "harp."

SACKCLOTH is a coarse fabric, woven of goats' hair or camels' hair, dark in colour, used still, as it has been from ancient times, to make the sacks in which grain is transported on camel-back from the village threshing-floor to market town or seaport (Gn. 42.[25], &c.). The wearing of sackcloth was a sign of mourning (37.[34], &c.), or of a desire to excite compassion (1 K. 20.[31f.]). Originally, at least, it appears to have been worn as a loin-cloth, knotted in front. The word used for "to put on" means "to gird," and "to put off" is lit. "to untie" as a knot. This custom, resorted to in the hour of distress, seems to have preserved the earliest form of Semitic costume. Whatever is associated with religious practice in the East tends to stereotype. A similar survival is seen in the waistcloth worn by the Moslem who visits the *Ka'bah* in Mecca. Sackcloth was worn as a mark alike of private and public distress, and also in the hope that the appeal thus made to Divine pity might avert further disaster (2 S. 3.[31]; Jr. 48.[37]; 1 Ch. 21.[16], &c.). *See also* Hair.

SACRIFICE (the Heb. word so rendered conveys by etymology the idea of cutting the throat: the Greek that of turning into smoke); the presentation to the Deity of gifts, usually animal or vegetable, either at certain seasons or with some special object. The practice was common to the Israelitish with other cults, and formed the chief external manifestation of the religious sentiment. In the OT. it is first mentioned in connection with Cain and Abel, and afterwards forms the subject of elaborate regulation in the Mosaic code; speculation on its meaning and purpose is to be found chiefly in the Epistle to the Hebrews within the Bible, but in the sacred literatures of other communities there is much discussion of these subjects, and they have received much attention from writers on comparative religion. The prevailing view of modern times connects the practice with the anthropomorphic conception of God current at certain stages of religion, while accounting for it by a variety of motives. One such is the same as gives rise to sympathetic magic: the desire to *exhibit* to the Deity the object which the worshipper requires. In such a case the object sacrificed may be supposed to have the value of a specimen, and it is placed or disposed of in such a way that the Deity will see it. Another theory is that the Deity shares in human wants, and should therefore be *fed*, as well as housed and clothed, like a human being. Thirdly, sacrifice has at times *propitiatory or atoning* value, and represents gifts or concessions whereby the favour of the Deity may be obtained. Fourthly, it has been shown that in some cases the sacrifice is a process whereby the victim is *sublimated*, without reference to the Deity to whom it is offered.

Analysis of Israelitish Sacrifices according to the above.—Of the exhibitory sacrifice we seem to have an example in the *shew-bread* (literally, face-bread), which consisted of loaves laid on a table and renewed every week. Another example is perhaps to be found in the offering of the first-fruits, which were to be laid on the altar, but not consumed.

The second theory, that sacrifice, or parts of it, are the Deity's food, is expressed in various parts of the OT. with great emphasis. In Nu. 28.[2] the phrase "My bread" is used by the Deity of the offerings, and in Ek. 44.[7] of the fat and blood which were unlawful for human food. Rather more frequently the thought represented is that it is the savour or odour of the sacrifice wh. is acceptable rather than the food offered. Still the prevailing theory was that *conveyance* was effected by fire: spontaneous combustion was a sign that a sacrifice had been accepted, and we find both Elijah and the prophets of Baal prepared to accept that criterion. The theory that the Deity required food led to two sorts of sacrifice; a regular and daily supply, and occasional banquets, in which the Deity took part whether as host or guest. In the latter case there was room for the display of lavish magnificence; and we usually hear of burnt-offerings and "peace-offerings" together, the flesh of the latter being consumed by the human guests after a share had been withdrawn for the Deity. With regard to the former the practice is likely to have varied prior to the building of the Temple, when definite arrangements could be made. So long as the custom of maintaining household gods (*Teraphim*) prevailed, provision of this sort must have been made for them. We hear of them in David's house (1 S. 19.[13]); but Josiah among his other reforms destroyed these.



Ancient Human Sacrifice—from an Etruscan Tomb

With regard to propitiatory gifts, they were of course by no means always food or drink, but might be any object capable of gratifying desire. Incense, music, poetry, dancing, employed in Divine service, were doubtless intended to gratify certain tastes, and the case was the same with gifts of jewels, clothing, and perhaps statues and painting: this idea is most clearly expressed in the building of a palace or temple. At times tastes were gratified which were based on a barbarous interpretation of the Divine will; by the torture and execution of defeated enemies (1 S. 15.[33]), or of persons belonging to a doomed race (2 S. 21.[9]), or the wholesale destruction of enemies' property (Jo. 6.[21], &c.). To this last category we must refer the practice, at one time common in Israel, of sacrificing the first-born. There can be little doubt that this terrible custom was not due to the desire to give God the best, but to the widespread belief in the jealousy of the Deity, which could thus be appeased. In the Pentateuch, which contains precepts belonging to different periods, we find it expressly commanded in Ex. 22.[29], but in other places, while the principle is assumed, it is enacted that an animal shall be substituted therefor (Ex. 34.[20]; Nu. 18.[15]); while yet another theory is that the Levites, devoted to God in another sense, are the substitute (Nu. 3.[12], &c.). Gn. 22. furnishes a definite example of the substitution of an animal for the child.

The history of the Israelitish states is far too imperfectly recorded to enable us to possess any accurate knowledge of the practice prior to the Exile, which undoubtedly varied greatly at different times and places, and with the theological opinions of different kings. The "building of a house for the Lord" which was accomplished by Solomon was a step of tremendous importance for the evolution of the doctrine of sacrifice, because, while the preaching of the prophets led to the eventual triumph of monotheism, the maintenance of this sanctuary through many generations led to the accumulation of a sacerdotal tradition, furnishing the answer to the numerous questions that constantly cropped up. The prophets, at any rate at some periods, appear to have condemned the process of sacrifice absolutely, as involving an unworthy idea of the Deity; and Jeremiah in a well-known passage (7.[22]) denies that the Law contained any sacrificial precepts whatever. The custom was indeed too deeply rooted to permit of abolition; for the theory, however, that the Divine tastes were to be materially gratified there was substituted a mystical theory that sacrifice was a means ordained for the atonement of sin, or the purification of the unclean. Its value, therefore, lay not in itself, but in the scrupulous observation of the rules for its presentation. Unless performed at the right time and place, by authorised persons and in the right manner, it was ineffectual, indeed likely to incur Divine displeasure instead of propitiating.

Systematisation of sacrifice became therefore a matter of vast importance: the earliest example which we possess of such an attempt appears to be found in the final vision of Ezekiel, than whom the

final collection of precepts which is contained in Exodus, Leviticus, and Numbers must be later, but probably embodies earlier materials. Prior to the publication of this code there was doubtless great variety; and it is unsafe to draw inferences with regard to general practice from the occasional records of sacrifice. Thus it has rightly been inferred from 1 S. 2.[14] that at Shiloh the sacrificial meat was boiled; but it has been shown that to infer thence that sacrificial meat was ordinarily boiled would lead to ridiculous results. Similarly the meaning of the narrative in Gn. 4. (the sacrifices of Cain and Abel) is evidently that in that primeval experiment it was demonstrated that animal sacrifices were acceptable, but not vegetable; nevertheless we find that vegetable sacrifices of several sorts were afterwards ordained.

The animals offered in sacrifice appear, so far as our sources supply information, to have been the same as were lawful for human food, except that we hear only of domestic animals used for the former purpose. The sacrifice of *kine*, recorded in 1 S. 6.[14], would seem to be at variance with the later practice, which regularly required males for sacrifice in the case of this beast. *Water* appears to have been employed in some sacrifices (1 K. 18.[33]), but of this the code contains no mention. A distinction which goes back to early times is that between sacrifices in which the whole animal was burned (*'ôlâh*), and those in which certain parts were burned, but the rest consumed by the worshippers (*shelem*, plur. *shelâmîm*). A further difference lay in the nature of the parts burned, according as they were such as must necessarily be consumed for the Deity, or of a sort in which human beings might also participate. This sacrificial terminology appears to have been common to several Semitic races, as the famous inscription of Marseilles, giving the tariff at a Punic temple, agrees in some technicalities with the language of the OT.

The parts wh. constituted the food or " bread " of the Deity were in ordinary cases the fat and the blood (Ek. 44.[7]). The latter of these had certain mystic associations, as the " life " of the animal; of the former none such are recorded in the OT., though they can be found in the folk-lore of other races. Conveyance, in the case of the blood, was effected by spilling on the soil: in the Solomonic and later temples there were elaborate arrangements for carrying it away by drains. It has been argued from Dt. 12.[15] that the slaughter of animals prior to the centralisation of the worship was regarded in all cases as a sacrificial act, and indeed the word employed there for " to slaughter " is the same as is elsewhere employed for to sacrifice, originally meaning " to cut the throat." That passage, however, would also imply that the slaughter of wild animals was not so regarded, whence the distinction between the two acts must go back to somewhat higher antiquity. The principle of the burnt-offering shows that the two elements mentioned were not regarded as exclusively the " food " of the Deity; and in narratives of certain improvised sacrifices, miraculously consumed, flesh and cakes feed the heavenly flame (Jg. 6.[21], 13.[20]), while the broth is poured on the ground, like blood. In certain cases the conveyance is effected through consumption by the priests: the fact of a portion having been sacrificially consumed invests the remainder with a sacred character. The sacrifices of meat had for their ordinary accompaniments, salt, flour, unbaked or else baked or fried with oil, and wine. For the incense employed there was a special prescription. Perfume was an ordinary accompaniment of an Oriental meal, and its use is due to this association: the suggestion of Maimonides that it was to conceal the odour of the burned fat appears to be erroneous.

At a later period we meet with two sorts of sacrifice termed *ḥaṭ'ath* and *âshâm*, words signifying " sin " and " guilt " respectively, and rendered " sin-offering " and " trespass-offering." Both appear to have been represented in the time of the Kings by money-payments (2 K. 12.[16]); but whether this was commutation or an earlier system than offerings in kind is uncertain. The difference between the two has been the subject of much discussion and not a few hypotheses have been put forward; in the case of both all but the fat, which was burned, went to the officiating priest, or to the priests in general, unless indeed the priest himself were involved in the sin which it was to expiate, in which case the flesh was burned, but not on the altar. The meat which belonged to a *ḥaṭ'ath* seems to have acquired greater sanctity than that which belonged to an *âshâm*, but the mode in wh. these sacrifices are described in Leviticus is only intelligible on the supposition that rules have there accumulated wh. belonged to times or places with varying usage. Thus in 5.[7] the *âshâm* is to consist of two pigeons, one for an *'ôlâh*, and the other for a *ḥaṭ'ath*. In 14.[21f.], however, all three sacrifices are mentioned together, as separate offerings. The usage is much more regular with *minḥâh*, wh. appears to stand for an offering of meal, whether raw or cooked with oil by some process or other.

Supposing these various sorts of sacrifice to have had their appropriate occasions, there was from the first a tendency to accumulate them. Thus the *'olâh* is usually mentioned in the company of either " sacrifices " generally, or of *shelâmîm*; and in the sacrificial rules in Leviticus it is usual to mention several together. A Nazirite who has through accident broken his vow has to bring an *'olâh*, a *ḥaṭ'ath*, an *âshâm*, and *shelâmîm* (Nu. 6.[12-17]). This multiplication of processes is rightly explained as due to the concentration of national speculation on sacrifice

after the loss of their independence, just as at a still later time, when sacrifice was no longer permitted, it became concentrated on the distinction between lawful and unlawful meats.

System of Sacrifice according to the Priestly Code.—Sacrifice may be divided into *regular* and *occasional ;* and the latter sort into *compulsory* and *voluntary.*

I. Regular Sacrifices.—Every day sacrifice was to be offered morning and evening of a lamb (two years' old), accompanied by a meal-offering of a stated amount of meal and oil, and a libation of wine. This daily sacrifice constituted the fundamental solemnity of the Jewish religion. The "abolition of the *tâmîd* " (as it was called) was equivalent to the suppression of Judaism.

On certain holy days additional sacrifices were to be offered. On the Sabbath the *tâmîd* was doubled. On the first day of the month it was increased to two bullocks, a ram, and seven lambs; on the great feast-days there was yet further increase.

II. Occasional Sacrifices. (A) *Compulsory.*—These were to be offered by persons who had contracted certain kinds of uncleanness, or committed certain offences. Cases of the former sort were ordinary occurrences like child-bearing, or extraordinary occurrences like leprosy, which admitted of cure. Cases of the latter sort were involuntary breaches of the commandments, or such intentional breaches as admitted of restitution, with some minor offences. The amount of the sacrifice was in these cases to vary with the means of the culprit.

(B) *Voluntary.*—These are divided into three classes: (*a*) Sacrifice of thanksgiving; (*b*) votive offerings; (*c*) freewill offerings. The distinction between the three sorts is not observed with precision in the code. These seem to represent the old-fashioned sacrifices, and while the fat was consumed on the altar, the priest merely got as perquisite the breast and right shoulder, after an operation called "waving" had been performed on them. The meat belonged to the person who had furnished the sacrifice, and had to be consumed by him and his party: in the case of (*a*) on the same day as the sacrifice, whereas in the other two cases an extra day was allowed. The great hecatombs offered on special occasions would in the main come under this category. But at such times many animals were doubtless offered as holocausts, while the division between priests and feasters may have been more liberal to the former.

Sacrificial System according to Josephus.—In the *Antiquities* (III. ix., x.) Josephus describes the sacrificial system in use in his day, and, if his assertion that he was himself a priest is to be trusted, this account should be of value. He gives the double division of (1) public and (2) private holocausts and thank-offerings (*'ôlôth* and *shelâmîm*). The private holocaust might be sheep or goats, one year old only, or cattle, not necessarily yearlings. They must always be males. After slaughter, blood is sprinkled round the altar, the carcase is dismembered, the portions sprinkled with salt, and burned on wooden sticks already placed on the altar. The feet and entrails are cleansed and then burned, and the skins are kept by the priests. The same animals are used for *shelâmîm*, only older than yearlings, and in these cases a male and a female are sacrificed together. In this case the blood is poured on the altar; the kidneys, caul, fat, lobe of the liver, and in the case of a sheep the tail, are burned on the altar; the breast and right shoulder given to the priest; while the rest of the meat provides a banquet for two days; after which any that remains must be burned. The remaining sacrifices are for involuntary and voluntary offences respectively. The mode of sacrifice is the same as in the case of the *shelâmîm*, except that all that is not burned goes to the priest, who must eat it in the same day. The blood in this case is not sprinkled on the altar itself, but on the horns. For voluntary offences a ram is offered; for involuntary, ewe-lamb or she-goat (yearling). There is a further distinction between prince and plebeian: for the former in these cases sacrifice males, and bullocks instead of rams. Every sacrifice is accompanied with an offering of meal mixed with oil, in quantities varying with the size of the victim. The public daily and festal sacrifices are then described in accordance with the statements of the priestly code.

If the account given by Josephus represent his recollections of the actual practice, it is evident that the priests of his time must have had some simpler manual for their guidance than the middle books of the Pentateuch. The difficulty wh. occurs to the reader of these precepts—how, in those days of difficult and dangerous travelling, could provincials be perpetually journeying to Jerusalem whenever a child was born or a peccadillo had been committed? —is no more met by him than it is in the Pentateuch itself. The Pentateuch, however, ostensibly deals with a time when the whole nation was crowded round the Tabernacle, and was therefore less confronted with the difficulty.

The Abolition of Sacrifice.—If it be true that ere the rise of Christianity the Judaic conscience had been impressed with the belief that sacrifice could be offered only in one place, it followed that when entrance to that place was closed, sacrifice could not be offered; and such entrance was forbidden the Christians so soon as the relations between them and the Jews were strained to breaking point by the admission into the former community of persons who had not submitted to the characteristic badge of Judaism. But ere long it was forbidden to the Jews themselves, owing to the destruction of the city by the Romans, and though doubtless hopes were

cherished that the Roman conquest would be no more permanent than that of the Babylonians or Greeks, the ages passed leaving those hopes unfulfilled. Whether in the event of the Jews recovering Jerusalem the sacrificial system would be restored, seems to be disputed by different authorities ; such an event seems, however, to be no nearer than ever. In Jewish worship prayer came to be regarded as a substitute for sacrifice. In the Christian community the theory gained ground that sacrifice had from the first typified the crucifixion : when that event was over, and the types all had been realised, there was no further ground for the continuance of the type. For the cessation of sacrifice preparation had long been made by the best Israelitish thinkers, who, as represented in the prophecies and psalms, declare the process to be unworthy and ineffectual ; while its claim to take away or atone for sin is resolutely denied by even such moralists as Ben-Sira (third or second century B.C.), who recommend compliance with the Biblical rules, on the ground that they form part of the tradition.

D. S. MARGOLIOUTH.

SADDUCEES (Heb. צדוקים). This was the name given to the party of the priestly aristocracy which exercised considerable influence in Jewish affairs fm. the time of the Maccabees till the fall of the state. Epiphanius tells us that they called themselves by this name, wh. is connected with the Heb. word for righteousness, and that they meant thereby to claim that they were " just and righteous." Others seek to derive it fm. the only proper name of importance connected with this same word in the OT.—Zadok, who was priest in the days of David (1 K. 1.[8]). In later days his descendants held a distinguished position in the nation, and such designations as " sons of Zadok " and " priests of the seed of Zadok " are met with, and so it has been thought that " Zadokites " and " sons of Zadok " are identl. Still another and not altogether unlikely explanation has been offered—that they were the followers of Zadok, a pupil of Antigonus of Socho, *c.* B.C. 200 (*Pirke Aboth*, I. 3), one of the transmitters of the oral law. Inspired by a deep sense of the supreme obligation of morality, he taught that " men shd. serve God without hope of reward." Zadok and a fellow-disciple Boethus, developed his teaching on schismatical lines, so that their followers came to disbelieve in future rewards and punishments, and finally to deny the continuance of the soul. It has been said that it wd. be very un-Jewish to name a sect fm. its founder, but the position is strengthened in the present case by the fact that a party of the S. were also named Boethusians, and as the S. were now the richer and governing class, the judges and the priestly aristocracy (Jos. *Ant.* XIII. x. 6), just as the former Zadokites had been, they may not have been averse to connecting themselves with the old name, though indeed they had acquired the designation fm. another and more recent source. At first their diffcs. from the Pharisees were merely political and practical. The Rm. conquest had brought greater suffering and loss on the aristocratic class than to any others in Isr., and so they became essentially the patriotic element in the nation. The Pharisees were attached to a kind of fatalism, and acted under the belief that it was Isr.'s duty to suffer in patience and to look forward with hope for a reward at the resurrection. The S. failed to get their political scheme accepted by a party with such a faith, and so the teachings of the Pharisees, used to advocate submission, became more and more distasteful. They were strongly opposed to Pharisaic fatalism, and declared the freedom of the will. " They take away fate, and say there is no such thing, and that the events of human affairs are not at its disposal ; but they suppose that all our actions are in our own power, so that we ourselves are the causes of what is good, and receive what is evil fm. our own folly " (*Ant.* XIII. v. 9). This led them to devote their thoughts and activities to the visible present and to be careless of the imagined future ; while their dislike of the materialism of many of the descriptions of the future state, and the unbridled excesses of Pharisaic exegesis of the psalms and prophecies, induced them to insist more and more on the significant silence of the written Law ; and finally to declare that souls died with the bodies (*Ant.* XVIII. i. 4), and that there was neither angel nor spirit (Ac. 23.[8]). Their denial of the second life may have begun as an objection to transmigration, in wh. the Pharisees seem to have believed ; but it soon went beyond that, and we already find protests agst. their objection to any resurrection in the Bk. of Enoch, the Psalms of Solomon, and the " Eighteen Benedictions." Reports of discussions too are found in the Tlm., *e.g.* " A S. once said to a Pharisee, ' Woe unto you wicked people, who maintain that the dead will rise. You see the living die, and yet you say the dead will live.' To wh. he replied, ' Woe unto you wicked people, who deny the resurrection of the dead. If those live who at one time had no existence, how much more shall the dead live, who have had an existence ' " (*Sanh.* 91[a]).

Their relationship to the question of the existence of spiritual beings is difficult to understand, in view of their acceptance of the OT. Either we must regard them as looking upon the theophanies there recorded as mere transitory, insubstantial representations of the Deity, or that their disbelief in angel and spt. extended only to a denial of the angelic system of Judaism developed in post-exilic days ; or perhaps we may think of them as accepting the OT. occurrences as real, while they disbelieved in such events in their own times.

The S. were conservative in all matters of ritual, and believing that the oral law had sanctioned all the innovations made by the Pharisees wh. they opposed, they declared that the written law alone represented old practice, and opposed the unwritten " tradition of the elders " so dear to the hearts of their opponents. Nevertheless they in some

things, including the use of phylacteries, followed the same practices as the Pharisees, and their wives consulted the Pharisaic doctors on matters of purification. Josephus tells us too that as magistrates and for the sake of getting the multitude to hear them "they addicted themselves to the notions of the Pharisees" (*Ant.* XVIII. i. 4). With the lapse of time, too, they betrayed a tendency to Greek learning, loving specially the writings of Homer (*Yadaim*, IV. 6), and became more and more worldly-minded and lukewarm in religious matters.

In the NT. as we shd. expect the High Priest and his party were S. (Ac. 4.[1], 5.[17]). John the Baptist had included them in his words of condemnation as a "generation of vipers" (Mw. 3.[7]), and to this we find an interesting parallel in the Tlm., where the family of Annas the High Priest are characterised as "Hanan's viper brood." They repeatedly attempted to entrap Christ (Mw. 16.[1], 22.[23]), and He warned His disciples agst. their "leaven" (Mw. 16.[6]). Herod Antipas accepted their teaching, but his faith in it was unstable (Mk. 6.[14-16]). They combined with the Pharisees to compass the death of Christ (Mw. 27.[1]), and when the resurrection was preached they became energetic against the disciples (Ac. 4.[2]).

Some of the early church fathers, including Origen and Jerome, tell us that the S. rejected all Scrip. except the Pnt. In this they seem to have made the mistake of confusing the S. with the Samaritans, who were sometimes so designated by the rabbis. Josephus mentions nothing of this. It has been regarded as significant that Christ quoted only the Pnt. to them, proving the doctrine of the resurrection therefrom by inference alone (Mw. 22.[31-32]; Mk. 12.[26f.]; Lk. 20.[37]), though He mt. have found stronger arguments elsewhere in the OT.: still He may have had other reasons for that. One of these doubtless was their objection to poetical expressions being used as proof texts for doctrine. We are well aware that they knew and loved the psalms and the prophets, and this can be seen in the work of the S. author of 1 Maccabees.

After the fall of Jrs. (A.D. 70) the S. rapidly disappear fm. hist. To men without a country and a home, their teaching grew more and more cold and heartless, and the Jew was driven to seek consolation in the hopes of a future life. The Christian teaching on the resurrection, too, did much to establish faith in a general resurrection, so that when the political influence of the S. passed away, their peculiar tenets became merely matters of academic interest.

The idea that the S. formed a religious philosophical school is due partly to Josephus, who was fond of presenting things Jewish in terms of Greek Philosophy, but more especially to the rabbinic tradition wh. looked upon the whole hist. of Isr. as made up of a variety of scholastic controversies similar to those of Talmudic days.

WM. M. CHRISTIE.

SADOC, a descendant of Zerubbabel, ancestor of Jesus (Mw. 1.[14]).

SAFFRON (Heb. *karkōm*, corresponding to the Arabic *kurkum*, or *za'farān*, from which comes our word "saffron"), in SS. 4.[14], denotes the *Crocus sativus*, the "saffron crocus." It has been greatly valued for perfume from ancient times. The styles and stamens are dried and preserved, and used to flavour or impart a yellow colouring to cooked food, *e.g.* rice. Among the Greeks as well as Orientals, saffron leaves were greatly prized. "Saffron morn" is a phrase of Homer's; the divinities were arrayed in robes of this bright colour. "Saffron water was sprinkled on the benches of theatres, the floors of banqueting halls were strewn with crocus leaves, and cushions were stuffed with the same material" (Groser, *The Trees and Plants mentioned in the Bible*, 219f.).

SAINTS in Scripture are simply the people of God: in OT. worshippers of J″.; in the NT. followers of Jesus Christ (1 S. 2.[9], &c.; Ac. 9.[13], &c.). The term means lit. "holy ones," *i.e.* those who are "consecrated," sundered from the evil world by the work of redemption. It is to be observed that the word applies in NT. to the whole company of believers: there is no trace of its being regarded as a title to be won by peculiar excellence.

SALAH. *See* SHELAH.

SALAMIS, the seaport at the eastern end of the island of Cyprus, where Paul and Barnabas landed after sailing from Seleucia on their first missionary journey (Ac. 13.[5]). Here "in the synagogues" they proclaimed the word of God. Jews, therefore, were numerous in the town. They had settled here centuries before (1 M. 15.[23]). It was a considerable trading centre, its excellent harbour affording safe shelter for shipping. This, and the interest of Herod the Great in the Cyprian copper mines, would attract the Jews (*Ant.* XVI. iv. 5). The town was situated on the river Pediæus, about three miles from the mod. *Famagousta*, at the eastern extremity of the plain of Salaminia. It suffered severely from an earthquake, and was restored by Constantius in the reign of Constantine. For a time thereafter it was known as Constantia. Epiphanius was bishop of Constantia from A.D. 367–403. A good road connected Salamis with PAPHOS in the west of the island.

There are few remains of importance, and the harbour has been quite silted up with sand.

SALATHIEL. *See* SHEALTIEL.

SALCHAH, SALCAH, RV. SALECAH, a city of Bashan subject to Og (Dt. 3.[10]), on the eastern border of his territory (Jo. 12.[5], 13.[11]). It was allotted to Manasseh (v. 30), and later occupied by Gad (1 Ch. 5.[4]). It is represented by the mod. *Salkhad*, a city occupied by Druzes, on a lofty and commanding position at the southern end of *Jebel ed-Druze*. It is dominated by the castle, a great structure probably built by the Romans, and re-

paired by the Arabs. It stands in the mouth of an extinct volcano, some 300 ft. higher than the town. *Salkhad* depends for water-supply entirely upon the rain stored in the cisterns. Past *Salkhad* ran the great Roman road from the west across the desert to the Persian Gulf. The line of it can still be traced from the castle wall, away towards the eastern horizon.

SALEM (Gn. 14.[18]; Ps. 76.[2]) is probably to be identified with JERUSALEM: the available evidence establishes no more than probability. Jerusalem was known in the age of the *Tel el-Amarna* tablets as "Urusalim." The name of the king given in Jo. 10.[1], Adonizedek, bears a certain resemblance to that of Melchizedek. The king's vale, in which Abraham and Melchizedek met, may be the same locality as that in which Absalom raised his pillar: this was probably near Jerusalem (2 S. 18.[18]). The city is called "Salem" in Ps. 76.[2]. Little weight would attach to this poetical abbreviation if it stood alone; but taken with the other evidence here summarised it makes the identification probable.

SALIM, near by which was ÆNON, where John the Baptist was baptizing (Jn. 3.[23]), lay on the west of the Jordan (*cp.* 1.[28], 3.[26], 10.[40]). If Ænon were where *OEJ.* places it, viz., eight Roman miles south of *Beisān*, the district within which it must be sought is fairly definite. About six miles south of *Beisān*, near by the ruin of *Umm-el-'Amdān*, are seven fountains affording plentiful supplies of water. This might fitly be called *Ænon*, "place of springs," while the ancient "Salim" may survive in the shrine of *Sheikh Selīm*, on the north side of *Tell er-Ridhghah*. It might be objected that this place lay within the boundary of Samaria; but it seems likely that it was then included within the lands of *Beisān*. No other identification has been suggested which meets the requirements of the narrative.

SALLAI. (1) A Benjamite who with 928 of his tribesmen settled in Jrs. after the captivity (Ne. 11.[8]). (2) Head of a priestly family which returned with Zerubbabel (Ne. 12.[20]), called "Sallu" in v. 7.

SALLU. (1) A Benjamite, son of Meshullam (1 Ch. 9.[7]). (2) The same as SALLAI 2 (Ne. 11.[7]).

SALMA. *See* SALMON.

SALMAI, RV. *See* SHALMAI.

SALMON, SALMA, son of Nashon, who married Rachab of Jericho, and by her became the father of Boaz (Ru. 4.[20f.]), and thus comes into the genealogy of our Lord (Mw. 1.[4f.]; Lk. 3.[32]). The connection of Salma, son of Caleb, with Bethlehem, suggests that the same person may be intended.

SALMON, MOUNT. *See* ZALMON.

SALMONE is the promontory at the north-east corner of Crete, the mod. *Cape Sidero*. The north-west wind encountered over against Cnidus led to an alteration of the course of the ship in which St. Paul was sailing to Rome. This brought it under the lee of Salmone, whence, protected by the island, it steered westward (Ac. 27.[7]).

SALOME (Gr. *salōmē*). (1) The wife of Zebedee, and mother of the apostles James and John. Comparison of the relevant passages (Mw. 27.[56]; Mk. 15.[40]; Jn. 19.[25]) seems to show that she was the sister of Mary the mother of Jesus. She was one of the women who followed Christ, ministering to Him of their substance. She was present at the crucifixion. (2) The daughter of Herodias, not named in Mw. 14.[6], and Mk. 6.[22]. *See* HERODIAN FAMILY.

SALT is found plentifully in Palestine, especially at the south-west of the Dead Sea, where a great cliff of salt rock, *Jebel Usdum*, furnishes practically inexhaustible supplies. It is easily obtained by evaporation from the Dead Sea water. Salt marshes in different quarters also yield considerable quantities. The same word, *melaḥ*, in all Semitic languages, points to its use in the earliest times. The son of Sirach names salt as one of the necessities of life (Sr. 39.[26]). The use for food no doubt suggested its employment for offerings—the food of the deity worshipped (Lv. 2.[13], &c.). From its purifying and preserving qualities, the eating of salt together came to be the symbol of indestructible friendship: hence the "covenant of salt" (2 Ch. 13.[5], &c.; *cp.* Ez. 4.[14] RV.); *see* HOSPITALITY. To this day in the East, rubbing with salt is supposed to promote the health of a new-born child (Ek. 16.[4]). Christ's people act as salt in the community (Mw. 5.[13], &c.). Frequently other substances are gathered with the salt. When the sodium chloride has been washed away, the residuum may be described as salt that has "lost its savour." Salt is fatal to vegetable life. To sow the site of a city with salt is to doom it to utter extinction (Jg. 9.[45], &c.). In Greek times salt was taxed (1 M. 10.[29], &c.), and it is now a government monopoly in Palestine.

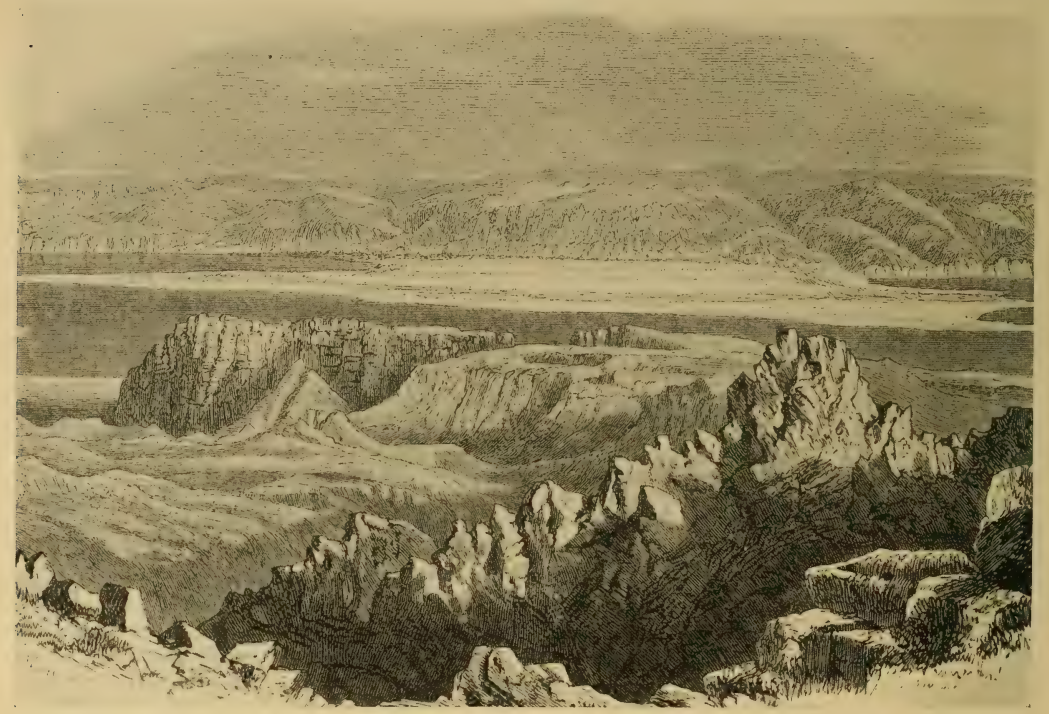
SALT SEA, THE, is also called **Sea of the Arabah** (Dt. 3.[17], &c.), the **East Sea** (Ek. 47.[18], &c.), the **Dead Sea** (Jerome on Ek. 47.), and by the natives to-day *Baḥr Lūṭ*, "Sea of Lot," this name enshrining an old tradition. It is the great lake stretching north and south between the uplands of Judah on the west and Moab on the east. It is about 47 miles long by about 9 miles broad.

Thirty-three miles from the mouth of the Jordan, on the eastern shore, a broad tongue of land (*el-Lisān*) juts out into the sea. To the north of this the sea is about 1280 ft. deep; to the south the average depth is not over 18 ft. The proportion of salt in the water is very great, four times greater than that in the ocean—hence the name, "the Salt Sea" (Gn. 14.[3]; Nu. 34.[12], &c.). Its high specific gravity makes it difficult if not impossible for any organic body to sink in it. No fish of any size can live in

it; although at points where purer water enters small fishes may be seen, which here and there make their way some distance round the shore. The taste of the water is most disagreeable. As it dries on the body of the bather, it deposits a thin encrustation of salt, which makes a plunge in Jordan soon after not only agreeable but necessary.

There was an ancient belief that the waters of the sea covered the ground formerly occupied by SODOM and GOMORRAH. Modern investigation has shown there is no outflow for the water: the level is therefore preserved only by evaporation. In that great valley with hot crags on either hand, rising in some cases over 4000 ft. above the lake, the evaporation is extremely rapid. Between winter and summer the level varies only to the extent of some 21 inches (Dr. Masterman, *PEFQ.*, 1907, Oct., 302f.; 1908, April, 160f.).

Seen from the mountains in clear weather the lake is of a beautiful deep blue colour. At the



THE DEAD SEA
View from the heights behind Sebbeh (Masada), showing the Lisān ("Tongue"), the peninsula projecting from the eastern shore.

this to be impossible. The land now covered by shallow water south of *el-Lisān*, "the Lagoon," may indeed have been higher in ancient times; but it could only have been salt marsh like that at the south end of the lake to-day (*see* SIDDIM, VALE OF). The surface of the lake is now 1292 ft. below the level of the Mediterranean. Deposits, however, in the floor of the ARABAH prove it to be an old sea-bottom. There is ample evidence to show that at some period in the distant past the waters rose to the level of the Mediterranean, forming a vast lake, stretching from 40 miles south of the Dead Sea almost to the roots of Hermon in the north (*see* PALESTINE, **Geology**). Besides the great volume of water brought down by the Jordan, the sea receives the contributions from the springs and winter torrents of the high lands of Judæa and Moab, and also from the *'Arabah*. Locked in that deep hollow springs on the shore, *e.g.* *'Ain Jidy*, there is luxuriant growth, but elsewhere round the coast no vegetation can live.

SALT, THE VALLEY OF, is probably identical with *Wādy el-Milḥ*, to the east of Beersheba, in which stands the CITY OF SALT. It was the scene of defeats of the Edomites by David (2 S. 8.[13], for *Aram*, "the Syrians," read *Edom*, 1 Ch. 18.[12]), and by Amaziah (2 K. 14.[7]; 2 Ch. 25.[11]).

SALU, father of Zimri, the Simeonite prince who was slain by Phinehas (Nu. 25.[14]).

SALUTATION, SALUTE. Among Orientals much more importance is attached to the formal courtesies of life than among us. Any neglect of customary word or gesture, as determined by the relative position of the persons meeting, may be taken as insult (*cp.* Lk. 7.[45]). Common greetings on the highway are *marḥabā*, "welcome," to wh.

the answer is *marḥabatain*, "two welcomes"; "peace be upon you"—response, "and on you be peace"; "may your day be happy"—response, "may your day be happy and blessed." Much importance is laid upon the response, esp. to the second of these. Failure to reply may be understood as a sign of hostility (Mw. 10.[12f.]).

The **kiss** figures largely in Eastern salutations. Equals in rank and near relations kiss each other on the cheek. The humbler in station will kiss his superior's hand; and the youth that of the elder. The utterly humble may kiss another's feet (Lk. 7.[38]). The writer remembers the embarrassment caused by a suppliant once suddenly kissing his feet. The slave may kiss the skirt of a master's robe. A common gesture is to bow low, let the back of the hand touch the ground, and then raise it to the heart, the lips, and the forehead.

The duty to salute first lies on the younger and the lowlier in rank. But the horseman salutes the footman. The smaller company salutes the larger. In a crowd only the more exalted and honoured are saluted (Mw. 23.[7], &c.).

Salutations are often drawn out to a preposterous length by the repetition of conventional question and answer wh. make neither party the wiser. This was the danger guarded against by the directions of Elisha (2 K. 4.[29]), and of Christ (Lk. 10.[4]).

SALVATION. *See* RECONCILIATION, REGENERATION.

SAMARIA is the Gr. form of Heb. *Shōmĕrōn*, "outlook," the city built by Omri on the hill of Shemer, wh. under Ahab became the capital of the Northern Kdm. (1 K. 16.[24, 29]). Its history then runs parallel with that of Jrs. till the Asyr. captivity (*see* ISRAEL). Under the influence of Jezebel, Ahab here established the worship of Phœnician Baal, and erected for him a great temple (1 K. 16.[32]). *See* JEHU.

The position was one of great natural strength. The hill rises in the midst of a wide and fertile vale, the "valley of barley," by wh. it is almost entirely cut off from the surrounding hills, a low saddle to the NE. alone connecting them. Vines and olives grow luxuriantly on the encircling slopes; and the "fat valley" (Is. 28.[4], &c.) yields abundant crops of grain. The view over the lower hills to the W. includes the plain of Sharon and the Great Sea. Under the conditions of ancient warfare it might easily be made impregnable. The narratives of 1 K. 20. and 2 K. 6.[24ff.] show that the besiegers' only hope was to reduce the city by famine. In this way it fell to the Assyrians after a resistance of three years (2 K. 17.[5]). The fall of Samaria completed the conquest of the kdm., to wh., as the capital, it had given its name. Its inhabitants were included in the general deportation; but the city was not entirely destroyed (Jr. 41.[5]), and the Asyr. inscrs. tell of an unsuccessful rising two years later. Thus were fulfilled the prophetic denunciations of



THE DEAD SEA FROM THE NORTH
Looking towards the Wilderness of Judæa, with the Hebron uplands in the distance, over the Wilderness of Tekoa.

wrath against the idolatry and wickedness wh. prevailed in S. (Is. 8.[4], 10.[9]; Ho. 7.[1], 13.[16]; Am. 3.[12], 8.[14], &c.). Alexander the Gt., in B.C. 331, sent the bulk of its inhabitants to Shechem, replacing them with Macedonians. Ptolemy Lagi and Demetrius Poliorcetes both damaged the city, wh. was taken and destroyed in B.C. 107 by John Hyrcanus, agst. whom it held out for a year (*Ant.* XIII. x. 2f.). Pompey rebuilt Samaria, making it a free city (*Ant.* XIV. iv. 4; *BJ.* I. vii. 7); Gabinius also restored and strengthened it (*Ant.* XIV. v. 3; *BJ.* I. viii. 4). Herod, to whom it was given by Augustus, greatly enlarged, beautified, and strengthened the city, calling it Sebaste, or Sebasteia (lit. Augusta), in honour of his patron. Here some of the darker tragedies of his life were enacted (*see* HERODIAN FAMILY). S. was the scene of Philip's preaching (Ac. 8.[5]). Of its subsequent hist. little is known; and nothing of the catastrophe of its final overthrow.

S. is represented by the mod. *Sebasṭiyeh*, a poor vill. on the E. end of the hill, about five miles NW. of *Nāblus*. Remains of a colonnade and scattered traces of ancient buildings probably date from Herod's time. A crusader's church, now a Moslem mosque, is called by the name of John the Baptist, whose body is said to have been buried here. Jerome says that the prophets Elisha and Obadiah were also buried at Samaria.

Subject in succession to the masters of the great Northern empire, Assyrians, Babylonians, and Persians, the country of S. passed to Alexander the Great after the battle of Issus. Subsequently it changed hands between the Seleucids and the Ptolemies, falling to the Romans under Pompey. Augustus gave it to Herod (*Ant.* XV. vii. 3), but on the banishment of his son Archelaus it was added to the province of Syria (*Ant.* XVII. xiii. 5; *BJ.* II. viii. 1). The name **Samaria**, in our Lord's time, applied to the central division of W. Pal., lying between Judæa on the S. and Galilee on the N. (Jn. 4.[4]). *See* PALESTINE.



HILL OF SAMARIA FROM THE SOUTH

SAMARITANS are first named in 2 K. 17.[29], where apparently the Israelitish inhabitants are intended. Probably only the higher ranks and more influential of the people, including the priests, were carried away, and strangers fm. Bab., &c., brought in their places (2 K. 17.[24]); and altho' these were reinforced by later contingents (Ez. 4.[2, 9f.]), the Israelites seem to have been in the majority. Their religion prevailed over that of the conquerors (2 K. 17.[27ff.]), and the whole land was affected by Josiah's reforming zeal (23.[15ff.]; *cp.* Jr. 41.[5]). The blunt refusal of their proffered help in rebuilding the Temple (Ez. 4.[1ff.]) occasioned a bitterness of feeling between the Jews and Samaritans, wh. deepened with time, and was fruitful of many evils. The hostility of the Samaritans (Ez. 4.[4ff.]; Ne. 4.[7ff.], &c.) provided a ready asylum for Jews who found the administration of the law in Jrs. too strict for them. One of these, Manasseh, br. of the High Priest, was son-in-law to Sanballat, the Persian governor of S. The latter secured the permission of Alexander the Gt. to build a temple on Mt. Gerizim, of wh. Manasseh became High Priest. He was supported by many renegade priests and Levites (Jos. *Ant.* XI. vii. 2; viii. 1ff.).* While claiming to be "the children of Israel," possessing the only true copy of the law (*see* SAMARITAN PNT.), they were ready on occasion, for their own advantage, to deny relationship with the Jews, and to profane their temple by dedicating it to a heathen deity (*Ant.*

* There is some doubt as to the dates of Josephus. The temple was poss. built in the time of Nehemiah.

XII. v. 5). The temple was probably destroyed by John Hyrcanus (*Ant.* XIII. ix. 1). The Samaritans often ill-treated Jews who passed through Samaria to the feasts at Jrs. (*Ant.* XX. vi. 1f.), and it became customary to avoid Samaria by going down the E. of Jordan. The Jews had no dealings with the Samaritans. "Thou hast a Samaritan and hast a devil" (Jn. 8.[48]) was language of deepest contumely.

In a rising during the Jewish war Cerealis put to death 11,600 Samaritans. For some centuries they seem to have been fairly numerous, and widely scattered. In A.D. 529 they were heavily punished by Justinian for indulging their hatred against Christians. Since that time the community has



SAMARIA: COLUMNS FROM HEROD'S CITY

gradually shrunk, until now it numbers only some 200 souls, who live together round their single synagogue at the foot of Mt. Gerizim, in the city of Nāblus.

The Passover, as now observed by the Jews, can hardly be described as more than a "memorial" of the original feast. To this day, on Mount Gerizim, the Samaritans claim, the Passover is celebrated according to the ancient ritual. Two days before the first full moon in the Greek Nisan, the community move to the mountain, where, hard by the "place of sacrifice," tents are pitched for them. The occasion attracts a great company of onlookers, Moslem and Christian, while tourists from far and near gather to witness the spectacle. At sunset on the following day the Passover lambs are slain. They are roasted whole in a pit which has been heated for the purpose, by burning in it great quantities of brushwood. When they are sufficiently cooked they are taken out, and eaten by the worshippers, who take hold of the flesh with their fingers, being shod and girt as if ready for a journey. An account of this unique ceremonial is found in Mills' *Nāblus and the Mod. Samaritans*, 248ff. A more recent account, which is also much fuller, is given by Dr. J. E. H. Thomson in *PEFQ.*, 1902, pp. 82ff.

SAMARITAN PENTATEUCH. It was known to the Christian Fathers and to the Talmudists that the Samaritans had a recension of the law, wh. to some extent differed fm. that used by the Jews, but after the eighth cent. A.D. it fell totally out of knowledge. In 1616 the Italian traveller, Pietro della Valle, sent to Europe a Samaritan codex wh. he had purchased in Damascus fm. the Samaritan community then existing there. A great controversy at once arose as to its relation to the Massoretic. Morinus, its first editor, a Roman Catholic, saw a way of impugning the Protestant dogma of the sufficiency of Scripture, and asserting the need of an infallible Church to decide what was Scripture, by maintaining that the Samaritan Pnt. contained the primitive form of the text. He was opposed, among others, by Buxtorf, who went so far as to assert that Moses wrote the law in square character. The arguments were *a priori*, and tended to no conclusion. Nearly two centuries after della Valle's purchase, in 1815, Gesenius gave for his doctorate a thesis entitled *de Pentateuchi Samaritane Indole Origine ac Auctoritate;* in it the subject was removed out of the sphere of theology into that of scholarship. While exceedingly able and painstaking in his treatise, Gesenius too obviously assumes the priority of the MT., and the dependence of S.P. on it. In considering the S.P. we shall follow so far the line of Gesenius' thesis.

The Character of the Samaritan Pnt.—The first thing that strikes one who opens a Sam. codex is the difference of the character in wh. it is written fm. ordinary Heb. When it is compared with the angular in wh. the Siloam inscr. was written, and with the ordinary square character, it is found to be intermediate between them. This is admitted by the Jews; in the Talmudic Treatise, *Sanhedrin*, 21ᵇ, it is said: "Originally the law was given to Isr. in the Heb. character and the holy tongue; it was given to them in the days of EZRA in the Assyrian character and the Aramaic tongue. Isr. chose for herself the Assyrian character and the holy tongue, and left the Heb. character and the Aramaic tongue to *had-diotēth*." This last is explained as meaning the "Cutheans," *i.e.* Samaritans; it is, however, unfair to say that the language of the S.P. is Aramaic. While on the whole the S.P. may be regarded as identical with the MT., there are subordinate differences, wh., however, are of value in investi-

gating the history of the recension. In S.P. there is a greater tendency in orthography to use the *matres lectionis* as they are called; consonants that are used for vowels. Also there is preference for the ordinary grammatical forms instead of the abnormalities; thus S.P. has the fem. third personal pron., and does not use *hu'* for both masc. and fem.; so too with *na'ar*, "a youth," it uses the fem. *na'arah* for a "young woman." The Samaritans seem to have had a different usage in regard to the cohortative. A very marked feature of S.P. as compared with MT. is pleonasm: thus in the account of the plagues of Egp. in MT. the commands of J″. to Moses are given fully, telling what he is to say and do; when it is narrated that Moses did go to Pharaoh these particulars are not repeated; but in S.P. they are. This does not prove S.P. the derivative, as any one who has heard an Eastern story-teller can testify. In a few cases theological views have occasioned changes; thus "Gerizim" is read instead of "Ebal" in Dt. 27.[4].

The Relation of S.P. to the LXX.—That in some points the LXX agrees with S.P. agst. the MT. is undeniable: in Gn. 2.[2] LXX and S.P. agree agst. MT. in having "sixth day" instead of "seventh"; both insert in 4.[8] what CAIN "spake to ABEL his brother," viz., "Let us go into the field." There are also some other cases of the same agreement; Castelli has reckoned them as over a thousand. So important do they seem to some scholars that they have maintained the LXX to have been trd. fm. the S.P. Yet one has only to examine the critical passages, those in wh. the doctrinal peculiarities of S.P. appear, to find that in no one of these does the LXX agree with it. In regard to the genealogy of the antediluvians, and in regard to that of the descendants of Shem, the three recensions are manifestly perfectly independent of each other. Several of the alleged proofs of the dependence of the LXX on the S.P. really render it probable that the LXX was trd. fm. MSS. written in the Samaritan script. The fact that there was an independent tr. of the law into Gr. called the *Samaritikon*, a thing proved by quotations in the Fathers, shows this hypothesis to be mistaken without further argument.

The Origin of S.P.—Historically we have no distinct statement, and *a priori* arguments are of little value in such questions. There seem to be two points at wh. the introduction of the S.P. cd. have taken place. Either the priest sent by Esarhaddon to teach the colonists "the manner of the God of the land" brought it with him; or when the son-in-law of Sanballat—called by Jos. Manasseh—became High Priest of the temple on Mt. Gerizim, he may have introduced it.

It is almost certain that Jos. post-dates this event by a century. The improbability is great that two successive chiefs of the Samaritans shd. bear the unusual name of SANBALLAT, and that each shd. have a daughter married to a son of the Jewish High Priest; the latter becomes all the more improbable when NEHEMIAH's reformation is remembered, wh. involved the putting away of foreign wives and the abjuring of all such relationships. Then there is the tendency wh. great names, like Alexander's, have to attract events. So we may dismiss the idea that S.P. originated in the days of Alexander the Great.



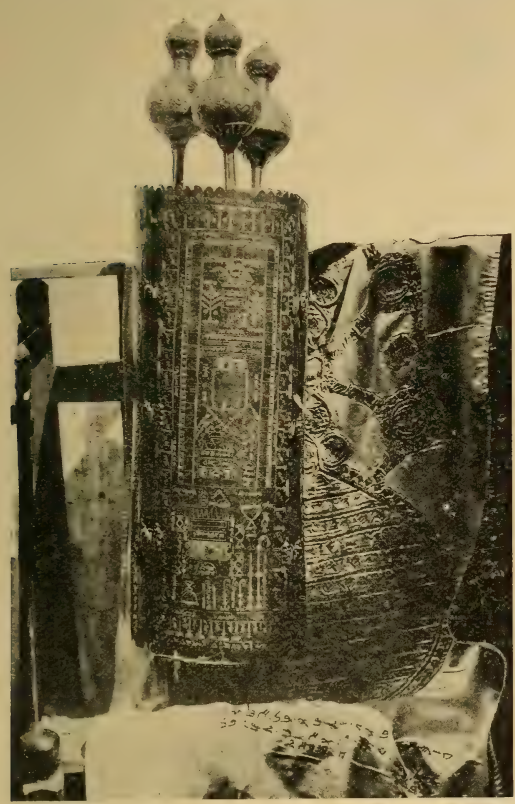
SAMARITAN CAMP ON MOUNT GERIZIM AT THE TIME OF THE PASSOVER

If the Nāblus roll were the only copy of the law saved when the Temple on Mt. Gerizim was burnt by John Hyrcanus, the peculiar sanctity ascribed to it may be understood. It certainly is written in Samaritan script; the question arises, What was the script of MS. fm. which it was copied? Of the differences due to mistakes of sight, the resemblances of letters wh. have caused them are to be found not in the square script, but the angular wh. preceded it. The angular script has itself a history wh. we can to some extent trace, fm. that on the stele of MESHA, the contemporary of AHAB, to that on the sarcophagus of Esmunazar, the contemporary of NEHEMIAH. Some of the resemblances seem to imply the period of the Siloam inscription, wh. wd. suit the earlier of the dates. By the Maccabean period the Samaritan script, as proved by coins, is in full vogue. As epigraphy usually affects the archaic, this probably implies use for a couple of centuries previously.

Authority: *i.e.* value for criticism of the MT. Despite the conclusion reached by Gesenius, that

only in four cases was the reading of S.P. to be preferred, we venture to give it a much higher importance. At latest it represents a text earlier than that behind the LXX, wh. again is older than MT. by seven centuries. Each case of variation must be decided by itself. Where the LXX supports S.P., other things being equal, the weight is predominant.

Lit. The literature is extensive but not very easily accessible. The most recent work is that of Montgomery, *The Samaritans.* There is a Targum—a version in Samaritan Aramaic.



PEF. Photo
VIEW OF OLD SILVER CASE CONTAINING SAMARITAN PENTATEUCH, NÂBLUS

SAMGAR-NEBO (Jr. 39.[3]), apparently the name of a Babylonian official, but the text is evidently corrupt; it is difficult to amend it, but the probability is that instead of the first NERGAL-SHAREZER we shd. read NEBUZAR-ADAN, and regard Samgar as the blundering reproduction of his title as captain of the guard. Nebo again is the first part of NEBUSHASHBAN, SARSECHIM being the rest, as we find in v. 13.

SAMLAH, one of the kings of Edom. Apparently his royal city was Masrekah (Gn. 36.[36f.]; 1 Ch. 1.[47f.]).

SAMOS, an island 28 miles long by 5 to 12 miles broad, lying about a mile off the coast of Ionia, nearly equidistant from Ephesus and Miletus. In the strait between Samos and the shore was fought the battle of Mycale (B.C. 479). There were numerous Jews in the island, who enjoyed many privileges (1 M. 15.[23]). In B.C. 84 it was joined to the province of Asia. It was visited by St. Paul on his return from his third missionary journey (Ac. 20.[15]). Wine, olive oil, tobacco, oranges, raisins, silk and leather, are among the exports of the island.

SAMOTHRACIA, RV. SAMOTHRACE, a small island off the southern coast of Thrace, over 30 miles from the mouth of the river Hebrus. The town lay on the north side of the island. The lofty peak in which its mountains culminate is a conspicuous object at sea (Ac. 16.[11]). Although probably a dependency of the province of Macedonia in the time of St. Paul, according to Pliny it enjoyed the privileges of a free state. In Samothrace Perseus took refuge after he had suffered defeat by the Romans at Pydna. In ancient times it was associated with the mysterious worship of the Cabeiri.

SAMSON, son of Manoah, a Danite, whose home was in MAHANEH-DAN, between ZORAH and ESHTAOL (Jg. 13.). Like others who played a great part in history—*e.g.* Isaac, Samuel, John Baptist—he was given to his mother after long childlessness (vv. 2f.). He was consecrated a "Nazirite unto God from the womb." As he grew to manhood he became possessed of prodigious strength, which is attributed to the moving of the Spirit of the Lord (v. 25). Later it seems to depend upon his strict observance of the Nazirite conditions (16.[17ff., 22]).

Samson loved a Philistine woman of TIMNATH, and despite his father's remonstrance, sought her in marriage. Going down to the betrothal, he slew a lion that roared against him. Going down afterwards to the marriage he found honey in the carcase of the lion, and this suggested his riddle for the entertainment of the wedding guests. It was not properly a riddle, as the facts essential to its solution were not known. The Philistines to whom it was set, however, succeeded in solving it, with the assistance of Samson's wife. To provide the forfeit he slew thirty men of Ashkelon and took their spoil. Enraged at his wife's duplicity, he returned to his father's house. His wife's father, thinking he had deserted her, gave her to another. On hearing this, Samson set fire to the corn of the Philistines by means of the jackals, with firebrands. To avenge their loss the Philistines burned down the house of his father-in-law, causing the death of all the household. A dreadful slaughter of the Philistines by Samson ensued, after which he retired to "the cleft of the rock of Etam." This was in Judah. The men of Judah were willing to purchase immunity from Philistine attack, by handing Samson over to

them bound with cords. This he submitted to, but only to find fresh occasion to do them hurt. He burst the cords, and with the jawbone of an ass which he found, he slew a thousand of their men. When an attempt was made to entrap him in Ga'za, he carried away the gate, posts, "bar and all," to the mountain east of Hebron. The story of his dalliance with Delilah and its disastrous issue is familiar.

As the narrative stands Samson appears at a time when the Philistines were in undisputed ascendency. His father has the true Israelitish contempt for the "uncircumcised Philistines" (Jg. 14.[3]), but the tribe seems to have acquiesced in the rule of their neighbours from the plain. Judah also has not the heart to defend even such a champion as Samson from the wrath of their masters. Samson, however, is not represented as leading any national or general uprising against them. He neither claims nor has ascribed to him any patriotic motives. His reasons for his exploits are personal. He is held in honour because those who suffered were the foes of the Lord and of His people. He possessed a certain grim humour, allied to a somewhat caustic wit; and the practical jokes in which he took delight suggest the pranks of an overgrown schoolboy. But these are just the things that would lend his story exhaustless interest for the peasants when the day's toil was done, and for the townsmen meeting at evening by the gate. Samson is the ideal of the popular hero, whose morals are taken little account of as long as his gallantries and deeds of prowess excite the admiration of the multitude. His passions are under no control, and he is liable to sudden access of fury when he is thwarted. The perils from which by his great strength he extricates himself, are often the result of illicit intrigues; and his doom is finally sealed by his pitiful surrender to the spell of a treacherous woman.

The Philistines were not brought under any enduring subjection by Samson; but while he lived in freedom they could enjoy no sense of security. His periodical incursions, apparently accompanied by great slaughter, were bound to excite deep resentment. The history of Samson serves as introduction to the account of the more serious and sustained warfare under Samuel and Saul, which prepared the way for the complete subjugation of the Philistines by David.

To be caught in the toils of an evil woman; to be deprived of hair, strength, eyes, and freedom; to be set in a dungeon to the Philistine equivalent of the treadmill, was a wretched end to a career which had opened with such brilliant promise. The manner of his death (see an interesting discussion by Mr. Macalister in *Bible Side-lights*, 127ff.) invests it with a certain grandeur, although here again his motive was personal. He humorously gives us to understand that the destruction of all the Philistines will serve to avenge him for only one of his two eyes! (Jg. 16.[28], RVm.).

It was perhaps inevitable that a parallel should be drawn between the labours of Hercules and those of Samson, suggesting a common source for the two histories, *e.g.* the exploit with the Nemean lion, and the incident recorded in Jg. 14.[5ff.]; the pillars of Hercules, with those of Jg. 16.[3]; while both owed their destruction to women.

Samson's name, "Sunny," or "the sun man," has suggested to others that his story may be only a Hebrew variant of the sun myth.

The history of Samson, however, presents a character too individual and self-consistent, and a series of incidents too thoroughly in harmony with what is known of the life and conditions of those times, to permit serious question of its authenticity.

To the phrase "he judged Israel" (Jg. 15.[20], 16.[31]), perhaps a pretty free interpretation may be given. One feels with Beer (Guthe's *KB. s.v.*) that for this son of the mountains, mighty but undisciplined, the mantle of the judge might have been something like a strait-jacket.

SAMUEL (Heb. *shĕmū'ēl*, poss. = "name of God"). Altho' he is mentioned in other parts of Scripture, practically our only source of information regarding S. is the first book that bears his name. S. was sent to Hannah, the favourite but childless wife of Elkanah, whose life had been made bitter by the taunts of her rival Peninnah. He was consecrated to God under the conditions of the NAZIRITE, and as soon as possible he was brought to minister in the temple at Shiloh. Here God made known through him the doom about to befall the house of ELI. He grew in influence as in years, and he became known throughout the land as a prophet of the Lord. After the capture of the ark by the Philistines and its return to the house of Abinadab, S. takes the lead in Isr. as "judge"; he being the last to hold that office (Ac. 13.[20]). Moved by him to repent of their sin and put away idolatry, the people gathered at his call to Mizpeh, for a season of penitence and prayer. Their Phil. masters thought this meant rebellion, and marched against them. S. interceded for Isr. (*cp.* Jr. 15.[1]), and, with Divine help, the Phil. were utterly overthrown, so that during Samuel's supremacy "they came no more within the border of Israel." The stone, EBEN-EZER, commemorated this victory. A period of peace and prosperity followed, S. having his headquarters at RAMAH, and making an annual circuit for the administration of justice, &c.

As years were multiplied upon him his sons succeeded to his authority but behaved ill. This led to a popular demand for a king. Much against his will, but in obedience to the will of God, S. first declared "the manner of the king" (8.[11]),

and then assented to the demand. By Divine direction SAUL was made known to Samuel. In view of what has been said of Samuel, one wonders why Saul knew nothing about him (9.). Many scholars hold that this and the following chap. are part of an older account combined by the editor of the book with a later account wh. we have followed up to this point. Clearly, however, the compiler intended to indicate that after assent to the demand had been intimated, the people were given a period for reflection, during wh. the king to be was shown to Samuel. Then a public assembly was called, at wh. the choice of Saul was divinely ratified by the lot. After Saul's first successful campaign the people met to "renew the kingdom" at Gilgal (11.). Samuel, having vindicated the fidelity and justice of his administration, and having assured king and people that obedience to God wd. bring prosperity, and disobedience destruction, resigned the reins of government into the hands of Saul (12.). Still, such was his influence that in a true sense he might be said to have "judged Isr. all the days of his life" (7.[15]).

The cause of Samuel's first breach with Saul is somewhat obscure (13.[8-14]). Apparently it concerned Saul's offering of sacrifice. The second was more serious—Saul's failure in obedience to God's express directions to smite Amalek "and utterly destroy all that they have." Samuel appears here stern and unrelenting, with his own hands hewing Agag in pieces before the Lord. It would not be surprising if certain very human emotions, quite as much as zeal for the honour of the Lord, urged the old prophet in his relations with the man who had superseded him in the rule of Isr. And yet his sorrow over the king's fall seems to have been very real (15.).

His mourning was interrupted by the command to anoint Saul's successor, whom, according to Divine direction, he found in the shepherd lad David in Bethlehem (16.[1ff]).

Later, when David fled from Saul to Samuel, they both took refuge in NAIOTH, perhaps the building in Ramah where Samuel presided over a "school" of the prophets and where the spirit of the pursuing Saul was subdued (19.[18ff.]).

Samuel's age at his death is not stated; but he must have been a very old man. He was buried in his own house at Ramah (25.[1]). A later tradition, to wh. no importance need be attached, made Mizpeh (*Neby Samwīl*) his burying-place.

We can understand the lamentations of the people over the passing of one who had been the supreme figure in Israel for as long as most of them could remember; under the influence of whose splendid personality a perilous period of transition had been safely passed. He stands easily in the front rank of leaders in those far-off days. He found Israel broken, idolatrous, dejected, under the heel of the Philistine oppressor. He left it united, in great measure purified, and free, under the sway of a popular monarch. Prophet as well as statesman, he prepared the way for that grand succession of prophetic preachers unequalled in the history of religion. With entire fitness he is chosen as a shining example of faith (He. 11.[32]).

SAMUEL, BOOKS OF. These two books, as we now have them in our Bible, form really one whole, and were reckoned as one in the Jewish enumeration of the "four-and-twenty" books of the canon of the OT. The separation into two, however, must have been made at an early time, for it is found in the LXX version some two centuries before the Christian era. That version, indeed, went further, for it classed the books of Samuel with the succeeding books of Kings, and gave to the series the names of first, second, third, and fourth books of the kingdoms; and this was followed and slightly modified by the Vulgate, which called them books of the Kings. The name of Samuel attached to the books cannot be taken as intended to denote authorship, as the history is continued to a time considerably after his death; but it is not inappropriate, seeing that he is a prominent figure in the earlier part of the nar., and his influence extended to the time at wh. it closes. The time covered by the two books is about a century, and embraces the careers of the three outstanding personages—Samuel, Saul, and David; for it opens just before the birth of Samuel, and closes soon before the death of David. In the series of historical books of wh. it forms a part, it is the natural sequence to the book of Judges, and the necessary introduction to the books of Kings. At the opening of the narrative we see Eli the aged priest in charge of the Tabernacle and the sacred Ark at Shiloh, and the people coming up from time to time, no doubt at the stated periodic feasts, to worship. Among them comes Hannah, the childless wife of Elkanah, who prays earnestly for a son, and vows to dedicate him to the service of the Lord. In due time Samuel is born, and while still a child is brought by his mother and consigned to Eli's care. In a vision of the night there is revealed to him the impending doom of Eli's house, wh. takes place in the disastrous defeat at Aphek, in wh. Hophni and Phinehas are killed and the Ark of God is taken by the Philistines.

The shock causes the death of Eli, and Samuel takes his place as administrative head of the people, round whom the nation takes heart to rally in its death-struggle with the Phil., and gains the signal victory of Ebenezer. Samuel is then seen going from place to place judging the people, and becomes known as the seer or prophet, to whom the people resort in cases of difficulty, "for all that he saith cometh surely to pass." But the national situation changed as Samuel grew old; his sons,

whom he had appointed judges, did not walk in their father's steps; the hereditary priesthood had got disorganised since the time of the ill-fated Eli; and a strong hand was needed to cope with the hostile Phil., and give better organisation to the people. The time anticipated in Dt. 17.[14ff.] had come when the monarchy was to be set up; and, though Samuel had misgivings that this might lead the people to forget their Heavenly King, he yielded to the impulse of the time, and Saul the son of Kish was appointed. Samuel continued, however, to act as more than mere adviser, fearlessly denouncing the king when he gave signs of arbitrary action, and at last, by Divine command, secretly anointing David as successor on the throne. The history goes on to tell of David's introduction to the court, his signal victory over Goliath, his growing popularity with the people, and the fits of gloomy melancholy and jealousy into which Saul fell, culminating in open hostility, from wh. David has to flee and lead the life of an outlaw. His precarious experience, as he gathered around him a devoted band and eluded the attempts of Saul to seize him in the south country of Judah, is related at length. By the death of Saul and his sons in the battle with the Phil. at Mount Gilboa, with wh. the first book ends, the way is open for David to ascend the throne, and the second book is entirely devoted to his reign. As king of Judah only he reigns in Hebron for 7½ years, during wh. time a son of Saul, Ishbosheth, is recognised by the other tribes, till, by the treacherous murder of his prime-minister and the cruel death of the prince himself, the dynasty of Saul becomes extinct. Then follows the account of the 33 years of David's reign over all Israel. He takes Jerusalem from the Jebusites and makes it his capital, brings up the Ark of the Covenant, and makes preparation for the erection by his successor of a House worthy of the worship of the national God. David was a man of war, subduing and reducing to vassalage the neighbouring small states, and extending the boundaries of the empire as far as to the Euphrates. The lists, also, of the officers of his household, and the description of his state magnificence, show to what a pitch the monarchy had been brought in his reign. But the historian is no court flatterer; for, on the back of the description of David's prosperity, there follow a number of chapters of a more personal and domestic char., showing how his own sin, and the evil in his own house, were undermining this grandeur, alienating a section of his people, and raising animosities wh. prepared the way for the disruption of the kdm. wh. took place after the reign of his successor. As in some other books of the OT., there are a few chapters at the end containing supplementary matters wh. have not been woven into the continuous narrative.

Who was the author or editor of these books it is impossible to say. The materials out of wh. they are composed, from whatever source they were derived, have been evidently put together by one who had in his mind the whole period covered by the book, and who lived after the last of the events recorded. How long after them it is hard to say. There is no mention of the Babylonian captivity, as there is in the book of Kings; nor is there any indication of the downfall of the northern kdm., although 1 S. 27.[6] has an allusion to the schism of the kdm. As the writer does not, like the author of Kings, refer to written authorities, except to the poetical collection called the book of Jashar (2 S. 1.[18]), we can only conjecture the sources, written or oral, from wh. he drew. The more public events recorded were of such interest in themselves, and so important as national episodes, that they must have been the subject of popular discourse from the first; and there are some prominent actors in the scenes described who are, in the later books of Chronicles, referred to as writing authors (1 Ch. 29.[29], RV.). David had, like succeeding kings, a "recorder" and a "scribe" among his court officials, and documents from their records may have been available, such as the lists of heroes and officers (2 S. 21.[15ff.], 23.[8ff.]). And then the narratives of a more personal kind are so graphic and circumstantial in their details that we may well believe them to have come from eye-witnesses and actors, and to have taken literary shape very soon after the events, even if we should conclude that they were arranged and put together by a considerably later editor. If, as is natural to suppose, these accounts were of the nature of popular recitals, we can understand how discrepancies in details might be found in two parallel accounts of the same events. Here as elsewhere in the OT. the manifest candour and impartiality of the writers are a strong guarantee for the trustworthiness of the history. At the same time, there are so many links of connection with what we know of the antecedent history, and so many germinal features that come to fuller manifestation in the future, that we may regard the books of Samuel as containing an authentic and indispensable portion of the sacred history of the Hebrews. We may say of them generally that they mark the transition from the unsettled period of the Judges to the more settled condition of the monarchy. We see here coming to bloom what lies in germ in the prophetic outlook of the great legislator in the book of Deut. The time had come vaguely indicated in Dt. 17.[14], when the people would say, "I will set a king over me like as all the nations that are round about me"; and Samuel himself is, in many respects, a prophet from the midst of the people like unto Moses (Dt. 18.[15]) speaking directly in God's name, even when there was a king constituted as civil governor. The marks of the period are the monarchy under which Israel was to fulfil its destiny as a nation, and prophecy the

distinguishing feature of the religion which was to have a world-wide influence. We are not informed as to the origin of those "schools of the prophets," as they have been called, which came into prominence in Samuel's time; for the Hebrew writers make prophecy much older. But in these institutions we see for the first time a movement which assumed large proportions in the days of Elijah and Elisha, and was followed or accompanied by that "goodly fellowship of the prophets" extending to the close of Israel's history, of which St. Peter makes Samuel the first (Ac. 3.[24]). If we knew more of those societies and how the men in them employed their time, we should obtain light on many difficult problems of the OT. literature. It is not without significance that the historical books from Joshua to Kings are denoted by the Jewish collectors of the canon the "earlier prophets," for they are characterised by the prophetic point of view from wh. they are written. We cannot but believe that a nation, beginning fully to have consciousness of itself, and having already a wonderful past to look back upon, would cultivate the study of its history, and keep alive the memory of the past as an incentive and hope for the future.

A very notable thing in the books of Samuel is the prominence given to music and song, not only as popular accomplishments, but as accompaniments of religion. This is seen in the religious exercises of the sons of the prophets. David's entrance to the court of Saul was due to his reputation as a musician; and he exercised his gift not only in soothing the king's melancholy, and, later on, in the elegies over Saul and Jonathan, and over Abner, but also in connection with the bringing up of the Ark to Jerusalem. There is in these books an unusual number of poetical pieces ascribed to this period; and all these indications put together give ample justification for the fame of David as the sweet singer of Israel, and for the ascription to him of the origin of that volume of sacred song which never ceased in Israel, and has become embodied in the Psalms. The establishment of the kdm. in the line of David, wh. is the event of supreme importance to the historian of these books, however "secular" it may seem in the ordinary sense of the word, is secular in the higher and fuller sense of pertaining to the ages, inasmuch as it was the direct preparation for the setting up of a kingdom that can never be moved.

James Robertson.

SANBALLAT (Asyr. *Sin-ballidh*, "the moon-god has given life") is called the Horonite—"native of Beth-horon" (Ne. 2.[10], &c.). Josephus calls him a Cuthæan. He may have been son of an Asyr. fr. by a Jewish mother. Whether he held office or not, he was a man of influence among the Samaritans (Ne. 4.[1f.]), and one of the most bitter opponents of Nehemiah. A party in Jrs. favoured him (Ne. 6.[10ff.]). One of the priests who had married Sanballat's dr. was driven out by Nehemiah (13.[28]).

The account of Josephus (*Ant.* XI. vii. 2; viii. 2ff.) places Sanballat a century later. *See* Samaritans.

SANCTUARY. *See* Temple.

SAND. The Heb. name *ḥōl*, from the verb *ḥūl*, "to whirl," "dance," or "writhe," is no doubt due to the ease with which the light particles of silex, mica, felspar, &c., which constitute the sand, are lifted and whirled by the wind. No fitter symbol of what cannot be counted is to be found than "the sand which is upon the sea shore" (Gn. 22.[17], &c.). Along the seaboard of Palestine and Egypt it lies in enormous quantities, tending to encroach on the cultivated land wherever it is neglected. Many orchards, gardens, and dwellings of ancient days are now buried below many feet of sand. In Dt. 33.[19] "treasures of the sand" refers to glass, which the ancients "regarded as mysteriously produced out of sand." In Jb. 29.[18] we shd. probably read "phœnix" for "sand" (RVm.). Although the particles are light, the mass is compact and heavy (Jb. 6.[3]). In contact with water, however, the mass at once dissolves (Mw. 7.[26], &c.)

SANDAL, *see* Dress; for illustration *see* Shoe.

SANHEDRIN. In the Mishna (*Sanh.* I. 6) this institution is traced up to the 70 elders appointed by Moses (Nu. 11.[16, 17]); but as we hear nothing of that assembly or its work in later times it was prob. only a temporary arrangement. The oldest reference to a council like the S. is that mentioned in 2 Ch. 19.[8]. We do not find anything of the kind in older Isr., nor after the Captivity till the days of Antiochus the Great (*Ant.* XII. iii. 3), when we meet with an assembly of a similar nature—the *Gerusia* or senate of the elders, wh. we must regard as the original of the S. As the name is Gr. (*συνέδριον*, assembly), not appearing before the days of Hyrcanus (*Ant.* XIV. ix. 4), we must assign its beginning to the Greek period. Josephus, Philo, and the Mishna all mention it, but they tell us little of its constitution. The NT. gives us some light, and the Gemara is pretty full, but unfortunately it is mixed up with the arrangements of later times and the thoughts of the later rabbis on an ideal state and S., wh. are set down as if they had been realities. So far as we can judge it seems at first to have been only the municipal council of Jrs.; but as on its initiation the Jewish population of Pal. was located in the city and immediately surrounding districts only, its influence was coextensive with Palestinian Judaism. As that grew it gradually extended its influence and assumed further powers till it exercised a supervision over all Isr. and became its supreme court when Rome granted the necessary recognition. In the Mishna it is called "the San-

hedrin," "the Great Sanhedrin," "the Sanhedrin of 71," and "the Great Court of Justice." At first it consisted mainly of the priestly Sadducean aristocracy, but under the later Maccabean priests and during the days of Herod the Great the Pharisees, gradually advancing in power, acquired great influence and numerous seats here also. In NT. days it was still to a great extent aristocratic, being made up of the chief priests and rulers, but at the same time including (Jn. 18.[35]; Mk. 15.[1]) the heads of the courses, elders, scribes, and lawyers. Judging fm. Paul's action (Ac. 23.[6]), we may assume that at that time the Pharisees preponderated, and we can see fm. that incident that both parties allowed their antipathies and peculiar prejudices to influence their verdicts. The members of the S. were required to be fathers, men of age and experience, learned, good-looking, bearded, understanding sorcery, sophistry, and languages, in order that evidence mt. be heard without an interpreter (*Sanh.* 17[a], 31[b]). O wise precaution!—a description that shd. help us to form an idea of and correct common mistakes about such men as Gamaliel, Joseph of Arimathea, Nicodemus, and Saul of Tarsus.

The president was designated *Nasi*, and was usually chosen on account of his worth and wisdom. The Gemara gives us a succession of presidents in the direct hereditary line fm. the gentle Hillel; but it seems that during the days of the Jewish State the office was usually occupied by the High Priest, at whose right hand sat the vice-president or *Ab-beth-din*. The members were said to have sat in the form of a semicircle, at the middle point of which was the president's seat, while the centre was the place assigned to such as were to be heard by the court. The first place of meeting was the hall called *Gazzith*, on the SE. of the temple court; but special meetings seem to have been called for special purposes at the house of the High Priest (Mw. 26.[3]). About 40 yrs. before the destruction of the Temple the meetings were removed to *Chanoth*, a series of rooms over the eastern gateway of the Temple.

The S. was allowed to exercise judicial and administrative power (1 M. 12.[6], 14.[20]), but the extent of that power varied fm. time to time, being dependent on the amount of the autonomy possessed by the nation. At the time of the Crucifixion it did not possess the power of life and death (Jn. 19.[31]), and the Tlm. tells us that about the same time—when it was removed fm. Gazzith—it had ceased to have authority to impose judicial fines (*Ab. Zar.* 8.[b]). The death of Stephen is not to be regarded as a judicial act but rather as a riotous outbreak (Ac. 7.[57]), and we must not imagine that the mission of Saul to Damascus (Ac. 9) implied that the S. possessed authority in that city. The letters were without doubt given by the High Priest, and wd. have been effective only on act. of his personal influence with Aretas and his friendship for that king wh. is so often mentioned in the Tlm.

The S. for the time being required implicit obedience fm. every Isr., and it claimed the right to examine the pretensions of any new teacher or prophet (Jn. 11.[47]; Ac. 9.[2]); but it did not claim infallibility, and the S. of one generation might alter or even overturn what a previous assembly had done.

The Jewish tradition wh. looks upon the S. as a rabbinical assembly sitting under the guidance of a president and two vice-presidents does not represent that wh. met in Jrs. Such an institution only came into existence after the destruction of the Jewish State, and when the study of the law was Isr.'s only heritage. It began at Jabneh and it migrated through various towns in Galilee till finally it settled at Tiberias, and there it became in reality what the rabbis wrongly claim for the Great Council of Jrs.—the foundation-stone of the oral law. The Nasi lived like a temporal prince, his court gave responses to all who admitted its authority, and it gradually assumed greater powers, even pronouncing capital sentences (Orig., *Ep. ad. Afric.*, § 14). It looked forward to the restoration of the Jewish State, almost with Zionistic hopefulness, and one of its claims for itself was that a king could not be appointed but by its decision. Under its supervision "the traditions of the elders" were gathered up in the Mishna, while the Palestinian Gemara was also nearly completed before its hist. closed about the yr. A.D. 414. And but for the work it did we may safely say that mod. Judaism would have had a very different hist. In addition to the Great S. we hear also of minor Sanhedrins of 23 members in every city that contained 120 Isr. householders, as also still smaller courts of three judges for the trying of minor cases, but these cd. not be created except by the authority of the great S., and it is doubtful how far the system was ever carried out.

WM. M. CHRISTIE.

SANSANNAH, a town in the south of Judah (Jo. 15.[31]). In the parallel lists (Jo. 19.[5]; 1 Ch. 4.[31]) it is represented by "Hazar-susah," and "Hazar-susim": it is not identified.

SAPH, one of the sons of the giant slain in the battle at Gob by David's hero, Sibbechai the Hushathite (2 S. 21.[18]).

SAPHIR, RV. SHAPHIR, a town in the Philistine plain named by Micah (1.[11]). *OEJ.* places it "in the hill country between Eleutheropolis (*Beit Jibrīn*) and Ascalon." Three mud villages bearing the name *es-Sūāfir* stand close together some 30 miles SE. of ASHDOD, one of which is possibly intended by *OEJ.* But there is no certainty as to its identification.

SAPPHIRA. *See* ANANIAS.

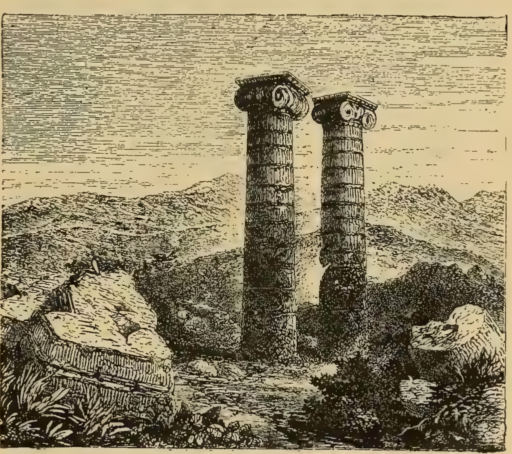
SAPPHIRE, the second stone in the second row

on the High Priest's breastplate (Ex. 28.[18]), and as such it is engraved. Although in name identical, the precious stone denoted by the Heb. *ṣappīr* was not our sapphire. From the descriptions of the "sapphire" given by Theophrastus and Pliny, there can be no doubt that *lapis lazuli* was the sapphire of the ancients. It is of an azure colour, speckled with iron pyrites, which, from their colour and lustre, may be easily mistaken for particles of gold. "Sapphire" forms the second foundation of the new Jerusalem (Rv. 21.[19]).

SARAH (of which name SARAI is an older form) means "princess." Sarah was half-sister, and wife of Abraham. He explains that she is daughter of his father, but not of the same mother (Gn. 20.[12]). A sister born of the same mother he would not have married. We have here a trace of the old matriarchate, the system which counted relationship through the mother (*see* FAMILY). Sarah was the companion of Abraham through all his wandering life, from leaving Ur of the Chaldees (Gn. 11.[29]), until her death. In her youth she seems to have been beautiful. Abraham's half truth about her to Pharaoh and Abimelech came near to costing them dear (12.[14ff.], 20.[2ff.]). The barrenness of Sarah was a sore trial to her. The scheme she adopted to remedy this (*see* HAGAR) brought bitter dispeace into her tent. Both Abraham and Sarah greeted with incredulous laughter God's promise that she, in her old age, should bear a son (Gn. 17.[17], 18.[12f.]). In due season the promise was fulfilled, and Sarah became the mother of Isaac (Gn. 21.[2]). The impartial record does not always present Sarah in the most favourable light. We gather that she was a devoted wife and mother, with not overmuch patience, and very jealous for her honour in her own tent. Absorbed in the interests of her own son, she could tolerate no possible rival near him. The very strength of her affection for him made her indifferent even to the claims of simple humanity where others were concerned. She died at the age of 127, and with her burial the great sanctuary of Machpelah received its earliest consecration (Gn. 23.).

SARAPH, a Judahite, descendant of Shelah (1 Ch. 4.[22]).

SARDIS appears in Scripture only in connection with the letter addressed to the church there (Rv. 1.[11], 3.[1, 4]). It was the capital of Lydia, and played no small part in ancient history. It crowned a hill about 1500 ft. high, at the northern foot of Mt. Tmolus and fully two miles south of the river Hermus. The precipitous sides of the hill made it inapproachable save on the south, where a narrow ridge joined it to the mountain. The space on the hill was limited, so as prosperity grew and the population increased, a new city sprang up under the hill; the old city now serving as the Acropolis. Josephus speaks of Jews in Sardis (*Ant.* XIV. x. 24). The glory of Sardis had greatly faded before the close of the first cent. A.D. But even in the days of its strength the Acropolis had been scaled by two enterprising soldiers—in B.C. 549 by a Median in the service of Cyrus, and in B.C. 218 by the Cretan Lagoras. This gives special point to the word in Rv. 3.[2f.], "Be thou watchful. . . . If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." The decay of the city was matched by that in the morals of the Christians here. Only "a few" were found in Sardis which did not "defile their garments." The church seems to have revived, possibly in consequence of this letter, and in subsequent days the bishop of Sardis held a prominent position. The city received a new lease of life as capital of



RUINS OF SARDIS

the province of Lydia, instituted about A.D. 295. Situated as it was on the great highway between east and west, it continued for long an important commercial centre. After many vicissitudes it received practically its death-blow from Tamerlane, A.D. 1402. The name still lingers in *Sart*, a poor village amid the ruins, a station on the Smyrna-Philadelphia railway.

SARDITES. *See* SERED.

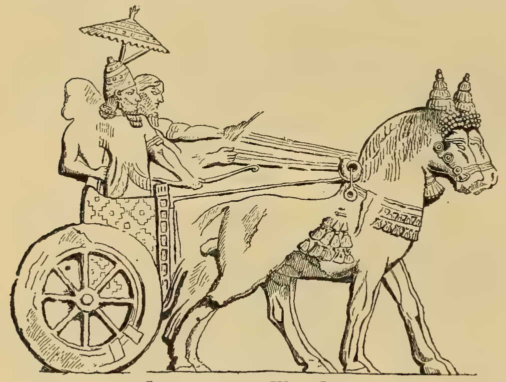
SARDIUS (Heb. *'odem;* Gr. *sardion*), the first stone in the High Priest's breastplate (Ex. 28.[17]), the sixth foundation of the New Jerusalem (Rv. 21.[20]). It is also called the **sardine stone** (Rv. 4.[3], AV.). The Heb. name points to the *red* colour of the stone, which may be identified with our *carnelian.* In ancient as well as in modern times it was very frequently engraved. A fine dark carnelian, *el-'aqīq* was obtained from Arabia.

SARDONYX (Heb. *yahălōm*). RVm. so renders instead of EV. "diamond," in Ex. 28.[18]. It is a precious stone forming the fifth foundation of the New Jerusalem (Rv. 21.[20]). The name denotes

those varieties of onyx, or stratified chalcedony, wh. are composed of alternate layers of white, and red or brown. It has always been highly prized by cameo engravers.

SAREPTA. *See* ZAREPHATH.

SARGON, the most powerful of the kings of Asyr., though only once mentioned in Scripture (Is. 20.[1]). When SHALMANESER, during the siege of SAMARIA, died, Sargon took the throne, pressed the siege to a conclusion, and removed 27,200 of the inhabitants (B.C. 722). He carried on campaigns in all directions either personally or by his TARTAN. One of his most formidable opponents was MERODACH-BALADAN, who seized BABYLON; finally S. conquered and expelled him not only fm. Bab. but fm. his ancestral city of Bit-Yakin. S. had himself



SARGON IN HIS WAR CHARIOT

crowned as k. of Bab. He was murdered B.C. 705, and was succeeded by his son Sennacherib.

SARID, a town on the southern borders of the territory of Zebulun (Jo. 19.[10, 12]). The true reading here is possibly "Sadid." If this be so, then we may identify Sarid with *Tell Shadūd*, a site on the north of the plain of Esdraelon, five miles west of *Iksāl* (*PEFM.*, ii. 70).

SARON. *See* SHARON.

SARSECHIM (Jr. 39.[3]). *See* SAMGAR NEBO.

SARUCH. *See* SERUG.

SATAN. The primary meaning of the Heb. word is "adversary," "accuser," hence it is used to describe the action of the "Angel of the Lord" in meeting Balaam (Nu. 22.[22]). In 1 S. 29.[4]; 2 S. 19.[22]; 1 K. 5.[4], 11.[14, 23, 25], it is used of a political or military opponent. With the later bks.—Chronicles, Job, and Zechariah—S. becomes a definite spiritual being. In 1 K. 22.[22] "the lying spirit" who engaged to put false words in the mouths of the prophets of AHAB performs somewhat the same function as that assigned to S. in later times. It is, however, in the prologue to the book of Job that the idea of S. is fully developed. On what wd. be called, in regard to an earthly royalty, a court day in heaven, among "the sons of God" appears S. An account is demanded of him of his recent proceedings. God demands of him, "Hast thou considered My servant JOB?" a question that implies that the possibility of such a character had been denied by S.; this is confirmed by the answer of S., "Doth Job serve God for naught?" his godliness is mere self-interest (Jb. 1.[6-10]). The second colloquy presents the same characteristics (2.[1-6]). A single picture is presented to us in Zechariah (Zc. 3.[1]), "Joshua the High Priest standing before the Angel of the Lord, and S. standing at his right hand to resist him." Here S. has a function similar to what he has in Job. A like view meets us in the imprecations of Ps. 109.; v. 6 is, "Let S. stand at his right hand." There is a further elucidation of the character and function of S. in 1 Ch. 21.[1]. In Zechariah he accuses, putting the worst construction on every action; in Job he not only does this but further tests the accused, as in the old Inquisition, by torture, by external sufferings. Here by internal mental suggestion he allures David to sin by numbering the people. In 2 Samuel (24.[1]) we are told "the anger of the Lord was kindled against Israel, and He moved David against them to say, Go number Israel and Judah." These presentations can only be harmonised by presupposing some such transaction as that described by Micaiah the son of Imlah in 1 K. 22. The late date of Chronicles and Zechariah and, by many assumed, of Job also, might suggest that the definition and naming of S. was due to the influence of Zoroastrianism. But S. is not an Ahriman—is not in any sense the rival of J″. He is an official of the court of heaven, of the nature of public prosecutor. For purposes of his own, for the furtherance of his controversy with God as to man, he is eager to publish all the ill he knows of men or mankind; and this malevolent impulse is utilised by God to realise His great purposes. These purposes do not find their end in man, they involve the ANGELS. S. is for ever giving God the occasion of justifying before the angels His gracious plan in regard to mankind.

In the period between the Testaments the idea of S. is further developed, though always on OT. lines. Although in the Enoch books we have a vast hierarchy of angels and devils, and though the latter have a ruler, Semjaza (En. 6.[7]), yet he does not at all act as S. In the Book of Similitudes S. is indirectly introduced: the instruments of punishment are called "instruments of S." Further, the hosts of the fallen angels are called the "hosts of Azazel." More nearly does the Mastema of the "Book of Jubilees" coincide with S. of OT.; he comes to God after the Flood and demands as of right that men be given up to him. "Berial," of the *Ascension of Isaiah*, in his action with regard to Isaiah is modelled on S. in the Prologue of Job. It is to be noted that while it is doubtful whether

" Belial " in such phrases as " a man of Belial " is to be regarded as a proper name, there is no dubiety in the *Ascension of Isaiah* that " Berial," wh. is a variant of it, is the name of a person. Another evil spiritual being is introduced into the *Ascension*, " Sammael." In the Apocrypha the name S. does not occur. In Tobit Asmodeus is introduced, but he is not conceived as S.; in the Book of Wisdom, however, the fall of man is attributed to the " envy " of the devil. The doctrine of the devil attained greater definition in the teaching of our Lord and His apostles. In the NT. the name S. is frequently trd. into *diabolus*, " the accuser "; his function is not by any means restricted to mere accusation. In the parable of the " Tares " S. introduced evil into the world, and all evil persons are his children. Hence, before our Lord cd. enter upon His work, He had to encounter S.: " He was led up of the Spirit to be tempted of the devil " (Mw. 4.1). S. was ever endeavouring to frustrate the Divine work; the seed sown in the hearts of the wayside hearers he takes away (Mk. 4.15). On the return of the seventy disciples fm. successfully spreading the kdm. our Lord declares that He " beheld S. as lightning fall fm. heaven " (Lk. 10.18). At that last evening when He ate the passover with His disciples before He suffered, " S. entered into Judas " to betray Him. The representations of the apostles suit this; Peter declares that it was S. who had prompted the lie of Ananias (Ac. 5.3); it was S. that hindered Paul when he wd. visit the Thessalonians (1 Th. 2.18). S. is made to help mysteriously in church discipline; the sinner was " delivered to S. for the destruction of the flesh "—a statement that brings out the idea that S. inflicted disease; an idea supported by our Lord's saying of the woman " whom S. hath bound, lo! these eighteen years," and Paul's regarding " the thorn in the flesh " as a " messenger (an angel) of S. to buffet " him. This view connects itself with a large number of passages wh. appear to imply that in some sort this physical world is under the dominion of S. In the temptation of our Lord S. offered Him " all the kingdoms of the world " (Mw. 4.8, 9); in the parallel passage S. claims that this power was " delivered unto him " (Lk. 4.6). Our Lord's answer assumes the reality of this offer and the correctness of this claim. In the Gospel of John S. is called repeatedly " the prince of this world " (12.31, 14.30, 16.11). Paul in his Epistle to the Ephesians (2.2) calls S. " the prince of the power of the air." No satisfactory explanation of these passages has been reached; we know too little of the influence of spiritual beings upon matter to assume that this whole mode of representation is due to ignorance and misconception on the part of our Lord. In the Apocalypse, S., under various forms, is more prominent than elsewhere in Scrip. S. has under him angels who are his emissaries—a view implied in Mw. 9.34, 12.24, and Eph. 6.12; in agreement with Enoch he is represented as having dwelt in heaven and fm. thence being expelled. The persecutions inflicted on the Church are due to the influence of S.; all heretical doctrines and immoral practices are looked upon as " the depths of S." Notwithstanding all, evil as S. is, we learn fm. Jude (9) and Zechariah (3.1), that he has a certain position and dignity wh. are to be respected. The NT. view of S. is essentially the same as that of the OT.; there is, however, greater definition given to his character, and greater power assigned him; in both S. is a powerful spiritual being who desires evil rather than good, and so endeavours to frustrate all efforts to establish a kdm. of heaven. But though he works freely, everything is so overruled that it falls rather to the furtherance of the Gospel. S. may desire to have believers " that he may sift them as wheat," but this trial works experience, hope, and every grace; his persecution of the Church but purifies it fm. its dross, burns up its chaff.

It is assumed in these days that S. does not exist; that the only S. there is, is simply the personification of our own evil passions. The reason of such a conclusion is not far to seek; to be in the presence of what we cannot understand frets us, and the universe wd. be much more easily understood if angels and devils were left out. Men of the highest spirituality, at a time when the presence of our Lord stimulated spirituality to its utmost activity, had no doubt in the matter; with them have been in agreement those souls of every age that have been most sensitive to spiritual influences. To affirm a universal negative on *a priori* grounds against alleged experience is hazardous. It is impossible to deny the immense probability that we are not the highest of finite spiritual beings, that there are spirits of greater power and might than we. As impossible is it to deny that freedom is an attribute of spirit, and that being free they might sin. Given these things we have the possibility of S. That spirits such as we have supposed cd. affect human spirits is perfectly conceivable. Christian consciousness is aware, so many believers can testify, of suggestions to evil wh. cut athwart the natural succession of ideas; these may be the result of the influence of S. In many directions psychology is making new beginnings; it wd. be rash to decide what discoveries may be in store.

SATRAPS (Heb. *ăḥashdarpĕnīm* [Ez. 8.36; Est. 3.12, 8.9, 9.3; AV. **Lieutenants**, RV. " satraps "]; Aram. *ăḥashdarpĕnīn*, only in emph. form *ăḥashdarpĕniyā'* [Dn. 3.2, 3, 27, 6.1, 2, 3, 4, 6, 7, AV. " princes," RV. " satraps "] = the Persian *khshatrapāvan*, " protectors of the empire "). These were the great officers who governed the provinces. In many instances their state and authority were hardly less than regal.

SATYR (Heb. *sa'îr*, "a he-goat," applied to Esau, pl. *se'îrîm*). While generally tr. Goat, in Is. 13.[21] and 34.[14] it is rendered "satyr"; in Lv. 17.[7] and 2 Ch. 11.[15] it is trd. devils. Prob. imaginary beings like the satyrs of Greek mythology.



Satyr

SAUL. (1) Son of a Benjamite farmer named Kish, accustomed himself to attend to the animals and to follow the plough. He was a man of splendid physique, and of regal build; and his disposition, when we first meet him, commands our trust and admiration. Not less modest (1 S. 10.[21f.]) and considerate (9.[5]) than brave and chivalrous (11.[1ff.,13]), he presents a truly heroic figure. His frank and generous nature wins our affection. When his sky darkens, and the night falls on the tragedy of his life, our deepest compassions are stirred.

When the demand of the Israelites for a king had been yielded, Saul was by Divine direction pointed out to Samuel as the coming prince over the people (1 S. 9., 10.); *see* Samuel. His anointing clearly took Saul by surprise, and Samuel foretold a series of events, the fulfilment of wh. was designed to reassure him. The most remarkable of these was the change in himself when he met the band of prophets and "prophesied among them." This was incongruous with the popular impression of his character. "Is Saul also among the prophets?" the people asked. Perhaps the same impression found utterance in the words of the men who asked, "How shall this man save us?" This points to the fatal defect in Saul—the lack of religious depth and insight.

The Divine choice of Saul was publicly ratified by the lot (1 S. 10.[20ff.]), and he soon found occasion to prove his patriotic feeling, his soldierly qualities, and his capacity for leadership, in his expedition for the relief of Jabesh-Gilead. Saul, who had returned to the farm after his election, was now formally installed in the office of king (11.[14f.]).

When the Philistines again won ascendency over Israel we cannot say; but in their jealous fear they had reduced the people to great straits (13.[19ff.]). Saul and his son Jonathan planned a struggle for freedom. Jonathan struck the first blow (13.[3]). The Philistines advanced with a great army to Michmash, and in the terror they inspired Saul's force dwindled rapidly. Waiting at Gilgal for a tryst with Samuel, the prophet having failed to keep his appointment, Saul offered sacrifice, entreating the favour of the Lord in the coming conflict. For this Samuel, arriving late, denounced the rending of the kingdom fm. Saul. With this ringing in his ears he led his handful of men up to Geba, where Jonathan held his ground. The great force of the Philistines at Michmash had been much weakened by the sending out of predatory bands. By the heroic enterprise of Jonathan and his armour-bearer (*see* Michmash, Jonathan) they were discomfited, and only the fatigue of their pursuers saved the Philistines from extermination (14.[30ff.]). Is there not a trace of incipient madness in Saul's foolish curse and his dealing with Jonathan (14.[24, 37ff.])?

The next important recorded occurrence in Saul's life is the destruction of Amalek (15.). His failure to carry out in the fullest sense the instructions given him led to a final rupture with Samuel, who once more prophesied the downfall of his house. The scene is one of the most pathetic in all history. Nothing more vividly shows the kingly nature of Saul than his bearing in this crisis. There was nothing petty or merely personal, but concern for the dignity of his great office, and the responsibilities attaching to it. "He was not unnerved by Samuel's denunciation of him. The very tremendousness of the sentence strung every nerve within him. He was strong. He did not go howling through the camp of Israel like a dog at wh. some one has cast a stone, bewailing his fate, and flinging down the reins of government in order to lament over his personal rejection." He addressed himself with high seriousness to the duties required of the king; nor, despite the attacks of insanity which unhappily befell him, does he seem to have fallen far short of what the conditions of the time demanded. Information is very scanty, but he distinguished himself in war with his people's foes (14.[47ff.]), and although the Philistines gave perpetual trouble (v. 52), his reign seems to have been fairly prosperous.

Much space is occupied with an account of the relations of Saul with David. These are discussed under David. The darkest blot upon this period is Saul's slaughter of the priests at Nob, because they had succoured his supposed youthful rival (21., 22.[9ff.]). Withal the king still held the loyalty of the dwellers in the region where David sought asylum (23.[1ff.]). He must also have been powerful E. of Jordan, as there his son raised his standard after the king's death (2 S. 2.[8f.]). We may infer that his authority reached northward to Esdraelon, and that the Philistines, fearing this might give

him command of the great highways of commerce that cross the plain, on wh. their wealth and prosperity depended, resolved to risk all in a pitched battle (1 S. 29.[1]). Filled with anxiety as to the result of this struggle, and urged, it may be, by a yearning for conference with the counsellor and friend of youthful days, Saul made the strange pilgrimage to the witch of ENDOR (28.[3ff.]). He returned with his worst fears confirmed. Notwithstanding, true to his own nature, he fought on Gilboa with conspicuous gallantry, until, seeing his three sons stricken, and the day clearly lost, he preferred death to dishonour, and fell upon his sword. The Philistines treated his body with great barbarity, furnishing the men of Jabesh-Gilead an opportunity to show that they remembered the succour he had brought them in their dire need (31.[8ff.]).


SAWING WOOD

At this distance it is not easy to do justice to the true greatness of Saul. The history is obviously written fm. the point of view of one who sympathised with David, and the conduct of Saul is always made to appear in the worst light. There is no denying, however, that in his earlier days he was as much distinguished by his nobility of nature and chivalry of spirit as by his heroic stature. The task to wh. he was called was both delicate and difficult. The scattered tribes of Israel had been in some measure drawn together by the influence of Samuel, finding a common centre of attraction in his magnetic personality. But the confederation, if such it cd. be called, was very loose, and liable to rupture at the touch of tribal jealousies and ambitions. It was to Saul's advantage that he belonged to the small tribe of Benjamin, and not to either of the old rivals for supremacy, Judah or Ephraim. Judah cd. hardly be jealous of her weak neighbour on the N., while Ephraim wd. not grudge the honour to a tribe of Joseph's stock. But obviously the situation was one calling for much skill in the handling. The success of Saul is sufficiently attested by the devotion to his cause shown by certain cities in Judah, even against the interest of their kinsman David; and by the loyalty to the house of Saul, after his death, displayed by the eastern as well as the northern tribes.

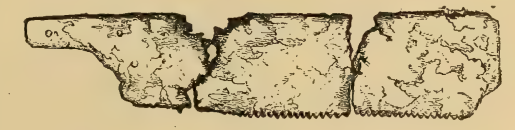
There is much in the history to show that Saul accepted seriously the responsibilities of his exalted office, and with disinterested zeal sought the good of his people. Even in the dark days of personal rejection he squared his shoulders to the burden, with high resolution and manful courage wh. command our admiration. Baffled by problems wh. cd. be solved only by one possessing religious depth and insight, in wh. he was deficient, perplexed by the non-acceptance of service wh. was rendered with no consciously unworthy motive, keenly alive to the claims wh. were legitimately made upon the king of Israel, and aware of the impairment of ability, due to withdrawal of Divine favour, it is easy to believe that these circumstances combined to produce that overthrow of reason wh. resulted in such disaster.

That David in speech and bearing, in ways not recorded, gave Saul grounds for the suspicion that he was aiming at the kdm., is not unlikely. The prevailing methods of Oriental despots with possible aspirants to the supreme place, explain if they do not justify Saul's attitude to David. For the rest, no doubt Saul, like his great successor, had his own share of the ferocity inherent in the Semitic nature.

The pathos of Saul's history lies in the picture it presents of a man, high in character, with many great gifts, but with certain obvious limitations, struggling with a task wh., constituted as he was, must prove beyond his power. His failure is due to no moral lapses. The grosser temptations to wh. his greater successors succumbed left him practically unscathed. The spectacle of the spirit which, however baffled, and beset with perplexities, faces duty with unflinching courage, moves respect as well as sympathy. We feel that the tragedy of Gilboa, lending it dramatic completeness, was the only fitting close of such a career.

(2) Saul of Tarsus. *See* PAUL.

SAW. From ancient times the use of the saw was understood (1 K. 7.[9]; Is. 10.[15], &c.). The two-handed saw is frequently figured on the monuments. Apparently it was employed in cutting both wood and stone. It was also used as an instrument of torture. Recent excavations in Pal. have shown that the penalty of sawing asunder was not uncommon (He. 11.[37]). The hand-saw in the modern East is set with the teeth pointing to the handle. It is entered at the heel, and cuts on the back stroke. This is explained by the fact that the Oriental will not stand to do anything that may be done sitting. If one sits, holding the wood to be


HALF OF A DOUBLE-HANDED SAW (FROM NIMROUD)

sawn between the great toes and the hand, using our saw, entering at the point and cutting on the down stroke, should the saw stick he will be thrown backward. The Oriental uses his own saw in his own way; the stress is purely muscular, so his balance is not disturbed.

SCAB. *See* Diseases and Remedies.

SCAPE-GOAT (Heb. *‘ăzāʼzēl*, RV. Azazel). The meaning of the name is uncertain. It cannot be translated "scape-goat" with AV., and it is better to transliterate with RV. To Azazel a he-goat was to be sent as over against that devoted to J″. (Lv. 16.8, 10, 26). The name occurs nowhere else in Scripture. It is clear fm. the context that it is not a place-name. It must be the name of a being to whom the goat was despatched, laden with the nation's sins. Some have thought that the devil is intended. But altho' Jesus encountered him in the wilderness, he is never specially described as a dweller in waste places. No sure interpretation of this part of the ritual is now possible. It seems to imply a belief corresponding to that of the Arabs in *Jinn*, strange beings that haunt the solitudes, Azazel being conceived as their prince. He figures in the bk. of Enoch as the prime mover of the angels who married the daughters of men (Gn. 6.2ff.) and wrought great evil in the earth, on account of wh. he was bound hand and foot, and put under certain great rocks in the desert, to await the Day of Judgment. The place, Dudael, is prob. identical with the mod. *Beit Ḥadūdō*, some nine miles E. of Jerusalem, where, fm. the edge of a limestone cliff, one looks down into a deep abyss. Over this cliff, we may suppose, the scape-goat was pushed by the man in charge. This having been signalled to Jrs., the High Priest might proceed with the remaining part of the ritual. Particulars as to the practice of the later Jews are given in the Mishnic tractate *Yoma*. The symbolical transfer of the nation's guilt to the animal, wh. shd. bear them away to a solitary land, is not without parallels among primitive peoples. It may have been a survival from some ancient cultus, wrought into the ritual of Israel. The same idea seems to underlie the regulation connected with the cleansing of the leper (Lv. 14.53). A grim story is told somewhere of the consternation caused by the return of the scape-goat to the Temple, before the destruction of Jerusalem.

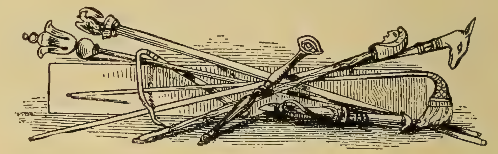
SCARLET: Heb. *shānî* (Gn. 38.28, &c.), *tōlā‘* (La. 4.5, &c.), and combinations of these. The first suggests "doubling," as if "twice dipped"; the second means "a worm," referring to the *Coccus Ilicis*, an insect, the body of wh., when dried, is pounded to produce the dye. *See* Colour.

SCEPTRE. The use of *shēbeṭ* (Heb.) for the symbol of royal authority is clearly a development from its use for the "rod" of the shepherd (Lv. 27.32; Ps. 23.4, &c.), and for the baton of the military commander (Jg. 5.14, RV.). It appears also as an instrument of punishment (Pr. 26.3, &c.), and as a weapon of offence (Ps. 2.9, &c.) Wherever it appears connected with a king, it may be taken as the emblem of regal power (Ps. 45.6; Am. 1.5, 8, &c.). *Sharbīṭ* (Est. 4.11, &c.) is only an Aramised form of *shēbeṭ*. *Mĕḥōqēq* (Gn. 49.10; Nu. 21.18, &c.) is the "commander's staff." In Gn. 49.10 both *shēbeṭ* and *mĕḥōqēq* are named, prob. with a similar significance; the former being the short ornamental sceptre developed fm. the "marshal's baton," the latter the longer form derived fm. the staff.



Sceptre of a Queen (Egyptian)

Saul is said to have sat under the tamarisk in Ramah "with his spear in his hand" apparently as the symbol of authority. So in former times Joshua held the javelin (Jo. 8.18). Beyond this we have no indication as to what particular emblem was used by the kings in Israel. The golden sceptre of the Persian monarch mentioned in Esther was a long, tapering staff ornamented with gold. The lowering of this by the king was the sign that one who had ventured unbidden into his presence might safely approach him. Syrian and Philistine princes are referred to in Am. 1.5, 8. The short ornamental sceptre of the Assyrian monarchs is often figured on the monuments. In Egp. a special form of sceptre belonged to the queen.



Eastern Sceptres

SCEVA, a Jewish High Priest whose seven sons practised exorcism in the name of Jesus; two of whom (RV.), attempting this on a madman, were overcome by him and driven from the house, "naked and wounded" (Ac. 19.14ff.). S. was prob. an Essene (*see* Waiters for the Kingdom); those who presided at their feasts were called "priests"; the Essenes also were addicted to magical arts. The genuineness of the passage has been impugned among the rest by Prof. Sir Wm. Ramsay (*Paul the Traveller*, p. 172), but without sufficient reason. Headlam (*HDB. s.v.* "Sceva") gives a copy of an exorcism in wh. the name "Jesus" occurs, called "the God of the Hebrews."

SCHISM appears only once in AV. (1 Cor. 12.25), "that there shd. be no schism (lit. ‘rent’) in the body." The same Gr. word, *schisma*, is used for a "rent" in a garment (Mw. 9.16; Mk. 2.21), and for "divisions" among the people (Jn. 7.43, &c.; 1 Cor. 1.10, 11.18).

SCHOOL, SCHOOLMASTER. In Israel the first teachers were the parents, and the first S. the home. The duty of education as then understood was imposed on the parents by Moses (Ex. 12.[26], &c.), and to the early Isr. this would be no great burden as he had about one-fifth of the yr. free, and on such occasions instruction, mainly oral, was expected to be given in explanation of the seasons observed and their relationship to the national hist. Other instruction wd. embrace such moral teaching as we find set forth in the name of parents in the Bk. of Proverbs. In addition to this we find traces of other education from the beginning. The Tell-Amarna tablets have shown that Pal. was not much behind Egp. and Bab., still we cannot infer too much from these as to the condition of the people generally. The case of Moses was exceptional (Ac. 7.[22]), as also were those of Solomon and Job in their kge. of Natural Hist. (1 K. 4.[33]; Jb. 38.–41); but writing seems to have been known from the earliest period. It is first mentioned in Ex. 17.[14], but even then as something familiar, and further we cannot doubt that the writing on the priest's mitre and breastplate were meant to be read by the people (Ex. 28.[11], 39.[30]). Such names as Kirjath-sepher imply the existence of bks. According to one tr., Zebulun handled the pen of the writer (Jg. 5.[14]), the law of the kdm. required the king to transcribe Deuteronomy himself (Dt. 17.[18]), and the case of the boy fm. the town of Succoth *beyond Jordan* is significant (Jg. 8.[14]). The management of Solomon's affairs, too, required a well-trained, educated staff of scribes, among whom a recorder is mentioned (2 S. 20.[24]; 2 K. 18.[18]; 2 Ch. 34.[8]). That meant for those employed at least some course of systematic S. training. The Siloam inscr. (8th cent. B.C.) wd. lead us to believe that even the workmen employed in excavating it were familiar with writing, while the forms of the letters used show an elegant and characteristic development among the Heb. people. The teaching of the people by the priests in the Temple (Lv. 10.[11]; Ek. 44.[23-24]; Ml. 2.[7]) was of course religious, as wd. also be that in the assemblies of the sons of the prophets (2 K. 2.), but in the case of both parties we find traces of further teaching of the youth of their own classes (1 Ch. 25.[7-8]; Am. 7.[14]). For the pre-exilic period we cannot say more than this. After the Captivity, with the development of the synagogue system the possibilities of education were greatly increased, as it was understood there shd. always be a place in or near them for teaching. The Tlm. attributes their establishment to Joshua ben Gamla (*Bab. Bath.* 21.[a]), and it says there shd. be one teacher for 25 pupils, while for 40 there shd. be one master and one assistant. The community that had no S. was *ipso facto* excommunicated. Instructions are given as to the *health* and *safety* of the pupils so far as these things were then understood. The S. was not to be in a densely populated quarter of the town nor near a dangerous bridge wh. the pupils must cross. The teachers sometimes received an appointment from the local authorities, but it was recognised that they were at liberty to settle freely. The pupils were led to S. by the father or the mother, the S. life beginning at five. At five the study of Scrip. was begun, at ten the *Mishna* or traditions of the elders, while later there was added at fifteen the Gemara. The pupils had scrolls on wh. were written portions of Scrip.—Story of the Creation, the Shema, the Hallel, extracts fm. the Law and fm. the sayings of the wise men (Sr. 2.[9-11]; *Aboth.* I. 1). Jerome tells us that the Jewish children were required to recite even the genealogical portions of the OT. The instruction was mainly catechetical, and parables and proverbs were in frequent use as illustrations. Corporal punishment was thoroughly approved. The question is asked in the Talmud: "When the master enters the S.-room with the thong in his hand, who fears?" To wh. the answer is given: "He that is accustomed to be beaten every day" (*Succa*, 29[a]). The elementary schools must have been very like the Jewish *chedārīm* of to-day, in wh. the pupils, each with his own dirty, tattered leaf or volume, sit around on the floor, the rabbi occupying a small platform about 18 inches higher. They wd. be close and unventilated, and, especially in the upper classes where points had to be discussed, there wd. be a great deal of noise; for the Jew has never known how to argue calmly. We can think of the existence of such a S. in Nazareth in the early yrs. of the first cent., and we may be sure that, out of Jerusalem, it was among the best in Pal., for, as the poems of Eliezer hak-Kalīr tell us, that town was a meeting-place of the priests when going to the Holy City, and their frequent presence wd. influence the S. life, if indeed the S. did not belong to them.

Higher education, but also on religious lines, was given by the more distinguished rabbis. It was their aim to gather "many pupils" around them. In the genial climate of Pal. they were in the habit of teaching in the open air in the first and second cents. Joshua ben Zakkai taught in the temple court all day: Ben Azzai and Rabbi Jehudah on the shores of the Lake of Galilee (*Erubin.* 29[a]). In the stricter sense of the word, as also with the meaning "systems of thought," Hillel and Shammai were heads of "schools" just before the Advent. The teachers were regarded by the pupils with profound respect and were addressed by the title Mar or Rabbi. The master had full authority over his scholars, and the relationship of the pupil to the rabbi was designated as "service of the ḥakhamim" (*Ab.* vi. 6). During the period of service the pupils were designated *talmīdīm.* When the course of study was concluded they became *talmīdē ḥakhamīm.* As such they were considered fully qualified for the office of rabbi or ḥakham, wh. they received through ordination. In addition to the learning of the *midrashīm,* it was strongly insisted upon that such acquire good manners, of wh. we find a summary in *Aboth,* v. 10: "Seven things are apparent in the conduct of an educated man, and seven in the behaviour of an illiterate. (1) A learned man will be quiet in the presence of one more learned than himself; (2) He will not interrupt any one while speaking; (3) He will not give a hasty answer; (4)

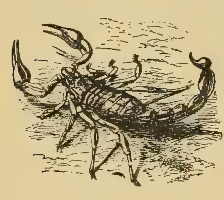
His questions will be appropriate; (5) He will give appropriate answers; (6) He will reply to questions in order—to the first, first, to the last, last; (7) He will confess it when he is ignorant of anything. The reverse of these seven things are all to be seen in the illiterate."

Of female education in Isr. we know very little. The good housewife was the ideal woman (Pr. 31.), and apart from household duties she gave her time to all sorts of needlework and weaving for the adornment of her family. The embroideries (Jg. 5.[30]) which were so much prized in early Isr., and the finery that went to make up a lady's wardrobe in Isaiah's time (3.[16-24]), implied a good deal of training of the women in needlework. In later times the rabbis objected to women being taught the Law, and if it were done at all it was not allowed to be done systematically. The apostle Paul brings us into touch with the education of his own time, but apart from his statement of having "been brought up at the feet of Gamaliel" (Ac. 22.[3]), where, by the way, he *stood* and did not sit (*Sota*, ix. 15), his references have more to do with Greco-Roman education than with Jewish. With this he wd. be fully acquainted, as belonging to a city that had a long and distinguished educational hist. The education of the Rm. boy usly. extended fm. his seventh till his fourteenth yr., and embraced the usl. branches, letters, and the syllables and words, so leading up to a kge. of his own lang., while he was initiated into writing by means of the stylus and wax tablets. Plautus tells us of the use of the rod; and Martial mentions the floggings and cries of the children in Rm. schools. The earlier teaching was very often committed to a household slave, the pædagogus (παιδαγωγος), whose duties were confined to the teaching of the elements (στοιχεῖα). When that was accomplished he was then employed to conduct his former pupils to the real S.-master or the hall of some distinguished philosopher. His humble office was naturally looked upon with something of contempt (1 Cor. 4.[15]). Paul sets forth the ceremonial law as a pedagogue (Gal. 3.[24]) that fm. the elements of religious teaching was meant to lead men to Christ—the true philosopher.

Wm. M. Christie.

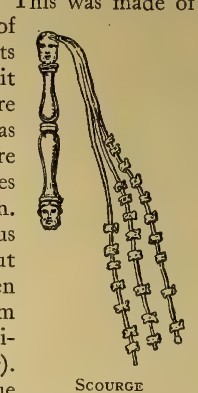
SCHOOLS OF THE PROPHETS. *See* Prophet, Prophecy.

SCORPION, an articulate animal of the order *Arachnidæ*; it has claws like a lobster's, and a long tail with a venomous sting at the end; with this it kills the insects wh. are its prey. There are various species of S. in Pal.; one attains sometimes the length of six inches. The sting of the S. is the characteristic most referred to in Scrip. (Rv. 9.[10]). The small yellow S. may be fancied to be like an egg; hence Lk. 11.[12], "If a son ask an egg, will he give him a scorpion." Fm. its habit of hiding under stones it is a symbol of desolation (Dt. 8.[16]; Ek. 2.[6]).



Scorpion

SCOURGE, SCOURGING. Stripes were prob. inflicted with rods in early times; but we have seen (Crimes and Penalties) that they were subsequently inflicted with a three-thonged scourge. In the OT. the word "scourge" (Heb. *shōṭ*) occurs several times in a fig. sense (Jb. 5.[21]; Is. 10.[26], &c.), never literally. "Scourged" in Lv. 19.[20] shd. be simply "punished" (RV.). Rehoboam's reference to "whips" and "scorpions" (1 K. 12.[11, 14], &c.) may have been figurative. But the literal use must in any case precede the figurative; and in connection with the forced labour (11.[28]) the bastinado was prob. not unknown. The "scorpion" we may presume to have been an instrument of torture resembling the Roman scourge. This was made of long strips of leather, the tips of wh. were armed with sharp bits of bone or metal. The culprit was bound in a bending posture over a pillar, and the scourge was applied to his naked back. It tore the flesh, and produced injuries not unfrequently ending in death. This torture was endured by Jesus (Mw. 27.[26], &c.). It was about to be inflicted on St. Paul when he claimed the protection from this indignity wh. his Roman citizenship afforded him (Ac. 22.[24f.]). The scourging in the synagogue never exceeded forty stripes. This was inflicted with a scourge of three thongs, thirteen strokes being laid on each shoulder, and thirteen on the naked breast. Five times St. Paul endured this (2 Cor. 11.[24]).



Scourge

SCREECH OWL (Heb. *lîlîth*, Is. 34.[14]). It is not certain what sort of owl is here intended. The word was regarded by some of the Jewish commentators as being a night monster, hence AVm. A midrashic fable declares that before Eve, Adam had a wife whose name was Lilith, and now she plays the vampire. *See* Owl, Lilith.

SCRIBES. In the OT. the scribe (*sōphēr*) is one whose profession it is to write, not in a literary sense, but as copyist or transcriber (Jr. 8.[8], &c.). "The king's scribe" was an officer of state, whom we find associated with the High Priest (2 K. 12.[10]). He held a position of importance in the royal establishment. It may have been his duty to attend to the records to be preserved in the state archives. In Ezra the offices of priest and scribe were combined (Ne. 8.[9], &c.). And now the term takes on something of the meaning wh. it subsequently bore. Ezra is called "a ready scribe in the law of Moses," "a scribe of the words of the commandments of the Lord and of His statutes to Israel" (Ez. 7.[6, 11]). Simon the Just is the last High Priest whom tradition represents as also a scribe, and the head of a "school." Whether he was Simon I. (*c.* B.C. 300) or Simon II. (*c.* B.C. 220) is uncertain.

From the days of Ezra the law was the main interest of the Jewish people. As they no longer spoke Hebrew it was necessary to translate the ancient books into Aramaic, the language thenceforth spoken in Palestine. In this way the Targums came into existence. But the uninstructed required also to have the law expounded, and its requirements made intelligible, that they might be able to render obedience, upon which so much

depended for both individual and nation. In response to this demand there arose a class of men learned in the law, able to give counsel and guidance on all points of doubt or difficulty. Alongside the priesthood there thus grew up a great profession, with ever-increasing influence, and with the further advantage that, unlike that of the priest, it was restricted to no caste. It was open to aspiring youth from any family in Israel. In the NT. the scribes are constantly named with the PHARISEES, the popular party, to wh. in fact they belonged, as we learn from several passages: "the scribes of the Pharisees" (Mk. 2.[16] RV.); "the Pharisees and their scribes" (Lk. 5.[30] RV.); "the scribes of the Pharisees' part" (Ac. 23.[9]).

The Torah was regarded as the expression of God's will for His people. It was to Israel the supreme fountain of law, alike civil and religious. It was held to prescribe, either directly or by implication, a man's duty in every detail of life, whether public or private. Obviously the men whom the people trusted to expound and apply the law to individual cases, who could "bind," *i.e.* forbid, or "loose," *i.e.* allow, what they believed to be contrary to or in accordance with the Divine will, exercised a great influence in the community. Their functions called for special endowments and training. We find that certain eminent exponents of the law founded "schools," in wh. disciples were taught their principles and method. These "schools" were not always in perfect accord; witness the rivalry of Shammai and Hillel. In one respect, however, they were all agreed—in the reverence paid to the "traditions of the elders."

The decisions of the more famous scribes in the cases brought before them stood as authoritative interpretations of the law, and as such were quoted by their successors. This habit of quoting from others in order to buttress their own doctrine is referred to in the contrast drawn between them and Jesus (Mw. 7.[29]). Gradually a body of decisions was formed which, claiming to be necessary inferences from it, were held of equal authority with the written law. They might even avail to make the written law of no effect (Mw. 15.[6], &c.). This "oral law" grew to such vast dimensions, so complicated and minute in its details, that no human being could possibly observe it all. The ingenuity of the scribes was therefore largely exercised in casuistical efforts to find ways whereby the letter of the law might be fulfilled, while the spirit of it was evaded.

When we remember that these men were the real leaders and teachers of the people, their influence securing for them the first places in the synagogues (the priestly class concentrated mainly in Jerusalem); when we consider the inevitable tendency of their system to destroy the conscience and stunt the nobler elements of manhood, we may find it easier to understand why the evangel of Jesus met with such a limited response among His countrymen.

Not only did the scribes sit "in Moses' seat" (Mw. 23.[2]), they also found their way into the Sanhedrin (Jn. 3.[10], 7.[50]; Ac. 5.[34]), and seem to have discharged the functions of local judges. The names of Hillel, Shammai, Gamaliel, and Nicodemus show that men of high excellence were not wanting among them.

It was not considered seemly for the scribe to receive a fee. Doubtless ways were found of getting round this difficulty in many cases. But we know that certain great teachers supported themselves by their trade. Hillel is said to have been a carpenter; and St. Paul, who studied under Gamaliel, was a tent-maker. It was a weakness of the class, however, to long for recognition at the hands of their fellows. They loved the chief places at feasts, and to be saluted by the honourable title of "Rabbi." The perception that the teaching of Jesus was destined to undermine their authority may explain the bitterness of their antagonism, and their zeal in pressing for His removal.

SCRIP is EV. tr. of Heb. *yalkūṭ* (1 S. 17.[40]), the bag carried by the shepherd lad, into wh. he put the stones for his sling. It is also AV. tr. for πήρα (Mw. 10.[10]; Mk. 6.[8]; Lk. 9.[3], 10.[4], 22.[35f.], RV. in every case "wallet"). This stands for the leathern satchel or wallet in wh. the Eastern traveller to this day carries his store of provision for the journey.

SCRIPTURES. In the present article we purpose to consider the Canon; its formation, function, and extent. In the NT. we find repeated refce. to S. (Gr. *graphai*), the decisions of wh., in matters of doctrine and practice, are looked upon as authoritative. It is mainly the OT. writings that are so referred to, but in 2 P. 3.[16] the Epp. of PAUL are called S. We shall therefore, in the sequel, treat first the Canon of the OT., and then that of the NT. While there are points of similarity between the history of these two, the points of diffce. are too striking to permit them being treated other than successively. They differ in language; the OT. being in Heb. with some chapters in Aram., and the NT. in Gr.; they also differ in mode of presentation; the OT. appearing at irregular intervals during centuries, the NT. being the product of one generation.

The Old Testament Canon.—In the introduction to Ecclesiasticus the translator makes a threefold reference to "the law, the prophets, and the rest of the books" as being marked off fm. all Jewish and other literature. In Jos. (*con. Apion.*) we learn that among the Jews certain bks. were regarded as of supreme value and importance. We

have similar testimony, though indirectly, fm. Philo Judæus.

He refers to all the bks. of the OT. with the exception of four: the influence of two of these may be traced, but he has no note of being even acquainted with the Song of Solomon or Ecclesiastes. He never quotes any of the bks. of the Gr. Apocrypha, although he freely quotes fm. heathen philosophers.

In the NT. we find, as we have said above, that "the Law of Moses, the Prophets, and the Psalms" (Lk. 24.[44]) occupied a wholly special place. We may therefore assume that a collection of writings were acknowledged as sacred fm., at the latest, the days of the younger Siracides (at latest B.C. 130). Further, that this collection agreed in the main with the Massoretic Canon seems nearly equally certain. It is impossible, with the material at present at our disposal, to determine either the date when the Canon was fixed, or the occasion of this being done, with any degree of precision. It was probably a gradual process. One notice we have of something that looks like the formation of the Canon. In the epistle wh. introduces the second bk. of Maccabees it is said: "Neemias, founding a library, gathered together the acts of the kings and of David, and the epistles of the kings concerning the holy gifts" (2.[13]). This mt. be better rendered "books about the kings and the prophets, and the books of David"; this wd. seem to indicate the presence of the historical books of Samuel and Kings, the prophetical writings, and the Psalms. In the same passage there is reference to the "commentaries of Neemias," wh., as they contained an account of Solomon's dedication of the Temple, may be regarded as probably our books of Chronicles. The law is not mentioned; it is already sacrosanct: what we have here is thus the second step in the formation of the Canon; it is a *Deutero-canonicon*.

Niese (*Kritik der Makk.*) makes out a strong case for the early date and authenticity of this portion of Maccabees. It may then be held as representing the opinion of intelligent Jews living a couple of centuries after the date of Nehemiah.

While formerly the Hebrew and the Christian Scriptures were looked upon by theologians as occupying a perfectly unique position, we now recognise that many other races had sacred books also. The Egyptians had "The Book of the Dead," wh. portends to be a revelation of the state after death, with implied inculcation of moral conduct and ritual observances as the means by wh. future rewards will be attained and future punishments averted. There are also the great Babylonian Epics and Penitential Psalms; the Code of Ḥammurabi claims to be a revelation, as also the magic formulæ. The Vedas are made up of ritual and hymns of adoration connected with it. The same may be said of the Zendavesta; the creation-legends, the adumbrations of the future, the moral and ritual injunctions, are put in the mouth of Ahura-Mazda. The prominent place occupied by ritual of sacrifice does not need to be pointed out. The very idea of a revelation in connection with ritual implies that the primary object of such a revelation wd. be to lay down rules for an acceptable approach to Deity; this wd. naturally include words of praise and prayer; these as naturally wd. assume the form of poetry. Connected with this wd. be legends of the origins of things, the creation of the world and the origin of evil. The earliest portion of the Heb. Scriptures we shd. expect to be (though this is in direct opposition to predominant theories) the ritual of worship as we find it in the documents designated P.; and along with this, some portion of the book of Psalms. When the ritual, at first traditional, was written down, it wd. necessarily be preceded by a book of Origins, narrating how the institutions regarded as sacred came into being. In accordance with this we find in Amos and Hosea, the earliest of the literary prophets, that the law is known and recognised as supreme, and they manifest an acquaintance with all the component parts of wh., accdg. to the critics, the Pentateuch is made up. The case of Amos is very striking, as he, a herdsman, uses the technical terms for special sacrifices in a way that implies that he expects his audience to be acquainted with the legal requirements involved (*cp.* Am. 4.[4] with Nu. 28.[3, 4]; Dt. 14.[28, 29], 26.[12]; v. 5 with Lv. 7.[13f.], 22.[18f.]). All this means that the law was no mere possession of the priests, but was generally known; in other words it had been, to some extent at least, committed to writing. Amos also has references to the narratives in Gn.—the overthrow of Sodom and Gomorrah—using the word *hāpak*, wh. is used in Gn. in regard to this catastrophe. The exodus fm. Egp., the wilderness journey, the conquest of the territory of Sihon are also referred to (Am. 2.[10]). Hosea has yet more references, especially to the history of the Pentateuch, and in terms wh. suggest, if they do not imply, that there were written records of these things. Further we learn fm. Amos (5.[23]) that music of voice and instrument accompanied the sacrifices. Thus we have, in the days of the earliest literary prophets, evidence that the people had a book of the law wh. contained all the elements J.E.D.P., wh. critics have found in the Pentateuch: also there was a Psalter of some sort. The history as given in Joshua, Judges, and Samuel, is also appealed to, though not so frequently. If, however, we regard Samuel as authentic history we have an earlier reference to the law. We are told (1 S. 10.[25]) that the prophet "told the people the manner (*mishpāṭ*) of the kingdom, and wrote it in a book, and laid it up before the Lord."

It is difficult to fix precisely the meaning of *mishpāṭ hammalūkah*; it naturally means the rights and duties of kingship, a description wh. exactly suits Dt. 17.[14-20]. It may have been that then, and by Samuel, that passage was

written and inserted in Deuteronomy. At all events it was a body of law; and it was laid "up before the Lord," probably in the Tabernacle. A common critical view is to regard this passage of S. as written by E. of the Pentateuch.

This implies that there was a practice of consecrating certain books by prophets. If this is correct, we have the nucleus of the third element of the Jewish Canon. It is evident that the history afterwards included in the prophetic writings was understood to be well known. Joab expects that, when David learns of a slaughter of his men on account of the assault on Rabbath Ammon being pressed with too great vehemence, he will refer to history and quote the case of Abimelech. Hosea refers repeatedly to the tragical incident of GIBEAH (*cp.* Ho. 9.[9], 10.[9] with Jg. 19.–21.). Another book, probably existing in some form, at all events in nucleus, while Amos and Hosea were prophesying, was Proverbs. Fm. chap. 10. to chap. 22.[17] is a section of the book beginning with a special title *mishlē Shlōmōh;* it is characterised by its "proverbs" being of only one distich. The passage that follows (22.[18]–24.[22]) has characteristics wh. suggest the writer of the prologue (1.[1]–9.[18]); there follows a small section of a dozen verses. Then we have (25.[1]) the statement, "these also are the proverbs of Solomon wh. the men of Hezekiah copied out," wh. implies the existence of the nucleus with its prologue and additions.

The finding of "the Book of the Law" (2 K. 22.[8-20]; 2 Ch. 34.[14-29]) does not necessarily mean that it was the book of Deuteronomy only that was so discovered; everything in the passage itself points rather to its being a book containing the whole law that was so found. The finding of a copy thus wd. direct attention to the contents of the law more effectively than before. The allegation that the destruction of the high places started with this discovery is incorrect, as proved by 2 K. 18.[22]. Hezekiah had already begun the process. When the colonists sent to replace the Israelite captives entreated that some one be sent them to teach them "the manner of the God of the land" (*mishpāt 'Elohe hā'āretz*), it seems but reasonable, in the light of what we found in Amos and Hosea, that the priest who came brought a book. If this is so, the presence of Deuteronomy in the Samaritan Pentateuch is demonstration that it was not first seen in the reign of Josiah.

The fall of the Jewish State is necessarily an important point in the development of the doctrine of Holy Scripture. Away in Babylon the Jews cd. maintain themselves in fidelity to their religion only by the perusal of the law and such portions of the prophets as had yet been committed to writing. The law in its ritual portions wd. necessarily fall into the background, as there were no temple and no sacrifices to illustrate its enactments. The original Psalter too, as it wd. largely consist of ritual chant associated with special sacrifices, wd. sink very much into abeyance. So only the prophets remained. The "former prophets" (*nebī'īm ri'shōnīm*), Joshua, Judges, Samuel, Kings, contained the history of Israel viewed as a divine process; persons were characterised and actions estimated in the light of it. The Jews, regarding themselves as the products of this process, wd. segregate themselves, though national rites wd. be largely in abeyance.

If the historicity of DANIEL be admitted, we have an explanation of the otherwise inexplicable faithfulness of the Jews to their religion. In the light of the discovery of an Israelite temple in Upper Egp. at Assouān the fact that the Jews in Babylonia never attempted this is very striking. The preservation of the books of a ritual they cd. not observe implies the high respect with wh. they were regarded.

The return of the exiles and the rebuilding of the Temple gave a new impulse to the study of the law; there are elements in the Psalter wh. point to this event; the presence of the prophets HAGGAI and ZECHARIAH kept that portion of the sacred writing in evidence. The second return under EZRA and NEHEMIAH was accompanied by a yet greater attention especially to the law. It wd. seem not unlikely that something occurred about that time wh. led to the fixation of the number of the sacred books. Tradition, as represented by the Tlm., ascribes this to the nebulous body, "the Men of the Great Synagogue," wh. owed its institution to Ezra (Wright, *Ecclesiastes*, 3–10). A yet earlier and even more confused form of this tradition is found in 2 Es. (4th bk. of Ezra) 14.[19-48], where Ezra is commanded to dictate ninety-four sacred books to five scribes; of these books seventy are mystical, and to be retained, leaving the twenty-four books of the ordinary Jewish Canon. The date of 4th Esdras is prob. A.D. 95. Yet earlier is the form the tradition assumes in the prologue to 2 Maccabees above referred to, that Nehemiah collected a sacred library. It is clear that the age of Ezra and Nehemiah was a critical one in the history of the Canon.

It will not do to oppose the above view, as did Robertson Smith, by bringing forward the fact that the Canon of Alexandria was so much more extensive. The younger Siracides had evidently what was practically the same canonical books as we; Philo only quotes fm. our Canon; Josephus agst. Apion, writing to an Alexandrian audience, describes our OT. Canon. These facts imply that these additional books had a deutero-canonical position among the Jews much as they have among Protestants. Still less of force is the appeal made to the decisions of Jabne. These stories are of no historical value; they give a historical setting to scholastic arguments as to the canonicity of certain bks. that might fm. internal reasons of a technical kind be spoken against; it was not the Solomonic authorship that was supposed to be questioned in the case of Ecclesiastes, but its moral teaching. Esther was defended against the reproach of never having in it the name of God; Ezekiel, whom no critic assails, was impugned because the regulations he promulgated concerning priests and sacrifices did not harmonise exactly with those in Leviticus. The pseudo-historical setting was simply a mnemonic device adopted by the Rabbins; a story is more easily remembered than an argument.

We may assume that at the time when Nehemiah was governor over Jerusalem, certain books were selected to be looked upon as authoritative; the governor's own commentaries being added. Whether there were any other books or portions of books inserted later is a matter for debate. More important in regard to the question before us is the

principle that guided the choice of the books so set apart. According to Josephus (*contra Apionem*, i. 18) only such books were chosen as were (*a*) written by a prophet, and (*b*) dated before the end of the reign of Artaxerxes Longimanus. This wd. be valuable if only as the view of one who had had exceptional opportunities of judging; but it is more if it is confirmed by facts. If we consider the case of the books excluded and compare them with those included, the inclusion and exclusion seem most easily explicable on Josephus' principle. Why is Ecclesiastes included in the Canon and Ecclesiasticus not? The former claimed to be written by Solomon, the latter made no such claim; that is to say, Ec. conformed to the rule laid down by Jos. but Sr. did not. Though we wd. not maintain their criticism either to be scientific in its methods or accurate in its results, yet they did not admit every book on its mere claim. Though the book of Wisdom was reputed to be written by Solomon, yet it was excluded. If it be answered that Ws. was published in Egp., this cannot be said of Baruch, Enoch, or 2nd Esdras.

It is impossible to fix, with any degree of exactness, the date of the settlement of the Jewish Canon, but the limits, if we do not take into account the dates ascribed by critics to certain books included in it, may be said to be fm. B.C. 430, the date of Nehemiah's second governorship, to B.C. 130, the latest date we can assign to the descent of the younger Siracides into Egp.

This is not the place in wh. to discuss this latter date, but strong arguments can be adduced to antedate the arrival of the yr. Siracides in Egp. by about a century. By most moderate critical authorities B.C. 100 is the date favoured. It has really nothing to recommend it but the fact that it leaves room for the reception of bks. into the Canon wh. they have declared to be late. The still later date, A.D. 100, is due to the misunderstanding of the meaning of the story of the "Council of Jabne" and its debates.

The constitution of each division of the Canon is a matter of some importance. We have already seen that very early the sacred books were arranged in the three classes: the Law, the Prophets, and the Writings. As to the law, external evidence is unanimous in declaring that it consisted of the five books; presumably the five we have at present. Any one who reads the LXX will observe the difference of the relation of the version to the original in the case of the Pnt. as compared with the other books. The latest prob. date at wh. the Samaritans cd. get their Pnt. was during the second governorship of Nehemiah; then the Pnt. was marked off fm. Joshua so decisively that while they have received the law J.E.D.P., they did not recognise or even possess the bk. of Joshua. Internal evidence is of little value as against external evidence so strong and so unequivocal. In regard to the prophets, as is well known, the majority of what we reckon the historical books are classed by the Jews as prophetic writings, and are called the "former prophets." Jos. appears to have included in this the bks. of Chronicles, Ezra, Nehemiah, and Esther. The later prophets, according to the Jews, omit Daniel but otherwise coincide with ours. In regard to Daniel, the Canon of Jos. included it among the prophets, as did also that of Melito and the Alexandrian, as seen in LXX. Our Lord also quotes "Daniel the prophet" (Mw. 24.15); a fact that implies that in His day Dn. was not placed as now among the *K'thubīm*, but among the "prophets." The third portion of the Canon, "the Hagiographa," is much more extensive in later Jewish reckoning than in earlier; indeed more extensive, if we exclude the Apocrypha, than that of Alexandria as seen in the LXX. Jos. has only four bks., Psalms, Proverbs, Song of Solomon, and Ecclesiastes; with this agrees Melito, save that he includes Job, wh. Jos. had reckoned to the prophets. The present Jewish reckoning, wh. appears to date fm. about the fourth Christian cent., as it is referred to by Jerome, has Psalms, Proverbs, Job, the five Megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther), Daniel, Ezra, Nehemiah, Chronicles. While this is the order of these bks. as found in the ordinary Hebrew Bibles, it is by no means the only order in MSS.; a very common order placed Chronicles first instead of last.

The authority of the Old Testament is exhibited by the numerous quotations made fm. nearly every book. The decisions of Scripture are the final appeal as to doctrine and conduct. Although we do not press this beyond what may be legitimately deduced fm. it, yet the fact that our Lord foiled Satan by a constant appeal to Scripture invests it with a sanctity wh. it wd. be difficult to overestimate. However, the main function of the OT. is to lead to the New and prepare for it. Its precepts and injunctions are binding on Christians through Christ, and as promulgated anew by Him with deepened meaning.

The New Testament Canon.—As with the Canon of the OT., so with that of the New, the determining of the books wh. compose it was a gradual process; yet by no means so gradual as that of the OT. In the one case we have the condensation of the Lit. of a millennium, and the consecration of the elements selected; in the other it is the Lit. of less than a century that is so treated. The gradual and unconscious segregation of certain books as the norm of faith and conduct is the more instructive, as we see the process taking place under our eyes. As the principle of selection, according to wh. the bks. of the OT. had been gathered together, was that each bk. had been the work of a prophet, so in the NT. apostolicity was understood to be the gauge and guarantee of

the right of an Epistle or a Gospel to be admitted into the Canon. At the beginning, when our Lord had but recently passed away fm. the midst of His disciples, and a cloud had received Him fm. their watching eyes, the believers expected that the time was not far distant when, as they had seen Him go into heaven, so in like manner wd. they see Him come again. The presence of such hopes was antagonistic to the idea of writing. They had with them the apostles who had companied with the Lord while He was on the earth and had heard His gracious words; there was no need of ink or pen. When the first persecution dispersed the apostles it is not improbable that there were short, condensed manuals of the life and teaching of the Lord that wd. prompt the memories of the first preachers. In the most primitive stage this evangelical deposit mt. possibly be conveyed fm. person to person *memoriter;* although we ought not to forget that shorthand notes were already in use, and an imperial official like Matthew cd. scarcely fail to be practically acquainted with it. While different individuals committed these to writing with a general resemblance, there wd. be differences due to additions fm. the personal experience of the individual speaker. This in all likelihood is the origin of the "many Gospels" to wh. Luke refers. These, however, never seem to have been collected together. The earliest portion of NT. Scriptures to be formed into one collection appears to have been the Epp. of St. Paul. If we may regard 2 Peter as authentic, then even during their author's lifetime they were regarded as authoritative and inspired (2 P. 3.16). The fact that they were "wrested," not declared not to be of authority, proves how highly they were regarded when opponents resorted to twisting their words, not denouncing or ignoring them. In the fourth decade of the second cent., Justin Martyr, in his first Apology, appeals to the Memorabilia (*Apomnēmonē eumata*) of the apostles; he quotes or shows himself influenced by the language of every chap. in the Gospel of Mw. His pupil Tatian combined the fourfold narrative into one in the *Diatessaron.* This quite independently of the frequent quotations found in the works of the early Fathers. Clement of Rome (*c.* A.D. 98) quotes the Gospels and Epp. repeatedly as authoritative; the same may be said of Polycarp and Ignatius. The early Christian writing, *The Didache*, seems to show that the writer was acquainted with the Gospel of Mw.; prob. with that of Lk. also; yet he refers to the Gospel as if it were a writing to wh. they cd. apply and expect their hearers to do so also (i. 5). When we proceed down the Christian centuries we find always clearer evidence that certain bks. were regarded as canonical and authoritative; it is further growingly evident that the books so distinguished coincided in the main with those that form our NT. Irenæus either quotes or appears to be influenced by the language of every bk. in the NT. except Philemon and 3rd John. Hippolytus does not quote or show any traces of acquaintance with either of the minor Epp. of John, but otherwise his evidence coincides with that of Irenæus. The list of books guaranteed by Tertullian is the same as that of Irenæus, save that he does not refer to 2nd Peter. Very much the same evidence is given by the Fathers till we come to the age of the more voluminous writers, when every NT. writing is noticed directly or implicitly. In what is called the "Muratori Fragment" we have a portion of a very early catalogue of the books of the NT. Scriptures wh. contains almost all our present Canon.

It is in Latin, but has been translated from Greek. Bishop Lightfoot, in a letter to the *Athenæum* shortly before his death, gave very plausible reasons for holding that this original was in verse. It may be dated somewhere between A.D. 170 and 190. Some thought Hippolytus was the author. It is mutilated both at the beginning and end; probably also there are lacunæ in the body of it. After a line wh. apparently is the conclusion of a description of Mark's Gospel the author proceeds to say that the third Gospel is Luke's. He gives an account of the reason why the Apostle John wrote the fourth Gospel, in course of wh. the 1st Epistle of John is quoted. The bk. of Acts is described as "the Acts of all Apostles." All the Pauline Epistles are named, but Hebrews is not among them. Clement of Rome is so impressed with that epistle that his own is in parts a paraphrase of Hebrews. It is impossible that this catalogue, compiled in Rome as it was, shd. have failed to take any notice of a bk. so influential as the Epistle to the Hebrews must thus have been: the omission was probably due to scribal carelessness, a thing that may explain the omission of reference to James, 1st Peter, and, if Westcott is right, 1st John also. The writer notices an "Apocalypse of Peter" wh. may possibly be our 2nd Epistle of Peter.

There are two versions wh. cannot be dated later than the middle of the second century: the Latin Vetus and the Syriac Peshiṭṭā. Tertullian's quotations from the former prove that it contained all our bks. except Hebrews and 2nd Peter; the want of quotations fm. the short and purely personal Epp. of Phm. and 3 Jn. does not prove their omission. The latter did not contain Rv., 2 and 3 Jn., 2 P., Ju. When we come to the fourth century we have the evidence of Eusebius, wh. is specially valuable, as he gives unconsciously the process by wh. bks. were admitted into the Canon. He divides the bks. wh. claimed to be authoritative into three classes: (*a*) *Homologoumena;* (*b*) *Antilegomena;* (*c*) *Notha.* The first class contained those bks. that were universally admitted to be apostolic and authoritative; the second, those whose claims were contested by some; the third, those whose spuriousness was in his day generally admitted. This division is founded on one of Origen, with wh. it in the main coincides. In the first are the Gospels, fourteen Epp. of Paul (that is including Hebrews), 1 John, 1 Peter, and the Apocalypse: in the second are the Epp. of James, Jude, 2 Peter, 2 and 3 John: in the third the Acts of Paul, Hermas, the Apocalypse of Peter, Barnabas,

the Teaching of the Apostles. As an appendix to this he mentions that some reject the bk. of Rv., a statement due to the fact that Dionysius of Alexandria had suggested that it mt. have been written by "John the Presbyter." * The evidence of the three great uncials represents Christian opinion in the century wh. immediately followed the age of Eusebius. These may be regarded as bearing evidence in favour of our present Canon, with this exception, that, on the one hand, the Codex Vaticanus is defective fm. the 10th chap. of Heb., and so it is without the Pastoral Epp. and Rv. (the Catholic Epp. are placed after the Gospels and the Acts, and before the Pauline Epp.).

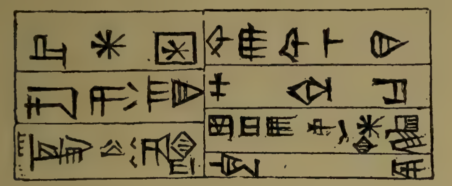
With the third Council of Carthage the Canon assumed permanently the elements we now have in it. The action of the Christian consciousness in regard to the sacred Scriptures is to be compared with that of the æsthetic consciousness of those who speak a language and its literature. In English no academy decreed Shakespeare his supremacy, or placed Chaucer, Spenser, Milton, and many more, on high as indefeasible classics: their rank was recognised, and this recognition is shown by their necessary appearance in every collection of English poets. By the end of the fourth cent. believers knew in their hearts what really afforded them spiritual nutriment, hence those bks. formed the Canon. It is true that the Fathers and the Councils thought they decided the question as to each bk. on the ground of apostolic origin. When the Holy Spirit, working on their spirits, had moved them to accept a bk., they strove to persuade themselves that an apostle had written it: hence it was that the Epistle to the Hebrews was so long among the *Antilegomena*, and so many had doubts of 2nd Peter. The greatest difficulty was the adjustment of this theory to the case of the second and third Gospels; Mark and Luke were certainly not apostles, yet their Gospels were universally recognised as authoritative. The device was adopted of regarding the writers as little more than the amanuenses of the apostles Peter and Paul respectively. While in the case of Mark there is nothing against this view to be found in the bk. itself, Luke bears all the marks of being the result of independent thought and investigation. Although Jude, by appealing to the evidence of the apostles (^{17}), marks himself off fm. the Twelve, yet because there was a Judas, not Iscariot, among the apostles the epistle was attributed to him, when the hesitancy produced by the quotations fm. Enoch and the Assumption of Moses was got over. The hesitancy of the Church to accept the claim 2 Peter makes in its first verse, shows the important place external evidence had with them. Acceptance by the churches, as the unbroken succession of officials in these communities guaranteed a valid tradition, was the test of canonicity, as proving the apostolic origin of the bk. concerned: what it did prove was the universality of its application to spiritual needs. The fact that certain bks.—the Epp. of Clement, the Epistle of Barnabas, and the Pastor of Hermas—hovered for a time on the edge of canonicity, but were rejected, may be mentioned for the evidence of caution it gives. That the present Christian Canon represents the decision of universal Christian consciousness, carefully interrogated for three centuries, gives it a value it cd. never have derived fm. the mere imprimatur of any council, however ancient or however august.

* Julicher (*Intro. to NT.* p. 526) is mistaken in maintaining that Eusebius was willing, if so desired, to place the Apocalypse among the *Notha*; logic ought to have shown him that Eusebius meant that he was willing to degrade Rv. to the class of *Antilegomena* instead of being where Origen placed it, among bks. universally acknowledged.

SCYTHIANS, a race inhabiting a vast district, including modern Poland and Southern Russia, both in Europe and Asia. They had the reputation of being the most uncivilised of peoples. The principal account of them is that given by Herodotus (iv. 99–102), who does not assign to them so large a territory. The Scythian is referred to by Paul (Col. 3.^{11}) along with Barbarian.

SEA (Heb. *yām*). This word is used for the collection of the waters as distinguished from the dry land (Gn. 1.^{10}). It is also used quite generally, with no refce. to any particular sea, as in Gn. 1.^{26}, "the fish of the sea"; Ps. 107.^{23}, "they that go down to the sea in ships," &c. We find that the name is also applied to such large bodies of water as are collected in the Euphrates (Is. 21.^{1}, &c.) and the Nile (Is. 18.^{2}, &c.). The mod. Egyptians still call their river "the sea," *el-Baḥr*. "From sea to sea" (Ps. 72.^{8}; Am. 8.^{12}) is prob. intended to cover the whole habitable earth. For the most part, however, when another sea is not definitely indicated, the **Mediterranean** is meant. This for Israel was "the sea" par excellence, the largest expanse of water with which they were familiar, the Great Sea (Nu. 34.^{6}). It formed the western boundary of their land, and from many a height far inland glimpses were obtained of its shining breadths, stretching away to the setting sun. So largely did it bulk in their minds that in their speech the "west" and the "sea" were identified: so that when a man would say "westward" he said "seaward" (Ex. 26.^{22}; Jo. 5.^{1}; 1 K. 7.^{25}, &c.). The **Sea of the Philistines** is of course the Mediterranean, from Jaffa southward, where it washes the Philistine seaboard. The Dead Sea is known by various names. It is the **Sea of the Plain** (Dt. 4.^{49}; RV. "sea of the **Arabah**"). Again it is the **Salt Sea** (Jo. 15.^{2}, &c.). Sometimes both names are given (Dt. 3.^{17}; Jo. 3.^{16}, &c.). It is also the "former" or "eastern," *hayyām haq-qadmōnī*, as distinguished from the "hinder" or "western" sea, *hayyām hā'aḥărōn*,

i.e. the Mediterranean (Zc. 14.[8]; *cp.* Dt. 34.[2]). The **Red Sea**, the scene of Israel's deliverance and the disaster to Pharaoh's host (He. 11.[29]), is in Heb. *yām Ṣūph*, lit. "Sea of Weeds" (Ex. 13.[18], &c.). The name "Red" may be due to the colour of the coral wh. abounds; or possibly to the red hues of the mountains on the northern horizons. *Yām Ṣūph* in EV. is invariably trd. Red Sea (Nu. 14.[25], &c.). The **Sea of Chinnereth** (Nu. 34.[11]), or **Chinneroth** (Jo. 12.[3]), is the SEA OF GALILEE, also known in the NT. as the **Lake of Gennesaret** (Lk. 5.[1]) and the **Sea of Tiberias** (Jn. 21.[1]). The Babylonian *Tiāmat*, the primeval sea, suggests the Heb. *Tĕhōm*, "the deep." Certain resemblances have been pointed out between the Babylonian cosmogony and that of Genesis; along with striking differences (*see* CREATION). There may be a survival of the primitive conception of the sea in Jb. 7.[12], where it is represented as a great beast over wh. God sets a watch; and in Dn. 7.[3], &c., where it figures as the prolific mother of monsters. Perhaps there is a reflection of this in Rv. 20.[13], where the sea gives up the dead that lie in its great maw. The sea is a



SIGNET OF ORCHAMUS, KING OF UR

figure of the turbulence of the wicked (Is. 57.[20]), of instability (Js. 1.[6]), and of impotent rage (Ju.[13]).

The Hebrews were not a seafaring people. They were for the greater part of their history practically barred from the sea by the peoples holding the coast plain and cities. The absence of good natural harbours made it less necessary for them to secure the seaboard. As they viewed it from a distance we can in a measure understand how, when they saw the splendours of the mighty mirror flashing in the glories of the sinking sun; when they saw the billows breaking on the beach, and heard the thunder of the storm; when the moaning of the unquiet waters was borne to their upland ears like the sound of "sorrow on the sea"; the Hebrews were impressed with a sense of its mystery and fear. We are not surprised, therefore, to find that in the Hebrew seer's description of the heavenly country there is "no more sea" (Rv. 21.[1]). *See* GALILEE, SEA OF.

SEA OF GLASS, THE. In the Apocalypse we have this figure twice, in 4.[6] and 15.[2]. The figure does not imply a sea smooth as glass, but a transparent solid on wh. the saints stood. The reference poss. is to Ex. 24.[10] and Ek. 1.[26]. The picture may have been suggested by the appearance of the Sea of Galilee with the fiery glow of the sunset lighting up its waves, and the white peak of Hermon looking down on it.

SEAH. *See* WEIGHTS and MEASURES.

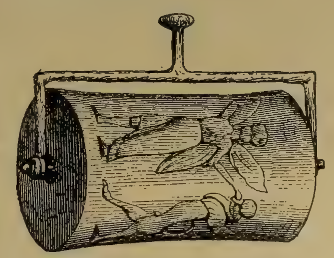
SEAL (Heb. *ḥōthām*, Gr. *sphragis*). Anciently all documents had to be authenticated by affixing



ASSYRIAN SEALS

a S. Herodotus (i. 195) and Strabo (xvi. 513) mention concerning the Babylonians, the ruling race in SW. Asia, that every man bore a staff and a S.; many have been found, chiefly cylinders. In Egp. the scarab was used as a S. Very frequently the S. was set in a signet-ring. The material used in the ancient East for receiving the S. was clay; now the S. is dipped in ink and applied to the paper. To entrust another with one's S. or signet, was to give him absolute power to act for the owner; hence Pharaoh gave his ring to Joseph (Gn. 41.[42]). Hence also seals were used for authentication (1 Cor. 9.[2]; Jn. 3.[33], 6.[27]) and as marking property (Rv. 7.[3]).

SEBA, son of Cush (Gn. 10.[7]; 1 Ch. 1.[9]), named in connection with Egp. and Ethiopia (Is. 43.[3]). In Is. 45.[14] the inhabitants are described as "men of stature," who may, as Margoliouth suggests (*HDB. s.v.*), be referred to in Is. 18.[2, 7]. In Ps. 72.[10] it is mentioned along with Sheba, not as lying also in Arabia, but as representing far-off peoples. S. must clearly be sought in Africa. Strabo's reference to a town of this name on the sea coast near the mod. Massowah may furnish a clue to its position. No ident. is yet possible.



SEAL-CYLINDER ON METAL AXIS

SECACAH, a city in the wilderness of Judah (Jo. 15.[61]). It is not mentioned in *OEJ*. Conder suggests identification with *Khirbet ed-Dikkeh*, which is also known by the name of *Khirbet es-Sikkeh*, two miles south of Bethany. This is uncertain.

SECHU, RV. SECU, a place near Ramah, mentioned only in connection with David's visit to

Samuel (1 S. 19.[22]). There is no sure clue to its position. Conder thinks it may correspond to the mod. *Khirbet Shuweikeh*, south of *Bîreh*. But perhaps we ought to read with LXX (B.), "He came to the well [or cistern] of the threshing-floor that is on the bare hill" (*en tō sephei*), understanding a height within the city.

SECOND COMING. *See* PAROUSIA.

SECT. *See* HERESY.

SECUNDUS, a Christian of Thessalonica who, with Aristarchus, preceded St. Paul to Troas, and went with him to Jerusalem, possibly bearing contributions from the Macedonian churches to that at Jerusalem (Ac. 20.[4f.]; *cp.* 24.[17]).

SEED. The Heb. *zera'* is used in its lit. sense of the seed whence vegetables grow (Gn. 1.[11], 47.[24], &c.). It is most frequently used, however, figuratively, of family or descendants. The first occurrence in this sense is in the *protevangelium* (Gn. 3.[15]), "I will put enmity . . . between thy seed and her seed." The covenant was made with Abraham and his seed; a term wh. St. Paul interprets of all who by faith prove their spiritual affinity with faithful Abraham (Rm. 4.[9ff.], &c.). More specifically he applies it to Christ (Gal. 3.[16]), in whom believers become one, and as "Abraham's seed," are "heirs according to the promise" (v. 29). St. Paul's argument from the use of the noun "seed" in the singular is probably due to the subtleties of his rabbinical training. The word never elsewhere occurs in the plural, either in OT. or NT., and the apostle himself uses the singular form with the plural meaning (Rm. 9.[7], &c.). The argument, therefore, does not logically establish his point. But "even rabbinical writers saw that 'the Christ' was the true seed of Abraham. In Him the race was summed up, as it were. In Him it fulfilled its purpose and became a blessing to the whole earth. Without Him its separate existence as a peculiar people had no meaning. Thus He was not only the representative, but the embodiment of the race. In this way the people of Isr. is the type of Christ" (Lightfoot, *Galatians in loc.*). In 1 Jn. 3.[9] "unquestionably the σπέρμα is . . . the new life-principle implanted by the Divine begetting" (Law, *The Tests of Life*, p. 389). For **seed-time** *see* AGRICULTURE.

SEER. *See* PROPHET.

SEGUB. (1) The youngest son of Hiel, the rebuilder of Jericho (1 K. 16.[34]). He may have been sacrificed, in accordance with a certain ancient custom; but the context points rather to death as the result of an accident. (2) Son of Hezron, fr. of JAIR (1 Ch. 2.[21f.]).

SEIR (Heb. *sē'îr*, "hairy," or "rough"). (1) A name applied to the land occupied by Esau (EDOM), covering a wide district, wh. included the mountainous country to the SE. of the Dead Sea (Gn. 33.[14, 16], 36.[9], &c.); the highlands between the *'Arabah* and the south boundary of Israel (Jo. 11.[17], &c.), where apparently dwelt the Amalekites (1 Ch. 4.[42]); while, according to Dt. 33.[2], Seir extends to the neighbourhood of Sinai. The name probably applied specially to the district E. of the 'Arabah, occupied by the Horites, before the coming of Edom (Gn. 14.[6]; Dt. 2.[12], &c.). (2) The name-father of the Horites (Gn. 36.[20]). (3) Mt. Seir is named as on the border of Judah, near KIRJATH-JEARIM and CHESALON; prob. part of the range wh. runs NE. fm. *Sārîs*, by *Qaryat el 'Anab* and *Biddu*, to the plateau of *el-Jîb*, on wh. traces are still to be found of the ancient forest (Jo. 15.[10]).

SEIRATH, RV. SEIRAH. A place, apparently in Mount Ephraim, to which Ehud escaped when he had killed Eglon, king of Moab (Jg. 3.[26]). It has not been identified.

SELA. The Heb. word *Sela'*, denoting "rock," "cliff," or "stone," often occurs in Scrip. (2 Ch. 25.[12], &c.). In some cases it seems to be a place-name. In Jg. 1.[36], some position near the S. end of the Dead Sea is required. Moore (*Judges*, p. 56) approves Buhl's identification with "the modern *eṣ-Ṣāfieh*, a bare and dazzlingly white sandstone promontory, a thousand feet high." More prob. is the ident. with the easily fortified wall of rock on the way leading from mod. *Tell el-Milḥ* over the pass of AKRABBIM towards Edom. This would also agree with the narrative in 2 K. 14.[7]. The Sela (*see* JOKTEEL) there named is by many identified with the famous city of **Petra**, taking its name "Rock" as simply a translation of the Heb. *Sela'* (*cp.* Is. 16.[1], EVm.; Jos. *Ant.* IV. vii. 1), the capital of the Edomites, and known in OT. as Bozrah (Am. 1.[12], &c.). Wetzstein (Excursus in Delitzsch's *Jesaia* [3]) thinks the full ancient name may have been *Boṣrat haṣ-ṣela'*, "Bozrah of the rock cleft." Petra has been often described in recent years. The best account of this wonderful city will be found in Dalman's *Petra und seine Felsheiligtümer* (Leipzig, 1908). Popular and interesting is that of Libbey and Hoskins, *The Jordan Valley and Petra* (New York and London, 1905). The ruins of Petra lie in a great hollow among the many-hued cliffs of Edom, at the base of *Jebel Harūn*, *c.* 50 miles S. of the Dead Sea. The remains consist chiefly of temples and tombs, cut with great skill and infinite pains out of the living rock. While not wholly inaccessible from other points the main entrance to the valley (*Wādy Mūsa*) is by a deep winding cleft in the wall of rock, called the *Sîk*, in the bottom of which flows a stream from the east. The *Sîk* is continued E. of the city, and the stream plunges over a deep precipice, making its way through the gorge to the 'Arabah. Of great interest are the high places discovered in the neighbourhood of the ruins. The chief of these is figured under HIGH PLACES. The

place must always have been one of great strength; but of its history we know little or nothing until it became the capital of the Nabatæan Arabs, about B.C. 312–A.D. 105. At the latter date it was merged in the Roman province under Trajan. "The Rock"



PETRA: THE SĪK

(Nu. 20.[8], &c.) is of course the wall of rock at *'Ain Qadīs*, whence the water flowed at the touch of Moses' rod. The rocky strongholds that abound in Pal. no doubt suggested the frequent figure of the Lord as "the Rock" of His people (2 S. 22.[2], &c.).

SELAH, a musical term wh. occurs only in the Psalms and Hb. 3.; seventy-one times in the Psalms—seventeen times in the 1st bk., thirty in the 2nd, twenty in the 3rd, and four in the 5th; it is three times found in the Ps. of Habakkuk. In sixteen cases it occurs once in a Ps., in fifteen twice, in seven thrice, and in one Ps. four times. It is always found at the end of a clause, almost always at the end of a verse, very generally at the end of a paragraph. The Tgg. render it by words meaning "for ever," a view that has no justification in etymology, and is manifestly unsuitable in a large number of cases. The translators of LXX render it by *diapsalma*, so also Thd. and Sym. There is no certain meaning of this word; the most plausible interpretation is that it is a sign of repetition. Aquila follows the Tgg.; the Psh. when it does tr., wh. is seldom, also does so. Jerome in the Vlg. omits S. altogether, but in his Commentary and the version of the Heb. connected with it he renders by *semper*. Although there can be no certainty, the most likely view seems to be that S. indicated a pause in the singing filled up with instrumental music.

SELA-HAMMAHLEKOTH, "Rock of divisions," or "escape" (1 S. 23.[28] RVm.), a hill in the wilderness of Maon, apparently with precipitous sides, where David narrowly escaped capture by Saul. It is not identified. Conder thinks it should be sought in *Wādy el-Malāqī*, wh. issues on the shore of the Dead Sea *c.* four miles S. of Engedi.

SELED, son of Nadab, a descendant of Jerahmeel (1 Ch. 2.[30]).

SELEUCIA, a city on the Syrian seaboard near the mouth of the Orontes, the ancient seaport of Antioch, whence Paul and Barnabas embarked on their first missionary journey (Ac. 13.[4]). It was built by Seleucus Nikator, in a position of great strength, at the base of Mt. Pieria (B.C. 300). The harbour was about 660 yards in length and 450 in breadth, running into the plain, and protected by two great moles. A road connected the harbour with Antioch. It was favourably situated for intercourse with Cyprus and Asia Minor, and it played a considerable part in the commercial life of its time. It was taken by Ptolemy Euergetes, and recovered by Antiochus the Great. Pompey made it free (B.C. 64). Impressive ruins still remain, both of the harbour and of the city.

SEMEI, RV. SEMEIN, father of Mattathias in the genealogy of Christ (Lk. 3.[26]).

SENAAH. Among the people of the various towns who returned fm. exile with Zerubbabel are mentioned the children of S. (Ez. 2.[35]; Ne. 7.[38]). It appears with the article—"Hassenaah"—in Ne. 3.[3]. The people may be identical with the Benjamite clan "Hasennah" (1 Ch. 9.[7]). The site of the town is unknown. *OEJ*. mentions the village *Magdalsenna*, seven Rm. miles N. of Jericho, wh. may possibly be the place.

SENATE. The word *gerousia* (Ac. 5.[21]) is used as explanatory of *sunedrion*, " council," which has just been used—" all the senate of the children of Israel " (*see* SANHEDRIN). The word does not occur again in the canonical books. *Gerousia* is used of the Jewish Council in 2 M. 1.[10], 4.[44]; while the Roman Senate is referred to in 1 M. 8.[17ff.] **Senators** (Ps. 105.[22]) are lit. " elders," *zĕqēnīm*.

SENEH, the name given to one of the two imposing cliffs between which ran the pass of Michmash (*see* BOZEZ). S. was on the south side of the gorge. The name means " acacia," and lingers still in the mod. *Wâdy Suweinît*, " valley of the little thorn tree." Conder gives an interesting explanation of why the northern cliff was called *Bozez*, " shining."

"The great valley runs nearly due east, and thus the southern cliff is almost entirely in shade during the day. The contrast is surprising and picturesque between the dark coal colour of the south side, and the ruddy or tawny tints of the northern cliff, crowned with the gleaming white of the upper chalky strata. The picture is unchanged since the days when Jonathan looked over to the white camping-ground of the Philistines, and Bozez must then have shone as brightly as it does now, in the full light of an Eastern sun" (*Tent Work*, p. 256).

SENIR was the name by wh. Mt. Hermon was known among the Amorites (Dt. 3.[9] AV. " Shenir "). " Hermon " and " Senir," however, appear side by side in 1 Ch. 5.[23] and SS. 4.[8]. The latter term prob. denoted the northern part of the Antilebanon range. In this sense the name appears in an inscription of Shalmaneser. According to Yâqût, the Arab geographer (*c.* A.D. 1225), *Jebel Sanîr* is the range between Homs and Baalkek (Guy le Strange, *Pal. under the Moslems*, p. 79). Masʿudi (A.D. 943) speaks of Baalbek as in the district of *Sanîr* (Guy le Strange, *op. cit.*, p. 295).

SENNACHERIB (Heb. *Sanhērîb*, Asyr. *Sin-akhi-irba*, " the Moon-god has increased brothers," a name that indicates that S. was probably the third son), son and successor of SARGON. The death of his father was the signal for an uprising in BABYLONIA, so when he came to the throne in B.C. 705 he had to begin a campaign and practically reconquer the country fm. Merodach Baladan. His next campaign was against Ellipi and Elam. The tributaries of his father in the west, probably in confederacy with the Babylonians, had refused tribute. He swept through Phœnicia, capturing all the cities but Tyre. Hezekiah appears to have been one of the prominent heads of the rebellion, as into his keeping was given Padi, the tributary k. of EKRON, deposed by the people. Most of the states surrendered and gave tribute, including Moab, Ammon, and Edom; only Hezekiah and some of the Philistine states still held out. Tirhaka, k. of Egp. and Ethiopia, came to encounter S., but was defeated at Eltekeh. Meantime S. devoted his attention to Judæa; the whole country was overrun, every fenced city except Jrs. was captured. Hezekiah gave S. 30 talents of gold and 800 talents of silver. But. S. wd. not be satisfied with anything short of the surrender of Jrs. S. sent arrogant messages by his officers demanding this, alternately scoffing at God and claiming His commission. Fm. the speeches of Rabshakeh we see how perfectly the Asyr. Foreign Office kept itself acquainted with what was going on among its tributaries; it was known in Nineveh that Hezekiah had taken away the high places of J″. (2 K. 18.[22]), and that this wd. be a cause of disaffection among the Jews. At length a terrible disaster overtook S., either on the confines of Egp. as Herodotus relates (ii. 141), or near LIBNAH, as one mt. deduce fm. the Scriptural statement. The mention of mice in Herodotus' account of the event has led some to suppose that the death of 185,000 of S.'s army was due to bubonic plague, wh. is spread by rats (*see* DISEASE). Of course there is no mention of this in the Annals of S. After his return he engaged in many campaigns, several against Babylonia, in wh. Merodach Baladan had again made his appearance, aided by the Elamites, and had secured the possession of Babylon. He was assassinated by two of his sons, SHAREZER and ADRAMMELECH (2 K. 19.[37]). From the fact that the histories and inscriptions name only one son as murderer, unfair doubts have been thrown on the Scriptural narrative; both mt. be engaged in the conspiracy—the less prominent mt. easily drop out of notice.

Lit.: George Smith's *History of Sennacherib*.

SENUAH, RV. HASSENUAH, father of Judah of the sons of Benjamin (Ne. 11.[9]). This clan is probably identical with " Hassenaah " of Ne. 3.[3] (*see* SENAAH). In 1 Ch. 9.[7], AV. gives the name as " Hasenuah," RV. " Hassenuah."

SEORIM, the fourth of the priestly courses which David instituted (1 Ch. 24.[8]).

SEPARATION, WATER OF. *See* RED HEIFER.

SEPHAR. The dwelling of the sons of Joktan was " from Mesha as thou goest towards Sephar, the mountain of the east." This is prob. ident. with *Zafâr*, on the coast of Shiḥr, to the E. of Ḥadramaut. It is built at the base of a lofty mountain. Although now a poor vill., it is prob. of anct. date.

SEPHARAD. Obadiah speaks of " the captivity of Jrs. wh. is in Sepharad " (v. 20). The inscriptions of Sargon (B.C. 721–705) speak of Shaparda, in SW. Media, towards Babylonia, the identification of wh. with S., Fried. Delitzsch thinks " exceedingly probable " (*Wo lag das Paradies?* p. 249). If we assume, as certain critics do, the post-exilic date of this portion of the book, we may identify it with Çparda, a Persian satrapy in Asia Minor, mentioned in the inscriptions of Darius (*COT.* ii. 145; Sayce, *Higher Crit. and the Monuments*, 483). The Jews

(*cp.* Tg.O.) identified S. with Spain, hence Spanish Jews are known as "Sephardim."

SEPHARVAIM, lit. "the two Sippars," probably correspond to the two cities of that name associated with the Sun-god and his consort Ananit respectively, which are known from the cuneiform inscriptions. Sippar of the Sun-god was discovered in 1881 by Hormuzd Rassam. The site is now called *Abu Ḥabba*, and lies on the Euphrates, about 16 miles south-east of Bagdad. Search in the ruins of the temple has brought to light many monuments and tablets of great value. When Israel was taken captive Samaria was colonised from Sepharvaim (2 K. 17.[24, 31]). Sennacherib boasts of the conquest of Sepharvaim despite the gods and the kings who sought to defend it (2 K. 18.[34], 19.[13]; Is. 36.[19], 37.[13]).

SEPTUAGINT ("Seventy," more correctly "Version of the Seventy"), the name ordinarily given to the oldest Greek translation of the OT., after a legend that it was the work of seventy (or rather seventy-two) persons (six from each tribe of Israel), summoned to Egypt for the purpose by King Ptolemy Philadelphus, who died B.C. 247. This story, with the names of the interpreters, is told in the Epistle of Aristeas (called by Josephus Aristæus), a historical romance, ostensibly by King Ptolemy's envoy to the high-priest Eleazar, and the same person who had suggested to the king that the request for translators should be preceded by a wholesale emancipation of Jewish captives, which was carried out. The translators met on an island for seventy-two days, at the end of which time they had accomplished their task. A summary of the same story is given by Philo, who adds some details, as that a feast called Pharia was still kept in his time in commemoration of the event (the island where the work was done being Pharos); and another by Josephus. Since both these writers depend in the main on "Aristeas," the Epistle must be earlier than the first cent. A.D.; and as it teems with improbabilities and absurdities, it must be classed with a small library of fabrications made for the purpose of glorifying the Jewish race in the eyes of the Greeks, by Jews masquerading as Gentiles, whose date and locality cannot be easily identified. The date of this romance has often been placed (on very inadequate grounds) at about B.C. 200; if this were correct, considerable importance would attach to it, owing to its being so near Ptolemy's time; but it is more probable that it is some generations later. A second authority for the connection of the LXX version with Ptolemy is another author of doubtful genuineness, Aristobulus, who in a letter addressed to Ptolemy Philometor (181–145) states that the complete translation was made under Philadelphus, but that there had been an earlier Greek version before the conquest of Alexander. A more serious authority for the existence of the LXX in the middle of the second cent. B.C. is the translator of Ecclesiasticus, who dates his arrival in Egypt B.C. 132, and mentions translations of the Law, the Prophets, and the other Books. These he clearly utilised for his own work, but he gives no hint concerning their origin. The Version of Esther is ascribed in a rather difficult colophon to one Lysimachus, son of Ptolemy, in Jerusalem, whose name does not figure in Aristeas' list; the date at which the book is said to have been "introduced" is given as the fourth year of Ptolemy and Cleopatra, which might signify B.C. 201 or some much later year. The Jewish oral tradition preserves the name of Ptolemy in connection with the translation of the Bible, but this may be derived from Aristeas also. The notion that the translation of any part of it was due to Philadelphus' initiative is usually rejected now: (1) Because of the untrustworthy character of the authorities who state it; (2) because the translation seems intended for Jewish rather than pagan readers; (3) because the date of Philadelphus is rather too early for the need of a Greek version of the OT. to have arisen among the Jews. Probably the earliest parts may go back to about B.C. 200. If, however, it could be supposed that the translation had some connection with the attempt made by Onias in the middle of the second cent. B.C., to transfer the headquarters of Judaism from Jerusalem to Heliopolis, its date would have to be considerably brought down.

Content of LXX.—The story of Aristeas appears to recognise the translation of the *Law* only, though the next writer, Aristobulus (if genuine), implies that the translation included all the canonical writings of the Jews. Josephus also speaks of the Law only, but it is certain that he possessed and utilised the "LXX" translation of other parts of the Bible. As, however, both Jewish and Christian writers use the "Law" in the sense of the whole Canon, as well as of the Pentateuch, some uncertainty attaches to statements in which the phrase occurs. When Gentile Christianity spread, it inherited a body of Jewish literature in Greek, some translated from the Hebrew and some original, and of the former portion some of authority among the Jews, some unauthoritative. The name "LXX version" came to stand for the older Greek version where there was more than one of the same book, and also to include works belonging to the same collection. At some date unknown to us the Jews purged their Canon, and works retained in the Greek (Christian) Bible, but not found in the Hebrew (Jewish) Scriptures, were called Apocrypha. It is noteworthy that the Apocryphal Esdras I. was utilised by Josephus and not Esdras II., which is the translation of the Hebrew Ezra. He also utilised 1 Maccabees, though he would not have regarded it

as canonical. It is clear that the translations which ultimately became incorporated in the " LXX " accumulated during at least a century and a half, and probably a much longer period. The Prologue to Ecclesiasticus, quoted above, is the only translator's preface which we possess, and is said to be the only Jewish writing belonging to the first two centuries B.C. which is not pseudepigraphic.

Purpose of the LXX.—The translations made by Jewish scholars of their Scriptures into various languages (*e.g.* Arabic, Persian, German) have usually been due to the desire to accommodate their religion to some extent to the national life surrounding them, and have been executed when their community has been recognised and placed on an honourable footing in their place of sojourn. The privileges which the Jews enjoyed in Egypt are sufficient to account for the undertaking; but a written translation of the Scriptures appears to have been a great innovation, since, though Hebrew was equally unintelligible in Palestine and Egypt, the translations in use in the former country appear to have been oral and improvised, *accompanying* the original, whereas the Greek version was intended to *oust* the original, which it succeeded in doing; for the eminent Alexandrian Philo, in the first century A.D., has clearly no knowledge of the Hebrew (which he calls Chaldee), and treats the Greek as inspired. It appears that the LXX version was used for public worship among the Greek-speaking Jewish communities. Of the horror which this innovation caused among the more conservative sections of the community the oral tradition of the Jews has some traces. A question which we have not at present the means of solving is when this Greek version was *abandoned* by the Jews; for all the copies that have come down have passed through Christian hands. At first it would seem Jewish controversialists met Christian arguments by producing new translations from the Hebrew, but afterwards they resolved to destroy all books belonging to their community except the Hebrew and Aramaic canon. Hence it is that the Syriac OT. also, which in part at any rate was a Jewish production, has come down through Christian hands.

Language of the LXX.—The Greek of the LXX version is in the main the dialect which was in use in Egypt at the period when the translations were made, and the study of contemporary papyri has shown that many idioms formerly supposed to be Hebraisms were in reality colloquialisms of the time; several of the forms are such as are expressly condemned by the Atticists as vulgar Greek. It is perhaps observable that neither Philo nor Josephus, who both aspired to be Greek stylists, finds fault with the Greek of the LXX for being unclassical. If a Gentile would have had difficulty in understanding it, this would be due to the literalness which caused many Hebrew constructions to be reproduced, but far more to the nature of the matter, which required the creation of a whole vocabulary. At times the translators cut the knot by transliterating the original, *e.g. sabbaton* (Sabbath), *geioras* (proselyte), *ephod* (Jg. 8.[27]), *elloulim* (" rejoicings," Jg. 9.[27]), *sabek* (" thicket," Gn. 22.[13]), *pascha* (Passover); the extent to which this expedient is employed varies very much in different books. More often a conventional translation is adopted and maintained with fair consistency. The elaboration of this whole system of equivalents must have required much time and thought, and rather suggests the labours of an official committee; the bulk of it occurs in the Pentateuch, which in general is better rendered than any other part of the Bible. To some extent the religious technicalities of pagan cults could be adopted, *e.g.* the words in use for " burnt-offering," " peace-offering," and some others connected with the priestly vocation. For others fresh compounds had to be invented. Care was also taken to obtain correct renderings for legal and medical terms, as well as such as belonged to the weaving, building, and other trades.

It is worthy of note that all our authorities make the translators come from Jerusalem, where it seems unlikely that the requisite knowledge of Greek could have been obtained; the translator of Ecclesiasticus who came thence, studied Greek learning in Egypt for a considerable time before he started translating. The difference between the language of his original prologue and that of his translation (which is in the style of the LXX) is very marked. Since the version of the Biblical books very frequently exhibits the employment of recherché and even poetical expressions, we must suppose that the translators, if they really came from Jerusalem, did as Ben-Sira's grandson afterwards did, or, as would be equally natural, associated with themselves Alexandrian Jews who had enjoyed such training.

Sources of LXX.—While all later versions of the OT. made use (directly or indirectly) of the LXX, it is uncertain what help the Greek translators had for the interpretation of the texts before them. The story of an earlier version (mentioned above) seems to have been a fiction, intended to account for the supposed use of the OT. by Plato and other philosophers; but the custom of paraphrasing the text in Aramaic for the use of Palestinian audiences must have led to the perpetuation of traditional renderings, whence the employment by the LXX of an Aramaic intermediate translation may in a certain sense be held. The difficulty that is evidently felt by them in dealing with solitary expressions shows that such help did not extend very far; but that the Aramaic language was more familiar to them than the Hebrew is indicated by their frequently giving the words of the original their Aramaic sense—*e.g.*,

Ps. 60.[8], "Moab is the pot of my hope," for "Moab is my washpot;" Is. 25.[8], "He hath swallowed up death in victory," for "for ever," &c. Much in the way of interpretation must have been the result of original conjecture, made by comparing the unintelligible words of the original with some other language known to the translators, or by speculating on the probabilities of the case. Cases of conjecture based on *Greek* etymologies occur—e.g. *escharîtes* (hearth-cake), for the Hebrew *eshpâr* (2 S. 6.[19]); *phoreion* (bier), for the Hebrew *apiriôn* (SS. 3.[9]), of which the latter may be correct; these are not very frequent. They have often been credited with going (like most scholars from the sixth cent. A.D.) to the Arabic for the explanation of hard words, but it is doubtful how far this most valuable source would have been open to them: the examples produced—*e.g.* Mi. 1.[2], "words," for the Heb. "all of them" (Arab. *kalâm*, for *kullâm*)—are far from convincing. They appear occasionally to have obtained help from the Coptic language, where Egyptian matters are dealt with (so *Achei* for "rushes," Gn. 41.[2], where the Hebrew has a variety of the Egyptian name), but the Egyptian Jews appear ordinarily to have paid very little attention to this subject; they went to Egyptian sources rather for archæological information (*e.g.* Gn. 46.[28], where "the land of Goshen" is rendered by "Heroopolis in the country of Raamses") than for the explanation of words. Most frequently their conjectures are evidently based on a comparison of Hebrew roots, made with more licence than modern philology approves. It must be confessed that in numerous cases modern scholarship cannot arrive at much more satisfactory results.

Style of Translation.—According to Philo, whose account of the LXX is an exaggeration of the statements of "Aristeas," the Greek version is a mathematically accurate reproduction of the original, its miraculous exactitude being attested by the fact that the seventy translators working independently all hit upon precisely the same renderings. This fable has the underlying truth that the LXX is on the whole a word for word translation, retaining the original order so far as the difference of the two idioms admits. There is, however, considerable divergence between the styles in which the different books are rendered: some, especially Job, being rather elegant paraphrases than literal translations, while in others, especially Ezekiel, the Song of Songs, and Ecclesiastes (thought by some to be Theodotion rather than the LXX) the literalness is extreme. Of differences between the Hebrew and the Greek which do not imply difference of text a large number explain themselves easily as due to differences of vocalisation of the same consonants—for the vowel-signs used in Hebrew were not invented till after the Moslem conquest; while others are explained by confusion of similar consonants, of which in Hebrew there are several pairs (indeed triads) liable, owing to their similarity, to substitution by readers or writers (in modern times by printers); and transposition of consonants is also of common occurrence where the writing is uncial (*i.e.* in separate letters). Thus the renderings "the raiders" for Sheba in Jb. 1.[15], and "the horsemen" for Chaldees in 1.[17], reveal their origin to any one slightly conversant with Hebrew. Considerable ingenuity has been devoted to the explanation of LXX renderings by these methods, and it is unlikely that much of the kind remains to be discovered. Further, even literal translators allowed themselves some licence in matters of small significance, *e.g.* the substitution of singular for plural and *vice versâ*, the omission or insertion of conjunctions, &c. In the identification of geographical and ethnic names the office of translator coincides with that of commentator, and some variations from the original are due to archæological theory (an example was given above); other examples are the rendering of the Naamathites of Job and the Meonim of Chronicles by Minæans (an Arabian community with whom recently discovered inscriptions have familiarised us), and that of Philistines by Hellenes in Isaiah 9.[12]. Other alterations are due to *theological* theory; thus there is a decided tendency to banish anthropomorphisms from the text—a tendency which has left its mark on the original also in places: *e.g.* God "reflects" that He had made man (Gn. 6.[6]), rather than "regrets"; Moses, Aaron, and the elders see "the place where the God of Isr. stood," rather than "the Deity Himself" (Ex. 24.[10]), and Moses sees the "glory," rather than the "form" of the Deity (Nu. 12.[8]). Expressions that might lead to serious misunderstanding are also altered at times (*e.g.* Ps. 84.[11], "the Lord is a sun"). It has been noticed that in some places the current interpretation of the text has been substituted for the text—so in Lv. 19.[19], "Thou shalt not sow thy vineyard with mingled seed," for "thy field," the prohibition being confined to vineyards outside Palestine, and in Dt. 25.[5] (the law of leviratic marriages), "if he have no seed," for "if he have no son," where the ordinary gloss made the word "son" include both sexes. Attempts that have been made to show the influence of Greek philosophy in the rendering of the text have been less successful.

The Jewish tradition charges the LXX with wilfully altering the text in a number of places, variously given as 13, 14, or 18, of which five are actually found in existing copies of the LXX. Of these the most interesting is their avoidance of the ordinary Greek word for "hare" (*lagos*), for which they substitute "shaggy-foot"; for fear, we are told, of offending a king whose ancestor had that name, should he find it reckoned among unclean beasts.

Relation of Massoretic to LXX Text.—Besides the general alterations noticed in the last section, several books exhibit serious additions, omissions, or changes of order: in Jeremiah the order of the last half is seriously disturbed, while chaps. 33.[14-26] and 48.[45-47] are wanting; in the Proverbs there are some considerable transpositions, 15.[30]–16.[9] are mutilated and in disorder, and in chap. 9. there are additions after vv. 12 and 18; further in 18.[23]–19.[2] the text diverges widely from the Hebrew. In the Psalms 9. and 10. form one, whence all followingare numbered one less than the Hebrew: 114. and 115. form one psalm, 113., but 116. is divided into two, and the same is the case with 147., whence the number 150 would be maintained, only an apocryphal psalm, 101., is appended. After 2 Ch. 35.[19], 2 K. 23.[24-27] is inserted, and after 36.[4], 2 K. 23.[34]–24.[4]. There are some serious differences even in the Pentateuch: of Ex. 28.[23-29] the first three verses are omitted, and the remainder summarised. Ex. 35.[12-18] are summarised in a single verse; 36.[8]–39.[43] show serious transposition. Further there is great divergence between the two texts in the books of Samuel and Kings. Some editorial matter is found at the end of the book of Job, some additions, apparently translated from Hebrew, at the end of Joshua, and considerable additions to the book of Esther.

Of systematic alterations we may notice those in the ages of the patriarchs in Genesis, showing that the editors whose texts have come down had worked out independent systems of chronology. On the comparative authority of the Massoretic and LXX texts opinion has varied at different times. So long as the Jews were credited with the most scrupulous care for their national literature, the former was naturally preferred. But this supposition rested largely on the authority of Josephus, who declares that "during all these centuries no one had ventured to make the smallest alteration" in the text of the canonical books, but whose own profession of having accurately represented the OT. in his Archæology without addition or omission, shows that his notion of accuracy differed so widely from that of modern times that the supposed immutability would be consistent with what we should regard as most serious alteration. Modern criticism is therefore disposed to favour the LXX in many places against the Hebrew, chiefly owing (1) to the greater antiquity both of the MSS. of the LXX and (of course) of the MSS. which the translators followed; (2) to the strong reasons which we have for believing that all our copies of the Hebrew go back to one of no great antiquity, casually preserved, and illegible in places. In the matter of wilful alteration in favour of particular dogmas there is no reason to suppose one text freer from manipulation than the other. The banishment from most of the Hebrew OT. of any form that could have been represented in Greek as *Iesus*, suggests that the Hebrew has been seriously tampered with in the anti-Christian interest. It would appear, moreover, that in comparatively late times Jewish scribes had a poor reputation for accuracy as compared with those who made copies of the Qor'ān.

History of LXX.—Translations are more liable to wilful alteration than original texts, and there are signs that even in early times the practice of correcting the LXX from copies of the original was common: for we frequently get the same word rendered twice according to different views of its meaning or rdg. Other alterations were made by persons ignorant of Hebrew, who seemed to themselves by a slight (sometimes palæographicallylegitimate) alteration to introduce a better sense: a good case is Ps. 16.(17.)[14], "they are gorged with swine's flesh" (*huеiôn*), for "they are gorged with sons" (*huiôn*), where, however, the latter corresponds with the original. Justin Martyr (*ob.* about 163) attests the custom then in vogue of altering the Greek text to suit the needs of Christian controversy; and the Jewish conviction that the LXX did not represent the Hebrew truly led to a series of fresh translations into Greek according to a variety of principles. Finally a critical edition was undertaken by Origen, who died about A.D. 254, at the port of Cæsarea in Palestine. This work was to be a *Corpus* of materials for the restitution of the text, consisting of (1) the Hebrew in Hebrew characters; (2) the same in Greek characters; (3) the translation of Aquila; (4) that of Symmachus; (5) the LXX as revised by himself; (6) the version of Theodotion. This work bore the title *Hexaplâ*, "sixfold," for which in some books "eightfold" was substituted, two further translations having been added. Critical marks were placed against the LXX column (after the style of the Alexandrian critics of Homer) to indicate passages found in the Greek with no corresponding Hebrew, or passages introduced from Theodotion to supply gaps indicated by the Hebrew. The translation was moreover subjected to revision by himself to make it accord with the Hebrew. The vast size of the work prevented it being multiplied, except for the LXX column, and the omission or corruption by subsequent scribes of the critical marks placed new difficulties before succeeding critics in the way of recovering the earlier LXX text. The work was issued by Origen in a somewhat abridged form, called *Tetraplâ* ("fourfold"), the first two columns being omitted; and the column containing the LXX was afterwards issued separately by Eusebius of Cæsarea (*ob.* 340) and Pamphilus. The original work is said to have perished in the sixth cent. or later. Two later recensions of the LXX were executed by Lucian of Samosata (*ob.* 311) and Hesychius (also *ob.* 311, if rightly identified). The former of these recensions was made by

comparison with Hebrew MSS. as well as the later Greek versions: of the latter the scope is obscure. It is stated that the recension of Lucian was in use "from Constantinople to Antioch," that of Hesychius in Egypt, while that of Origen dominated in Palestine. When the spread of Christianity necessitated the translation of the OT. into other languages, it was the LXX on which these new versions were based; there is in Syriac a large portion extant of a Hexaplar version, *i.e.* a translation made from Origen's edition preserving his critical marks. The efforts of modern scholars have been directed partly to restoring these three ancient recensions, which are greatly confused in the MSS., partly to reproducing faithfully the more ancient MSS. and collecting the variants to be found in those of later date. Of the former the most famous are the cod. Alexandrinus A. (in the British Museum), the Vaticanus B., and the Sinaiticus S. Of all these facsimiles have been published. The most accurate edition is that of Swete, Cambridge, 1887–1894; *see also* Introduction to OT. in Greek, *ibid.* 1906.

D. S. MARGOLIOUTH.

SEPULCHRE. *See* TOMB.

SERAH, the daughter of Asher (Gn. 46.[17]; 1 Ch. 7.[30]), called "Sarah" in Nu. 26.[46].

SERAIAH. (1) Scribe to king David (2 S. 8.[17]). In 2 S. 20.[25] the name appears as "Sheva," and in 1 Ch. 18.[16] as SHAVSHA. If, as some think, he was a foreigner acting in matters requiring a knowledge of other languages, this may account for the variations in the form of his name. (2) High Priest in Jerusalem, who was taken when the city fell, and put to death at Riblah by Nebuchadnezzar's orders (2 K. 25.[18]). He was ancestor of Ezra (7.[1]). (3) Son of Tanhumeth of Netophah, one of the "captains of the forces" who joined Gedaliah at Mizpeh (2 K. 25.[23]; Jr. 40.[8]). (4) Son of Kenaz, brother of Othniel, and father of Joab (1 Ch. 4.[13f.]). (5) One of the chiefs of Simeon, and ancestor of Jehu (1 Ch. 4.[35]). (6) A leader who returned with Zerubbabel from Babylon (Ez. 2.[2], &c.), called "Azariah" (Ne. 7.[7]) and "Zacharias" (1 Es. 5.[8]). (7) A priestly family represented in the sealing of the covenant (Ne. 10.[2], &c.), called "Azariah" (1 Ch. 9.[11]). (8) Son of Azriel, sent by king Jehoiakim to take Baruch and Jeremiah (Jr. 36.[26]). (9) Son of Neriah and brother of Baruch (Jr. 51.[59ff.]). He accompanied king Zedekiah to Babylon in the fourth year of his reign. Jeremiah entrusted to him the roll on which was written the doom of Babylon, charging him to sink it in the Euphrates, as a sign that Babylon should sink and not rise again. He was *sar menūḥāh*, a title variously rendered "quiet prince" (AV.), "chief chamberlain" (RV.), "quartermaster" (RVm.).

SERAPHIM. *See* CHERUBIM.

SERED, son of Zebulun, father of the Seredetes (AV. **Sardites** [Gn. 46.[14]; Nu. 26.[26]]).

SERGIUS PAULUS. *See* PAULUS, SERGIUS.

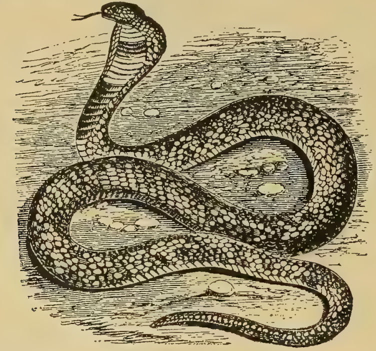
SERJEANTS. This is EV. tr. of ῥαβδοῦχοι, "bearers of rods" = Lat. *lictores*, the officials who waited upon the Roman magistrates, carrying out their orders, and acting as executioners (Ac. 16.[35,38]). The lictors carried over the left shoulder the *fasces*, the emblem of the magistrates' authority, consisting of "a bundle of rods of elm or birch, tied together by a red strap, and enclosing an axe, with its head outside."



LICTOR

SERPENT (Heb. generic word *nāḥāsh;* the word in Dt. 32.[24] really means "creepers" (in the dust); *sārāph* is really the adj. "fiery"; *tannīn* is also trd. "whale," "dragon." In Gr. *ophis* is the generic word). There are a very considerable number of serpents in Pal.; some four or five species are poisonous (the *Cerastes*, the *Cobra*, and the viper of several kinds), but a large number are innocuous. All, however, share the evil reputation of the race. The venomous species hide in crevices of walls, or sometimes in the hollow made by the print of the hoof of a horse or mule: these poisonous snakes are considered under ADDER, ASP, COCKATRICE, and VIPER. The serpent is introduced into the story of the Fall as the symbol of evil united with wisdom. The repugnance of the human race to the S. is probably a beneficial inheritance to protect us fm. the poisonous species. It was thus natural that it shd. become the symbol of evil. The idea arose to escape evil by propitiating the power that was behind it; hence S.-worship, a form of superstition widely spread. Good qualities were then attributed to the object of worship, especially the power of healing; this may have had something to do with the choice of the BRAZEN SERPENT as the means of curing the snake-bitten Israelites. The superficial resemblance between the S. and a fish will explain the contrast of Mw. 7.[10]. **Serpent-charming** is a practice common in the further E. and known in the Levant. The S. is sensitive to musical sounds, as are many other animals, and is attracted to the source of them. The most venomous are the most sensitive, but although the snake

influenced by the charm is little irritable, many operators extract the poison fangs before they carry the S. about. The S.-charmer has a shrill pipe, on wh. he plays a monotonous tune; soon the serpents he has brought with him in his basket begin to raise their heads and move them in rhythmic accordance with the cadence of the music. Sometimes with greater skill, and consequently able to dare more, the charmer goes to a ruinous wall in wh. he knows there is a S. and plays. The S. gradually glides out, then he seizes it in such a way that it is powerless, then when it has exhausted itself he puts it into one of his baskets.



Egyptian Asp: Cobra

SERUG, son of Reu, great-grandfather of Abraham (Gn. 11.[20], &c.; Lk. 3.[35], AV. "Saruch"). Ancient traditions represent him as the originator of idolatry, and especially of the deification of the dead. Thus John of Antioch says: "Serug, of the race of Japhet, taught the duty of honouring eminent deceased men, either by images or statues, or worshipping them on certain anniversaries as if still living, of preserving a record of their actions in the sacred books of the priests, and of calling them *gods*, as being benefactors of mankind. Hence arose polytheism and idolatry" (*Frag. Hist. Græc.* iv. 345).

SERVANT. *See* SLAVE, SLAVERY.

SERVANT OF THE LORD. The worshippers of a deity were regarded as his "servants"; to emphasise their recognition of this frequently names were given wh. implied this, *e.g.* Ebed-Tob, Ebed-Asherah, and Ebed-Sullim, in the Tell Amarna tablets; also Abed-Nego (Nebo) (Dn. 1.[7]). The Israelites claimed to be in this sense the servants of the Lord, as in Ps. 90.[13], 102.[14], &c. Names were given in the same way by the Jews; Obadiah is a not infrequent name in Scripture, occurring thirteen times. It is found on seals that have come down to us (*KB.* 592 abb. 170; *HA.* p. 285, fig. 139). Over against the human self-designation as S. of the L. is the Divine designation of certain persons as His "servants." Thus the "prophets" are called by God His servants (Jr. 44.[4]); so with individual prophets as Isaiah (Is. 20.[3]); it is most frequently used as a designation of Moses (Jo. 1.[1]); J″. frequently calls David "My servant" (Ps. 89.[3]). This designation is not restricted to those of Israelite birth, for Nebuchadnezzar is also so called (Jr. 25.[9], 27.[6]). A usage common with some of the prophets, as Isaiah and Jeremiah, is to call the nation collectively, as Jacob or Israel, the S. of the L. As the title Son of Man, in its first meaning, was applicable to every human being but became the special and peculiar title of our Lord, so with this. In the second Isaiah there is a group of passages (42.[1-4], 49.[1-6], 50.[4-9], 52.[13]–53.[12]) wh. are intensely personal in their reference, and have been by all Christians in more recent times regarded as Messianic. It wd. be waste of time to attempt to consider all the suggestions that have been hazarded to avoid the Christian conclusion as old as Philip the Evangelist, but we may refer to one or two of them. An old Jewish interpretation was that it was the ideal Isr., the righteous kernel of the nation, that was here intended; but he is to "restore the preserved of Isr." (Is. 49.[6]), in other words he is to restore himself! The truth is the whole description is too intensely personal and individual to make any idea of personification at all plausible. Consequently critics have devoted their attention to find some individual who will fit the description; a favourite has been Zerubbabel (Kittel), who so far as the record goes seems a somewhat colourless personage, put into prominence by his Davidic descent; he neither was unjustly condemned nor was of mysterious origin (53.[8]); he was not "despised nor rejected" by the Jews, nor did they "hide their faces fm. him" (53.[3]). With greater plausibility it may be suggested (G. A. Smith) that Jeremiah is intended, as he certainly suffered imprisonment; but the S. of the L. is put to death by an unjust decision of a court (53.[8]), and nothing of that kind befell Jeremiah; in no sense cd. it be said of Jeremiah by the Jews, "by his stripes we are healed" (53.[5]). An extraordinary suggestion has been recently made that the S. of the L. was Cyrus (T. H. Weir); the typical Eastern conqueror had little in common with the sufferer who "is brought as a lamb to the slaughter." The idea that the Servant is Eleazar of 2 Maccabees (Bertholet), and Cheyne's Jerahmeelite theory, are defended by unjustifiable triflings with the text. The final word of criticism is that of Duhm, that it is an insoluble problem. An incorrect theory of the nature of Prophecy hinders these critics fm. recognising how completely and perfectly the Messianic interpretation and its application to our Lord fits every feature of the picture.

SETH, the son of Adam and Eve, born after the murder of Abel (Gn. 5.[3-8]), and father of Enos. The bk. of Jubilees (4.[11], Schodde) assigns him as his wife his sister Azūrā. A sect of Gnostics assumed the name *Sethites*, the precise tenets of wh. cannot be

ascertained with any definiteness; by the Fathers they were associated with the Ophites.

SETHUR, son of Michael, who represented Asher among the spies (Nu. 13.[13]).

SETTLE is EV. tr. of *'ăzārāh* in Ek. 43.[14, 17, 20], 45.[19], where it is applied to the ledges (v. 14, RVm.) above the base, on wh. the cubes of the altar rested. Elsewhere (2 Ch. 4.[9], 6.[13]) the word is trd. " court."

SEVENEH. *See* SYENE.

SHAALBIM, a town from wh., with Mount Heres and Aijalon, the Amorites had driven the children of Dan (Jg. 1.[35]). It is named with Makaz and Beth-shemesh in one of Solomon's commissariat districts (1 K. 4.[9]). Possibly the same place is intended by **Shaalabbin** (Jo. 19.[42]) and **Shaalbon** (2 S. 23.[32], &c.). *Selbīṭ, c.* eight miles N. of Beth-shemesh, may represent the ancient town.

SHAALIM, LAND OF, AV. SHALIM. Poss. we shd. here (1 S. 9.[4]) read SHAALBIM. Guthe thinks it may be ident. with SHUAL, and would then place it between *Deir Dīwān* and *eṭ Ṭaiyibeh*.

SHAAPH. (1) Son of Jahdai (1 Ch. 2.[47]). (2) Son of Caleb, brother of Jerahmeel (1 Ch. 2.[49]).

SHAARAIM, SHARAIM. (1) A town in the Shephelah of Judah (Jo. 15.[36]), named along with Adithaim and Gederah. It is mentioned on the route taken by the Phil. in their flight from the vale of Elah (1 S. 17.[52]). It may be ident. with mod. *Sa'īreh, c.* two miles W. of *Beit 'Atāb*. (2) An unidentd. town in Simeon (1 Ch. 4.[31]) = **Sharuhen** (Jo. 19.[6]), and **Shilhim** (15.[32]).

SHAASHGAZ, chamberlain of Ahasuerus the Persian king, who had charge of the concubines (Est. 2.[14]).

SHABBETHAI, a Levite who was active in the matter of the men who had married foreign wives (Ez. 10.[15]), called " Sabbatheus " (1 Es. 9.[14]). He was one of those who " gave the sense " of the law when it was read to the people (Ne. 8.[7]). He shared the oversight of " the outward business of the house of God " (Ne. 11.[16]).

SHACHIA, a Benjamite, son of Shaharaim (1 Ch. 8.[10]).

SHADDAI, a title of GOD, EV. tr. " Almighty," described as the primitive name (Ex. 6.[3]). In the LXX Shaddai is generally left untranslated, save in Jb., in wh. are to be found nearly a third of the cases of its occurrence; it is almost half the times trd. *pantokratōr*. The precise force of the title may be regarded as somewhat doubtful.

SHADRACH, the Babylonian name of Hananiah, one of Daniel's three companions (Dn. 1.[7]). Delitzsch explains S. as equivalent to *Shudur-Aku*, " the command of Aku " (the Sun-god). *See* DANIEL.

SHAGE, father of Jonathan the Hararite (1 Ch. 11.[34]). In 2 S. 23.[33] he is called SHAMMAH.

SHAHARAIM, a Benjamite (1 Ch. 8.[8]).

SHAHAZIMAH, properly SHAZUMAH, a town in the territory of Issachar, probably to the SE. of Tabor (Jo. 19.[22]): not identified.

SHALEM (" peace "). Jacob, returning from Haran, " came to Shalem " (RV. " came in peace "), a city of Shechem. AV. is probably right, and S. may be represented by the mod. vill. *Sālim, c.* four miles E. of Nāblus, wh. lay in the way of Jacob's approach from the Jordan valley (Gn. 33.[18]).

SHALISHA, a district in Mt. Ephraim through wh. Saul passed in search of his father's asses (1 S. 9.[4]). There is no clue to its position. " Beth-Shalisha " (2 K. 4.[42]) may have given its name to the region.

SHALLECHETH, THE GATE OF (1 Ch. 26.[16]), a gate of the Temple otherwise unknown.

SHALLUM. This name occurs frequently in Scrip. Here we need mention only (1) The son of Jabesh, who assassinated Zechariah, son of Jeroboam II. His " reign " cd. be little more than nominal. A month later he was himself slain by Menahem, son of Gadi, who marched against him from Tirzah, having probably made insurrection at the same time (2 K. 15.). (2) The fourth son of Josiah, king of Judah, who succeeded his fr. and prob. at his coronation took the name JEHOAHAZ (Jr. 22.[11]; 1 Ch. 3.[15]; *cp.* 2 K. 23.[30-33]; 2 Ch. 36.[1-3]). (3) Husband of Huldah the prophetess (2 K. 22.[14], &c.). (4) Son of Kore, head of the Korahite gatekeepers (1 Ch. 9.[17, 19, 31]). He is prob. ident. with **Meshelemia** (26.[1], &c.), and **Shelemia** (26.[14]). (5) Son of Zadok, and fr. of Hilkiah, in the list of High Priests (1 Ch. 6.[12f.]; Ez. 7.[2]).

SHALLUN, son of Col-hozeh, who assisted Nehemiah in repairing the walls, &c. (Ne. 3.[15]).

SHALMAI, RV. SHAMLAI (Ez. 2.[46]; Ne. 7.[48] [RV. **Samlai**]), ancestor of a family of Nethinim who returned from Babylon with Zerubbabel; called " Subai " (1 Es. 5.[30]).

SHALMAN, the conqueror of BETH-ARBEL (Ho. 10.[14]), most probably SHALMANESER II. (*see* next article); as we have no clue to the city S. sacked we can have no certainty as to the person. We may not assume that it was in Pal., or that it was either the Arbela (*Irbid*) of Galilee or that of Gilead. There was a more famous Arbela E. of the Euphrates, made illustrious by Alexander's victory; the special horror mt. spread the news to Israel. Schrader (*COT.* ii. 140) thinks a Moabite k., a tributary of TIGLATH-PILESER, is intended, but of his history nothing is known.

SHALMANESER, the name of several Asyr. kings, but only S. IV. is directly referred to in Scripture. He succeeded TIGLATH-PILESER, and on ascending the throne assumed the name Shalmannu-asarid (Shalmaneser). Shortly after his accession S. made an expedition into Western Syria, and Hoshea, k. in Samaria, became tributary. However, S. soon

discovered that his vassal was intriguing with So, k. of Egp.; having wiled him into his power, S. deposed and put Hoshea in prison. The loss of their k. did not overwhelm the people; for three years they maintained the defence of Samaria. Before the inhabitants had been compelled to surrender, S. himself died; poss. he was assassinated. He was succeeded by SARGON, who, as he claims no relationship to S., was founder of another dynasty.



BLACK OBELISK OF SHALMANESER

SHAMA, one of David's mighty men, son of Hothan of Aroer (1 Ch. 11.[44]).

SHAMARIAH, RV. SHEMARIAH, son of Rehoboam, his mr. being Abihail, the daughter of Eliab (2 Ch. 11.[19]).

SHAMBLES (1 Cor. 10.[25]) did not mean, as it does with us, the place where cattle are slaughtered, but the market where meat and other provisions were exposed for sale.

SHAMED, RV. SHEMED, son of Elpaal, a Benjamite (1 Ch. 8.[12]).

SHAMER, RV. SHEMER. (1) A Merarite Levite, and ancestor of Ethan (1 Ch. 6.[46]). (2) An Asherite, son of Heber (1 Ch. 7.[34]), called "Shomer" (v. 32).

SHAMGAR, the son of Anath, is named after the time of Ehud for a heroic exploit in wh. he slew 600 Philistines with an ox goad, thus saving Israel; but it is not said that he "judged" Isr. (Jg. 3.[31]). It has been said that in chap. 5.[6] he "appears to be a foreign oppressor." For this there is no foundation. The name is prob. Assyrian. It is ident. with "Samgar" in "Samgar-nebo" (Jr. 39.[3]), the name of the deity being dropped. "Anath" is = *anatu*, the wife of the Assyr. god Anu. "The tablets of Tel el-Amarna have explained how Assyrian names came to be imported into Canaan, and Anath, as we see fm. the existence of a Beth-anoth, 'temple of Anat,' had been worshipped within the territory of the tribe of Judah" (Sayce, *Higher Crit. and the Mon.*, 308).

SHAMHUTH, the fifth captain for the fifth month in the army as organised by David (1 Ch. 27.[8]). *See* SHAMMAH (4).

SHAMIR. (1) A city in the hill country of Judah (Jo. 15.[48]), near Jattir. It may be ident. with *Khirbet Sōmerah*, *c.* 12 miles SW. of Hebron, an ancient site with remains of walls, tombs, cisterns, &c. (2) A city in Mount Ephraim, the home of Tola, son of Puah, who judged Israel after Abimelech (Jg. 10.[1]). Schwarz suggested identification with *Sanūr*, a vill. occupying a striking position on the road, eight miles S. of *Jenīn*. (3) The name of a Levite, son of Micah (1 Ch. 24.[24]).

SHAMMA, son of Zophar, an Asherite (1 Ch. 7.[37]).

SHAMMAH. (1) Son of Reuel, grandson of Esau (Gn. 36.[13], &c.). (2) Br. of David, third son of Jesse (1 S. 16.[9]). He went with his two elder brothers with Saul to battle with the Phil. (17.[13]). He appears in 2 S. 13.[3] as **Shimeah**, fr. of Jonadab, who is described as "a very subtil man," with whom Amnon, his friend and cousin, takes counsel; and in 2 S. 21.[21] (RV. **Shimei**) as father of Jonathan who slew a Gittite giant. In 1 Ch. 2.[13] he is called **Shimma** (RV. **Shimea**), and in 20.[7] **Shimea**. (3) Son of Agee the Hararite, one of David's mighty men. His renown rested upon exploits of singular gallantry. A foraging troop of Phil. drove the Israelites fm. a field of lentils, but S. refused to fly, and by his bravery turned defeat into victory (2 S. 23.[11f.]). He was prob. one of the three who brake through the ranks of the Phil., and brought David water fm. the well of Bethlehem (vv. 14ff.). In 1 Ch. 11.[12ff.] Shammah's feat is credited to Eleazar, son of Dodo (*cp.* 2 S. 23.[9ff.]). In 2 S. 23.[32] we shd. read "Jonathan son of Shammah." 1 Ch. 11.[34] makes Jonathan the son of Shage. This has arisen from confusion with Agee. (4) Shammah the Harodite, one of David's distinguished soldiers (2 S. 23.[25]). We shd. read "Harodite" for "Harorite" in 1 Ch. 11.[27], where the name is given as **Shammoth**. In 1 Ch. 27.[8] it appears as **Shamhuth**. Perhaps "Hararite" (2 S. 23.[11]) should be "Harodite," in wh. case (3) and (4) wd. be one and the same man.

SHAMMAI. (1) A descendant of Jerahmeel (1 Ch. 2.[28, 32]). (2) Son of Rekem, and father of MAON, *i.e.* prob. founder of that city (1 Ch. 2.[44f.]). (3) A Judahite (1 Ch. 4.[17]).

SHAMMOTH. *See* SHAMMAH (4).

SHAMMUA. (1) Son of Zaccur, who represented Reuben among the spies (Nu. 13.[4]). (2) Son borne to David by Bathsheba (1 Ch. 14.[4]), called **Shammuah** (2 S. 5.[14] AV.) and **Shimea** (1 Ch. 3.[5]).

(3) A Levite, father of Abda (Ne. 11.17), called **Shemaiah**, father of Obadiah (1 Ch. 9.16). (4) Head of the priestly family of Bilgah (Ne. 12.18).

SHAMSHERAI, a Benjamite, son of Jeroham (1 Ch. 8.26).

SHAPHAM, the second in authority in the tribe of Gad (1 Ch. 5.12).

SHAPHAN ("coney"), son of Azaliah, father of Ahikam, and grandfather of Gedaliah, scribe to Josiah, probably somewhat like, *mutatis mutandis*, our Chancellor of the Exchequer: he was deputed to arrange concerning the expenditure in the repair of the Temple. It was to S. that Hilkiah delivered "the book of the law" wh. he had found in the Temple; and it was he that "read it before the king." It has been assumed without evidence that this consisted solely of Deuteronomy. S. was one of the deputies sent to consult Hulda the prophetess (2 K. 22.3-14; 2 Ch. 34.8-20).

On the name Shaphan, W. R. Smith built an ingenious theory that it pointed to the remains of totemism among the Jews; yet to the present day men have animal names given them in the E. without any thought of the totem of the clan; the name is given now in the hope that the animal's peculiarities may be possessed by the child. A girl is called Tabitha in the hope that she may be as graceful as a "gazelle"; or a boy is called *Nimr*, with the desire that he may be fierce and agile as the "leopard"; the belief is that in some way the name tends to produce the desired result. This is equally superstition, but totally different fm. totemism. Then there is the case of nicknames to be considered; even the name "David" is poss. of that nature, as also "Solomon."

SHAPHAT. (1) Son of Hori, who represented Simeon among the spies (Nu. 13.5). (2) Father of the prophet Elisha (1 K. 19.16, &c.). (3) Son of Shemaiah, in the line of David (1 Ch. 3.22). (4) A Gadite chief (1 Ch. 5.12). (5) Son of Adlai, who had charge of David's oxen (1 Ch. 27.29).

SHAPHER, RV. SHEPHER, an unidentified station of the children of Isr. in the wanderings (Nu. 33.23f.).

SHAPHIR. *See* Saphir.

SHARAI is named only as having married a foreign wife (Ez. 10.40).

SHARAIM. *See* Shaaraim.

SHARAR. *See* Sacar.

SHAREZER, the s. of Sennacherib and, with Adrammelech, his murderer (2 K. 19.37; Is. 37.38). Only his br. is mentioned in the Bab. Chron. as the murderer. The name as it stands is incomplete; there is a s. of Sennacherib called *Sar-eṭi-utsur*, a name that became S. in transcription. Moses of Chorene names two assassins whom he calls Adramelus and Sanasarus; however, he may be borrowing fm. the Heb. record. S. mt. be relatively inconspicuous, and therefore omitted fm. the Bab. Chron.

SHARON (Heb. *hash-Shārōn*). (1) The Gr. *Sarōn* (Ac. 9.35) is preserved in the name of the German colony at Jaffa, "Sarona." The southern boundary is indefinite. It runs from about Jaffa to the foot of the mountains, between wh. and the sea the plain stretches northward along the coast to Carmel. It is covered with deep, rich soil, and wherever cultivated it yields abundant returns. Wonderfully beautiful are the many-hued flowers that besprinkle it in the early year. Four perennial streams cross the plain to the sea: *Nahr el-'Aujeh* in the S., *Nahr Iskanderūneh*, *Nahr Mufjir*, and *Nahr ez-Zerqā*, or Crocodile River, just under Carmel. They are all sluggish, flowing through marshland to the sea. Plentiful supplies of water are found on digging at almost any point in the plain. Several of the old Crusaders' wells are still in excellent repair, and doing good service—like that at *Qalansaweh*. The soil is largely uncultivated to-day, serving, as it has done fm. of old, as pasture-land (1 Ch. 27.29; Is. 65.10). But the gardens and orange groves of Jaffa are luxuriant and fruitful, and afford ample proof of its fertility. Olives abound around Ramleh and Ludd. In the north there are still traces of the ancient oak forests. Of places belonging to Sharon, which took positions of importance at different times, may be mentioned Jaffa, Cæsaræa-Palestina, Dor, and Athlīt, on the shore; Aphek, Antipatris, and Lydda inland. *See* Rose for **Rose of Sharon**. (2) S. occurs (1 Ch. 5.16) without the article, as the name of a district occupied by Gad E. of the Jordan, apparently to the N. of Bashan. Kittel, following LXX, suggests "Sirion," wh. (Dt. 3.9) is Hermon. S. wd. then refer to the pasture grounds of Hermon. (3) In Jo. 12.18 we shd. probably read "king of Aphek in Sharon." This might point to a Sharon NE. of Tabor, of wh. *OEJ*. speaks. If so, the name may be preserved in the mod. *Sārōna*, on the plateau, SW. of Tiberias. *See* Lasharon.

SHARUHEN. *See* Shaaraim (2).

SHASHAI, a son of Bani, who had married a foreign wife (Ez. 10.40), called "Sesis" (1 Es. 9.34).

SHASHAK, a Benjamite (1 Ch. 8.14).

SHAUL. (1) S. "of Rehoboth by the river," an ancient king of Edom (Gn. 36.37, AV. "Saul"; 1 Ch. 1.48f.). (2) Son of Simeon by a Canaanitish woman (Gn. 46.10, &c.), whose descendants were known as the **Shaulites** (Nu. 26.13). (3) A Kohathite Levite (1 Ch. 6.24), called "Joel" (v. 36).

SHAVEH, THE VALLEY OF (Gn. 14.17), the place where Melchizedek and the king of Sodom met Abraham. It is "the king's dale," in wh. Absalom erected his memorial pillar (2 S. 18.18). It was most likely the wide depression at the head of the valley, now called the Tyropœon. *See* Jerusalem.

SHAVEH KIRJATHAIM, the scene of the defeat of the Emim by Chedorlaomer and the kings that were with him (Gn. 14.5). The place prob. took its name from Kirjathaim (1).

SHAVING. Several Heb. words are trd. "to shave" in EV. (1) *Gāzaz*, "to cut," or "shear" (Jb. 1.[20]). (2) The piel of *gālah*, "to be bald" (Nu. 6.[9], &c.): the pual also meaning "to shave oneself" (Lv. 13.[33]). (3) The phrase "to cause a razor to pass over" (Heb. *'ābar ta'ar*, Nu. 8.[7]). Shaving was practised in Egypt in early times. Herodotus tells us that the priests shaved the hair off their heads (ii. 36), and indeed off their whole bodies (37). Like Joseph (Gn. 41.[14]), the Israelites may have followed this practice there.

Among the Hebrews, as among the Arabs to-day, shaving the head was a sign of mourning (Jb. 1.[20], &c.). The Egyptians, on the contrary, in sorrow let the hair grow. Neither Moslem nor orthodox Jew will allow his beard to be shaven in normal circumstances. "The shaven one" is a term of reproach with the Arabs. But in fulfilment of a vow the hair may be shaven off the head (Ac. 21.[24]). *See also* HAIR.

SHAVSHA is not a Hebrew name. The bearer was prob. not an Israelite. He may have been the king's foreign "secretary" (1 Ch. 18.[16], RVm.): that is, he may have conducted the necessary correspondence with foreign courts. The name seems to have given the copyists some trouble. It appears as **Seraiah** in 2 S. 8.[17]; **Sheva** in 2 S. 20.[25]; and **Shisha** in 1 K. 4.[3].

SHEAL, one who had married a foreign wife (Ez. 10.[29]), called "Jasael" (1 Es. 9.[30]).

SHEALTIEL. *See* ZERUBBABEL.

SHEARIAH, son of Azel, a descendant of Saul (1 Ch. 8.[38], 9.[44]).

SHEARING-HOUSE, the place where the brethren of Ahaziah were met and slain by Jehu (2 K. 10.[12, 14]). The Heb. *beth-'ēqed*, "place of binding," shd. prob. be taken as a place-name, "Beth-eked." *OEJ.* places the shearing-house in Esdraelon, 15 Rm. miles fm. Legio. It may possibly be represented by *Beit Kād*, a vill. three miles E. of *Jenīn*.

SHEAR JASHUB ("a remnant shall return"), a symbolic name given by Isaiah to his son, who accompanied him to his interview with Ahaz, before the invasion by the allies, the kings of Israel and Syria (Is. 7.[3]).

SHEBA. (1) Son of Bichri, a Benjamite. On David's return from Mahanaim, after the defeat and death of Absalom, the old jealousy between Judah and the northern tribes, destined to lead in the end to the disruption of the kingdom, almost brought about the catastrophe then. Sheba saw an opportunity to re-establish the ascendency of his tribe, to wh. the first king had belonged. The entire force representing the northern tribes responded to his call, and, raising the standard of revolt, he marched through the length of the northern kingdom. His hope of great accessions to his strength was not fulfilled. Pursued by Joab, in command of the tardily brought army of Judah, Sheba, joined only by the men of his own clan (for "Beerites," 2 S. 20.[14], we shd. read "Bichrites"), shut himself up in ABEL BETH MAACAH. Joab at once invested the town, and was clearly on the point of taking it, when, on the advice of a wise woman, the townsmen cut off Sheba's head and cast it over the wall to Joab. The rebellion was thus promptly and effectively quelled (2 S. 20.). (2) A Gadite chief (1 Ch. 5.[13]). (3) "Sheba" in Jo. 19.[2] is possibly a repetition of the last part of the preceding name. *See also* SABÆANS.

SHEBAH (Heb. *shib'ah*, lit. "oath"), the name of the well dug by Isaac's men at Beersheba (Gn. 26.[33]).

SHEBAM, RV. SEBAM, a city in the territory of Reuben, named between Elealeh and Nebo (Nu. 32.[3]). It also appears as **Shibma**, v. 38, and **Sibma** (Jo. 13.[19], &c.), in the midst of a famous vine-growing country (Is. 16.[8f.]; Jr. 48.[32]). It is possibly = *Sūmia*, two miles fm. *Ḥesbān*, on the S. side of the wādy. The ancient remains are considerable. These are described by Conder (*Survey of Eastern Pal.*, *PEF.* pp. 221ff.). Rock-cut wine-presses are found in the neighbouring slopes.

SHEBANIAH. (1) One of the Levites who took part in the recital recorded in Ne. 9.[4ff.] (2) One of the priests who sealed the covenant (Ne. 10.[4], 12.[14]), called "Shechaniah" in Ne. 12.[3]. (3) A Levite who sealed the covenant (Ne. 10.[12]). (4) A priestly trumpeter (1 Ch. 15.[24]).

SHEBARIM, a place on the route taken by the men of Israel in their flight from Ai (Jo. 7.[5]). No name resembling this has been recovered in the vicinity. Perhaps we should translate "quarries," with Keil and Steuernagel. LXX does not take it as a proper name, and renders "till they were broken," *i.e.* utterly discomfited.

SHEBAT, the eleventh month. *See* YEAR.

SHEBER, a son of Caleb by Maacah (1 Ch. 2.[48]).

SHEBNA (Is. 22.[15-25], 36.[3, 11, 22]), a high official in the court of Hezekiah. Fm. the fact that his fr. is not named it is argued that he was a *novus homo*, perhaps a foreigner; he appears to have given way to the love of grandeur so common in upstarts. Isaiah denounces him for having hewed out for himself a tomb in the cliff, and threatens him with captivity. It has been conjectured that he was leader of the Egyptian party in the Jewish court. He seems to have been removed fm. the office of prefect of the palace to that of secretary to the king. We have no record of the fulfilment of Isaiah's fierce prophecy; but we have not the complete history of that time; and, further, as all prophecies of judgment were conditional, he may have repented, and so escaped the threatened punishment.

SHEBUEL. (1) Son of Gershom, who had

charge of the Temple treasuries (1 Ch. 23.[16], 26.[24]), called **Shubael** in 24.[20]. (2) Son of Heman (1 Ch. 25.[4]), called **Shubael** in v. 20.

SHECANIA. (1) Head of the tenth course of priests taken by lot (1 Ch. 24.[11] RV.). (2) A priest, one of those appointed in the days of Hezekiah to distribute the daily portion to their brethren in the cities of the priests (2 Ch. 31.[15]).

SHECHANIAH, RV. SHECANIAH. (1) One descended from Zerubbabel (1 Ch. 3.[21f.]). He was head of a family that returned with Ezra (Ez. 8.[3]), called "Sechenias" in 1 Es. 8.[29]. (2) Head of a family which returned with Ezra (Ez. 8.[5]), called "Sechenias" in 1 Es. 8.[32]. (3) Son of Jehiel, who suggested the putting away of the foreign wives (Ez. 10.[2]), called "Jechonias" in 1 Es. 8.[92]. (4) The father of Shemaiah, a gatekeeper (Ne. 3.[29]), possibly identical with (1). (5) Son of Arah, and father-in-law of Tobiah the Ammonite (Ne. 6.[18]). (6) Head of a priestly family which returned with Zerubbabel (Ne. 12.[3]), called "Shebaniah" in Ne. 10.[4], 12.[14].

SHECHEM. Ancient Shechem lay in the throat of the valley which cuts Mount Ephraim in two. Of this pass, or gateway, Ebal and Gerizim may be called the pillars. Between them from of old must have flowed the main stream of the commerce of east and west. This formed the easiest approach to the sea from the region beyond Jordan. Of the founding of S. we have no record, but from the days of Jacob it appears frequently in history. It was visited by Abraham on his first entrance into Canaan (Gn. 12.[6], AV. **Sichem**). From its association with him the terebinth of Moreh may have derived something of its sacredness. Hither came Jacob, returning fm. Haran (Gn. 33.[18]), and purchased a bit of land fm. the natives. While he resided here the events befell wh. are related in chap. 34., making it desirable that he shd. remove. Before going he buried the "strange gods" found among his household, and the ornaments, poss. associated with idolatry, under "the terebinth wh. was by Shechem" (35.[4]). He retained grazing rights in the neighbourhood (37.[12], &c.). Probably its sacred associations led to its being given to the Levites, while its central position and comparative accessibility fitted it specially for a CITY OF REFUGE (Jo. 20.[7], 21.[21]). Here Joshua assembled the children of Israel, and exhorted them before they were dismissed each man to his own inheritance (Jo. 24.). And again the "sanctuary" is in evidence (v. 26f.). The bones of Joseph were buried in the portion wh. Jacob had bought (v. 32). Gideon's Shechemite concubine bore him Abimelech, whose abortive attempt to set up a monarchy involved himself and his friends in disaster (8., 9.). A second great national assembly was held at Shechem, when the northern tribes decided to throw off allegiance to Rehoboam (1 K. 12.[1ff.]). Jeroboam, on being chosen king, fortified Shechem and made it his residence (v. 25). It was still inhabited at the time of the Exile (Jr. 41.[5]). Later,* it became the headquarters of the SAMARITANS, whose temple was built on the neighbouring height of Gerizim; who took full advantage of the ancient and sacred traditions connected with the place. Under the Romans it was known as *Flavia Neapolis*, and Neapolis, in the form of *Nāblus*, is still the name of the city. It was held for a time by the Crusaders, and the ruins of several of their churches—one forming part of a mosque—are still to be seen. Besides the holy places pointed out by the Samaritans, the traditional burying-place of Joseph is shown to the east of the city; and on the south side of the vale, as it opens into the plain of *Makhneh*, the deep well wh. unanimous tradition identifies as JACOB'S WELL (Jn. 4.[6]).

The mod. city has a population of over 20,000, mainly Moslems. The Samaritan community, now confined solely to Nāblus, number from 150 to 200 souls. There are 700 to 800 Christians, nearly all belonging to the Greek Church, with a few Latins and Protestants. The Church Missionary Society have here an excellent hospital. Nāblus is an important market town, and is greatly resorted to from the east of the Jordan. It does a considerable trade in cotton and wool. It has also many soap factories, which use great quantities of olive oil.

The city is now probably further west than in ancient times. It lies on the S. of the vale, under the cliffs of Gerizim. From the base of that mountain issue abundant supplies of water, which, flowing westward, fill the valley with beauty and fruitfulness. *See* illustration, p. 540.

SHECHEM. (1) Son of Hamor, whose love for Dina, the dr. of Jacob, brought such dire consequences upon himself and his people (Gn. 34.); *see* JACOB. (2) Ancestor of a Manassite clan (Nu. 26.[31]; Jo. 17.[2]), called **Shechemites**.

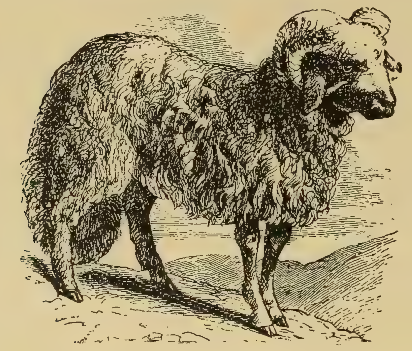
SHEDEUR, father of Elizur, chief of the tribe of Reuben (Nu. 1.[5], 2.[10], &c.).

SHEEP GATE. *See* JERUSALEM.

SHEEP (Heb. *kebes* and *keseb*, properly "lamb"; *tzō'n*, collective "flock," general term "sheep"; *'ayil*, "a ram"; *rāḥēl*, a "ewe"), the common domestic animal, one of the earliest of animals to be domesticated and so become property; this naturally meant that they shd. be most frequently used for feasts, as still in the E., and hence for sacrifice; the majority of the Levitical sacrifices were sheep or lambs. The species most common in Pal. is the fat-tailed S. (*Ovis laticaudata*); in this species the tail is enclosed in a cushion of fat fm. wh. the last joints

* The name by wh. it was then known, Mabortha, is the Aram. form of the Heb. *ma'bārā*, "pass," or "saddle"; *cp.* Is. 10.[29] (*B.J.* IV. viii. 1).

of the tail protrude like a claw. This fat is regarded as peculiarly delicate, hence, it may be, the special prominence given to the "rump" (tail) of the S. in sacrifice. The word (*'alyāh*) for the tail of the S. is different in Heb. fm. that for the tail of any other animal; the Arabic word to-day differs fm. this only in the vowels. S. are still fed on the hills of Pal.; as a rule the flocks are not so large as with us. Very common is it to see S. and Goats forming one flock, guarded by a shepherd without the help of a dog. In Pal. the shepherd does not drive his S.; he goes before them, and summons them to follow him by a peculiar cry. The relation between the shepherd and his S. is more kindly than with us; sometimes even the shepherd names individual S. Timid, and on the whole not well qualified to defend itself, besides being rather deficient in power of



Palestinian Sheep with Broad Tail

recognising localities, the S. is very liable to go astray; a fact referred to both in the OT. and the NT. For the symbolic references see Lamb.

SHEERAH. *See* Sherah.

SHEHARIAH, son of Jeroham, a Benjamite (1 Ch. 8.[26]).

SHEKEL (Heb. *sheqel*), a weight, and a money of account; as a weight it was probably fm. ¼ oz. to ½ oz.; as a money probably in value fm. 2s. 6d. to 5s. *See* Money, Weights and Measures.

SHEKINAH (*shĕkīnāh*, from *shākēn*, "to dwell"). This expression occurs frequently in the Targums and Talmud, and signifies the Divine *presence*. It owed its origin to the course of Jewish Rabbinical thought after OT. times. In the OT. the monotheistic idea is seen growing in its range and depth. The conception of Jehovah is becoming broader and more august. Rabbinic thought continued to develop on this line, while the influx of Greek philosophical ideas contributed to make the conception of God more abstract. Thus the personal, self-revealing God of the OT. was resolved into a metaphysical abstraction in which infinitude eclipsed all attributes. God was conceived as the Infinite, of whom nothing could be predicated, since every quality implied a limitation (*cp.* Spinoza, *determinatio negatio est*). At the same time passionate devotion to the OT., and absolute respect for its authority, demanded some rendering of its constant, familiar, and anthropomorphic references to God. A system of mediators, more or less indefinitely conceived, was created, which, though essentially Divine, could be separated in thought from God, and were sufficiently limited to enter into relations with humanity. Of these were the Spirit, the Word, the Metatron, the Shekinah, and in a lower degree the Bath Qol and the Adam Qadmon. These really represented God, but by their means predication about God was formally avoided. The following are typical examples of the usage. Concerning the words, "But ye that did cleave unto the Lord your God are alive every one of you this day" (Dt. 4.[4]) it was asked, "Is it then possible to cleave to the Shekinah? Is it not said, 'For the Lord thy God is a consuming fire (Dt. 4.[24])'?" Again it was said, "A judge who does not adjudicate according to true equity causeth the Shekinah to depart from Israel; for it is said, 'On account of the oppression of the poor now will I arise (*i.e.* depart), saith the Lord (Ps. 12.[5]).'" They would not even attribute to God residence in heaven. Thus they render "He dwelleth on high" by "He hath placed his Shekinah in the lofty heaven."

The original conception out of which the Shekinah-idea grew was the *presence* of the Lord in the Holy of Holies in the Tabernacle, as indicated by the cloud resting upon it and enveloping the manifestation of God, which was thought of as the light behind the cloud. Even the light was not the Deity but His effulgence. But on account of its subtlety the thought remained vague and undefined. Whilst in the Targums the Shekinah "does not indicate the radiance or brilliancy, but the central cause of the radiance," being "the equivalent for the Divine Being, not for His glory" (Marshal in *HDB.*), it was often alluded to as itself visible and a radiance or glory. Thus again, although the essential significance lay in its identification with Divinity, Nachmanides had to reprove Rabbis who described it as a "glory created" by God.

The expression does not occur at all in the OT., the idea not having been developed at the time, and, while the thought is commonly regarded as contained in the word δόξα (glory) in Rm. 9.[4]; He. 1.[3], 9.[5]; 2 P. 1.[17], &c., it is open to question whether the actual Shekinah-idea is here present. The NT. view of God is not that of the later rabbis, which required and produced the Shekinah-doctrine. It is not impossible that in the use of σκηνή (tabernacle) in Rv. 21.[3] there is a play on the word Shekinah. G. P. Wallace.

SHELAH. (1) Youngest son of Judah by the Canaanite Shuah (Gn. 38.[5], &c.). From him sprang the **Shelanites** (Nu. 26.[20]). (2) Son of

Arphaxad (Gn. 10.[24], 11.[12ff.], AV. " Salah " ; 1 Ch. 1.[18, 24] ; Lk. 3.[35], " Sala "). (3) Siloam, RV. " Shelah " (Ne. 3.[15]).

SHELEMIAH. (1) A Levite, gatekeeper in the Tabernacle (1 Ch. 26.[14]), called " Meshelemiah " in 1 Ch. 9.[21], 26.[1] ; " Shelemiah," 26.[14] ; " Shallum," 9.[17, 19, 31] ; " Meshullam," Ne. 12.[25]. (2) and (3) Sons of Bani, who had married foreign wives (Ez. 10.[39, 41]), called " Selemias " in 1 Es. 9.[34]. (4) Father of Hananiah (Ne. 3.[30]). (5) A priest having charge of the treasury (Ne. 13.[13]). (6) Son of Cushi, ancestor of Jehudi (Jr. 36.[14]). (7) Son of Abdeel (Jr. 36.[26]). (8) Father of Jehucal (Jr. 37.[3], 38.[1]). (9) Father of Irijah (Jr. 37.[13]).

SHELEPH, second son of Joktan (Gn. 10.[26] ; 1 Ch. 1.[20]), ancestor of a South Arabian tribe, not identified.

SHELESH, son of Helem, an Asherite (1 Ch. 7.[35]).

SHELOMI, father of Abihud, prince of Asher (Nu. 34.[27]).

SHELOMITH. (1) A woman of the tribe of Dan whose son was stoned in the wilderness for blaspheming " the name " (Lv. 24.[10ff.]). (2) Daughter of Zerubbabel (1 Ch. 3.[19]). (3) A Kohathite Levite, son of Izhar (1 Ch. 23.[18]), called " Shelomoth " in 24.[22]. (4) A descendant of Eliezer (1 Ch. 24.[28]). (5) A Gershonite Levite (1 Ch. 23.[9], RV. " Shelomoth "). (6) A son of Rehoboam (2 Ch. 11.[20]). (7) Ancestor of a family which returned with Ezra (Ez. 8.[10]).

SHELOMOTH. *See* SHELOMITH (3) and (5).

SHELUMIEL, son of Zurishaddai, prince of Simeon (Nu. 1.[6], 2.[12], &c.), called " Samael " in Jth. 8.[1].

SHEM, the first mentioned, and therefore probably the eldest son of NOAH, the ancestor of ABRAHAM. S. with JAPHETH his br. covered their fr. when he was lying uncovered in his tent, and hence received a blessing fm. Noah (Gn. 9.[23, 26, 27]). The Talmudists wd. identify MELCHIZEDEK with S. in order to explain the honour given by their ancestor to the priest-king ; accdg. to the received chronology S. and Abraham were contemporaries for 148 yrs. The territory occupied by the descendants of S. coincides on the whole with SW. Asia.

In Gn. 10.[21] AV. makes JAPHETH the eldest s. of Noah ; although this has the support of the LXX and the Tgg., still the natural tr. of the Heb. is "S. the elder br. of Japheth"; only it is difficult to understand why Japheth shd. be placed in such prominence.

SHEMA. (1) A city in the south of Judah, named with Amam and Moladah (Jo. 15.[26]). Some would identify it with SHEBA, *wh. see.* (2) This is prob. identical with (1), " son of," *i.e.* founded by Hebron (1 Ch. 2.[43f.]). (3) A Reubenite (1 Ch. 5.[8]). (4) A Benjamite chief of Aijalon (1 Ch. 8.[13]). (5) One who stood by Ezra at the reading of the law (Ne. 8.[4]), called " Sammus " in 1 Es. 9.[43].

SHEMAAH, a Benjamite of Gibeah, whose two sons joined David at Ziklag (1 Ch. 12.[3]).

SHEMAIAH. Of the many persons thus named in OT. we need mention only the following : (1) S., described as " the man of God," who dissuaded Rehoboam fm. his projected campaign agst. Isr. (1 K. 12.[22ff.]). He rendered invaluable service by his counsel at the time of Shishak's invasion, and appears to have written an account of Rehoboam's reign (2 Ch. 12.[5, 7, 15]). (2) A prophet, described as " the Nehelamite," who had been carried into captivity with Jehoiachin. He belonged to the party opposed to Jeremiah, who believed that the captivity would be of short duration. Jeremiah wrote to the exiles urging them to build houses, plant gardens, marry, and rear families, seeking the peace of the city in wh. they were settled ; and warning them against the false prophets among them, who held out delusive hopes of a swift return. This roused the ire of S., who wrote complaining that the priests had failed to do their duty, inasmuch as they had not put the mad prophet from Anathoth " in the stocks and in shackles." Jeremiah in reply denounced agst. him, not only his own death in exile, but the extirpation of his seed (Jr. 29.[24, 31f.]). (3) A man " hired " by Tobiah and Sanballat, who, under the guise of anxiety for his safety, advised Nehemiah to take refuge in the Temple (Ne. 6.[10]). This advice, if followed, wd. have destroyed all confidence in the governor's courage, while his sacrilegious resort to the Temple wd. have brought him into collision with the priests. Of some note also were : (4) S., who assisted in bringing up the ark fm. the house of Obed-edom (1 Ch. 15.[8, 11]). (5) S., the son of Nathaneel the scribe, who acted as recorder of the priestly courses (1 Ch. 24.[6]). (6) S., son of Obed-edom, a Levite doorkeeper in the Tabernacle (1 Ch. 26.[4, 6, 7]). (7) S., the priest who, with Nehemiah, sealed the covenant (Ne. 10.[8], &c.), and (8) S., fr. of Uriah (Jr. 26.[20]).

SHEMARIAH. (1) A Benjamite warrior who joined David at Ziklag (1 Ch. 12.[5]). (2) Son of Rehoboam (2 Ch. 11.[19]). (3) One who had married a foreign wife (Ez. 10.[32]). (4) One of the sons of Bani who had done the same (Ez. 10.[41]).

SHEMEBER, king of ZEBOIIM, ally of the king of Sodom (Gn. 14.[2]).

SHEMED. *See* SHAMED.

SHEMER, owner of the hill purchased by Omri as the site of his new capital (1 K. 16.[24]).

SHEMIDA, SHEMIDAH, son of Gilead, grandson of Manasseh (Nu. 26.[32] ; Jo. 17.[2] ; 1 Ch. 7.[19]). His descendants are called **Shemidaites** (Nu. 26.[32]).

SHEMIRAMOTH. (1) A Levite musician (1 Ch. 15.[18, 20], 16.[5]). (2) A Levite sent by Jehoshaphat to teach the people (2 Ch. 17.[8]).

SHEMUEL. (1) The chief of Simeon who represented the tribe at the allotment of the land

(Nu. 34.[20]). (2) Samuel the prophet (1 Ch. 6.[33]). (3) One of the chiefs of Issachar (1 Ch. 7.[2]).

SHEN is named in 1 S. 7.[12] as defining the position of the stone EBENEZER, set up by Samuel to commemorate the defeat of the Phil. Perhaps we shd. read with LXX and Syr. "Yeshana," wh. may be identified with *'Ain Sinia*, to the N. of Bethel.

SHENAZAR, RV. SHENAZZAR, a descendant of Jehoiakim (1 Ch. 3.[18]). *See* SHESHBAZZAR.

SHEOL, the place of the dead. *See* HELL.

SHEPHAM, a city on the E. boundary of the promised land, apparently in the neighbourhood of RIBLAH (Nu. 34.[10f.]). It is unidentd. Poss. it was the home of Zabdi the **Shiphmite** (1 Ch. 27.[27]).

SHEPHATIAH. (1) Son of David (2 S. 3.[4], &c.). (2) A Benjamite (1 Ch. 9.[8], AV. SHEPHATHIAH). (3) A Benjamite soldier who went to David at Ziklag (1 Ch. 12.[5]). (4) Prince of Simeon in David's time (1 Ch. 27.[16]). (5) Son of Jehoshaphat (2 Ch. 21.[2]). (6) One whose descendants returned with Zerubbabel and Ezra (Ez. 2.[4], 8.[8]; Ne. 7.[9]), called "Saphat" in 1 Es. 5.[9] and "Saphatias" in 8.[34]. (7) A family of "the sons of Solomon's servants," who returned with Zerubbabel (Ez. 2.[57]; Ne. 7.[59]), called "Saphuthi" in 1 Es. 5.[33] RV. (8) A descendant of Pharez (Ne. 11.[4]). (9) Son of Mattan, a prince of Judah (Jr. 38.[1]).

SHEPHELAH. This Heb. word, *shĕphēlāh*, is represented in AV. by "vale" (Dt. 1.[7]; Jo. 10.[40]; 1 K. 10.[27]; 2 Ch. 1.[15]; Jr. 33.[13]), "valley" (Jo. 9.[1], 11.[2, 16], 12.[8], 15.[33]; Jg. 1.[9]; Jr. 32.[44]), "low plains" (1 Ch. 27.[28]; 2 Ch. 9.[27]), "plain" (Jr. 17.[26]; O.[19]; Zc. 7.[7]), and "low country" (2 Ch. 28.[18]). RV. uniformly "low land." It might have been well to retain the Heb. word, wh. always occurs with the article. It clearly attached to a well-known division of the country. The cities mentioned in the lists as lying within the Shephelah, are all, so far as their sites have been identified, included within a region with boundaries sufficiently marked to justify a special name. With the assistance of the excellent "Survey of W. Pal.," carried out by the officers of the *PEF.*, these boundaries are easily recognised. Between the maritime plain and the mountains of the central range there runs a strip of lower hilly country. It is separated fm. the central range by a series of valleys wh., beginning at the NW. of the lower Beth-horon (*Beit 'Ur et-Taḥta*), run southward to the neighbourhood of Beersheba.

"The mountains look on the Shephelah, and the Shephelah looks on the sea—across the Philistine plain. It curves round this plain fm. Gaza to Jaffa like an amphitheatre. But the amphitheatre is cut by three or four great gaps, wide valleys that come right through from the foot of the Judæan hills to the sea. Between these gaps the low hills gather in clumps and in short ranges from 500 to 800 feet high, with one or two summits up to 1500. The formation is of limestone or chalk, and very soft—therefore irregular and almost featureless, with a few prominent outposts upon the plain" (*HGHL.*[1] 207f.). There are great breadths of fine corn-land, and the olive groves are excellent.

Five valleys break through the Shephelah and penetrate the mountain inland, each furnishing an approach to the central uplands. (1) The valley of Aijalon, leading by way of the Beth-horon and Gibeon to Michmash. (2) *Wādy eṣ-Ṣarār*, going up by Beth-shemesh and Kirjath-Jearim to Jerusalem—the line followed by the railway. (3) *Wādy es-Sunṭ*, running fm. *Tell eṣ-Ṣāfi* (Gath ?), up the vale of Elah, to where *Wādy eṣ-Ṣūr* branches southward, and *Wādy el-Jindy* climbs towards Bethlehem. (4) *Wādy el-Afranj*, starting fm. Ashdod, passes *Beit Jibrīn* (Eleutheropolis), and ascends towards Hebron. (5) *Wādy el-Ḥesy* runs fm. the sea *c.* seven miles N. of Gaza, by way of Lachish, issuing in the mountain *c.* six miles SW. of Hebron. For the part played by these great valleys in the chequered history of the land see a full and admirable discussion in *HGHL.*[1] 209ff.

SHEPHI, SHEPHO, son of Shobal, a Horite chief (Gn. 36.[23], &c.).

SHEPHUPHAN (1 Ch. 8.[5]), SHEPHUPHAM (Nu. 26.[39] RV.), the ancestor of the **Shuphamites** (Nu. 26.[39]), a family of Benjamin.

SHERAH, RV. SHEERAH, daughter of Ephraim, who founded the Beth-horons, and a town, not identified, called "Uzzen-sherah," *i.e.* "portion" of Sherah (1 Ch. 7.[24]).

SHEREBIAH. A Levite who joined Ezra at the Ahava (Ez. 8.[18, 24]; Ne. 8.[7], 9.[4], 10.[12], 12.[8, 24]), called "Asebebia" in 1 Es. 8.[47]; "Esebrias," v. 54, and "Sarabias," 9.[48].

SHERESH. A Manassite, son of Machir (1 Ch. 7.[16]).

SHEREZER. *See* SHAREZER.

SHERIFF (Heb. *tiphtāyē'*, Dn. 3.[2, 3]). "Sheriffs" were officials in the court of Babylon whose functions it is impossible to determine. The text is corrupt here, as none of the VV. agree precisely with MT.; in the Peshiṭtā the last four names appear as if they were tribal names, S. being *Tabathæi*, tribes of whose existence we have no sign elsewhere. A good deal may be said for Gesenius' derivation fm. *afta*, a verb found in Arabic, meaning "to issue a legal decision," whence is derived the official title "mufti."

SHESHACH (Jr. 25.[26], 51.[41]), a name given to BABYLON, as proved by the parallelism of the second passage. It is supposed to be derived fm. Babel by *Atbash*, *i.e.* the last letter of the Heb. alphabet was put for the first, and the second last for the second, and so on. Delitzsch has suggested that S. stands for *Shish-ku-ki*, a name that represents a quarter of

Babylon in an ancient regal register (*Parad.* 214): Schrader objects that this name does not occur in later Bab. inscriptions. But poetic names are often revivals of ancient: *e.g.* Albion is a not uncommon designation for Britain on the continent of Europe, but is practically unused in Britain or America. One has a suspicion of cryptograms as early as the days of Jeremiah.

SHESHAI, a clan of the sons of Anak, driven out of Hebron by Caleb (Nu. 13.[22]; Jo. 15.[14]; Jg. 1.[10]).

SHESHAN, a descendant of Jerahmeel (1 Ch. 2.[31], &c.).

SHESHBAZZAR (Ez. 1.[8, 11], 5.[14, 16]), "the prince of Judah" to whom MITHREDATH, at the order of CYRUS, delivered the treasures of the Lord's house. It has been maintained that S. is another name for ZERUBBABEL, but there is no statement to that effect to be found in the narrative, as we shd. expect. As a Bab. name it is prob. corrupt, hence the many forms it assumes in the VV. The most likely suggestion is that S. is ident. with **Shenazar** (1 Ch. 3.[18]); S. wd. then be the uncle of Zerubbabel.

SHETH. (1) The patriarch Seth (1 Ch. 1.[1], AV. "Sheth"). (2) In Nu. 24.[17] for "sons of Sheth," read with RV. "sons of tumult."

SHETHAR-BOZNAI, RV. S.-BOZENAI, "companion" of TATTENAI, Persian governor of Syria (Ez. 5.[3, 6]), called "Sathrabuzanes" in 1 Es. 6.[3], &c.

SHEVA. (1) Son of Caleb (1 Ch. 2.[49]). (2) David's secretary (2 S. 20.[25]). *See* SHAVSHA.

SHEWBREAD (Heb. *leḥem happānim*, "bread of the face," Ex. 25.[30]; *leḥem hamma'ăreketh*, "bread of the pile," or "arrangement," 1 Ch. 9.[32]; *leḥem qōdesh*, "holy bread," 1 S. 21.[6], &c.). Close by the veil that separated the Holy Place from the Most Holy stood a gold-covered table, on wh. were placed two heaps of loaves, six in each pile. In Lv. 24.[5-9] an account is given of the method of preparing these "cakes." Each is to be made of a fifth of an ephah of fine flour: though it is not said that the cakes are to be unleavened, the presumption is that they were so. On the top of each pile frankincense was set, in sign of consecration. Jos. says the frankincense was in golden vials. Taken fresh fm. the oven on the eve of the Sabbath, they were placed on the table overlaid with gold, and there they remained until they were replaced by the new batch immediately before sunset on the following Friday. The priests were required to eat the newly removed cakes in the Holy Place. While these cakes were offered by the worshippers, as an acknowledgment of Divine supremacy, they were also the symbol of Divine beneficence: His table was spread ready for guests.

The Table of Shewbread.—It was made of shittim wood and overlaid with pure gold, its length two cubits, its breadth one, and its height one and a half; there was a rim of gold round it, and four gold rings for the insertion of staves overlaid with gold to carry it. At the same time there were vessels, covers, spoons, dishes, bowls; these appear to be symbolic of feasting (Ex. 25.[23-30], 37.[10-16]). Jos. gives a careful account of the T. of S. in terms that imply that he had seen it (*Ant.* III. vi. 6).

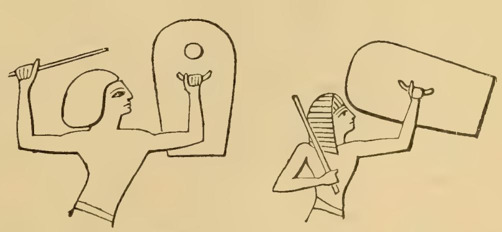
Prof. Kennedy (*HDB.*) argues fm. the action of AHIMELECH with David that restriction of the S. to the priests was later, and that purity fm. sexual intercourse was all the qualification required. But the attitude of the High Priest is that of one who makes a concession to the necessities of David and those who were with him. A parallel instance may be given; in 1897 the Bishop of Salisbury visited the Hither East. When he reached Baalbek the lady at the head of the British Syrian School there thought it an excellent opportunity to have Holy Communion. The bishop was willing, but a difficulty emerged: some of those who taught in the school, natives, were converts of the American Mission, and Presbyterians; hence they had not been confirmed. At first the bishop was nonplussed: then he suggested a compromise. He wd. admit them provided they came fasting. This was simply a compromise for the one occasion, and not to be used as precedent; the one restriction kept up the idea of concession and compromise.

SHIBAH = SHEBAH, *wh. see.*

SHIBBOLETH. The Heb. word *shibbōleth*, "ear of corn," and also "stream," or "flood," would be in common use. The incident recorded in Jg. 12.[6] well illustrates the variety of dialects found in different localities in Pal. still. Some are quite as remarkable as the change of *shin* to *samech*; *e.g. qof* to *kaf*, and *kaf* to *tsh*. The substitution of *s* for *t*, and also for *sh*, is sometimes met with. The Ephraimite custom was to drop the aspirate; and in attempting to pronounce *shibbōleth*, the best he could do was *ṣibbōleth*: the heavier sibilant prob. indicates an effort to make a difference between *sh* and *s*. The mistake betrayed the Ephraimite's tribe, and sealed his fate.

SHIBMA, SIBMA, a city in Reuben (Nu. 32.[38]), prob. the same as SHEBMA.

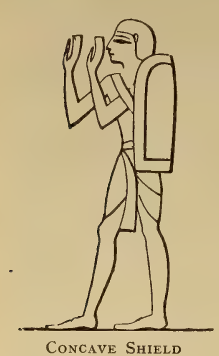
SHICRON, RV. SHIKKERON, a place on the N. border of Judah, named with Ekron, Mount Baalah, and Jabneel (Jo. 15.[11]). *Khirbet Sukreir*, *c.* four miles SW. of *Yebnah* (Jabneel), seems off the line indicated.



SHOWING HANDLE OF SHIELD

SHIELD. There are several words trd. S., but incorrectly, or at all events with doubtful accuracy; there are, however, two wh. refer to different sizes. (1) *Māgēn* (Jg. 5.[8], &c.), the small round shield (Gr. *aspis*): it was probably made of wicker or wood,

and had leather stretched over it. The Egyptian small S. had often a round top and square below. (2) *Tzinnāh:* a large S. covering the whole body. Sometimes a warrior had one to bear his S. before him (1 S. 17.[7]). These large shields appear to have been used in sieges. *See* ARMS and ARMOUR.

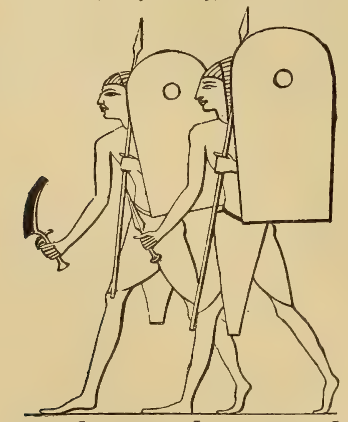


CONCAVE SHIELD

SHIHON (RV. correctly SHION, Heb. *shi'ōn*), a city in Issachar named with Shunem, Haphraim, and Anaharath. It is prob. represented by the mod. *Khirbet Sha'īn*, near *'Ain esh-Sha'īn*, *c.* four miles NW. of Tabor (Jo. 19.[19]).

SHIHOR, SIHOR, means prob. "black river." In Jo. 13.[3]; 1 Ch. 13.[5], it marks the S. boundary of the land of Israel, and corresponds with the RIVER OF EGYPT in 1 K. 8.[65]. This must be identified with *Wādy el-'Arīsh*, to the S. of Gaza. In Is. 23.[3]; Jr. 2.[18], the reference is evidently to Egypt. "The Black River" is a name that wd. fitly apply to the Nile, or to one of its branches. Brugsch has pointed out that *Shi-Hor*, "Horus Canal," was the Egyptian name of the canal wh. passed the border city of Zar. Cheyne (*EB. s.v.*) finds in the name a variant of Jerahmeel.

SHIHOR-LIBNATH is mentioned as on the S. border of the territory of Asher, apparently south of Carmel (Jo. 19.[26]). *OEJ.* finds here the names of two cities; of these, however, no trace has been discovered. Shihor-Libnath is usually identified with the stream *Nahr ez-Zerqā*, wh. enters the sea immediately S. of Carmel. It is ident. with the Crocodile River (Pliny, v. 19), and Wilson (*HDB.*)



GRASPING A SPEAR WHILE SUPPORTING THE SHIELD

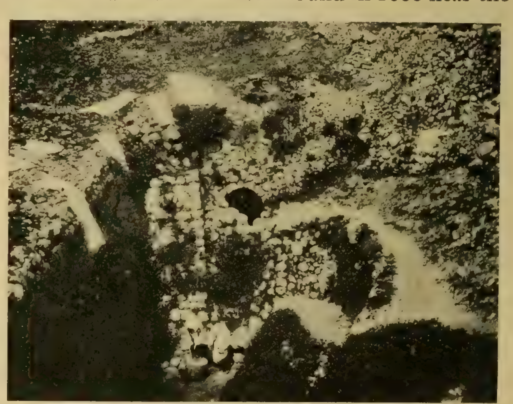
suggests that it may have been named "Shihor" by those who knew the Nile—one of the names of wh. was *Shihor*—as the great Crocodile River. These creatures are still found in this stream.

SHILHI. Father of Asa's wife Azubah (1 K. 22.[42]; 2 Ch. 20.[31]).

SHILHIM, a town to the south of Judah (Jo. 15.[32]), probably identical with SHAARAIM (2).

SHILLEM, son of Naphtali (Gn. 46.[24]), ancestor of the **Shillemites** (Nu. 26.[49]).

SHILOAH. Accdg. to 2 K. 20.[20]; 2 Ch. 32.[30]; Sr. 48.[17], Hezekiah made a conduit to bring the water of Gihon within the walls of Jrs. This was no mere channel, wh. wd. not have been a notable work, but as even Sr. indicates, a tunnel, dug through the rock. Such a tunnel still leads the water fm. the "spring of the stairs" to the SE. foot of the south-east hill. In the form of an S, its total length is 1760 ft., the distance fm. the spring to the end of the tunnel being only 1685 ft. It is on an average 4 ft. in height, and 2 ft. in breadth. An inscr. in old Heb. characters found in 1880 near the



THE POOL OF SILOAM

issue, gives the length as 1200 cubits, and informs us that the work was begun at both ends, and finished when the workmen met in the midst. The level shows no fall, so that the water cd. run off through the tunnel only when it stood high enough at the spring. Evidently the intention was to keep a store of water at this place, and only to lead off the overflow by the tunnel.

A second conduit has been discovered, running round the hill, partly through the rock. This must be older than the first-named. The water in this conduit may be intended by "the waters of Shiloah that go softly" (Is. 8.[6]), if the phrase really belongs to the time of Ahaz. It might also apply to the water in the tunnel.

The name "Spring of Siloa," or simply "the Siloa," we find connected with the issue of the tunnel (*BJ.* V. iv. 1, 2; vi. 1; ix. 4, &c.), wh. is still called "the Spring of Silwān."

The water of the tunnel now runs through a small pond, *Birket Silwān*, and along a rock-cut channel to the dyke wh. closes the Cheesemakers' Valley, where it is led off in two directions, to irrigate

the vegetable gardens in the Kidron Valley. The excavations of Guthe and Bliss showed that *Birket Silwān* is only part of a square pool, the "pool of Siloa" of Byzantine times, and prob. the "**pool of Siloam**" of Jn. 9.[7]. The level seems to have been only 1 ft. below that of the tunnel. It was therefore not used for storage, but only to provide water for purposes of washing and bathing. The smaller basin found by Guthe to the E. of the pool was 4 ft. deeper, and mt. serve as a reservoir whence to draw water, but could by no means contain sufficient to supply the city in time of siege. The pool named in 2 K. 20.[20], Sr. 48.[17], as made by Hezekiah, cannot, therefore, have been at the issue of the tunnel.

Accdg. to Is. 22.[11], "a reservoir" (AV. "ditch") was made "between the two walls for the water of the old pool"; and a gloss (Is. 22.[9]) speaks of the gathering of the water of the lower pool. A certain part of the city wall is "the wall of the pool of Shiloah" (Ne. 3.[15], RV. "Shelah," read "Shiloah"). The pool of Hezekiah, prob. called the pool of Solomon by Jos. (*BJ.* V. iv. 2), must have been adjacent to the strong wall, excavated by Bliss, wh. closes the S. end of the Cheesemakers' Valley. Its actual extent is not known. The long, narrow tank once existing between the wall mentioned above, and another wall parallel to it, may have been part of the larger reservoir constructed by Hezekiah. This, wh. cd. hardly be filled fm. the spring of Gihon, "gathered" the waters of a second pool—the "old pool" as compared with Hezekiah's new one, and the "lower pool" as distinguished from the "upper pool" of Is. 7.[3] (*see* JERUSALEM). The "old pool," wh. must have been higher up in the same valley, may have been the predecessor of the present *Birket Silwān*, or another pool not known to us. The new pool more completely served the purpose of gathering the rain water wh. flowed down the valley in winter, and certainly also retained the water coming from the tunnel when this was in existence.

The tower in Siloam (Lk. 13.[4]) prob. belonged to the fortification of the SE. hill, in the vicinity of the pool. G. H. DALMAN.

SHILOH, a city in the territory of Ephraim where, at the conclusion of the war of conquest, the congregation of the children of Israel assembled and set up the Tabernacle (Jo. 18.[1]). Land was assigned by lot to the seven tribes that had not yet received their portions, the unappropriated land having been marked out into seven parts by surveyors sent out for the purpose (v. 9). To the Levites were allotted cities with their suburbs in all the tribal portions, and the Cities of Refuge on both sides of the Jordan were appointed (chaps. 18.–21.). On their way to their territories east of Jordan, Reuben, Gad, and Manasseh aroused the suspicion of the other tribes by building a great altar in the Jordan valley. The congregation again assembled at S., and received satisfactory explanations (22.). S. continued to be the central sanctuary of Isr. during the period of the Judges (18.[31]), apparently the seat of a permanent camp (21.[12]), and the scene of festivals and pilgrimages (21.[19]; 1 S. 1.[3]). Hither the captive maidens from Jabesh-Gilead were brought for the Benjamites; and here, on the occasion of a festival, these tribesmen were allowed to make up their full complement of wives by capturing the maidens who danced among the vineyards (Jg. 21.[19ff.]). In the sanctuary at S. the boy Samuel grew to manhood under the supervision of the High Priest Eli. In his time it appears that a building (*hēkāl*, "a temple") had taken the place of the ancient tent. Hence the ark was carried to the strife with the Phil., and here Eli died, overwhelmed by the disastrous news from the field of battle. It seems probable that the Phil. took the city and overthrew the Temple. That it was destroyed is certain (Jr. 7.[12, 14], 26.[6, 9]), and God is said to have deserted the Tabernacle there (Ps. 78.[60]). The descendants of Eli in the time of Saul are found, not in Shiloh, but at Nob (1 S. 14.[3], 22.[11]). Shiloh was the home of the prophet Ahijah the **Shilonite**, and here he was visited by the wife of Jeroboam I. (1 K. 14.[2, 4]). Certain of the pilgrims deceived and murdered by Ishmael, son of Nethaniah, came fm. S. (Jr. 41.[5]).



SHILOH: RUINS

Shiloh is now represented by *Seilūn*, two miles NE. of *Sinjil*, three miles SE. of *Khān el-Lubbān* (Lebonah), and nine miles N. of Bethel (*Beitīn*). The position agrees fully with that indicated in Jg. 21.[19]. It is approached by a path wh. at *Sinjil* leaves the main road to Shechem, runs eastward to *Turmus 'Aya*, and then turns northward across a small plain, on the N. edge of wh. rises the hill on wh. lie the ruins of *Seilūn*. The hill is cut off from the mountain to the N. by a deep valley, in the sides of wh. many rock-cut sepulchres have been found. In the head of the valley three-quarters of a mile to

the E. there is an excellent spring. In ancient times the vineyards prob. covered the adjoining slopes. The ruins are mainly of comparatively modern houses. An old mosque stands at the foot of the hill, and a little to the SE. a building wh. may have been a synagogue. To the north of the ruins on the hill is a terrace with a quadrangle some 800 ft. in length from E. to W. and 400 ft. in breadth, cut in the rock. This may have been the site of the ancient sanctuary.

Natives of S. were AHIJAH the **Shilonite** (the ancient name *Shilōn*, wh. appears in this, is pre-



SHILOH: SITE OF ANCIENT SANCTUARY (?)

served in the mod. *Seilūn*), and a family who, after the Exile, lived in Jrs. (1 Ch. 9.[5]; Ne. 11.[5]); unless, indeed, the true reading in these two passages shd. be "Shelanite," tracing descent from Shelah, son of Judah (Nu. 26.[20]).

A good description is given in Conder's *Tent Work in Palestine*, pp. 44ff.

SHILOH. The passage in Gn. 49.[10] is one of admitted difficulty. No certain interpretation can be given of the phrase "**until Shiloh come**." Some have thought that it is a name used for the Messiah. In that case it would have conveyed some definite meaning: this, if it were ever known, seems to have utterly perished. The ancient versions have not so read it. The Targums, however (Tgg. O., Jrs., and PJ.), find here a reference to the Messiah. According to one interpretation, S. is the name of the town (*see* preceding article). It is proposed to read "till he come to Shiloh." This does no violence to the grammar. It assumes that Judah held the leadership in the desert wanderings, and until, at the completion of the Conquest, Israel assembled at Shiloh. The people, united till then, went away to their separate districts, and the leadership was resigned. There is nothing, however, to show that Judah exercised any such leadership. The commanders of the people did not belong to that tribe. *Shēbeṭ*, "sceptre," would hardly be used of such shadowy tribal authority. Others take *Shīloh* as a compound word meaning (*a*) "that wh. is his," or (*b*) "whose it is." In accordance with (*a*) LXX reads "till the things reserved for him shall come:" Agreeing with (*b*) the Psh. reads, "until he shall come whose it is," *i.e.* to whom the kingdom belongs.

That the passage is Messianic in character is obvious; and on any of these interpretations it points to a time when the power exercised by Judah shall be wielded by a nobler hand.

SHILONITE. *See* preceding art.

SHILSHAH, an Asherite, son of Zophah (1 Ch. 7.[37]).

SHIMEA. (1) Son of David by Bathsheba (1 Ch. 3.[5]), called "Shammua" in 2 S. 5.[14]; 1 Ch. 14.[4]. (2) A Merarite Levite (1 Ch. 6.[30]). (3) A Gershonite, ancestor of Asaph (1 Ch. 6.[39]). (4) Brother of David (1 Ch. 20.[7]), called "Shammah" in 1 S. 16.[9]; **Shimeah** in 2 S. 13.[3]; and **Shimei** in 2 S. 21.[21].

SHIMEAH. (1) Brother of David (*see* preceding art.). (2) A descendant of Jehiel (1 Ch. 8.[32]), called "Shimeam" in 9.[38].

SHIMEAM. *See* SHIMEAH (2).

SHIMEATH, the Ammonitess, whose son Zabad (2 Ch. 24.[26]), or Jozachar (2 K. 12.[21]), took part in the murder of king Joash. The text is in confusion. Speculative emendations are of little value.

SHIMEI. This is a name borne by many persons in the OT. The following are worthy of note: (1) Son of Gershon the son of Levi, ancestor of the family of **Shimites** (Ex. 6.[17], &c.; Nu. 3.[21]). (2) Son of Gera, a Benjamite, and clearly a partisan of the house of Saul. Doubtless regarding David as a usurper, he rejoiced in the apparent success of Absalom's rebellion, and, exulting in the king's misfortune, cursed and insulted him in his flight from Jerusalem. His unchivalrous soul in its bitter hatred forgot the possibility of the monarch's victorious return. When that happened he was found in abject fear at David's feet, begging pardon, which was not refused, for the time at least, despite the advice of Abishai (2 S. 16.[5-13], 19.[18-23]). It was reserved for Solomon to order the penalty he so richly deserved (1 K. 2.[44ff.]). Condemned by Solomon to confine himself within the walls of Jrs., he lived in semi-imprisonment for three years. At the end of that time two of his servants escaped to Gath. He ventured to follow them to bring them back. Then his doom fell (1 K. 2.[36-46]). (3) One of David's officers whom Adonijah failed to attract (1 K. 1.[8]). He was prob. ident. with S., son of Ela, Solomon's commissariat officer in Benjamin (1 K. 4.[18]). (4) Son of Heman, one of the Levites who took part in cleansing the house of the Lord under Hezekiah (2 Ch. 29.[14]). The same man is possibly referred to in 2 Ch. 31.[12f.] as having charge of "the oblations and tithes, and dedicated things"

wh. were stored in the chambers prepared for them in the house of the Lord.

SHIMEON, one of the family of Harim, who married a foreign wife (Ez. 10.[31]), called "Simon Chosameus" in 1 Es. 9.[32].

SHIMHI, RV. SHIMEI, a Benjamite (1 Ch. 8.[21]) called "Shema" in v. 13.

SHIMON, a Judahite (1 Ch. 4.[20]).

SHIMRATH, a Benjamite, son of Shimhi (1 Ch. 8.[21]).

SHIMRI. (1) A Simeonite, son of Shemaiah (1 Ch. 4.[37]). (2) Father of one of David's mighty men (1 Ch. 11.[45]). (3) A Kohathite Levite who assisted in purifying the Temple under Hezekiah (2 Ch. 29.[13]).

SHIMRITH, the Moabitess, named in 2 Ch. 24.[26], as the mr. of Jehozabad, one of the murderers of Joash. The text is corrupt.

SHIMRON. (1) Fourth son of Issachar (Gn. 46.[13], &c.), ancestor of the family of **Shimronites** (Nu. 26.[24]). (2) A city whose king was called out by Jabin to his assistance agst. Joshua (Jo. 11.[1]). It was allotted to Zebulun (19.[15]), and may possibly be represented by the mod. *es-Semeirīyeh*, about three miles N. of Acre.

SHIMRON-MERON, a Canaanitish city whose king was slain by Joshua (12.[20]). In the list his name is followed by that of the king of Achshaph. This points to the district in wh. we sought for SHIMRON, with wh. it is prob. identical. The name of Samsimuruna appears in inscriptions of Sennacherib, and other Assyrian kings. This Schrader identifies with Shimron-Meron, wh. he places at *es-Semeirīyeh*.

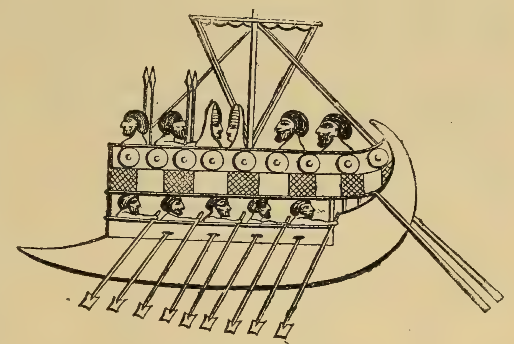
SHIMSHAI, the secretary of REHUM (Ez. 4.[8f.], &c.), called "Semellius" in 1 Es. 2.[16].

SHINAB, king of Admah, one of the five kings attacked by Chedorlaomer (Gn. 14.[2]).

SHINAR, the OT. name of BABYLONIA. Sometimes it is thought to be derived fm. *Sumir*, wh. with Akkad represented the whole province. Hommel wd. derive fm. *Ki-Imgir*, another term for the same region (*HDB*. 224b). The derivation is uncertain; but the name seems to have denoted the whole of Babylonia (Gn. 10.[10], &c.).

SHION. *See* SHIHON.

SHIP, BOAT, GALLEY. The Israelites were never a people who did business in the great waters. The representation of the ark as a great wooden house, without sail or rudder, designed merely to float, was possible only among a people unacquainted with navigation. The coast line of the Promised Land was not adapted to promote naval enterprise. The absence of good harbours and shelter for shipping has always been a drawback. The northern part, where the best facilities are found, was in the hands of the Phœnicians, while that from Jaffa southward was held by the Phil. Zebulun dwells at the haven of the sea (Gn. 49.[13]). Dan is reproached by Deborah for remaining in ships, and Asher for sitting still at the haven of the sea (Jg. 5.[17]). To what extent these tribes engaged in traffic by sea we cannot tell (Dt. 33.[19]). That it was small may be safely presumed. And for the rest Israel was a pastoral and agricultural people. Many of them lived in constant sight of the Mediterranean, and striking figures are derived from the sea (Ps. 89.[9]; Is. 5.[30], &c.), and the vicissitudes of the sailors' life (Ps. 107.[23ff.]; Pr. 30.[19]; Is. 33.[23]; Js. 3.[4], &c.). The business relations of Solomon with Hiram, king of Tyre, led to co-partnery in shipping enterprise. The ships built by Solomon, aided doubtless by Phœnician builders, were manned by Phœnician sailors, and the venture met with no little success (1 K. 9.[26ff.], 10.[11f.]). Jehoshaphat sought to emulate his great predecessor, and also had "ships of Tarshish" constructed at Ezion-Geber. Lacking Solomon's wisdom, however, he entrusted his

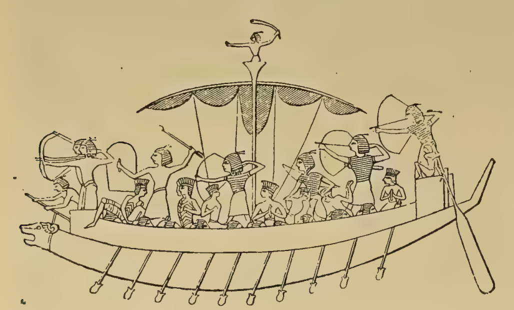


PHŒNICIAN BIREME

ships to Israelitish sailors, whose want of skill was demonstrated by the wreck of the fleet at Ezion-Geber. Apparently they never got away (1 K. 22.[48]; 2 Ch. 20.[36f.]). The revolt of Edom and loss of Elath shut out Israel from the only ports where she seems ever to have attempted to establish a sea trade (2 K. 8.[20], 16.[6]). She appears to have cherished a certain dread of the deep. To be sent to Egp. "by ships" clearly adds terror to the threat against disobedient Israel (Dt. 28.[68]). Altho' in later days Simon the Maccabee "took Joppa for an haven, and made an entrance to the isles of the sea" (1 M. 14.[5]), there is no evidence that Jewish maritime enterprise amounted to much.

The Egyptians made use of "vessels of papyrus" in navigating the Nile (Is. 18.[2] RV.; *cp.* Jb. 9.[26] RVm.). There is abundant evidence that in ancient times craft of various kinds were used on the river for fishing, hunting, travel, and transport. The like is true of the old-world dwellers by the Euphrates and the Tigris. The safety of their frail craft of wood or wattled willows was secured by means of inflated skins. The "ships of their

rejoicing" (Is. 43.[14]) were doubtless larger vessels in which they ventured on the waters of the Persian Gulf. The Phœnicians were, however, the great sailors, the "British" of the ancient world. The narrow strip of land where they settled, between



Ancient Egyptian War Galley: Sail pulled up for Action

the mountain and the sea on the coast of Syria, however fertile, could not support a large population. Wheat and oil were imported fm. Palestine (1 K. 5.[11]; Ac. 12.[20]). The name of their oldest city, Sidon (Heb. *Tzīdōn*, "prey taken in fishing or hunting"), indicates that in primitive times their livelihood was eked out by the "harvest of the sea." The knowledge thus gained in the management of fishing-boats doubtless laid the foundations of their future maritime supremacy (Is. 23.[1, 8]). They established a trade with Cornwall in tin, and seem to have reached the Canary Islands. Their regular intercourse with Tartessus in Spain (Tarshish) led to their great sea-going vessels being called "ships of Tarshish" (*cp.* "East-Indiaman"). In such a vessel Jonah sought to make his escape (Jh. 1.[3ff.]).

In the Gospels the "ships" or "**boats**" referred to are all on the Sea of Galilee. The bulk of them were no doubt fishing-boats, probably not unlike those in use on the lake to-day, which run about 26 feet in length by about 7 feet in breadth. They are easily adapted to carry passengers. The boatmen usually stand when rowing, facing to the bow. The large lateen sail is used with caution owing to the sudden squalls that break down from the uplands.

The voyages of St. Paul recorded in the Acts take us on board the Mediterranean trading ships of his time. There was a large traffic in corn between Rome and Egypt, the course followed hugging the coast as closely as possible. These vessels were of considerable burden, some of them reaching a tonnage of 1200. In steering they were guided by observation of the sun and stars (Ac. 27.[20]). Voyages were seldom undertaken in winter, when these were often obscured. By **sounding** the nearness to land was estimated: but withal, **shipwreck** seems to have been a frequent experience. Three times, St. Paul tells us, he suffered in this way (2 Cor. 11.[25]), and there is a vivid suggestiveness in the phrase, "A night and a day have I been in the deep." Was he clinging to some fragment of a wreck? What a mere thread of his marvellous story is left to us!

Each vessel carried **mainsail** and **foresail**, and, in default of wind, was impelled by banks of rowers. The **anchor** was let go from the stern, whence also projected two oars or paddles, which served the purposes of **rudder**. A figurehead usually adorned the bow. **Undergirders** were also carried. These were stout ropes or chains, which were passed round the vessel, under the keel and across the deck, and braced tightly, to prevent the timbers of the ship from springing in stress of weather (Ac. 27.[17]). The small boat towed behind (v. 16) wd. be used for landing when the ship was unable to go close to land. For safety in a storm it was hauled on board.

The evolution of the fighting ship from that used for trading was doubtless very gradual. It is probable, however, that ships were used in battle from very early times; and they came to play a decisive part in the wars between the East and the West. The Egyptian and Assyrian monuments preserve representations of many vessels of different kinds. The **galley** of Is. 33.[21] is prob. the vessel impelled by oars, as distinguished from the "gallant ship," wh. with sails outspread, seems to fly over the water.



Ship Anchored by Stern

SHIPHI, a prince of Simeon (1 Ch. 4.[37]).

SHIPHMITE. *See* Shepham.

SHIPHRAH, one of the midwives of the Hebrews in Egypt (Ex. 1.[15]).

SHIPHTAN, father of Kemuel, a prince of Ephraim (Nu. 34.[24]).

SHISHA. *See* Shavsha.

SHISHAK (Heb. *Shīshaq*, Egyptian *Sheshonq*), first k. of the XXII. Dyn. Having claims to the throne through his grandmother, he married the dr.

of Pasebkhanut the last k. of the XXI. Dyn., and was two years co-regent with him. To S. fled JEROBOAM to escape fm. SOLOMON (1 K.11.[40]). For a time after the Northern Kdm. had been set up the position of Jeroboam was precarious; REHOBOAM was pressing him hard, hence he appealed to S. That monarch was nothing loth to imitate his predecessors of the XVIII. and XIX. Dynasties, and invade Syria. On the wall of the temple at Karnak S. has commemorated in 159 cartouches the names of cities and districts that have become tributary; it is to be noted that many of these are in the territories of the Northern tribes. Most probably many cities remained loyal to the Davidic race, and only acknowledged Jeroboam when compelled by the arms of S. In this expedition he captured Jrs. and, with all the treasures, civil and sacred, carried away the golden shields wh. David had taken fm. the k. of ZOBAH. The Lucianic recension of LXX says that S. gave his dr. Anoth to Jeroboam to wife.



SHISHAK INSCRIPTION ON EXTERIOR OF SOUTH WALL OF GREAT TEMPLE AT KARNAK

SHITRAI, a Sharonite, who had charge of David's herds in the plain of Sharon (1 Ch. 27.[29]).

SHITTIM, the last camping-place of Israel, E. of the Jordan, where they sinned so deeply, and were punished by a plague (Nu. 25.[1ff.]). Hence Joshua sent the two spies to Jericho (Jo. 2.[1]). From S. the congregation moved to the Jordan (3.[1]). In Nu. 33.[49] the camping-place is called ABEL SHITTIM, "meadow of acacias." According to Josephus (*Ant.* IV. viii. 1) it was "where Abila now stands, a place full of palm trees," and sixty furlongs from the Jordan (V. i. 1). *OEJ.* places Shittim near Mount Peor (*Fogor*). A possible identification is with *Khirbet el-Kefrein*, *c.* six miles E. of Jordan, on the edge of *Ghōr es-Seisebān*, where acacias are plentiful.



PEF. Photo THE SHITTIM PLAIN

The "valley of Shittim" (Jl. 3.[18]), *i.e.* "the valley of acacias," to be watered by a stream fm. Jrs. must lie on the W. of Jordan. It prob. applies to the lower reaches of *Wādy en-Nār*, where acacias are found. It carries the water from the valleys about Jrs. to the Dead Sea.



SHITTAH-TREE

SHITTIM-WOOD, SHITTAH-TREE. Shittim wood was employed to make the framework of the Tabernacle, the Ark, and the furniture of the sacred tent (Ex. 25.[5], &c.). It was therefore a tree

growing in the desert of sufficient size to furnish the necessary timber. RV. translates " acacia." This tree appears to answer all the conditions. The species called by the Arabs *seyyāl*, grows abundantly in the wādies of Sinai, and also in the Ghōr. It reaches a height of 20 to 25 feet. The wood is hard and durable. It is much prized for making charcoal. From it is obtained the gum-arabic of commerce. The tree " has a rugged and thorny stem, and bears yellow blossoms amidst its feathery foliage; the fruit is not unlike a lupin." **Shittah** is a modified form of *shinṭāh*, the Heb. equivalent of the Arb. *sunṭ*. This is another species of acacia, the *A. nilotica*. The difficulty of so understanding the term in Is. 41.[19] is that the acacia is naturally a tree of the wilderness; so that there would be nothing extraordinary in making it to grow amid the drought of the desert. LXX here reads " box."

SHIZA, father of Adina, one of David's heroes (1 Ch. 11.[42]).

SHOA, a people named among the enemies of Israel—Babylonians, Chaldæans, Pekod, Koa, and the Assyrians (Ek. 23.[23]). Shrader idents. them with the *Sutū*, whose land lay E. of the Tigris.

SHOBAB. (1) Son of David by Bathsheba (2 S. 5.[14]; 1 Ch. 3.[5], 14.[4]). (2) A son of Caleb (1 Ch. 2.[18]).

SHOBACH, captain of the host of Hadarezer, k. of Zobah, in the army of the allies summoned by the Ammonites to assist them agst. David, whom king Hanun had insulted. The Syrians were defeated by Abishai, and Shobach was slain (2 S. 10.). The name is given as **Shopach** in 1 Ch. 19.[16, 18].

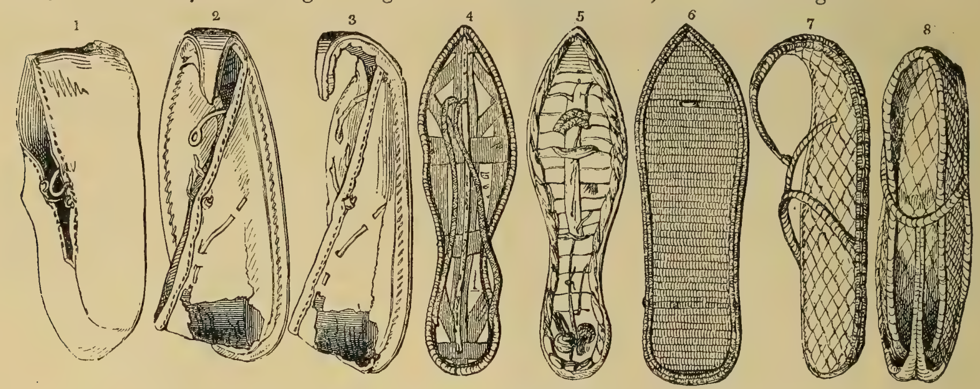
Later tradition represents S. as an Ammonite giant; and again, as son of a Persian king, who opposed Joshua, because the latter had slain his father.

SHOBAI, ancestor of a family of door-keepers of the Temple who returned with Zerubbabel (Ez. 2.[42]; Ne. 7.[45]), called " Sabi " in 1 Es. 5.[28], RV.

SHOBAL. (1) Second son of Seir the Horite, a phylarch of the Horites (Gn. 36.[29]). (2) Son of Caleb, the founder of Kirjath-Jearim (1 Ch. 2.[50, 52]). He is called a " son " of Judah in 1 Ch. 4.[1f.].

SHOBEK. One of the chiefs who sealed the covenant (Ne. 10.[24]).

SHOBI, son of Nahash, k. of Rabbath Ammon, who along with Machir and Barzillai succoured David and his men with supplies of food and other comforts, when he crossed the Jordan at Absalom's revolt (2 S. 17.[27]). In view of the conduct of Hanun, son of Nahash, and the subsequent defeat of the Ammonites (chap. 10.), it is argued that S. cd. not be the son of Nahash; and an attempt has been made, by emendation of the text, to blot him out of existence. But Nahash had probably more sons than one; and considering his own friendship for David, it is not surprising if, in spite of Hanun's madness, one of them cherished a kindness for his father's friend.



EGYPTIAN SHOES AND SANDALS

1, 2, 3, of green leather, probably Greek period; 4, 5, upper and lower side of sandals, palm leaf and papyrus; 6, sole of sandal; 7, sandal; 8, sandal with shoelike sides.

SHOCO, SHOCHO, SHOCHOH, RV. SOCOH. *See* SOCHO.

SHOE. Indoors the Hebrews wore nothing on the feet. For outdoor wear the foot-gear varied from a simple piece of leather attached to the sole of the foot by a leathern **latchet** (Gn. 14.[23]; Mk. 1.[7]) to the shaped shoe covering the whole foot. Ornamentation was also sometimes attempted. The illustration represents some common varieties. The Assyrian sandal was distinguished fm. the Heb. by a heel cap. In Eph. 6.[15] there seems to be a reference to the heavy hob-nailed sandals of the Roman soldier, wh. enabled the wearer to secure firm footing.

The universal custom in the East of leaving the shoes at the door may be connected with the sacredness of the threshold and of the family hearth. The shoes have always to be removed before entering a sanctuary; this evidently to prevent the carrying in of impurities. The like action

was necessary on the part of one who stood on "holy ground" (Ex. 3.[5], &c.). The Moslem slips off his shoes before stepping on to his prayer carpet. No reverent Oriental will offer worship with shoes on his feet, or with uncovered head.

The shoe also figures in certain strange legal ceremonies. Under the provisions for Levirate marriage, if the dead husband's br. refused to take the part required, the widow might take him before the elders at the gate, loose the shoe from his foot, and spit in his face as marking contempt for one who would not rise to the honourable and pious duty of building his brother's house. The shoe wd. be her evidence that she was free to marry another (Dt. 25.[9], &c.). In ancient times the shoe of the vendor handed to the purchaser of property took the place of the signed and sealed documents of a later day (Ru. 4.[7f.]; Jr. 32.[9ff.]).

Various explanations have been suggested of the phrase, "Over Edom will I cast My shoe" (Ps. 60.[8], 108.[9]). It may be an act symbolising the taking possession of the land. It may suggest the servitude of Edom as having charge of its master's shoes. Or it may be an expression of contempt, regarding Edom as only a place into wh. an old shoe may be thrown.

Unloosing the latchet (Mk. 1.[7], &c.) and bearing the shoes (Mw. 3.[11], &c.) are among the most humble menial duties.

SHOHAM. A Merarite Levite (1 Ch. 24.[27]).

SHOMER. (1) An Asherite (1 Ch. 7.[32]), called "Shamer," v. 34. (2) Father or mother of Jehozabad, who slew Joash (2 K. 12.[21]). In 2 Ch. 24.[26] the name appears as "Shimrith" (fem. form).

SHOPHACH = SHOBACH, the general of Hadarezer (1 Ch. 19.[16, 18]).

SHOPHAN. *See* ATROTH.

SHUA. (1) A Canaanite of Adullam, father of Judah's wife (Gn. 38.[2, 12]), who is called *Bath-shua*, "daughter of Shua," in 1 Ch. 2.[3]. (2) Daughter of Heber (1 Ch. 7.[32]).

SHUAH. (1) Son of Abraham by Keturah (Gn. 25.[2]). We may prob. ident. him with the tribe *Suchu* of the cuneiform inscrips., who dwelt on the S. bank of the Euphrates. (2) A descendant of Caleb (1 Ch. 4.[11]), RV. "Shuhah."

SHUAL, an Asherite, son of Zophah (1 Ch. 7.[36]).

SHUAL, LAND OF, a district to the N. of Michmash on the way to OPHRAH (1 S. 13.[17]). Ophrah is prob. ident. with *eṭ-Ṭaiyebeh*, *c.* five miles E. of Bethel. The land of Shual therefore prob. lay somewhere in the neighbourhood of *eṭ-Ṭaiyebeh*.

SHUBAEL. *See* SHEBUEL.

SHUHAH. *See* SHUAH (2).

SHUHAM, son of Dan (Nu. 26.[42]), called "Hushim" in Gn. 46.[23]; ancestor of the **Shuhamites** (Nu. 26.[42]).

SHUHITE (Jb. 2.[11], &c.). Poss. a member of the tribe *Suchu* may be intended. *See* SHUAH.

SHULAMITE (Heb. *Shûlammith*). The word naturally means a female inhabitant of SHUNEM (mod. *Sôlam*); but it may be a play upon the name SOLOMON, of wh. it is the feminine; the name of the heroine in the SONG OF SOLOMON, *wh. see*.

SHUMATHITES, a family from Kirjath-Jearim (1 Ch. 2.[52]).

SHUNAMMITE. *See* SHUNEM.

SHUNEM, a city on the border of Issachar, between JEZREEL and Chesulloth (Jo. 19.[18]). It was the site of the Philistine camp before the battle of Gilboa (2 S. 28.[4]). It was the home of the wealthy **Shunammite** lady who hospitably entertained Elisha (2 K. 4.[8]). We need not suppose that the Shunem of 2 K. 4.[8] is different from that of the other passages. We have no kge. of the towns visited regularly by Elisha; and Shunem was quite within reach of Carmel, being only some 15 miles distant across a level plain.

There is no doubt that the ancient Shunem is represented by the mod. *Sôlam*, a village surrounded with fruit trees, on the lower SW. slope of *Jebel ed-Duḥy* (Little Hermon). It looks southward across the valley of Jezreel to the heights of Mt. Gilboa, westward across the undulating breadths of Esdraelon to the rough crest of *el-Maḥraqah*, "the place of burnt sacrifice," on Carmel, and N'westward to the hills of Nazareth where they drop upon the plain.

Natives of S. were: (1) The **Shunammite**, whose son Elisha restored to life (2 K. 4.), to whom also, later, he secured the return of her property, wh. apparently had fallen to the crown during her seven years' absence (2 K. 8.[1ff.]). (2) ABISHAG, who was brought to minister to David in his old age, love for whom was the undoing of Adonijah (1 K. 1.[3], &c.). (3) The **Shulamite**, whose faithful love is celebrated in the Song of Songs. In this name we observe the change of *n* to *l* wh. is found in the mod. *Sôlam*.

SHUNI, son of Gad, and father of the **Shunites** (Gn. 46.[16]; Nu. 26.[15]).

SHUPHAM. *See* SHUPPIM.

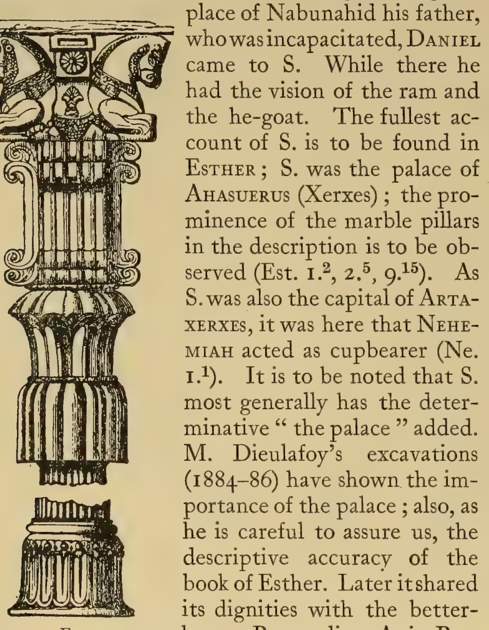
SHUPHAMITES. *See* SHEPHAPHAN.

SHUPPIM and HUPPIM were sons of Ir (1 Ch. 7.[12]), descendants of Benjamin. They are called "Muppim and Huppim," sons of Benjamin, in Gn. 46.[21]; in Nu. 26.[39] "Shupham and Hupham," and in 1 Ch. 8.[5] "Shephuphan and Huram."

SHUR may have been a fortress on the frontier of Egypt, to wh. a highway led through the desert of *el-Tîh* (Gn. 16.[7]). This quite fits the references in Gn. 20.[1], 25.[18]; 1 S. 15.[7], 27.[8]. The wilderness to the north and east would quite naturally be called the "Wilderness of Shur" (Ex. 15.[22]). Griffith (Hastings' Smaller *DB. s.v.*) suggests identification

with Thor, "a fortress near the NE. frontier and capital of the 14th nome of Lower Egypt." It was situated on a canal called *Shi-Hōr*. Thither malefactors were sent "after having their noses cut off." The site, however, is not identified.

SHUSHAN (Heb. *Shūshan*, Gr. *Sousa*), the capital of ELAM. It was destroyed by Asshur-bani-pal. About a century later it was rebuilt by Cyrus and made the capital of Persia. Poss. as ambassador to Cyrus fm. Belshazzar, who was acting sovereign in place of Nabunahid his father, who was incapacitated, DANIEL came to S. While there he had the vision of the ram and the he-goat. The fullest account of S. is to be found in ESTHER; S. was the palace of AHASUERUS (Xerxes); the prominence of the marble pillars in the description is to be observed (Est. 1.[2], 2.[5], 9.[15]). As S. was also the capital of ARTAXERXES, it was here that NEHEMIAH acted as cupbearer (Ne. 1.[1]). It is to be noted that S. most generally has the determinative "the palace" added. M. Dieulafoy's excavations (1884–86) have shown the importance of the palace; also, as he is careful to assure us, the descriptive accuracy of the book of Esther. Later it shared its dignities with the better-known Persepolis. As in Persepolis, the Court of Columns was a marked feature. The modern name is *Sus;* it is situated between the rivers Shapur and Dizful (*SDB*. p. 1302, vol. iii.; Perrot and Chipiez, *Hist. of Art. in Persia*, p. 420).


RESTORED ELEVATION OF CAPITAL AT SHUSHAN

SHUTHELAH, ancestor of an Ephraimite clan (Nu. 26.[35], &c.), whose descendants were called **Shuthelahites** (Nu. 26.[35], RV.).

SIA (Ne. 7.[47]), SIAH (Ez. 2.[44]), a family of Nethinim who returned with Zerubbabel; called "Sua" in 1 Es. 5.[29] (AV. "sud").

SIBBECAI, SIBBECHAI, one of David's mighty men (2 S. 21.[18], &c.). In 2 S. 23.[27] "Mebunnai" is a scribal error for S.

SIBBOLETH. *See* SHIBBOLETH.

SIBMAH, a city in the territory of Reuben, E. of Jordan (Nu. 32.[38]; Jo. 13.[19], &c.), called "Sebam" (AV. SHEBAM) in Nu. 32.[3].

SIBRAIM, a place on the N. boundary of the land as indicated by Ezekiel (47.[16]), wh. may be ident. with *Khirbet Sanbariyeh* on *Nahr Ḥasbāny*, to the E. of *Abil* (Buhl., *GAP*. 67, 238).

SICKLE. Sickles of flint, preserved fm. the stone age, have been found in Egypt and Pal.; bronze was employed later, and then iron (Dt. 16.[9], &c.). The illustration shows the shape of the sickle in ordinary use in Pal. to-day. It prob. resembles that of ancient times. The edge of the sickle is often notched like that of a saw. The "sickle" of Jr. 50.[16] and Jl. 3.[13] is the large knife, shaped like the sickle, with wh. the bunches of ripe grapes were cut from the vine (*cp*. Rv. 14.[18]).

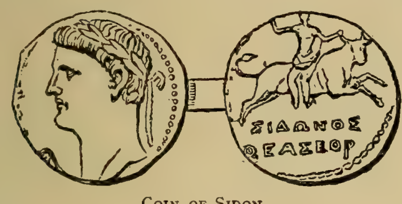

SICKLE

SIDDIM, THE VALE OF, is mentioned only in Gn. 14. in connection with the invasion by the four kings, and the capture of the five cities. It is described as being "full of slime pits" (v. 10), which apparently impeded the movements of the fugitives. The bitumen, here called "slime," is petroleum, formed by the decomposition of vegetable and animal matter under water, hardened by evaporation and oxidisation. These "pits" or "wells," whence the bitumen oozed, "are not now known in the neighbourhood of the Dead Sea; but the strata about it are rich in bituminous matter; the ancients state that masses of bitumen were often found floating upon it (whence it was called by Josephus and others the 'Asphaltic Lake'), and after earthquakes similar masses still appear" (Driver, *Genesis*, 162f.). In v. 3 the vale of Siddim is said to be the SALT SEA, *i.e.* the Dead Sea. This might mean that the vale was coterminous with the sea, in wh. case the sea wd. have been formed by a great subsidence. But during all historic time there must have been a collection of water in the bottom of the valley, and there is notning to show that it ever could have been elsewhere than where it is (*see* PALESTINE, **Jordan valley**). But while the sea is deep N. of the *Lisān*, reaching a depth of 1300 ft., to the S. of that peninsula it is shallow, at certain seasons being almost fordable in parts. Here it is distinguished by the name of "the Lagoon." It is just possible that this part may have been formed by subsidence within historic time. Before that event the salt, marshy flats of *es-Sebkha*, S. of the Dead Sea, may have furnished excellent arable land. The luxuriance of *Ghōr eṣ-Ṣāfiyeh*, a small oasis to the SE. of the sea, shows what this land may have been under favourable conditions.

The view that the vale of Siddim lay to the N. of the Dead Sea may be safely dismissed. ZOAR is not named among the cities given to Reuben (Jo. 13.[15ff.]),

and it appears as a Moabite city in Is. 15.[5]; Jr. 48.[34]. Josephus (*BJ.* IV. viii. 4) clearly places it at the S. of the Dead Sea. The other cities of the plain, it may be presumed, were not far distant. This view is strengthened by the name attaching to the range of salt cliffs, wh. form the W. boundary of the N. part of *es-Sebkha*—*Jebel Usdum*, "the mountain of Sodom." The level of the water in the Dead Sea has in recent years shown a tendency to rise. This may be taken to show the possibility that the S. end of the sea was once dry land. What is now the marsh land may then have been th vale of Siddim.

SIDON, SIDONIANS, ZIDON, ZIDONIANS. To the N. of the "Ladder of Tyre," and practically all the way to Beyrout, along the Syrian coast, between Mt. Lebanon and the sea, runs a narrow strip of rich land. This, with part of the mountain behind it, formed the territory of the PHŒNICIANS. This people held their ground against the invading Israelites, and once at least the conquerors of Pal. were subject to Phœnician oppression (Jg. 1.[31], 10.[12]). The land was not sufficient in extent to



COIN OF SIDON

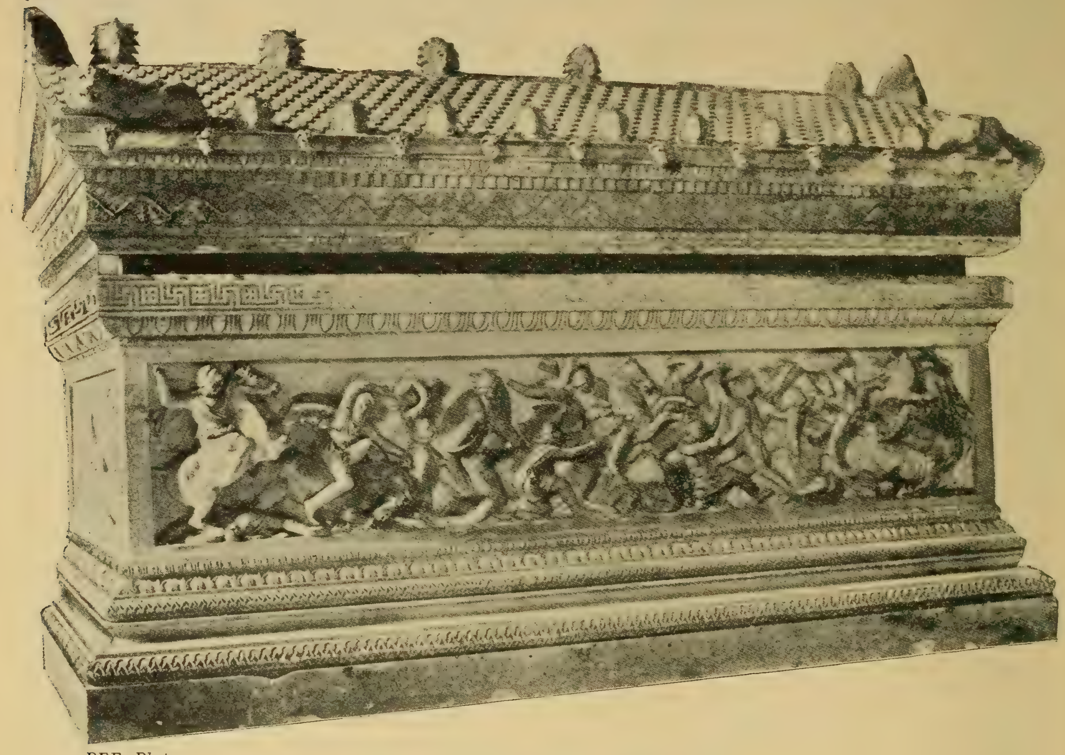
support a large and growing population. The people therefore applied themselves to gather "the harvest of the sea." In plying the arts of fishermen they became expert in the management of sea-going craft. Two circumstances favoured their development as a seafaring people. On their coast-line there were natural facilities for the construction of excellent harbours, commodious and well protected; and the mountain above them furnished plentiful supplies of timber, well adapted for shipbuilding. That the voyages made in the interests of trade might be profitable, they required to carry with them commodities produced at home, for sale or exchange. This led to the founding of such industries as ornamental metal working, weaving, &c. Fabrics treated with the famous purple dye —discovered by the Sidonians, altho' afterwards known as "Tyrian purple"—were in great demand. At two specially convenient points on the coast large industrial and trading communities were formed. The first was Sidon and the second TYRE. Trading relations with other countries resulted in the foundation of colonies. Poss. to Sidon must be attributed the planting of Aradus, Carthage, Melitus, Citium, and Berytus.

In the earliest times S. was the chief city of the Phœnicians. So great was her ascendency that no incongruity was felt in calling the whole people by her name, "Sidonians" (Dt. 3.[9], &c.). S. is first mentioned in the Tel el-Amarna tablets. Her prince, Zimrida, appears along with the Amorite chief, Aziri, as opposing the attempt of Egp. to establish authority over the seaboard. Centuries later, at the time of the conquest of Pal., she was still the foremost city of Phœnicia. How long she held this position we cannot tell, but in the time of Solomon the leadership had evidently passed to Tyre. Josephus represents Hiram, king of Tyre, Solomon's contemporary, as acting the part of national leader (*Ant.* VIII. v. 3; *Cont. Ap.* i. 18). In subsequent history the relative position of the two cities was often changed. The Assyrians profited by their rivalry, playing one off against the other to the detriment of both. Sidon acknowledged the supremacy of Ashur-nazir-pal; and felt the heavy hand of successive Assyrian monarchs. Sennacherib overthrew king Eluleus (B.C. 701), and placed Tuba'al, a creature of his own, on the throne. His successor, Abd-melkutti, made insurrection, provoking the onslaught of Esarhaddon, who, after terrific carnage, deported the survivors of the citizens to Assyria, utterly destroyed the city, and on another site erected a new city, wh. he called by his own name "Esarhaddonsburgh." But the old name cd. not thus be blotted out. *'Ir-esarhaddon* had no vitality. *Sidon* persists to this day. The waning of Assyrian power did not necessarily involve independence for Phœnicia, but her people, freed from the distractions of war, were able for a time to pursue their avocations with success. Attempts were made in the western provinces to counteract the growing ascendency of Babylon; and in connection with one of these we read of a Sidonian king visiting Jrs. (Jr. 27.[3]). A rising on a considerable scale, wh. was organised prob. *c.* B.C. 598, suffered extinction at the hands of Nebuchadnezzar. The heroic resistance and tragic fate of Tyre are depicted in Ek. 26. Sidon, unmanned by a terrible pestilence (Ek. 28.[22f.]), submitted at once, securing the conqueror's favour.

During the earlier portion of the Persian dominion happy relations existed between the Phœnicians and their masters, to whom, in their momentous struggle with the Greeks, the Phœnician seamen rendered conspicuous service. Under the leadership of Sidon an attempt was made *c.* B.C. 351 to throw off the Persian yoke. It ended in ghastly failure. Tennes, king of Sidon, in despair betrayed the city to Artaxerxes Ochus. Such were the cruelties practised by the latter in quelling the revolt, that, rather than fall into his hands, the people of Sidon set fire to the city, and over 40,000 perished in the flames. The traitor gained nothing by his infamy; he was soon butchered by order of

Ochus. A site with such advantages, however, cd. not long remain desolate. It was rebuilt and maintained a prosperous life, with a son of Tennes as king, until, with the coming of Alexander, night fell upon the long day of Phœnician maritime ascendency. Sidon, however, continued to be an important trading centre, now under Syrian, and again under Egyptian authority. The Romans made her a free city. Jesus was once in the neighbourhood of the city; but we cannot say He ever entered it (Mw. 15.[21f.], &c.); and it figures in His denunciation of woe upon the highly favoured but heedless cities of Galilee (Mw. 11.[21f.], &c.). It was represented in the embassy to king Agrippa (Ac. 12.[20]). It was touched at by St. Paul on his voyage fm. Cæsarea to Italy (27.[3]). Hardly less chequered has been the later history of the city. During crusading times it was a heavy sufferer. It saw prosperous days under the Druze prince *Fakhr ed-Dīn* (1595–1634), and again under Muhammad ʻAly (1832–1840), by whom the walls were built.

The mod. *Ṣaidā*, "prey taken in fishing," stands on a point projecting into the sea. Not far from the shore a number of small rocky islands afforded shelter to ships lying near the town. These were joined together by embankments, and the water between them and the shore to the N. of the city formed a safe and convenient harbour. To the S. lay the "Egyptian harbour," larger but not so secure. On the largest of the islands, connected with the mainland by a bridge, on a site which was prob. occupied by a fortress in early days, stands *Qalʻat el-Baḥr*, "the castle of the sea," built in the thirteenth cent. The mouth of the harbour was filled up by order of *Fakhr ed-Dīn*. This kept the Turkish fleet at a distance for the time: but it wrought permanent injury to the city, as it largely spoilt the harbour. No buildings of any antiquity remain, but there are abundant evidences of Sidon's ancient greatness—the squared blocks used in building the harbour, the rock-cut reservoirs, the traces of walls, columns, &c. Certain ancient tombs have been uncovered, yielding highly interesting results. In 1885 was found the sarcophagus of king Eshmunazar (first half of the fourth cent. B.C.). In 1887 many highly ornamented Phœnician and Greek sarcophagi were found; among them that of Tabnit, fr. of Eshmunazar, and the so-called coffin of Alexander the Great. From examination of the site it appears that ancient Sidon stretched further to the E. than the mod. city. "**Great Zidon**" (Jo. 11.[8], &c.) and "Little Zidon," are mentioned in an inscrip. of Sennacherib (*KAT*.[2], 288f.). What the distinction implied we cannot now say.



PEF. Photo

THE SO-CALLED SARCOPHAGUS OF ALEXANDER

Mod. *Ṣaidā* is a town of some 11,000 inhabitants. Many are engaged in fishing. The gardens and orange groves are extensive, and furnish occupation for many more. Only small coasting steamers and sailing vessels call at *Ṣaidā*. Oranges form the main export.

SIEGE. Of all the operations of ancient warfare, only of a S. have we anything like a description of the actual succession of steps. In Ezekiel (4.[1-3]) we have an account of how the prophet acted out in symbol the siege of Jrs., to impress upon his fellow-captives its horrors. The first thing done was to erect a watch-tower to overlook the city walls and see what was being done within; then a mound was raised, filling up the fosse and forming a platform on wh. the battering engines mt. be moved to the wall. These engines were battering-rams in movable towers, fm. the top of wh. archers shot arrows to clear the walls while the rams shook the wall beneath. In order to cover these operations the army first encamped, and then, if numerous enough, surrounded the city with a circumvallation. If this was completed and cd. be held, famine accompanied by disease compelled surrender. This is confirmed by the monuments of Egp. and Asyr. There are additional features; in the assault we find escalade and mining; for the defence there were chains let down to catch the head of the ram, and blazing torches were flung to burn up the towers. Josephus's account of the siege and defence of Jotapata (*BJ.* III. vii.) may be regarded as classical.



The Siege of a City

SIGNET. *See* Seal.

SIHON, the Amorite king encountered by Israel N. of the Arnon, who refused to let them pass, and was defeated in a battle fought at Jahaz (Nu. 21.). For the extent of Sihon's territory E. of Jordan see Ammon, Amorites. He fixed his capital at Heshbon, wh. is indicated by his own name in Jr. 48.[45] (*cp.* Nu. 21.[28]). The overthrow of Sihon, with that of Og, king of Bashan, made a great impression on the mind of the people, and is frequently referred to in the Lit. It is also celebrated in song (Nu. 21.[27ff.]; Ps. 135.[11], 136.[19]). The land taken from S. was assigned to Reuben and Gad.

SIHOR, properly SHIHOR, *wh. see.*

SILAS (Acts), SILVANUS (Epp.). He is introduced to us as one of the leaders of the Church in Jrs. (Ac. 15.[22]), holding the office of *Prophētēs.* After the apostolic council at Jrs. S., along with Judas Barsabas, was appointed to accompany Paul and Barnabas to Antioch, to announce the decree of the council in the matter of uncircumcised believers. When the deputies had delivered their message they returned to Jrs. After a short time S. seems to have gone again to Antioch.

V. 34 appears to be an interpolation to explain v. 40; it is only found in D. of the five great uncials, and v. 33 implies that both deputies departed.

When Paul had separated fm. Barnabas he chose S. to be his companion. His name, Silvanus, indicates that he, like Paul, had the citizenship of Rome (Ac. 16.[37]). S. accompanied Paul through Asia Minor to Troas, and thence across to Europe. He was beaten with him in Philippi and was thrust into prison, but shared also in his triumph (Ac. 16.[12f]). He went with Paul to Thessalonica, and thence to Berœa, where S. remained while Paul went on to Athens (Ac. 17.[14]). In Corinth he, with Timothy, rejoined the apostle (Ac. 18.[5f.]), who, encouraged by their presence, threw himself with yet greater vehemence into his controversy with the unbelieving Jews. S. appears to have left Corinth about the same time as Paul, since his name did not form the watchward of a party, as did that of Apollos (1 Cor. 1.[12]). S. is named in the salutation in both the Epp. to the Thessalonians, wh. were both written fm. Corinth. In the 2nd Epistle to the Corinthians Paul unites S. and Timothy with himself as preaching Christ in one way (2 Cor. 1.[19]). If

we may assume as certain, what is at least probable, that S. of 1 P. 5.[12] had been Paul's companion, we may find a reason for the exceedingly Pauline character of that epistle. We have assumed the identity of SILAS and SILVANUS; the contraction is the same in kind as that wh. produced Epaphras fm. Epaphroditus, and Apollos fm. Apollonius; further the Silvanus of the Epp. has been with Paul in the experiences in wh. Silas, according to Acts, has been with him. St. Paul's constant use of the Roman name mt. be due to the importance he had been led to attach to Roman citizenship, of wh. the name was the sign. Luke, again, uses the form the name assumed among the Greeks. Of the subsequent fate of Silas nothing is certainly known.

SILK. Two Heb. words are so trd.: (1) *shēsh* (Pr. 31.[22]), elsewhere more correctly rendered "fine linen"; (2) *meshī* (Ek. 16.[10, 13]), wh. poss. may be S. In Rv. 18.[12] S. (Gr. *sērikon*) is mentioned as one of the luxurious possessions of the mystic Babylon. Accdg. to Chinese annals they practised weaving of S. two millennia before Christ. Fm. Aristotle's references it seems certain that S. was unknown in Greece till after the conquests of Alexander the Great. The cultivation of the silkworm did not begin in the Levant till the reign of Justinian.

With some plausibility the word tr. "Damascus" in Am. 3.[12] AV. is rendered by RV. "silken cushions."

SILLA. Joash was killed by his servants at Millo on the way leading down to Silla (2 K. 12.[20]). What Silla was and where it was there is nothing to show.

SILOAM. *See* SHILOAH.

SILVANUS. *See* SILAS.

SILVER (Heb. *keseph*). One of the earliest of the metals to be regarded as precious. *Keseph* is frequently trd. MONEY (Gn. 42.[27]; Ex. 21.[21]; Lv. 25.[37], &c.), a fact that shows how early it was used as a measure of value. Although S. never seems to have been mined in Pal. the Jews knew well the process of mining (Jb. 28.[1]), and of refining silver (Ek. 22.[22]; Ml. 3.[3]); they knew also the metals found in combination with it in the ore, fm. wh. it had to be purified (Is. 1.[25]; Jr. 6.[29]). Isr. seems to have got its supply of S. mainly fm. TARSHISH (1 K. 10.[22]; Ek. 27.[12]), poss. Tartessus in Spain; but there must have been some source of supply nearer to explain the knowledge the Jews had of the treatment of the crude ore. S. appears to have been wrought in the Egyptian mines in the Sinaitic peninsula, but it is never mentioned as a source of supply. It is recorded as an evidence of the riches Solomon introduced into Jrs. that "it was not anything accounted of in the days of Solomon" (2 Ch. 9.[20]). In the NT. (Gr. *arguros*), generally the metal (Ac. 17.[29]; 1 Cor. 3.[12]; Js. 5.[3]), though occasionally of MONEY (Mw. 10.[9], *argurion*), sometimes trd. "money," as in the parable of "the talents" (Mw. 25.[18]), but usually "pieces of money" (Mw. 26.[15]); the Gr. didrachm, "silverling," is used to tr. *keseph* in Is. 7.[23]; LXX tr. *siklōn* = "shekels."

SILVERSMITH. *See* HANDICRAFTS.

SIMEON. (1) Second s. of Jacob and Leah. He was born in Padan-Aram (Gn. 29.[33]). In this passage (J.) the name is connected with *shāma'*, "to hear," Leah exclaiming at his birth, "The Lord hath heard that I am hated, He hath therefore given me this son also: and she called his name Simeon" (*shim'ōn*, "hearing"). In revenge for the seduction of Dina by Shechem, son of Hamor, Simeon took part in the treacherous slaughter and despoiling of the Shechemites, an atrocity that is represented as having made a deep impression on the mind of Jacob (49.[5]). When Joseph's brethren visited him in Egypt, Simeon was left bound on their return home, as a pledge that Benjamin would be brought down (42.[24]), and in a mood of pessimism Jacob mourned over him as lost (v. 36). Six sons are ascribed to S. at the time of the settlement in Egp. (46.[10]). We must suppose that, with the other patriarchs, he died and was buried there. The critical speculations wh. find in the notices of S. reflections of tribal history, rest upon extremely meagre and uncertain data.

For the strength of the tribe at the two enumerations in the wilderness *see* NUMBERS. The representative of S. at the first numbering was Shelumiel, s. of Zurishaddai (Nu. 1.[6]). The place of S. in the desert march was south of the tent of meeting, with the standard of the camp of Reuben (2.[12]). Simeon's oblation, offered by the hand of Shelumiel, at the completion of the Tabernacle, is reported in chap. 7.[36ff.]. Among the spies S. was represented by Shaphat, s. of Hori (13.[5]). Shemuel, s. of Ammihud, was appointed to act for Simeon in the division of the land (34.[20]). Simeon was to "stand on Mt. Gerizim to bless the people" when they had passed over Jordan (Dt. 27.[12]). The inheritance of S. is said to have been "in the midst of the inheritance of Judah" (Jo. 19.[1ff.]). The district assigned to S. was the southern part of the territory of Judah, the reason for this being that "the portion of the children of Judah was too much for them" (v. 9). The two tribes are represented as acting together in the conquest of the whole region (Jg. 1.[3, 17]), out of wh., along with the portion of Benjamin, thirteen cities were assigned to the Levites (Jo. 21.[4]). The descendants of the patriarch are called **Simeonites** (Nu. 25.[14], &c.). The tribe of Simeon played no important part in subsequent history. The pastoral character of their territory wd. assimilate their life to that of the peoples on their borders; and the probability is that such of their number as were not absorbed by the Arabs and Edomites were finally merged in the tribe of Judah. Simeon is not mentioned by Deborah; but neither is Judah. In

that rising the southern tribes were evidently not concerned. 1 Ch. 4.[41ff.] preserves the record of a raid in the time of Hezekiah, by a company of Simeonites, against the Amalekites in Mt. Seir, where apparently they established themselves. Seven thousand one hundred warriors of the tribe are said to have joined David at Hebron (1 Ch. 12.[25]). Certain sojourners of Simeon were associated with Asa in his reformation of religion (2 Ch. 15.[9]). Josiah carried his attack upon idolatry into the territory of Simeon (2 Ch. 34.[6]). Simeon is assigned a place in the ideal construction of Israel (Ek. 48.[25]).

(2) One of the "waiters for the consolation of Israel," a "righteous and devout" man (Lk. 2.[25ff.]), who recognised the infant Jesus when He was brought into the Temple. S. is usually described as an aged man. This, however, is only an inference from his prayer, "Now lettest Thou Thy servant depart in peace," it being assumed that unless he were advanced in years he would not wish to depart at the very threshold of the Messianic age. (3) Simeon, or "Symeon" (RV.), appears in the genealogy of our Lord (Lk. 3.[30]). (4) *See* NIGER, SIMON PETER.

SIMON PETER, the chief of the twelve apostles of Jesus Christ, was called from his work as fisherman on the Sea of Galilee to become a fisher of men. Our only reliable information about him is given in the Gospels, the Acts, and one or two of the epistles; and we have no account of his life before his meeting with Jesus. We see him first as a full-grown man, married, and with a house in Capernaum. He had associated with him in his trade his brother Andrew; and connected with them in some kind of partnership was another pair of brothers, James and John. St. P. belonged to Bethsaida of Galilee, a town on the northern shore of the Sea of Tiberias, and not far from Capernaum, his home. He is called son of Jonah or John, but his father is not otherwise mentioned. It is only a casual reference which tells us that he was married, and apparently his wife's mother, as well as his brother Andrew, lived with him (Mw. 8.[14]).

The first meeting between Jesus and St. P. is recorded in St. John's Gospel only; and it took place near the scene of the Baptism, at some distance from their homes. They would appear to have all come hither, drawn by the influence of John the Baptist, and St. P., with his brother Andrew, had already become a disciple of John when Jesus appeared. John's message was a call to repentance and to a changed life in preparation for the coming of the Messiah; and those who enrolled themselves as his disciples would be men of lofty aims, who appreciated the ethical teaching of their master, and valued the coming of the Messiah as the beginning of a reign of righteousness. St. P. came to Jesus from the school of John the Baptist (Jn. 1.[40-42]), and gave himself heart and soul to his new Master. From the first Jesus saw great possibilities in the character of this man, and at their first interview told him that he would be called Cephas, or Peter, meaning "a rock." The name of honour gradually came to take the place of his proper name; but Jesus, apart from the passage, Mw. 16.[18], continued to call him Simon. St. James calls him **Simeon** (Ac. 15.[14]); in the Gospels and Acts he is named "Simon who is also called Peter," or Simon Peter (*cp.* 2 P. 1.[1]), or simply Peter, and St. Paul calls him Cephas (*cp.* 1 P. 1.[1]), or, more rarely, Peter (Gal. 2.[7, 8]). After his meeting with Jesus, St. P. went back to Galilee and returned to his accustomed trade; and it was only on the second interview that he left all and followed Jesus (Mw. 4.[18-22]; Mk. 1.[16-20]; Lk. 5.[1-11]). This time Jesus was teaching in Galilee on the shore of the lake, and a great multitude pressed upon Him so that He had not room to speak. Taking advantage of His acquaintance with Peter, Jesus entered his boat and asked him to put out a little from the land. The result of that meeting was that St. P. immediately cast in his lot with Jesus, leaving all he had to become His constant companion. Some months later Jesus chose the twelve apostles, that He might have a band of men united to Himself by a closer bond than that of discipleship. They were to be continually in His company, that they might learn the inwardness of His teaching, and that they might faithfully present His Gospel to the world, when He Himself should have departed from them. St. P. is always given the first place in the list of the apostles, and he became at once the leader of them all, because of those qualities which Jesus recognised at the beginning, and which, under His training, were developed into something truly great.

Though the details of the life of St. P. are scanty, we must remind ourselves that he was in the company of Jesus all the time, hearing His words and seeing His wonderful deeds, and thus the impression of the Master's character would be gradually made upon him. Peter, like the others, came to Jesus full of prejudices. He had his own conception of how the Messiah should appear, and indeed none of the disciples seems to have realised till after the death of Jesus that His kingdom was not, and never could be, of this world. But Jesus came to fulfil not to destroy, and His method was, not to root out the old prejudices by denouncing them, but quietly to instil the new ideas which would gradually leave no place for the old. St. P. was peculiarly fitted to be influenced by this kind of teaching, for he had a passionate devotion to Jesus, and a humility in His presence which led him to submit at once to His influence. The old views and the new might remain side by side for a time, but whenever the

disciple saw clearly what were the implications of the new teaching, he yielded at once and embraced it as his own. He often received correction, and sometimes Jesus had to speak with considerable severity, but he was always saved from bitterness by his confidence in the perfect love of the Master, and his conviction of His greatness and wisdom. Sometimes this very confidence in Jesus led him into error, and his impulsive nature brought him into perilous situations. His rashness in offering to walk on the sea is an instance of this (Mw. 14.[28-31]) ; for, in the gladness of his heart, he had undertaken a task the difficulty of which he did not stop to realise, and his rashness, instead of gratifying Jesus, only brought himself into a position for which he was not fit. This impulsiveness was a characteristic of St. P. throughout. It made him rush into situations of danger before he had given himself time to consider ; and it sometimes led him to give utterance to thoughtless statements which brought upon him the rebuke of the Master. But all his rash actions and his hasty words were only the expression of his great love for Jesus. Had he loved less he might have contained himself more. And there were many occasions when his impulsive answers gave gladness to the heart of his Lord. Once at Capernaum, when many, dissatisfied with His teaching, because He claimed to be the bread of life, murmured at the hard saying and walked no more with Him, Jesus turned to the twelve and asked, "Would ye also go away ?" The quick answer came from St. P. : "Lord, to whom shall we go ? Thou hast the words of eternal life. And we have believed and know that Thou are the Holy One of God" (Jn. 6.[68, 69]). He perhaps did not understand any better than the multitude, but the Master had become indispensable to him. His answer shows that it was the sinlessness of Jesus which had impressed St. P., who had been learning to understand that this constituted His highest claim to their reverence and obedience (*cp.* 1 P. 2.[22]). It was this which gave the confession its value to Jesus.

Near the end of the Galilæan ministry, when Jesus was with His disciples in the neighbourhood of Cæsarea Philippi, St. P. again comes to the front (Mw. 16.[13-20] ; Mk.8.[27-29] ; Lk. 9.[18-20]). It was a crisis in the life of our Lord, for He was about to prepare the disciples' minds for His approaching death, and before making this communication He determined to obtain an expression of their opinion as to His person. The confession at Capernaum had been the impulsive response of a warm, loving heart, but now Jesus wanted a deliberate statement of the judgment they had been led to form of Him, as the result of their intercourse. "He wished them to be fairly committed to the doctrine of the Messiahship before proceeding to speak in plain terms on the unwelcome theme of His death" (A. B. Bruce). He first asked the disciples what were the current opinions about Him, and the answers which they gave showed how the mind of the people was being exercised to explain Him. Then He asked pointedly, "But who say ye that I am ?" and St. P. alone answered, "Thou art the Christ, the Son of the Living God." Other men had gone no further than to compare Him with the very greatest of the prophets, but St. P. ascribed to Him the attributes of divinity. The great value of St. P.'s confession was that he reverenced in Jesus the qualities which the Lord Himself considered essential, and that his view of holiness had become independent of the external trappings which were universally associated with the appearing of the Messiah. The high praise which the Lord bestowed on him shows the satisfaction with which He received St. P.'s answer, for He turned to the apostle and praised him unstintedly. He designated him as the rock on which He would build His Church, against which the gates of Hades would not prevail. It is St. P. himself who is called the rock, the foundation of the Church, and the history of his career in the Acts is the best commentary on the Lord's promise. But St. P. was given the primacy, not as an official, but for personal reasons. He had the qualities for leadership, and his confession showed that he had the right understanding of his Master. In the further promise as to "the power of the keys," St. P. is described as the steward of the kingdom, determining who were to be admitted to the Church and who were to be rejected. The power to "bind" and to "loose," which was given to St. P. here, was also given to his brethren in Mw. 18.[18]. The expressions, "to bind," "to loose," are taken from the technical use of the words in the decisions of the scribes, and mean, "to forbid," "to permit." The disciples, because of their special knowledge of our Lord's teaching, were empowered to give an authoritative decision on matters concerned with the Church. That which they decide shall be in accordance with the decision of heaven. The distinction given to St. P. here is afterwards bestowed upon his brethren, but because he alone made this confession at this time he was given, as their representative and leader, a prerogative which justifies his description as the foundation rock on which the Church is built. On the same occasion St. P. laid himself open to severe rebuke from his Master, and revealed very plainly the double elements of strength and weakness in his character. Rejoicing in the commendation he had received, he took it upon himself to check his Master for what he considered His needlessly gloomy forebodings of the future, and brought down upon himself the strong condemnation of Jesus. The heart of the Lord was grieved to find that the disciple who had best grasped the meaning of His Person, could

still be so earthly-minded with regard to His mission. On the Mount of Transfiguration (Mw. 17.1-13; Mk. 9.2-13; Lk. 9.28-36) St. P., by his behaviour, exhibited the same traits of character. At first he was awed by the change which had come upon Jesus when He was transfigured before them, but instead of keeping a discreet silence in the presence of mysteries which were beyond his comprehension, he began to make arrangements affecting them all, and to tell out his plan. Apparently he thought that they had reached the climax of his Lord's life, and was incapable of understanding the mind of Jesus, who looked upon His death on the cross as the goal of all His life. St. P. wished to see the world dazzled by the glory of the transfigured Lord. Jesus knew that victory would come only by His death: "I, if I be lifted up from the earth, will draw all men unto Myself" (Jn. 12.32).

From this point onwards to the final entry into Jerusalem there are only occasional references to St. P., as distinguished from the others. Perhaps he had been impressed by the dangers of hasty speech, and was practising obedience to the Divine command to hear the words of God's well-beloved Son. Thus we find that when Jesus began to speak again about being killed, and thereafter raised up, they were all exceeding sorry, but there is no word from St. P. as before. On four occasions, however, his name is mentioned during this interval. (1) *The tribute money.* The tax collectors came to St. P., his leadership among the disciples being apparently well known, and asked what was the custom of his Master with regard to the payment of the tax levied for the maintenance of worship in the Temple (Mw. 17.24-27). The tax was levied upon all, but the priests and rabbis seem to have been exempted from it, and the question was whether Jesus would claim this privilege. Jesus, while declaring to His disciples that He had a higher right than even a rabbi to refuse to pay this tax, yet agreed to pay, "lest we cause them to stumble." P. was sent to take the first fish he could catch, and in its mouth he would find a coin to pay all that was required. (2) *Forgiving.* Jesus had been speaking of the forgiving spirit, and St. P. asked, "Lord, how often shall my brother sin against me, and I forgive him? until seven times?" (Mw. 18.21-22), expecting, doubtless, to be praised for his large charity. Jesus replied that forgiveness is without limit, and St. P. would be made to feel again that he had failed to comprehend his Master's teaching. (3) *Watchfulness* (Lk. 12.41). Jesus had been warning His hearers to be watchful, and prepared for the sudden coming of the Son of Man, and St. P. asked for a fuller explanation. He wished to have the distinction between the apostles and others clearly stated, thinking that when the Son of Man should come, the Twelve would be specially distinguished. The same thought suggests his question (4) when *the Rich Young Ruler* had sorrowfully turned away (Mw. 19.27-30; Mk. 10.28-31; Lk. 18.28-30). He was thinking with complaisance that he had stood the test which had been applied to this young man. He reminded Jesus how he and his brethren had left all to follow Him, and asked about their reward. The revelation of himself which St. P. gives in these questions is of a man trying his best to rise to that which he admires in another, and though we find him often at fault in this effort, we realise that he "falls to rise, is baffled to fight better." He is a man with a practical turn of mind, who is not content till he understands the reasons of things. His impulsiveness leads him into error as well as, perhaps oftener than, to the truth, but it is always easy for the Master to bring him to see his faults. Though we feel often that he shows a lack of true reverence for Him whom he called his Lord, and whom he acknowledged to be Divine, his love for Jesus always kept him from going far astray, and none among the disciples gave to Jesus a more devoted service, or loved Him with a deeper affection, than St. P. There is truth in the saying of Chrysostom: "He loved St. John exceedingly, but it was by St. P. that He was exceedingly beloved."

The name of P. is not mentioned in the account of the journey of Jesus to Jerusalem and the triumphal entry, but he was continually in His company during these eventful days. He heard Jesus curse the fig-tree on the Monday of that week, for on the following day he called his Lord's attention to the fact that His prophecy was fulfilled and the tree withered (Mk. 11.21). On the same day St. P. is named along with three others as asking Jesus when His prophecy about the destruction of Jerusalem would be fulfilled (Mk. 13.3, 4). St. Luke has preserved the detail that the two disciples sent to arrange about the place for the celebration of the Passover were St. P. and St. John (Lk. 22.8); St. P. stands out prominently at this point. Jesus reclined at the Last Supper between St. P. and St. John, His face towards John on His right hand, while Peter could see His face only when He turned to him. Jesus had already sat down at the table when He rose unexpectedly and proceeded to wash the disciples' feet. He began with Simon Peter, who was therefore the first to face the situation of seeing the Master at his feet, prepared to perform the service of a slave. The mildness of St. P.'s protest is at first surprising: "Lord, dost Thou wash my feet?" But if Jesus began with him, as everything in the story seems to imply, the unexpectedness of His action and the condescension of it so took Peter by surprise that he was almost speechless. When he did realise it he protested vehemently against his Lord's action, and then, when rebuked, he went to the opposite extreme, and was as extravagant in the terms of his submission as he had formerly been in

his refusal to obey (Jn. 13.$^{1-20}$). During the Supper, when Jesus was speaking of the betrayer, St. P., thinking that Jesus had whispered the name to St. John, asked him to declare the secret (Jn. 13.^{24}). When Judas left the table Jesus spoke of the love of His disciples for one another as being the sign of their discipleship after His departure. St. P. at once made evident how little he had even yet understood the words about His death by asking what He meant by going away. and maintaining that he would never forsake Him. He was solemnly told that he would thrice deny his Lord (Jn. 13.^{38}). The account in St. Luke's Gospel gives a valuable addition (Lk. 22.$^{31-34}$). Jesus turned to St. P. and addressed him by his old name, Simon. He told him that there had been a spiritual conflict for the souls of all the disciples, but owing to the Master's prayer on his particular behalf he would come through the trial successfully, and was to use his experience in establishing the brethren. His impulsiveness would expose him to special danger, but he would pass through it, not scatheless certainly, but not to his utter ruin. This warning only made P. protest more vehemently, " Lord, with Thee I am ready to go both to prison and to death." Then Jesus spoke distinctly of the threefold denial, and the disciple, thunderstruck by the definite and confident prophecy, became silent. It is worthy of note that during the speech of Jesus recorded immediately afterwards in Jn. 14., while three other disciples broke in with questions, quite in the manner of St. P., he himself kept silence, as if utterly cast down by the words which Jesus had spoken. After supper they went to Gethsemane, and it is at this point that St. Matthew and St. Mark relate the prophecy of the denial (Mw. 26.$^{33-35}$; Mk. 14.$^{29-31}$). The explanation of this difference from the accounts in St. Luke and St. John may be that Jesus spoke more than once that night of the trial to which the disciples would be immediately subjected. In the Garden Jesus took apart Peter, James, and John, to watch near Him while He prayed, but when He rose from His knees He found them asleep. The three disciples had been taken by Jesus apart from the others twice already—at the raising of Jairus' daughter and on the Mount of Transfiguration. On this occasion they failed to respond to the great trust He put in them, and looking upon Peter as he slept He said, " Simon, sleepest thou ? couldest thou not watch one hour ? " (Mk. 14.^{37}). When the band, led by Judas, came to arrest Jesus, P. made a clumsy attempt at rescue, which only added to the difficulties of his Master, whose last miracle was wrought to undo the work of this impetuous follower. When Jesus was taken P. at first fled, but afterwards turned and followed afar off until they came to the judgment hall of Caiaphas. St. John gained him admission, and here took place the threefold denial, recorded by all the evangelists (Mw. 26.$^{57-75}$; Mk. 14.$^{53-72}$; Lk. 22.$^{54-62}$; Jn. 18.$^{15-27}$). He denied his acquaintance with Jesus with increasing vehemence, and seems to have forgotten all his protestations until Jesus turned and looked upon him, and he went out and wept bitterly. He now knew his weakness as he had never known it before, and he felt all the burning disgrace of his sin. After the denial P. is not mentioned till the morning of the Resurrection, when we find he is still the leader of the disciples, for Mary Magdalene, on finding the sepulchre empty, ran to him and John. John outstripped Peter in the race to the tomb, but Peter was the first to enter the sepulchre to assure himself that the Lord's body was not there (Jn. 20.$^{1-10}$; Lk. 24.^{12}). Later on the same day Jesus appeared to Peter privately (Lk. 24.^{34}; 1 Cor. 15.^{5}). Some time afterwards Jesus appeared to St. P. and other disciples in Galilee, when they were fishing (Jn. 21.$^{1-19}$). St. John was the first to recognise the Lord, but no sooner had he named Him than St. P. sprang into the sea to go to his Master. On this occasion St. P. was publicly restored by Jesus, after he had been tested with special reference to his threefold denial. He was given his former place, and. as if to confirm it, Jesus said, " Follow Me," using the words He had employed when He first called him.

When the Lord had departed St. P. at once took the place to which he had been appointed as leader of the brethren, and proposed that one should be elected to the office from which Judas had fallen. Ten days after the Ascension, on the Day of Pentecost, St. P. stood out before the people on behalf of the apostles, proving that the gift of tongues was from God. On that day 3000 souls were added to the Lord, and the prophecy was notably fulfilled : " Upon this rock I will build My Church." Henceforth, with only two exceptions (Ac. 10.^{5}, 15.^{14}), he is always called Peter in the Acts. From the Day of Pentecost St. P. manifested a courage which never flinched in the face of any opposition, and he who had been ashamed of Jesus before a serving-maid now defied the highest in the land in His service. We next find St. P. going with St. John to the Temple at the hour of prayer, and there healing a lame beggar, who asked for alms. This action, done in the name of the crucified Jesus, brought them into conflict with the rulers, and they were cast into prison (Ac. 4.$^{1-22}$). On his examination by the Sanhedrin St. P. avowed Jesus, whom they had crucified, as the only Saviour (Ac. 4.^{12}), and refused to obey them before God. The rulers, uncertain how to act, only threatened the apostles and let them go. St. P. is the chief actor in the scene in which Ananias and Sapphira are dealt with (Ac. 5.$^{1-11}$), and his fame grew so great that the people brought their sick friends into the street so

that his shadow might fall upon them with healing power. Again the Sadducees imprisoned the apostles, but the same night they were miraculously delivered, and next day, being found in the Temple, they were beaten and dismissed with a warning. After the martyrdom of St. Stephen, when the persecuted Christians were scattered, St. P. and St. John were sent by the apostles to Samaria, to superintend the work begun by Philip the evangelist (Ac. 8.[4-25]). The converts received the Holy Ghost in answer to the prayers of the apostles and upon the laying on of their hands. Here St. P. met and rebuked Simon Magus for his sordid view of spiritual things, urging him to repentance and prayer. Thereafter he, along with St. John, preached in the villages of Samaria and returned to Jerusalem. St. P. next undertook a journey of visitation of the churches, which is vaguely described by St. Luke as a journey "throughout all parts." Special mention is made of his visit to three places—Lydda, Joppa, Cæsarea. At Lydda he healed the paralytic Æneas, and at Joppa he raised from the dead Tabitha or Dorcas, a notable member of the Christian community (Ac. 9.[32-43]). Here he remained for some time in the house of one Simon, a tanner. Up to this point St. P. had preached the Gospel to Jews alone, and to those Gentiles who had conformed to the Jewish rites, but, while at Joppa, he was led to admit a Gentile to the rights and privileges of the Church. Cornelius, a Roman centurion, stationed at Cæsarea, was directed by vision to send for St. P., who at the same time was taught by vision to call nothing common or unclean. St. P. at once went to Cornelius, and while he was preaching at Cæsarea the Holy Ghost fell upon his hearers as on the Day of Pentecost, and he commanded that they should be baptized (Ac. 10.). He had to defend his conduct when he returned to Jerusalem, for the Jewish Christians felt that their peculiar position was being invaded. St. P. related all that had occurred and gained their assent, and they glorified God that to the Gentiles also He had granted repentance unto life (Ac. 11.[1-18]). Meanwhile the conversion of St. Paul had taken place, and the question of the relation of the Gentiles to the Church soon became acute. St. Paul states that three years after his conversion (*i.e.* about A.D. 38) he went up to Jerusalem "to visit Cephas, and tarried with him fifteen days" (Gal. 1.[18]). After this the narrative in Acts is concerned chiefly with St. Paul, and nothing is heard of St. P. till some years later, when persecution broke out afresh. Herod Agrippa thought to gain popularity among the Jews by persecuting the Christians, and he put St. James to death and cast St. P. into prison (Ac. 12.[1-19]). He was to be carefully guarded till the Passover was past, when he was to be brought forth to gratify the hatred of the people. But St. P. was miraculously delivered from prison by an angel, and made his way safely to the house of Mary, the mother of St. Mark, where a number of believers were gathered to pray for him. This would appear to be the house at which he lived when in Jerusalem, and his relation to St. Mark was a very close one (1 P. 5.[13]). From this "he departed and went to another place," of which there is no record. We find him next at the council in Jerusalem, A.D. 52 (Ac. 15.[1-29]; Gal. 2.[1-10]), where by his wise and conciliatory words he gained a unanimous decision in a great crisis in the history of the Church. St. Paul had first a private interview with James and Cephas and John, and it was agreed among them that each was to be allowed to follow the lines upon which he had been hitherto going. St. Paul's main work would be among the Gentiles, while St. P.'s work would be chiefly that of apostle of the circumcision. At the public meeting which followed St. P. reminded his audience of his own conduct in the past in this connection, and told them that God had given the Holy Spirit to the Gentiles as well as to themselves. This is the last mention of St. P. in the Acts. He had earned the right to the name which Jesus had given him, and had proved himself to be the rock on which the Church was built, and now he had prepared the way for other men. His character and training did not fit him for the work of the great apostle of the Gentiles, but he showed that he was in full sympathy with the work of St. Paul, and had helped to make the way open for him.

The only other references to St. P. in Scripture are in St. Paul's epistles, and in the two epistles of St. P. Some time after the Council in Jerusalem St. P. visited Antioch (Gal. 2.[11]), the centre of the Gentile Church, and showed his large-hearted charity by treating the Gentiles on an equality with his Jewish brethren; but under the influence of certain brethren who came down from Jerusalem he drew back and separated himself. St. Paul resisted St. P. to the face, for he saw the consequences of the action better than the others. St. P. had acted impulsively, as so often, and perhaps before he knew what he had done he stood condemned. But the older Christian listened to the hot rebuke of a younger and made no hasty reply, and in writing of St. Paul later he still felt able to describe him as his "beloved brother Paul" (2 P. 3.[15]). Tradition relates that St. P. laboured for a time in Syria, and for this much may be said, though we cannot feel confident about any of the details given of his ministry there. It seems probable that near the end of his life he went to Rome, and that he suffered martyrdom there in the Neronian persecution (A.D. 64). "It would be quite in keeping with his character if, after the storm which had swept over the Roman Church under Nero, he went to the city with the same faith-inspired resoluteness with which in earlier days he returned to Jerusalem from Galilee in

order to recreate the Church. We cannot raise the veil which shrouds these events. But conjectures of this sort, and the assumption of such a last phase in P.'s life, are supported as much by his character as by the splendour of the enduring fame which he won for his name" (Weizsäcker). The Roman Church, in the interests of the Primacy, has sought to add to this fame. It speaks of him as the first bishop of Rome, ruling there for twenty-five years. This theory is based on quite insufficient evidence. St. P. was certainly held in high honour by the Church in Rome, but there is no proof that in his life he either received or claimed the greatness that has been thrust upon him. His high name and character need no help from fiction. He stands before the world as the chief of the apostles of Jesus Christ, whom he loved with a passionate devotion, and whom he served with a sincerity of purpose such as has never been surpassed. In reading the Gospels we feel that more care was given to his training than to that of any of the others, and the result justified the Master's wisdom, who saw what was in him at the first, and so dealt with him that St. P. himself and all men came to see it too.

Three books in the NT. are associated with the name of St. P. St. Mark is called by Papias "the interpreter of Peter," who wrote down what he remembered of the things which St. P. had told him about the sayings and deeds of Jesus.

The first epistle is addressed to the Christians who were scattered abroad, and is written from Babylon and sent by the hands of Silvanus. It is possible that St. P. had visited Babylon during that period of which we have no record, but it is commonly believed that by "Babylon" he means Rome, as in the Book of Revelation. The epistle was written to encourage those who were being called upon to endure persecution, and its tone throughout is hopeful. The trials will pass and the faithful will obtain the inheritance which is reserved in heaven for them. With this end in view they are urged to a life of holiness and mutual love, that the enemies of Christ may not be able to charge them with sin (1 P. 2.[12], 3.[16]). The example of Christ is held before them for encouragement, and if they suffer as Christians it is a matter for glorying rather than for regret.

The second epistle purports to be written to the same churches as the first. It claims to be by St. P., and to be written near the end of his life, but there is no book in the NT. whose authorship is more disputed than this. There is no evidence of its existence till the end of the second century, and the question of the Petrine authorship has to be decided on internal evidence alone. The majority of critics are adverse to its Petrine authorship, though it is still ably defended as genuine. The object of the epistle is to stir up the minds of its readers to remembrance of the words of the prophets and the commandment of Christ. The author, speaking in the name of St. P., knows that his time will not be long, for the martyrdom, which was prophesied by Jesus, will soon be accomplished. He wants them to have something to remember after his death, for false teachers and scoffers abound and shall increase. These are men of base mind, who are described with glowing words of passion in this epistle, for they are worse than those who believe not, who after they have known the way of righteousness turn back from the holy commandment. The author rebuts the sneer of those who mock their hope, and say that things will continue as they have continued from the beginning. So they thought immediately before the days of the Flood. The Lord delays out of mercy, "not wishing that any should perish, but that all should come to repentance." Let them think of these things and they need not be carried away with the error of the wicked, and, accounting the long-suffering of the Lord to be salvation, they shall be found in peace. *See* PETER, THE EPISTLES OF. JOHN DAVIDSON.



TRADITIONAL HOUSE OF SIMON THE TANNER

SIMON. (1) Simon Peter (*see* preceding article). (2) One of the twelve apostles surnamed "the Canaanite" (Mw. 10.[4]; Mk. 3.[18]). This, however, is only the Greek form of the Aram. word wh. is translated "Zelotes" in Lk. 6.[15]; Ac. 1.[13]. "The Zelot" was prob. a member of the extreme patriotic party known by this name. (3) One of the BRETHREN OF THE LORD (Mw. 13.[55]; Mk. 6.[3]). (4) Simon the leper (Mw. 26.[6]; Mk. 14.[3]). This man doubtless owed his healing to Jesus. While at supper in Simon's house in Bethany a woman brought an alabaster vessel of precious ointment; and, breaking the vessel, she poured the ointment on Jesus' head. The objection taken to this apparent waste He rebuked, commending the woman for the "good work" wrought on him. (5) A native of Cyrene, in N. Africa, who was compelled to assist in carrying the Cross with Jesus (Mw. 27.[32], &c.). (6) A Pharisee in whose house transpired the scene

recorded in Lk. 7.[36ff.]. Certain resemblances in the nar. suggest that this may be a different account of the event related in Mw. 26.[6]; Mk. 14.[3]. But the differences are probably too great to permit of identification. (7) The father of Judas Iscariot (Jn. 6.[71], &c.). (8) Simon Magus (*see* MAGUS). (9) The tanner in Joppa, with whom Simon Peter lodged, on the roof of whose house the vision was seen, and whence he was called to CORNELIUS (Ac. 9.[43]–10.).

SIN. (1) **The Nature of Sin.**—In the Bible sin is always represented as a want of conformity to the will of God. To define sin with strictness is no easy task, but it cannot even be described except by reference to the will or the law of God wh. it contravenes. There is a standard outside of the mind from wh. sin departs. Thus St. John lays down the principle that " sin is lawlessness " (1 Jn. 3.[4]); and St. Paul confesses, " I had not known sin . . . except the law had said, Thou shall not covet " (Rm. 7.[7]). The law, however, is no abstract or impersonal entity; it is the expressed will of the living God. It is God speaking to man; and therefore sin is defection from Himself, not merely from His commandments. There are, of course, various names for sin in the Old and New Testaments, but all the chief ones indicate a divergence or aberration from the right path, and that path is uniformly regarded as being determined by the Divine will. The Bible nowhere attempts to prove that it *is* God's will by opposition to wh. sin is constituted; that, for religion, is self-evident. Hence the modern fashion of accentuating the offence done by sin to a man's own nature, or the wrong inflicted by it on society, is scarcely in harmony with Scripture. It does not deny these aspects, certainly; but, being a book of religion from end to end, it is pre-occupied with the direct bearing of moral evil on God Himself. How significant is the Psalmist's cry of penitence: "Against Thee, Thee only, have I sinned " (Ps. 51.[4]). One consequence is that the Bible represents a man's knowledge of sin as proportionate to his knowledge of God; for a deepened realisation of God's purity and spirituality drew after it inevitably a deeper sense of what man must be to have fellowship with Him. Once the nature of God has been revealed as absolutely holy, man is condemned as sinful throughout, not merely in a part of his life, in disposition or character, not merely in particular acts (*cp.* Is. 6.). The limiting case of this principle is given in the Christian gospel. The Person of Jesus, in whom God is finally made known, is also the final exposure of human sin.

From the narrative of the Fall, contemplated in the point of view of religion rather than of history, we may learn much as to the mental character of sin. Transgression is not due simply to the strength of sensuous desire, for this desire is an integral element in human life, in itself neither good nor bad. There is no transgression until man chooses to gratify impulse in defiance of a higher intimation, thus asserting his own will as the rule of action against the known will of God. The sinner, in short, elects to be a law to himself, and he does so because of his deceptive expectation that to break away from the Divine ordinance will bring a heightening of life. So he puts himself in the place of God, having first conceived a mistrust of the mind of God towards him. From this angle we perceive the sordid character of sin no less than its moral guilt. It is putting self where God or Christ ought to be.

Nevertheless the Bible does not give, nor does it profess to give, a complete psychological account of why man sins. That is, from the nature of things, impossible. For we are confronted with that primary self-determination of the human will behind wh. no analysis can go, and without wh. moral life can neither be nor be conceived; and in its actual working there is insoluble mystery. Sin cannot be explained; it is the one sheerly unintelligible thing in all the universe, and we can only register the fact. The Bible acknowledges this, indeed, by its so frequent allusions to diabolic agency. For, whatever more, the idea of a devil is tantamount to the assertion that sin cannot be transparently interpreted in terms of human motive. There operates in the sinner's mind a dread factor of utterly inscrutable perversity.

(2) **The Prevalence of Sin.**—On this point, the harmonious and distinct teaching of the Bible is that sin is universal. Explicit declarations are not wanting, but still more striking are certain tacit assumptions. Thus in the New Testament the universality of sin is taken for granted by Jesus, who, like the Baptist, opens His public ministry with a call to repentance. And even He spoke no more awfully significant word than this: " If ye then, *being evil*, know how to give good gifts unto your children " (Mw. 7.[11]). The most elaborate discussion is that of St. Paul, who in the first two chapters of Romans arraigns mankind—the Gentiles first, then the Jews —ending with the verdict: " All have sinned, and fall short of the glory of God " (3.[23]).

This, however, is not the same thing as saying that all men are equally sinful; and in point of fact the Bible never says so. Degrees of sin are constantly insisted on. It shall be more tolerable, said Jesus, for the land of Sodom in the day of judgment than for Capernaum, where His mighty works were done. The servant that knew his lord's will, and made not ready, shall be beaten with many stripes; he that knew not, with few. Many feel a delicacy in imitating the language of the Bible as to distinct shades of sinfulness; it appears to them like claiming merit for the imperfect if they assert the relative reality of human virtue apart from Christ, and the

graduated heinousness of sinful character. Yet here also the Bible is wiser and truer to experience. It speaks of men with perfect frankness as better and worse.

St. Paul seeks for a reason of the universality of sin, and apparently finds it (the passage is obscure) in the fact that all the sins of mankind are but the unfolding, the detailed particulars, of the initial or germinal sin of Adam (Rm. 5.). Traditional theology has fixed upon this theory, as if it were the Biblical account *par excellence* of the presence of sin in life. But even St. Paul has other points of view. He can explain sin, and redemption from sin, without in the least touching on the question of man's relation to Adam; a relation, be it noted, which is nowhere referred to by Jesus. The problem of what sin is can and ought to be kept distinct from the problem of its first appearance. Thus the apostle in various passages points to the flesh as being, actually and universally, the occasion of sin; for the flesh is creaturely weakness, and man's possession of a fleshly nature creates a necessity to sin if it meet with no stronger resistance than he can offer apart from the help of God's Spirit. The flesh, therefore, is our trial, but it is not our fate. But as matter of fact, in every man the flesh is actually sinful. The individual receives a nature in wh. the relation between the higher elements and the lower is somehow wrong from the first; and self-scrutiny reveals to him a sinfulness of nature of which individual sins are but symptoms. The constitution with wh. he starts has a fault in it, the roots of wh. go away back beyond the limits of conscious life. Moreover, Scripture has much to say about our connection with a sinful race. Moral evil touches the individual through the organic social whole of wh. he is a part. There is a common fund of sinfulness out of wh. all men draw, and into wh. all in turn pay. The single life is never isolated. But Scripture supplements and modifies this principle of the social character of sin in three ways. First, Ezekiel makes it clear that no man shall die for any sin but his own. The guilt of the fathers reaches and embraces the children only when the children are like the fathers, and freely enter on the evil heritage. Second, a man's relation to God is the most real thing about him—more real, immediate, and potent than any ancestral or social bias to evil from wh. he suffers. Third, our sense of responsibility is quickened by the reminder that we, by the moral quality of our lives, are contributors to the environment in wh. the next generation will live.

(3) **The Consequences of Sin.**—Sin, according to the Bible, always renders a man answerable to God; or, to put it otherwise, sin involves guilt. The simplest expression for this is probably the word "debt," as in the Lord's Prayer. It is a debt, moreover, which we can never discharge; as Jesus said, we can never do more than it is our duty to do; no surplusage of good works exists from wh. failure can be made good. Guilt is brought home to conscience in undeniable ways, and manifests itself chiefly in shame and fear, wh. testify to the wrath of God abiding on the sinner. Fear, more especially, is the apprehension with wh. the transgressor looks forward to evil, connecting it instinctively with his sin, feeling dimly that by a higher ordinance, over wh. he has no control, sin and evil or suffering are linked together. On evil as a consequence of sin Scripture lays an arresting emphasis. Not that a specific penalty is kept for each specific sin, all down the list; but sin never fails to bring evil of some kind in its train. Loss of communion with God; social misery; the emptiness and pain of defeated desire; the frailty of the body and a thousand ills that flesh is heir to; all these are connected penally with sin, and all are but the harbingers of death, wh. everywhere in the Bible has a unique prominence as the specific punishment of human transgression. "The wages of sin is death." Life is always viewed as a good gift from God, and its withdrawal as privation and penalty. Death robs existence of all that makes it worth having, and ushers man into the final stage of his destiny, in wh. he is separated from God.

The bare doctrine, often alleged to be Scriptural, that mortality is a consequence of sin, is faced by peculiar difficulties at the present day. It is virtually impossible to believe that man, if he has a physical nature at all, and is not pure spirit, owes death to the entrance of sin into the world, and would not have suffered physical dissolution had he not transgressed. This is to deny his real relation to a material world. But from 1 Cor. 15.[44-48] we can see that the core of St. Paul's teaching on this subject resides rather in the conviction that death, *as we sinners know it*, is the effect of sin; and this is indeed a thought worthy of all acceptation. Apart from sin, death would not have been the thing of horror and anguish that it is; it would not have been an indignity and poignant humiliation; for then it would have lacked the sting imparted to it by sin. Death, then, as become what it is in our experience, has a specific character which it owes to sin; but for those who believe in Jesus this sting, this sense of guilt and dread of judgment, is removed.

There is one consequence of sin wh. at first sight appears to be permanently hopeless, until we examine it more closely. This is man's sheer inability to cease from sinning. Of the fact there can be no doubt at all; appeals to men to regenerate themselves are vain; the Ethiopian cannot change his skin, nor the leopard his spots. Yet man is capable of redemption. Not only so; the relation of God to the sinner is not merely one of condemnation; it is,

behind and above and beyond that, a relation of faithful and unpurchasable love. And one of His chief instruments in reclaiming men is just the sense of impotence, of complete inability to redeem himself,



Wady Gharandel (? Elim)

that visits the transgressor's heart. This is the first step to emancipation; it is one point in the soul to wh. salvation can be attached. "When he came to himself he said . . . I will arise and go to my father"; "O Israel, thou hast destroyed thyself, but in Me is thy help." H. R. Mackintosh.

SINAI. The sublime, triple-headed mountain which for centuries has borne the name of *Sinai*, situated in the granite district called in the Bible *Horeb*, that is, "the desolate," was the scene of God's proclamation of His Law to the children of Israel. We cannot allow that any other spot can advance a claim to compare with that of this wondrous site. Its north-westerly peak, the *Ras Ṣafṣâfeh*, rises sheer from the plain *Er-Rāḥah*, *i.e.* "the Rest," a plain which is enclosed by granite mountains on every side. Mount Serbal, on the other hand, which some scholars maintain as a rival site, cannot so well fulfil the conditions required, as though there is a large plain in its vicinity, formed by an expansion of the Wādy esh-Sheikh, yet the mountain and plain are there separated by a succession of low hills stretching for several miles. The advocates of Serbal point out that the Wady Feiran, close by it, has a perennial stream which makes it the most charming oasis in the Peninsula. But having spent six months of my life at the traditional site, I am able to report that the plain Er-Rāḥah is capable of containing many thousand tents, being 400 acres in extent, with 230 more at the mouths of two wadies. Besides several perennial springs at the Monastery, a stream runs down during the rainy season from the Wādy ed-Deir, and loses itself in the sand of the plain, so there must be a great store of water underneath, which may be had by digging. Etymology is also against the claim of Serbal. *Feirān* is evidently *Paran*, the letter "p" being represented in Arabic by "f," and this district being also the *Rephidim* of Ex. 17.[1], it is evident that it cannot also be *Sinai*, to which the Israelites journeyed later.

As for the latest theory, which would place Mount Sinai somewhere near Edom, it rests on the songs of Deborah and Habakkuk, and on the discovery of a name like *Midian* in that region. But the narratives in Exodus and Numbers agree so well with the journey from Suez to the traditional site, that it would require arguments less vague than poetic allusions to set them aside. The number of stages by which the Israelites travelled to Sinai after crossing the Red Sea is given in Nu. 33.[8-15] as ten, corresponding to those prescribed in Murray's Handbook for Egypt; the journey from Horeb by way of Mt. Seir to Kadesh-barnea is explicitly stated in Dt. 1.[2] to be eleven days; the Israelites, encumbered as they were, seem to have taken twenty-one (Nu. 33.[16-36]). The fifth encampment after leaving Egypt is said to have been by the Red Sea (Nu. 33.[10]), and every traveller by the traditional route can vouch for its accuracy; whereas by the new theoretical route, it would be hard to encamp by the sea in the midst of the wilderness of Tih. As for *Midian*, the tribes called by that name



Convent Garden, Sinai

were simply wandering Bedouin, whose descendants to-day are ready to oblige a traveller with any name he may wish. One might as well build a theory on the undoubted name of *Wādy Ḥebrān*, in close

proximity to Jebel Mūsa. We are not aware that any mountain has yet been found near Edom which fulfils all the required conditions. And is it possible that the Jewish people ever forgot the locality of the giving of the Law?

Curelly asserts that the monks transferred the sacred places from Feiran to Jebel Mūsa after the Saracenic conquest. Yet in reading the narrative of St. Sylvia of Aquitaine, who visited these sacred places between A.D. 385 and 388, I can verify every detail which she mentions, from my own personal observations at Jebel Mūsa. And how can Justinian's fortifications of the present Convent be placed more than a century after his death?

The mountain mass, then, stands at the highest point of the Peninsula, and forms the crown of one of the most glorious ranges in the world. It is composed of pink granite, doubtless a continuation of that Egyptian stratum known as Syenite, which is so evident at the first cataract of the Nile. Being harder than the Peterhead variety, it is very trying to travellers' boots, and gives point to the statement in Dt. 29.[5]: "Thy shoe is not waxen old upon thy foot," and Dt. 8.[4]: "Neither did thy foot swell these forty years." From an elevated platform, 1000 ft. above the Monastery, rise three peaks, of which the highest is Mt. St. Catherine (8536 ft.), the second Jebel Mūsa, "Mt. of Moses" (7375 ft.), and the lowest the Ras Ṣafṣāfeh ("Peak of the Willow"). Nothing more sublimely beautiful can be seen in this world than a sunset from the Convent garden. The rosy glow on the mountain-tops, gradually giving way before the rising darkness, reminds one irresistibly of "the glory of the Lord." Another splendid effect is produced by the moonlight with its dark shadows, and a starlight night has a charm of its own. But who can tell of the storm, with its ink-black cloud, of the lightning and the thunder reverberating from the granite cliffs, and its sound of many waters in *impromptu* cataracts?



Ras Ṣafṣāfeh

Barren as the district now is, it must once have been able to support more life than it does at present. Captain Palmer thinks its deterioration is owing to the gradual cutting down of trees, and that the year spent there by the Israelites may have been an unusually rainy season. I once found, near Serabit-el-Kadeem, some blades of grass pathetically trying to push through the sand, as well as a number of tiny violets. At present there is no vegetation but desert herbs, mostly aromatic, which furnish food for camels, and for a few sheep and goats. As there were once 360 monasteries estab-

lished in this Peninsula, and many anchorites, it is evident that there must have been more cultivation. The present monastery, "The Convent" as it is called, was built and fortified by Justinian. It has a garden, carefully tended, in terraces, which is being added to by degrees. The monks employ the Bedouin, of whom there are four principal tribes, and some smaller ones, to carry grain, &c., for them from Tôr. There are two wells of delicious spring water inside the building, one in the garden and one half-way up the face of the hill, on the sheep-path



Ras Ṣâfṣâfeh and Plain of Er-Râḥah

alled by the Arabs *sikket Seydna Mūsa*, "the way f our Lord Moses."

The church inside the Convent walls is very ichly decorated, and contains many interesting aintings. In the apse is an alabaster coffin, en-losing the bones of St. Catherine, as well as two ilver sarcophagi, inlaid with precious stones, pre-ented by the two Russian Empresses of this name. Beneath the apse is shown the "chapel of the Burning Bush," as identified in the fourth century y the Empress Helena. In the surrounding wadies ne still sees the little tree called acacia *seyyāl*, the nly thorn-tree of this desert, corresponding to the *ĕneh* of Ex. 3.[2, 3, 4], and we see no reason to doubt he tradition, that at one of the wells inside the onvent Moses watered the flocks of Jethro. The ervices which forty years later he required from Hobab, are just such as a modern dragoman needs from a local Bedawy sheikh, who knows from long experience which side of a sand-hill will afford the best protection from the wind.

The Convent library contains about 2000 Greek MSS., catalogued by Gardthausen; nearly 600 Arabic MSS., catalogued by the present writer in 1893; and 250 Syrian MSS., catalogued by her sister, Mrs. Lewis, in the same year. Since the former monks parted with the famous Codex Sinaiticus, discovered here by Tischendorff in 1844, now at St. Petersburg, the chief treasure of the library is the Syriac Palimpsest of the Four Gospels, discovered by Mrs. Lewis in 1892; we may also mention as of high value two Palestinian Syriac Lectionaries of the Gospels; a magnificent Greek MS. of Eusebius (*Eccl. Hist.*), a beautiful little Syriac MS. of some of Mar Ephraim's Hymns, and the Syriac Apology of Aristides, discovered by Dr. Rendel Harris in 1889. Of late years a great improvement has been carried out in the library. The ex-Archbishop made structural alterations, and his enlightened successor has introduced European methods.

The usual road for ascending Jebel Mūsa is by the "Way of our Lord Moses," and is about as steep as can be imagined. At a height of about 1000 ft. above the Convent one turns up to the right and passes the remains of several ancient gates, which

pilgrims in the Middle Ages used to go through, after confession and absolution, singing the 24th Psalm. We next arrive at a plateau, in which we find a chapel over the cave of Elijah. To our left rises Jebel Mūsa, up which stairs have been cut in the rock, its summit crowned by a ruined church and a dilapidated mosque. On our right hand rises the still steeper Ras Safṣāfeh, which, being free from mediæval traditions, has no stairs to assist us, so that we have to crawl over boulders; and when we reach its top we look sheer down on the plain below. No one who has ever stood on that giddy height will pay much attention to modern theories disputing its identity, but will realise that Nature and Scripture singularly coincide. That the cloud veiling the Deity rested on Jebel Mūsa, and that from the edge of the Ras Ṣafṣāfeh the Hebrew prophet spoke to the tribes gathered on the plain below, his voice being distinctly heard by them, can hardly admit of contradiction.

All the granite mountains of this region are being gradually disintegrated, partly by the frosts of winter, but still more by the heat of summer, so that the slopes and wadies are covered with boulders and *débris*. A few days' heavy rain brings down the water in torrents, there being no vegetation to hold it, and causes what the Arabs call a *seil*, Scottice "spate," which carries everything before it, and fills the wadies to the height of 6 or even 10 ft. For this reason camping-grounds are chosen a little above the bed of the wadies. The 90th Psalm bears signs of having been written in this region: "Thou carriest them away as with a flood." "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth," applies to the vegetation on the plain Er-Rāḥah, which after a day's rain puts on a lovely but evanescent green. In many of the wadies the want of flowers is compensated by the variegated colours of the stones; grey granite from Serbal, pink granite from Sinai, porphyry, quartz, &c., blending their tints harmoniously together. MARGARET D. GIBSON.

SINEW. In Gn. 32.[32] an explanation is given of the reason why the Jews abstain from eating "the sinew of the hip" (RV.), *i.e.* the sciatic muscle, of animals slain for food. It is a powerful muscle, necessary for control of the limb, damage to wh. is at once obvious in a halting gait. God's touch was taken to have rendered it sacred.

SINIM (Heb. *Sīnīm*, Is. 49.[12]). Since the suggestion that S. means China was made by Gesenius it has had very general support. More recently this view has been impugned. It is clear fm. the context that S. must either be in the extreme south or the extreme east; the latter of these wd. be satisfied by the hypothesis of Ges.; it does not imply intercourse, for the name of the great empire of the far East may have percolated to the nearer East. Bottles have been found in Egp. with Chinese inscriptions, but these are of too recent a date to afford any evidence of commerce in the days of Isaiah, or of the Exile. Another suggestion worthy of consideration is that S. means Syene. The presence of a community of Israelites there within a century after the Exile may be supposed to make this identification more plausible. It is difficult to see how *Seweneh* became *Ṣīnīm*. Dillman's arguments agst. S. being China are not convincing. It may be regarded as an insoluble problem.

SINITE, a Canaanite people, not identd. (Gn. 10.[17]; 1 Ch. 1.[15]).

SIN OFFERING. *See* SACRIFICE.

SION. (1) A name applied to Hermon (Dt. 4.[48]). It may perhaps denote the peak of the mountain as seen from the south. On the other hand it may be a scribal error for SIRION, the Sidonian name for Hermon. It is so taken by the Syr. (2) *See* JERUSALEM, **Zion**.

SIPHMOTH, a city, prob. in the S. of Judah, to wh. David sent a portion of the spoil taken fm. the Amalekites (1 S. 30.[28]): unidentd.

SIPPAI, a Philistine giant slain by Sibbecai the Hushathite, at Gob (1 Ch. 20.[4]; 2 S. 21.[18], **Saph**).

SIRAH (Heb. *ṣīrāh*, "turning aside"), the well or cistern near Hebron whence Abner was brought back by the messengers of Joab (2 S. 3.[26]). It may be ident. with *'Ain Sārah*, over a mile and a half to the NW. of Hebron.

SIRION. This was the name given to Mt. Hermon by the Phœnicians (Dt. 3.[9]). It is possible that, like SENIR, it may have applied to some definite part of the range. But it may quite well have been the Phœnician name for the whole mountain, as seen fm. the heights behind Sidon.

SISERA. (1) Captain of the host of king JABIN of HAZOR, who oppressed Israel for twenty years (Jg. 4.[1-4]). It is perhaps straining the language of chap. 5.[19] to infer, as some have done, that Sisera was himself a king. But there is nothing impossible in the supposition that he may have been a vassal of Jabin. His headquarters were at HAROSHETH, and the main strength of his army appears to have been in "nine hundred chariots of iron." The ground chosen for battle with the forces under DEBORAH and BARAK was the great plain of Esdraelon, where the chariots could be employed effectively. Clearly Sisera had not apprehended the coming storm. Under a heavy rain the rich soil of the plain goes swiftly to deep, clinging mud. As the Israelites moved down from Tabor to the conflict, the rainstorm did nothing to impede the light-footed highlandmen. The horses and chariots, sinking in the soft mud, were reduced to helplessness, and fell an easy prey to their foes. In their despairing efforts to escape many threw themselves into the Kishon, wh. had come down in spate, and were

swept away. Sisera fled on foot from the field where all was lost, and, taking shelter in the tent of JAEL, was there done to death. The last verses of Deborah's song (Jg. 5.[28ff.]) present a pathetic picture of his mother, waiting in vain for the return of her gallant son.

There are certain differences in the story as told in chap. 4. and in chap. 5. These, however, are neither greater nor more numerous than we might naturally expect in compositions so diverse in character. Chap. 4. is a plain prose narrative; chap. 5. is a piece of exultant poetry. The poem is by universal admission far older than the prose in its present form. We can hardly doubt that the compiler of the prose was acquainted with the song. If JABIN is not mentioned in the latter, we may presume it is because he was not present at the battle with wh. the song is concerned. But some would infer that two traditions, one referring to Jabin, and one to Sisera, have been combined, and to make them agree Sisera has been called the captain of Jabin's host. The inference does not seem to be justified.

(2) Head of a family of Nethinim who returned with Zerubbabel (Ez. 2.[53]; Ne. 7.[55]).

SISMAI, AV. SISAMAI, a descendant of Jerahmeel (1 Ch. 2.[40]).

SITHRI, AV. ZITHRI, a Kohathite Levite, son of Uzziel (Ex. 6.[22]).

SITNAH, "enmity," or "hatred," the name given by Isaac to a well digged by his herdmen, the scene of strife with the herdmen of Gerar (Gn. 26.[21]). It may be ident. with the well at *Sādi*, a little to the E. of *Ruḥeibeh* (ROHOBOTH).

SIVAN, the third month of the later Jewish calendar. *See* YEAR.

SKIRT, in OT. usually means what we intend by the skirt or train of a garment. In Ps. 133.[2] the Heb. *peh* (AV. "skirt") may be more appropriately rendered "collar" (RV.).

SKULL, PLACE OF A. *See* GOLGOTHA.

SLAVE, SLAVERY, SERVANT. The word "slave" was originally a national appellative signifying the large numbers of Slavonic peoples (Slavs) who were reduced to servitude by the Teutons (*see* Skeat, *Ety. Dict. s.v.*). The word is rare in our English versions—in AV. only in Jr. 2.[14] in italics (*i.e.* without a corresponding word in the original), and Rv. 18.[13] (σώματα); in Eng. RV. (1881) and American RV. (1901), in Dt. 21.[14], 24.[7]; Jr. 2.[14]; Rv. 18.[13]. The word rendered "servant" (Heb. עֶבֶד, Gr. δοῦλος, οἰκέτης, παῖς, θεράπων) corresponds more accurately to "slave." The ancient Hebrew civilisation, like that of Assyria and Babylonia, rested on a mild form of slavery, chiefly connected with the cultivation of the soil. The OT. presupposes slavery, and actually represents the curse of Canaan as servitude to his brethren (Gn. 9.[25-27]); and Esau was before his birth destined to serve his brother (Gn. 25.[23]). It allows, sometimes, the women and children of conquered tribes to be reduced to slavery, and, to a more limited extent, permits the enslavement of Hebrews to Hebrews. The descendants of the conquered Canaanites were utilised as slaves (1 K. 9.[20f.]). The slave was reckoned as "property," whether he was "born in the house" or "bought with money."

The Sources of Slavery in the OT. were: (1) **War.**—This was the most fruitful source, because of the desolation caused by war, as well as the captives who became slaves. (It was an upward step in civilisation when slavery was substituted for slaughter of the captives.) Unhappily among the Israelites the whole population of a captured city was often "devoted to Jehovah," *i.e.* killed, men, women, and children (Dt. 20.[16]; Jo. 6.[17]; 1 S. 15.[3], 22.[19]; 2 K. 15.[16]). In Nu. 31.[9f.] all the males, both adult and infant, are slain, unmarried women and female infants alone saved; in 2 S. 12.[31] David spared all for slaves (*cp.* also Dt. 20.[10f.], 21.[10f.]). (2) **Debt** (2 K. 4.[1]; Am. 2.[6], 8.[6]; Ne. 5.[5]). (3) **Poverty** (Lv. 25.[39]). (4) **Paternal authority**, but only in case of a marriageable daughter (Ex. 21.[7]). (5) **Thieves** (Ex. 22.[2f.]); (6) **Purchase**, "bought with money" (Lv. 25.[45]). (7) **Sons of slaves** "born in house" (Gn. 14.[14]). (8) **Kidnapping** (Ex. 21.[16]; Dt. 24.[7]; *cp.* Gn. 37.[26]).

Slave Legislation.—We have in the OT. three slave codes: (1) the Covenant code (Ex. 21.[2-11]); (2) Deuteronomic (Dt. 15.[12-18]); (3) Priestly code (Lv. 25.[39-55]).

Pre-exilian, found in the first two, which contemplate only Hebrew slaves: (1) *Male.*—The term of service is definitely fixed as six years; in the seventh he shall go out "free for nothing," on which Dt. advances, requiring the master not to allow the slave to depart "empty" (15.[13]), but to furnish him "liberally" (15.[14]), lest he should experience destitution worse than slavery. If the slave entered the service married his wife was to go out free with her husband: if he entered unmarried and was given a wife by his master, he was to go out alone, leaving his wife and family with the master. Of this, however, the Dt. code says nothing, thereby either tacitly assuming its validity or implying it had fallen into desuetude, to remain so. In case the slave voluntarily decided to remain for love of his master, or of his wife and family, or for fear of destitution, the master was to bring him to God (אֶל־הָאֱלֹהִים Ex. 21.[6]; *see* commentaries *ad. loc.*), and pierce his ear to the door or door-post, thereby making him a bondman in perpetuity (Ex. 21.[6]; Dt. 15.[17])—a custom common among the Arabs, the pierced ear being a sign of slavery. (2) *Female.*—According to the Covenant code, if a man sold his daughter she could not go out free at

the end of six years as the men slaves. Her master is to take her as a concubine for himself, after which, if she ceases to please him, he must let her be redeemed, having no power to sell her to non-Israelites; or he may give her to his son for concubine, in which case she receives the rights of a daughter. But if, after having taken her for himself, the master take another wife, he is forbidden to diminish her food, raiment, or marital rights. In case of non-compliance with any of these conditions the girl is to be released " without money." The Dt. code, though harsher in one point, extending the piercing of the ear to women who elected to remain (15.[17]), provides for the release of the female as of the male at the expiration of the six years; neither did she go " empty."

Post-exilian code (Lv. 25.[39-55]). This provides for both (*a*) Hebrews, and (*b*) non-Hebrews, also for service to Hebrew and to non-Hebrew masters. Note, there is no special legislation for the female; we have here probably an advance in civilisation, when slave concubinage was growing obsolete. (*a*) *Hebrews* (1) under Hebrew masters. The sabbatical (seventh) year has been replaced by the year of jubilee (fiftieth), at the end of which every man is to return to his possession (Lv. 25.[10]). In the jubilee year the slave is to depart with his family and to the possession of his fathers (25.[41]). Though the service is longer there is a marked amelioration in conditions; the lot of the " slave " is to approximate that of the " hired servant " or " sojourner " (v. 40); he is not to be ruled over with rigour (v. 43); the sale is limited (v. 42); he is protected from want on release (v. 41); the demand for slaves is to be supplied from the foreign slave markets (v. 44); or from the children of strangers sojourning in the land (v. 45). (2) Hebrews with non-Hebrew masters (Lv. 25.[47-55]) may be redeemed by their immediate family, or next of kin, or they may redeem themselves (25.[48,49]), the redemption price being calculated on the basis of the original price paid and the number of years to run before jubilee (25.[50-53]). If unredeemed, he with his family shall go out in the jubilee year (25.[54]). His Israelitish brethren are to exercise vigilance that the foreign master treat not a Hebrew harshly (25.[53]). (*b*) *Foreign slaves*, with Hebrew masters (Lv. 25.[44-46]), are regarded as a " possession " (25.[45]), capable of being transmitted, " an inheritance for your children " (25.[46]); their servitude is to continue in perpetuity (25.[46]). There is no injunction against ruling over them with rigour.

That these laws were neglected or deliberately violated by the rich we learn from Jr. 34.[8f.]. When Jerusalem was surrounded by the Babylonian army Jeremiah persuaded king Zedekiah to proclaim liberty according to the Dt. code (not Ex. 21.[2f.], for *cp*. Jr. 34.[9], where the maid was to be freed also)—an order with which the princes and people complied, but immediately changed their minds and reduced their brethren again to servitude. The Jews became more tractable after the lessons of the Exile, so that the efforts of Nehemiah (Ne. 5.[1f.]) were crowned with success, the Hebrew slaves of foreigners being first redeemed (5.[8]), and then their brethren at home were freed.

Treatment of Slaves naturally varied much with individual slave owners, but on the whole, both in the earlier and the later periods of Jewish history—and indeed in Semitic history generally—more humanity was shown to slaves than under the Greek and Roman civilisations, and with the Hebrews this humanity was based not on philosophical but on religious grounds; they were all " servants of Yahweh." We often find the heartiest relations between master and slave. Eliezer of Damascus is presumed in default of issue to be the heir of Abraham (Gn. 15.[2f.]), and later he is entrusted with the delicate mission of procuring a wife for his master's son (24.[2]). Saul's servant gave his master advice, upon which the master acted, and borrowed the prophet's fee (¼ shekel of silver) from the servant, thus showing that the servant might even accumulate property (1 S. 9.[5ff.]). In 1 Chr. 2.[34] Sheshan, having no male issue, gave one of his daughters to an Egyptian servant. The slave was incorporated with the Hebrew family, and human brotherhood was more than an idle theory. In other Semitic countries we find approximately the same phenomena. It is likely that many a wretch died from overwork and maltreatment in the great engineering works of antiquity, especially under the warlike Assyrians: and the Hebrew race had a lively recollection of the hard tasks of Egypt (Ex. 1.[11f.]). But there is another side. Joseph, a Hebrew slave, became prime minister and chancellor of one of the Pharaohs. An unnamed Hebrew maid was on good terms with her mistress, the wife of Naaman. The Israelites in Babylonian exile were allowed to retain slaves (Ez. 2.[65]), and so kindly were they treated many preferred to remain. Compare also the favourable conditions reflected in Jr. 29.[5-7]. Discipline without harshness is recommended by Sr. 33.[24ff.] (*cp*. Pr. 29.[21]).

Privileges (*see* also under **Legislation**).—The slave had his rights as a member of society. If a master maltreat a servant so that he die before a day has elapsed the master is to be surely punished (Ex. 21.[20]); if a day or more elapse the loss of the servant is regarded as punishment enough. This distinction between slave and free is removed in Lv. 24.[17]. If a servant's tooth or eye is injured he is entitled to freedom (Ex. 21.[26,27]). The runaway is not to be surrendered (Dt. 23.[15]); a captive concubine cannot be sold (Dt. 21.[14]). All the slaves were circumcised (Gn. 17.[12,13,23]), a rite which must

have continued to avoid "uncleanness." The slave is allowed his Sabbath (Ex. 20.[10], 23.[12]; Dt. 5.[14]); takes his part in the Passover (Dt. 16.[11, 14]), and in other sacrifices and feasts (Dt. 12.[12, 18]).

Religious Usage.—The titles "bondservant" or "slave" and "handmaid" (אמה and עבד) were employed even by people in good circumstances about themselves in social intercourse with superiors or equals. From this the term was ennobled to the designation of one conspicuous in God's service, *e.g.* applied to Moses while alive (Nu. 12.[7]) and when dead (Dt. 34.[5]; Jo. 1.[1]); to the prophets (Is. 20.[3]; Jr. 7.[25]; Am. 3.[7]; *cp.* עבד in Lexicons); apparently to angels (Jb. 4.[18]); and to "the Branch" (Zc. 3.[8]). This usage was taken up in the NT., especially by Paul, who sometimes applies δοῦλος to himself to express *one* aspect of Christian living, just as God is sometimes addressed as δεσπότης, "the master of slaves."

New Testament Times.—The NT. is historically set in the midst of the Græco-Roman civilisation which was built upon slavery. Athenæas tells us there were 400,000 slaves to 21,000 freemen in Athens, and 460,000 in Corinth. Alexander the Great sold 30,000 women and children after the taking of Thebes, and his father Philip sold the population of conquered Olynthus. Troops of slave-dealers followed the Roman legions, the prisoners after each victory being put up for sale. Thus in the war with Pyrrhus, after the victory of Æmilius Paullus 150,000 captives were sold. We read of Cæsar selling 63,000 Gauls at once, and after the destruction of Jerusalem 97,000 Jews were sold. In the time of Augustus one Roman freedman left 4116 slaves. In NT. times it is estimated the ratio of slaves to free was two or three to one. How demoralising slavery was for both master and slave in Greece may be seen in the dramas of Plautus and Terence, which depict Greek society. But it was under Rome that slavery justified its existence best politically and economically, while at the same time it worked the greatest moral degradation both for slave and slave-owner. The treatment was inhuman, though legislation slowly stepped in to ameliorate, and frequent manumissions lightened despair. Most of the great minds of antiquity were indifferent to the moral evils of slavery. Aristotle, "the master of them that know," regarded slavery as necessary and *natural*, and for the mutual good of both parties; and the "divine Plato," while disapproving of the servitude of Greeks to Greeks, accepted slavery as necessary. On the other side stand Euripides, whose large-hearted humanity perceived the good qualities even in slaves; Dio Chrysostom, who condemned the institution as violating the natural rights of man; and Seneca, who preached kindness.

In the atmosphere of the *Gospels* we find a contrast to the outside world. No doubt the religious and social rights enjoyed by the slave in ancient Israel were continued in the time of our Lord. But slavery is not conspicuous in the Gospels; our Lord seems to come very little in contact with it, though He evidently knew the terrors and cruelty shown toward slaves (Lk. 12.[46]; Mw. 25.[30]). The slaves of His time were mostly foreigners or of mixed blood, and the proportion of slave to free was not so alarming as in the surrounding pagan world. Christ never denounced slavery or commanded its abolition: He gave no specific instructions either to the slave or the master. He intended the enlightening principles of His Gospel for the poor and the meek ones to work as a leaven in the social mass, and restored to labour its true dignity. It is still more striking that Paul, who knew the evils of slavery in the Roman empire better than any preacher of his day, and was second to none in the power of interpreting the spirit of his master, left this terrible scourge undenounced. Though he was familiar with the brutalising influence of the institution, and many of his converts belonged to the slave class, he never gives slaves any encouragement to disobey or run away. He accepted slavery as a necessary phenomenon of the then state of social progress; it was not to be immediately uprooted but ameliorated. He realised that it would have been ruinous both for master and slave to break the bonds before both classes received a patient Christian education. Without mentioning slavery, he everywhere lashed the moral evils which were the concomitants of the institution. He did not begin by dismantling the structure, but attacked it at its foundations by preaching the brotherhood of man, the equality before One who is no respecter of persons. His view was that Christians ought to remain at that time in whatever estate Providence had assigned them (1 Cor. 7.[20-24]). In Eph. 6.[5f.] and Col. 3.[22f.], he reminded both slaves and masters of their duties in Christ; in Phm. he advises with a Christian master; and in the Pauline spirit the Pastorals give us the slave's duty (1 Tm. 6.[1f.]; Tt. 2.[9]). The master was to be the bondman and the slave the freeman of Christ, in whose Gospel there was neither bond nor free (Gal. 3.[28]; Col. 3.[11]). Thus the spirit of Christ, working slowly but surely, has abolished, while Islām has only consecrated, slavery.

Price of Slaves depended on the quality and age of the slave; but the usual price seems to have been 30 shekels of silver (£4, 5s.), the sum which the master received if his slave was accidentally killed (Ex. 21.[32]). The price in Lv. 27.[2f.] is: for male from twenty to sixty years of age 50 shekels, for female of same age 30 shekels; male from five to twenty years 20 shekels, for female of same age 10 shekels; 5 shekels for male from one month to five years, 3 for female; for male over sixty 15 shekels, for female

10. Joseph was sold for 20 pieces (Gn. 37.[28]), and the prophetic price of the Messiah was 30 pieces of silver (Zc. 11.[12])—the sum for which He was betrayed. We read of Ptolemy Philadelphus redeeming Jewish prisoners for 120 drachmæ each, and Nicanor sold Jews at the rate of ninety for a shekel.

Hired Servant (Heb. שָׂכִיר, who works for שָׂכָר; Gr. μίσθιος, μισθωτός, ἐργάτης), one who works for hire by the day or specified short period. He was a freeman, and could not be constrained as a slave. His connection with his superior was loose, and could be dissolved on the completion of his immediate contract. He could not eat the Passover (Ex. 12.[45]). Little is said about hired servants in early Hebrew history; they are not mentioned in the Covenant code (Ex. 21.f.). The Dt. code contemplates them, forbidding their oppression whether Israelite or non-Israelite, and requiring that they receive their wages every evening (Dt. 24.[14, 15])—corroborated by the Priestly code (Lv. 19.[13]).

Lit.: Articles in Herzog-Hauck *Encyclopädie*[3]; Smith, *Dict. of Gr. and Rom. Antiq.*; Hastings' *BD.* and *Dict. of Christ and the Gospels; Ency. Bib.*; Grünfeld, *Die Stell. der Sklaven bei d. Juden*, &c.; Winter, *Die Stell. der Sklaven*, &c.; Mielzinger, *Die Verhält. d. Sklaven bei d. alten Heb.*; Sayce, *Social Life among the Assyrians and Babylonians;* works of Nowack, Ewald, Benzinger, on *Archæology*. S. ANGUS.

SLEEP. In the OT. *shākāb* is a regular euphemism for dying, as in the phrase "he slept with his fathers" (1 K. 11.[43], "Solomon slept with his fathers"). In the NT. it has passed, fm. being used merely in a formula, into a regular mode of speech. It wd. seem to have been introduced by our Lord, as when He uses it with regard to Jairus' daughter they do not understand Him. The Greek word used by our Lord in that case is *katheudein*, but the later Christian usage was *koimasthai*, wh. our Lord uses with regard to Lazarus; this also was misunderstood. Mw. uses it of the saints who were raised fm. the dead at our Lord's Resurrection (Mw. 27.[52]); it is used of Stephen (Ac. 7.[60]); the apostle Paul uses it of all believers—"We shall not all sleep" (1 Cor. 15.[51]), "them that sleep in Jesus" (1 Th. 4.[14]). It was also a classic usage, but became more frequent later. This figure is the natural complement of the Christian hope of a glorious resurrection.

SLEIGHT (Eph. 4.[14]) refers to the sleight of hand practised by the dice-thrower.

SLIME (Heb. *ḥemār*, "bitumen"). It is used of the bitumen near Babylon (Gn. 11.[3]), of that in the neighbourhood of the Dead Sea (Gn. 14.[10]). It is used of the bitumen with wh. Jochebed pitched the ark of bulrushes in wh. she had placed MOSES (Ex. 2.[3]). The name is connected with *ḥāmar*, "to boil," "to ferment," "to be red," hence *ḥemer*, "wine"; it may refer to the bubbles wh. rise to the surface of wells of fluid bitumen.

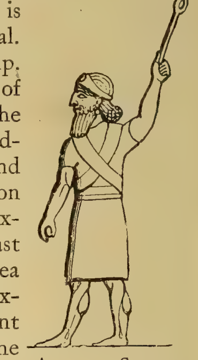
SMITH. *See* HANDICRAFTS.



EGYPTIAN SLINGERS

SLING, a weapon for throwing stones, anciently used in warfare. A corps of left-handed Benjamites, marksmen with the S., fought at GIBEAH (Jg. 20.[16]). With a sling David overthrew GOLIATH. The S. is still used by shepherd boys in Pal.

SMYRNA appears in Scrip. only in Rv. 1.[11], 2.[8], as the seat of one of the churches to which the messages there preserved were addressed. The city had a long and varied history before the situation attracted the attention of Alexander the Great. On the W. coast of Lydia a long arm of the sea reaches inland, at the eastern extremity of wh. stood the ancient city of Smyrna, clinging to the slope of the mountain wh. overlooks the bay fm. the N. Originally an Æolian colony, it was taken by the Ionians. In their hands it exercised authority over a considerable district. After long strife with Lydia it was finally overthrown, *c.* B.C. 600, by the Lydian king Alyattes. Smyrna as a "city" ceased to be; but the name lingered on in connection with a group of scattered villages. Alexander is said to have purposed the rebuilding of S. in consequence of a suggestion made to him in a dream, after the battle of the Granicus, by the two goddesses of the city. The work of restoration was reserved for Lysimachus. A site was chosen on the SE. shore of the gulf, where an excellent harbour was formed, across the mouth of wh. a chain might be drawn for safety. It furnished protection for the smaller craft of these times; while larger vessels might be anchored in the bay. A great trade road connected the harbour with the East. Smyrna thus received the caravans of the merchantmen, whose merchan-



ASSYRIAN SLINGER

dise was carried in her ships across the western waters, while the products of the West, brought to her harbour, were sent thence to the great inland markets. The situation furnished a guarantee of continuous life; and in point of fact, from that day to this, in spite of the changes the centuries have brought, the history of S. has been one of practically unbroken prosperity. A vivid and picturesque account of the city and its history is given by Sir W. M. Ramsay in *The Letters to the Seven Churches*, pp. 251ff. The Smyrnæans were very proud of their beautiful city. Its handsome streets, with stately temples and public buildings sweeping round the slopes of the hill, were compared to the jewelled ropes of a necklace. The graceful Acropolis suggested the image of a crown, resting on the head of Pagos, "the hill." The blue waters of the gulf, the surrounding mountains and groves, made an exceedingly attractive scene. S. claimed to be "the first of Asia in beauty and size." The drainage of the lower part of the city was defective, and this evil was aggravated by the breeze fm. the sea, wh. in the hottest part of the year fans the city by day. Mod. Smyrna still suffers fm. this defect. The faithfulness of S. to the cause of Rome secured for her the favour of that great Western power. Cicero praises her as "the city of our most faithful and most ancient allies." This fidelity had been proved before the ascendency of Rome had been firmly established. It was successfully pleaded as a reason why S. should be chosen rather than any other city in Asia, in A.D. 26, as the site of the temple to be dedicated to Tiberius.

Cybele, the mother-goddess, was the tutelary deity of Smyrna. This goddess, wearing the mural crown, suggested to Ælius Aristides the picture of the city "as a statue sitting with her feet on the sea and her head rising to heaven, and crowned with a circlet of beautiful buildings" (Ramsay, *op. cit.*, 258). The "crown of Smyrna" was a familiar phrase, probably derived from the appearance of the hill "crowned" by the Acropolis. Apollonius of Tyana makes use of the phrase, declaring that nobility of character in the citizens was a worthier "crown" than "porticoes and pictures and gold."

We see thus how appropriate was the letter addressed to the city wh. had been destroyed, and had risen to a new career of prosperous life, by Him "which became dead and lived again"; how apt His appeal to the fidelity of wh. they boasted, and His promised reward of a "crown of life" (Rv. 2.[8ff.]). The reference to Jews (v. 9) prob. points to a colony attracted by S. as a centre of commerce. Among them the earliest converts to Christianity may have been found.

The harbour was blocked by Tamerlane in A.D. 1402. It was gradually filled up, and is now built over. But in appearance the city retains much of its ancient charm. The present writer saw it in 1888, while the hill still wore its crown of battlements. He can corroborate the description of Mrs. Ramsay: "with Mount Pagos and its ruined castle rising out of the clustering houses, it looks a queenly city 'crowned with her diadem of towers.'"

Smyrna claims to have been the birthplace of Homer.

SNAIL, the tr. of two Heb. words in AV. (1) *Ḥōmeṭ*, rendered RV. "sand-lizard," declared to be unclean (Lv. 11.[30]). Fm. the connection the rendering of RV. is preferable. (2) *Shablūl* (Ps. 58.[8]). In the LXX, Vlg., and Psh. this is trd. "wax," but in the Tg. Cc. *tiblālā*, "snail"; all modern VV., following Luther, tr. S., except those, like the Douay, wh. are dependent on the Vlg. Of the MT. the tr. S. seems correct; there almost appears to have been a different text behind the ancient VV. There is in Pal. a large S. with white shell used by the natives as food.

SNARE stands for several Heb. words. (1) *Ḥĕbel*, lit. "cord," so trd. in Ps. 140.[5], where prob. "noose" is intended, as in Jb. 18.[10] (RV.). (2) *Mōqēsh*, the snare set by the *yāqōsh*, "fowler," for birds; by wh. ground game also was taken (Am. 3.[5], "gin," &c.). This is a cord with a running noose. The word is frequently used figuratively (Ex. 10.[7], &c.). (3) *Mātzōd*, *mĕtzūdāh*, is the instrument by wh. the huntsman takes game, prob. a **net** (Ec. 7.[26]; Ek. 12.[13], 17.[20] [fig.]). (4) *Paḥ* (trd. "gin" in Jb. 18.[9]; Is. 8.[14]) was prob., like the Arb. *fakh*, a trap, the jaws of wh. are bone, and the spring twisted gut. Catching birds with the *fakh* is a favourite pastime of boys in Pal. The bird, caught by the foot, easily springs up a certain distance with this light trap (Am. 3.[5]). (5) *Sĕbākāh* (Jb. 18.[8]) is a net. In NT. *brochos* (1 Cor. 7.[35]) is lit. "a noose"; *pagis*, "a trap." The words are used fig. for anything that takes a man at unawares.

SNOW. Although over the greater part of Pal., even in the severest winter, snow seldom lies more than a few hours, its white glitter in the sun is a familiar sight. It lies thick on the giant form of Hermon in the north. It remains on exposed parts far into the summer, and never disappears from some of the shadier glens. It is seen from almost every high hill in the country. From time immemorial muleteers have carried blocks of snow from the mountain to the cities on the sea coast, to Damascus and other centres, to cool the summer beverages of the people (Pr. 26.[1]). Spotless whiteness is "white as snow" (Is. 1.[18]). Perfect purity is "whiter than snow" (Ps. 51.[7]). It is conceived as being sprinkled from some great treasure-house (Jb. 38.[22]; Ps. 147.[16]). Snow seems to have been regarded as possessing special cleansing properties (Jb. 9.[30]). It is the symbol of the winter's cold (Pr. 31.[21]). *Mithl eth-thilj*, "like the snow," is the

proverbial Arabic expression for drinking-water of delicious coolness.

SNUFFERS, implements connected with the trimming of the lamps in the Temple. In AV. snuffers represent two Heb. words: (1) *Mezammĕrōth* (1 K. 7.[50]; 2 K. 25.[14]), fm. *zāmar*, "to prune": there seems no doubt about the meaning. (2) *Malqāḥayim* (Ex. 25.[38], 37.[23], RV. "tongs," etymologically the preferable rendering). In Is. 6.[6] this word is trd. "tongs." **Snuff-dish** (Heb. *maḥtāh*) occurs in connection with above in Ex. 25.[38], 37.[23]; Ges. renders "fire-pan."

SO (Heb. סוא, as vocalised pronounced *Sō'*, but mt. be pronounced *Sĕvĕ*), an Egyptian king to whom Hoshea, the last k. of Samaria, sent for help in his rebellion against Shalmaneser. In the annals of Sargon there is reference to a *Sibe Tartan*, generalissimo of Piri'u, k. of Musr, a name wh. was regarded



Part of Cartouche of Shabaco, enlarged from Impression of his Signet

until recently as equivalent to Pharaoh, k. of Egp., and this Sibe was supposed to be Shabaco. Dr. Winckler's conjecture of a North Arabian Musri appears to render this doubtful. This whole theory has been definitely upset by Dr. Budge (*Hist. of Egp.* vi. prf. ix–xxx), and Dr. Flinders Petrie (*Hist. of Egp.* iii. p. 281). The latter thinks S. was Shabaka, who first was Regent over Egp. under Piankhi, and then succeeded him as k. Dr. Flinders Petrie thinks the difference between the *s* of "So'" and the *sh* of *Shabaka* may be due to dialectic peculiarities. A piece of clay bearing the impress of the seal of Shabaka was found by Layard in Nineveh.

Dr. Glaser had been led by his discoveries of early Arabic inscriptions to assign them to a remote antiquity, and then to build up a Minæan empire. This emboldened Prof. Winckler to devise a kdm. of *Musri* conterminous with Egp. (*Musri*) but different fm. it, and he supported his views by readings of Asyr. tablets that have not been confirmed. To these Dr. Cheyne added the kdm. of Jerahmeel devised out of various readings which can hardly be taken seriously. Dr. Budge and Dr. Petrie have shown that the Minæan empire, such as it was, was contemporary with Cambyses; and that the North Arabian *Musri* was the Sinaitic peninsula, long a part of the dominion of Egp.; while Jerahmeel remains in Dr. Cheyne's imagination.

SOAP, AV. SOPE, is mentioned only in Jr. 2.[22]; Ml. 3.[2], where it stands for the Heb. *bōrīth*, from the verb *bārar*, "to separate," in the sense of removing impurities. It is lit. "that which makes clean." In both cases LXX renders *poia*, "grass," probably understanding vegetable alkali. *Bōr*, from the same root, EV. tr. "cleanness," "pureness" (RVm. Jb. 9.[30]; Is. 1.[25], "lye").

The native women in Palestine sometimes use the powdered desiccated leaves and twigs of the Kali plant as a substitute for soap. "Our English word alkali is of pure Arabic origin, from *el-Qali*, the name of the green desert shrub, from the ashes of which potash in an impure state was first extracted. Crude potash is still procured from it for the manufacture of native soaps, and this forms quite an industry in the Kalamune district. The shrub is collected by the peasants and piled in heaps over a saucer-like depression in the earth. When sufficiently dry it is set on fire, and the impure potash collected in the basin beneath. It is sent south on camels to Damascus, Nāblus, Ḥaifa, &c., for the manufacture of native or Castilian soap. It is also used for the curing of green olives, and other domestic purposes. In some districts it is employed to remove the natural oil of grapes before they are converted into raisins" (Dr. Mackinnon of Damascus, in a letter to the writer).

The manufacture of soap is a flourishing industry in the towns mentioned above—the olive oil, produced so abundantly in Galilee, being used for the purpose; and the trade in the export of soap is considerable.

SOCO, SHOCO, SHOCHO, SOCOH, SHOCHOH, SOCHOH. These are simply variant forms of the same name. (1) A city in the Shephelah of Judah, evidently in the neighbourhood of Adullam and Azekah (Jo. 15.[35]). Between S. and Azekah, in Ephes-dammim, was the Phil. camp before the encounter of Goliath and David (1 S. 17.[1]). It lay in the commissariat district under Ben Hesed (1 K. 4.[10]), and was one of the strongholds rebuilt by Rehoboam (2 Ch. 11.[7]). It was taken by the Phil. in the time of Ahaz (2 Ch. 28.[18]). *OEJ.* places it nine Roman miles fm. Eleutheropolis (*Beit Jibrīn*), on the way to Jrs. This corresponds with the position of *Khirbet Shuweikeh*, *c.* seven miles NE. of *Beit Jibrīn*, on the S. lip of *Wādy es-Sunṭ*. It is a position of considerable strength, easily defensible in days of ancient warfare, and it was specially important as overlooking one of the main avenues from the plain to the inland uplands. The old walls may still be traced, and the remains of antiquity include cisterns and wine-presses. (2) A city in the uplands of Judah, near Jattir (Jo. 15.[48]), prob. = *Khirbet Shuweikeh*, fully 10 miles SW. of Hebron. There are no remains of importance.

SODI, father of Gaddiel, who represented Zebulun among the spies (Nu. 13.[10]).

SODOM AND GOMORRAH, two of the five **cities of the plain**. Near Sodom Lot pitched his tent, and in it he later took up his residence (Gn. 13.[12], 14.[12], &c.). These cities were captured by the kings fm. the N. (14.[1ff.]), and succoured by Abraham (vv. 13ff.). On account of their wickedness they were overwhelmed "with brimstone and fire fm. the Lord out of heaven" (19.[24f.]). Thenceforward they often appear as signal illustrations of God's vengeance against evil (Dt. 29.[23]; Is. 13.[19], &c.). The names of their kings are significant: *Bĕrā'*, "with evil," and *Bĕresha'*, "with wickedness" (Gn. 14.[2]). Sodom is associated in name with vice of deepest infamy.

The plain in which the cities lay must certainly be sought at the S. end of the Dead Sea (*see* Siddim, Vale of). The physical conditions of the district prob. furnish the key to the nature of the catastrophe wh. destroyed them. Bituminous regions are liable to destructive eruptions. In the district of Petrolia, Canada, a borehole struck a reservoir of gas wh. rushed up with explosive force, carrying before it a large quantity of petroleum. The gas, taking fire, formed a tall column of flame. The air flowing towards the eruption caused a whirlwind, wh. carried the dense smoke high into the air, and threw down burning bitumen all around (Dawson, *Bypaths of Bible Knowledge, Egypt and Syria*, pp. 111f.). A deep fissure caused by an earthquake may have occasioned such an eruption on a large scale, with the effects so vividly described in the narrative. The earthquake may have resulted in a general subsidence of the whole district, producing such changes as to render hopeless any search for remains of the fated cities.

SODOM, VINE OF. That any literal plant was ever so designated is open to grave question. "Their vine" (Dt. 32.[32]) is their nature, wh. has gone to corruption like that of the Sodomites. The "fruits" of such a nature may be fitly described as "grapes of gall," altho' no such literal grapes exist. In point of fact no plant has been found with the characteristics indicated, that can properly be called a vine. The "fruits" referred to by Josephus (*BJ*. IV. viii. 4), often spoken of as **apples of Sodom**, wh. look tempting, but wh., when plucked, dissolve into smoke and ashes, may be the *'ushr*, or the *colocynth*, the fruits of wh., when ripe, contain dry dust; but they bear no resemblance to grapes.

SODOMITE (Heb. *qādēsh*, fem. *qĕdēshāh*, lit. "sacred"). The English word is, of course, derived from Sodom, the people of which were reputed as sunk in gross and unnatural vice. *Qādēsh* and *qĕdēshāh*, however, were terms denoting the male and female prostitutes attached to certain sanctuaries, where acts of immorality formed part of the ritual of worship. This was abhorrent to the true worship of the pure God. of Isr. (Dt. 23.[17]). They were found in Judah under Rehoboam (1 K. 14.[24]). Asa banished them (15.[12]), all but a "remnant," who were rooted out by Jehoshaphat (22.[46]). They seem to have returned with the corruptions of later days; and Josiah is said to have broken down the houses of the sodomites, wh. were actually "in the house of the Lord" (2 K. 23.[7] RV.). The practices referred to were widely prevalent. The "iniquity" of the Canaanites takes a new meaning for us when we realise the festering corruption there was in the heart of the people's life.

SOJOURNER. *See* Stranger.

SOLOMON, the third king who occupied the throne of Isr., was the second s. borne to David by **Bathsheba**. The name *shĕlōmōh*, "peaceable" (= Irenæus), may have been suggested by the deep yearning of the sinning but repentant monarch's heart (2 S. 12.[24]; *cp.* 1 Ch. 22.[8f.]). At his birth the prophet Nathan was sent to David, evidently with a message of reconciliation from God, in token of wh. he called the child **Jedidiah**, "Beloved of Jah" (2 S. 12.[25]); the first element in this name being derived fm. the same root as David. "Jedidiah," however, disappears from the records at once and finally. It may have been barred fm. common use by its association with the Divine message. The name Solomon was prophetic of the man's character and career. He was as distinctively a man of peace as his fr. had been a man of war.

From his known relations with David and Bathsheba, and, subsequently, with Solomon himself, it may be inferred that the prophet Nathan was not without interest in the training and development of the future king. We may safely take it, however, that the predominant influence was that of his mr. As clever as she was ambitious and unscrupulous, she retained her power over David to the end. She had clearly resolved that her son should occupy the supreme seat, and her energies wd. be bent to fit him for that position. Many of the qualities for wh. he was afterwards distinguished may have been due to the careful nurture and skilful instruction of this shrewd, practical woman of the world. Being what she was, little would be done to neutralise the effect of his surroundings in the harīm, and here, we may be sure, were planted the seeds of that which wrought such havoc in his after life.

There is no record of the promise made to Bathsheba, that S. shd. succeed David (1 K. 1.[13]), but the chronicler indicates David's mind to that effect. While yet S. was "young and tender," the king describes to him the preparations made for building the Temple. He is told the reason for postponing the work, and on him is laid the duty to see this completed when he comes to the throne (1 Ch. 22.). But David's purpose was evidently unknown to many who had been among his most faithful servants. Adonijah's attempt to seize the throne,

while open to reproach as wanting in the respect due to the aged monarch, may have been dictated in part at least by regard to the common weal, in wh., from gathering weakness and multitude of years, David could take but feeble interest. But Nathan and Bathsheba formed a subtle and powerful combination. They obtained a decree from David wh. frustrated the design of Adonijah, and placed Solomon securely on his father's throne. When Adonijah says (1 K. 2.[15]) that the kdm. was Solomon's "from the Lord," this does not necessarily imply previous kge., but only the recognition of an accomplished fact—accomplished, and therefore, in the Oriental view, the will of the Lord. There was no fixed rule as to the succession (*see* KING).

After his father's death S. proceeded to get rid of those who had taken a leading part in the rising of Adonijah. Joab, whose conspicuous services and loyalty through so many years could not save him from the fate wh. he yet justly deserved, and Shimei, the man of bitter tongue and craven heart, were put to death. Abiathar the High Priest was deposed, and banished to his "own fields" at Anathoth. Adonijah, with marvellous clemency, he pardoned, and sent to his house with a grim caution. In slaying Joab and Shimei S. carried out the instructions of David (1 K. 2.[5ff.]). An endeavour has been made to relieve David of this responsibility (*see* DAVID), but the passage is certainly ancient, and the counsel embodied the dictates of political wisdom. Joab, the most distinguished soldier Israel had produced, had amply earned his popularity with the army: while he lived he wd. always be a possible centre of unrest. No humbler post than that of commander-in-chief wd. have contented him; and with him in that position the peaceful development of succeeding years wd. have been morally impossible. The loyalty of Shimei cd. not be trusted. A resolute partisan of the house of Saul, he was sure to take any chance that offered, to stir up disaffection. The long fidelity of Abiathar to the cause and person of David secured him his life. While Adonijah lived Bathsheba would be uneasy. His unfortunate passion for Abishag, to whom prob. Solomon was himself attached, proved his undoing. The choice of Bathsheba for advocate sufficiently proves his infatuation. The women of the late king belonged of right to his successor. The desire for the Shunammite was taken as evidence of a purpose to seize the throne; and so a pretext was found to get quit of a dangerous rival. Benaiah succeeded Joab as commander-in-chief, Zadok took the place of Abiathar, and the staunch friendship of Nathan was acknowledged by positions of importance given to his sons.

Being thus quit of the main causes of anxiety, and feeling himself firmly seated on his father's throne, Solomon summoned an assembly at "the great high place" at Gibeon, where, on a prodigious scale, he offered sacrifices of thanksgiving. While sleeping, apparently in the sanctuary, he saw God in a vision, and made his famous choice of wisdom in preference to long life, riches, and victory over his enemies. And an illustration of his wisdom is given in his judgment in the quarrel of the two harlots over the living child (1 K. 3.). This sentence, resting on something deeper and more certain than mere kge. of jurisprudence, gave the people great confidence in him as final arbiter in their disputes.

The task of unifying Israel under one central authority was prosecuted successfully by SAMUEL, SAUL, and DAVID. Their victories had placed her in a strong position, reducing to impotence the foes who had formerly oppressed her. A warlike monarch wd. without doubt have sought greatly to increase his dominions. Solomon essayed the less picturesque but more useful task of consolidation. He was left with ample resources. Even if we make allowances for the tendency to exaggerate, the accounts given by the chronicler (1 Ch. 22.[14ff.]; 2 Ch. 1.[15]) represent enormous wealth. He was also master of a strong, well-trained, and disciplined army. The safety of the country was secured by the fortification of HAZOR and MEGIDDO in the N.; GEZER, the two BETH-HORONS, and BAALATH in the W.; and TAMAR in the S. These guarded the main avenues by wh. the capital might be approached. Jerusalem was also strengthened by a wall and the fortress of MILLO (1 K. 9.[15ff.]). To the military establishment he added 1400 chariots and 12,000 cavalry. Among the broken uplands of Pal. those arms were of little use; but on the wide flats along the shore, on Esdraelon, and in the great open country to the N. and to the E., they would add much to the effectiveness of the army (1 K. 9.[19]; 2 Ch. 1.[14]). The name of S., however, is not associated with any great military enterprise. 2 Ch. 8.[3] attributes to him a victory over Hamath-zobah. It cd. hardly have been of much account, as nothing beyond the fact is mentioned. He seems to have maintained intact the territory he inherited; but what we hear of Hadad in Edom (1 K. 11.[9ff.]) and Rezon of Damascus (vv. 23ff.) probably indicates a weakening of his authority in these directions.

S. endeavoured to cultivate friendly and profitable relations with other powers. He allied himself with the reigning family in Egypt by marrying the Pharaoh's daughter (1 K. 3.[1]), who brought him as her dowry the important stronghold of GEZER (9.[16]). A suitable residence for the fair Egyptian was part of his sumptuous plan of building (7.[8]). A trade in horses and chariots was established with Egypt; and with these, imported fm. Egp., S. supplied the Syrian and Hittite kings (1 K. 10.[28f.]). It is probable that S. also turned to advantage his control of

the great highways of commerce, the caravan roads between the Euphrates valley and that of the Nile, wh. passed through his territory. The stream of commodities, therefore, required by the civilisation of the ancient world flowed thro' the passes and across the plains of Pal. With Hiram, king of Tyre, trade relations for mutual advantage were maintained throughout the reign of S. He inherited his father's friendship with the Tyrian king. To the Phœnicians S. was indebted for the cedar-wood from the mountain, brought to Jaffa in floats. Among the Hebrews on leaving Egp. were found skilled craftsmen, workers in wood, brass, the precious metals, &c. (Ex. 31.[4], 35.[35], &c.). The simple life after the Conquest furnished few opportunities for the exercise of their craft, and when S. required the work of skilled hands in the construction and adornment of the splendid buildings by which he was to be remembered for centuries, he had to draw from the accomplished workmen of Tyre. For the development of his trade across the sea, S. was absolutely dependent on the shipbuilders and seamen of his ally. But for his friendship with S., on the other hand, the maritime enterprise of Hiram and his people wd. have been confined to the Mediterranean. In partnership with S. they were able to enter the Red Sea at Ezion-geber, and to open new lines of commerce, bringing fresh varieties of commodities into their markets. Then also, as in later days, " their country was fed from " the land of Isr. (Ac. 12.[20]), the Phœnicians importing the produce of the rich corn land, olive groves, and vineyards of Pal. In payment to Hiram for material and service, wheat, barley, oil and wine were promised (1 K. 5.[11]; 2 Ch. 2.[10, 15]—the chronicler's figures are suspiciously large).

Among Solomon's wives was Naamah the Ammonitess, who it may be presumed was also of royal blood. This alliance would strengthen the sense of security on the eastern frontier. Naamah was the only one of his wives to bear him a son (1 K. 14.[21]).

The reduction to slavery of the children of the old Canaanite inhabitants who had not been expelled from the land, tended to consolidate the kdm. (1 K. 9.[20f.]). The " threescore and ten thousand that bare burdens, and fourscore thousand that were hewers in the mountains " (5.[15]), those who cut the great blocks of stone in the quarries, and those who attended to their transport, were probably drawn from this class. For the carrying out of his splendid designs he imposed forced labour upon his subjects. He raised a levy of 30,000 men, who were sent to toil in Lebanon " ten thousand a month by courses : a month they were in Lebanon and two months at home " (1 K. 5.[13f.]). The principle of the levy had been introduced by David (2 S. 20.[24], RVm.). Its development under Solomon shows that the people were no longer free. The monarch had become absolute, and his will was supreme. All the wisdom with wh. S. is credited did not save him from the temptations that accompany unlimited power. In the early years of his reign he appears at his best. Young, richly gifted in mind and body, sober in judgment, and alive to the responsibilities of his position, his was a truly kingly figure, fitted to win the pride and loyalty of his people ; while the prosperity and peace of these days left a happy impression upon their minds. Their confidence in him brought his opportunity to earn the l sting gratitude of Isr. by a rule at once humane and just, and by enterprises designed for the benefit and advancement of the nation. Unhappily he developed a selfish yearning for his own personal advantage, and bent the power now in his hands to the gratifying of his own desires for pleasure and magnificence. By a display of splendour he sought to enhance the greatness and dignity of the empire over wh. he ruled, and to make his father's house illustrious among the nations. JERUSALEM lent itself admirably to his plan of fortification, and became a city of great strength. He covered the eastern hill with buildings of extraordinary size and beauty, including the famous TEMPLE, and the royal residence. His domestic establishment grew until it contained " seven hundred wives, princesses, and three hundred concubines " : " the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites " (1 K. 11.[1ff.]). The maintenance of such a household, with all the officers and servants about his court, and their dependents, while gratifying to the pride of the king, involved an expenditure necessarily oppressive upon a people who in the mass were poor. This was increased by his own expensive tastes, the luxuries and adornments to be provided for himself and his favourites. To meet these demands the country was divided into twelve districts—excluding Judah —which were placed in the charge of the king's officers. Each district had to furnish supplies for one month annually. We may imagine the weight of the burden when it is said that " Solomon's provision for one day was thirty measures of fine flour and threescore measures of meal ; ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts and gazelles and roebucks and fatted fowl " (1 K. 4.[1-23]). One wonders how S. cd. have failed to see that the inevitable result of such a system must be discontent and alienation of the people. The exemption of Judah from the hardships imposed upon the other tribes, without doubt intensified the old jealousy between Ephraim and Judah, leading to the abortive rising of Jeroboam (1 K. 11.[26ff.]). The father's unwisdom, therefore, prepared the way for the disruption of the kdm., with all its disastrous consequences to the nation, wh. was only precipitated by the folly of his son (12.).

In view of the facts detailed it is natural to ask in what consisted the wisdom for wh. S. is so widely famed. In many respects he showed a conspicuous lack of what we mean by the term. This will be further illustrated below. But " wisdom " in our sense is not claimed for him in the history. He is represented as gifted with keen insight, knowing well the workings of the human heart, and, by discovery of underlying motives, able swiftly to discern the justice of a cause. This was the " wisdom " for wh. he prayed : " Give Thy servant therefore an understanding heart to judge Thy people, that I may discern between good and evil : for who is able to judge this Thy so great people ? " In popular estimation this prayer was granted to the full. Again, the " wisdom " attributed to him in 1 K. 4.[29ff.] is clearly defined. He had a passion for information on all subjects open to him, and excelled all others in the learning of his day. He discoursed of trees and plants, of beasts, birds, creeping things, and fishes. He was celebrated for his power to concentrate in brief, pointed, memorable sayings or epigrams, the results of moral reflection, the teachings of experience, and sagacious counsels for the conduct of life (1 K. 4.[32]). He won distinction also in a field that has always possessed a keen interest for the Oriental mind, in propounding and answering " hard questions " or riddles. His reputation in this regard was carried to foreign courts, doubtless by his merchantmen (1 K. 4.[34]), and the queen of Sheba came expressly to put him to proof. An account of such encounters of wits, in wh. S. was said to have been worsted, will be found in Jos. *Ant.* VIII. v. 3. The king's eminence, his extraordinary wealth, the pomp and splendour of his life and surroundings, deeply impressed the imagination of men. Whatever S. himself wrote, he was known to be deeply interested in these things. The tendency to associate with a great name whatever is produced in the field of his special interest, may reasonably account for the gathering round the name of S. of the proverbial and " wisdom " literature of Israel. It is clear that the Solomon of later days was largely the creation of [illegible]ous imagination. The monarch who figure [illegible]ly in the legendary lore of the Orient has practically nothing in common with reality.

Solomon at first displayed a sincere reverence for, and desire to honour, Jehovah, to whom he looked for the necessary equipment for his great task, and for guidance in discharging it. To him fell the privilege of building the house for the Lord planned by his father David, and nothing was spared to make it worthy. His prayer at the dedication of the Temple, in beauty and dignity, and depth of emotional feeling, is unsurpassed by anything in the OT. It is possible that in the lavish scale of the sacrifices offered something was due to his besetting desire for self-glorification ; but they may have been made as a fit token of gratitude out of his ample wealth. The functions of priest and king were not yet definitely separated, and it is clear that Solomon performed sacerdotal acts with general acceptance. He attended with care to the arrangement of the Temple service. The elaborate and impressive ritual was in harmony with the char. of the building. The Temple became the central sanctuary of the nation. The time had not yet come for the abolition of local sanctuaries and high places, and worship continued to be offered in them ; but an important step was taken towards the concentration of later days. The influence of Solomon's piety and zeal upon his people was modified by the oppressions to wh. he subjected them, and his falling away in his old age left a painful impression on their minds. The toleration of idolatrous worship within the land must have seemed to many bad enough. But when the king, prematurely old by reason of unbridled self-indulgence, under the power of foreign women, not only built heathen high places for them over against the Temple of Jehovah, but himself took part in the unholy service of Ashtoreth and Milcom, it may well have appeared infamy unspeakable. Ahijah the Shilonite was the leader of the party of protest. Solomon made no sign of penitence, but he was so firmly seated in power that for any revolt there was no hope of success. He was left unpunished, and the penalty of his folly was to fall upon his son. But while the memory of his greatness preserved sufficient loyalty to protect him from the dangers of insurrection, his last days were spent under a cloud. The reign wh. began with such brilliant promise, and reached such a height of splendour and fame, ended amid ominous silence.

The fierce Semitic strain so evident in David is hardly seen in Solomon ; altho', when necessary, he cd. act with decision and severity (1 K. 2.[12ff.]). As peaceful in spirit as David was warlike, he did nothing to extend the boundaries of Israel : indeed under him they may have suffered some curtailment (11.[14-25]). The strengthening and adornment of Jerusalem, the erection of the Temple, and the elaboration of its services, lent a growing importance to the capital. The foreign trade which he encouraged did little to benefit the people as a whole. Its main results were seen in the enrichment of the king and those who were around him. It was only in Jrs. that he made silver to be as stones, and cedars as sycomore trees (1 K. 10.[27]). The wealth wh. S. commanded was largely dissipated in wasteful extravagance : a sign of the luxury in wh. he indulged is the extraordinary size of his harīm. His licentiousness is one of the darkest stains on his character. With this the son of Sirach reproaches him, while duly recording his greatness in other respects, " Thou didst stain thine honour and pollute thy seed : so that thou broughtest wrath agst. thy

children, and wast grieved for thy folly" (47.[18ff.]). Before reaching sixty he fell into the imbecility and decay of old age (1 K. 11.[4]). He had but one son, and that son Rehoboam. "God's violated law of married love clearly avenged itself on Solomon and condemned his polygamy" (Prof. Flint, *HDB. s.v.*). He found the kdm. great and strong, but with the possibility of disruption in its heart. His task should have been wisely to remove all causes of alienation, and pave the way to permanent unity. By his oppressions and partiality he drove a wedge into the old fissure, and made disruption inevitable. His alliance with Egypt, where Jeroboam found asylum, must have been weakening; and Rehoboam soon had to suffer at the hands of Shishak (1 K. 14.[25]). He failed in self-discipline. "He talked wisdom and practised folly." The honour offered to Jehovah in the time of his splendour was more than balanced by the degradation of his last days. No king of Israel ever had greater opportunities. Few have displayed a more signal lack of true "wisdom."

SOLOMON'S PORCH. *See* PORCH.

SOLOMON'S SERVANTS (Heb. *'abdē shĕlēmōh*, "bondslaves of S."). The children of these are mentioned with the NETHINIM (Ez. 2.[55]; Ne. 7.[57], &c.). They were prob. descendants of the Canaanites enslaved by Solomon (1 K. 9.[20f.]).

SON. *See* FAMILY.

SON OF GOD, the designation of our Lord in His Divine Nature as the Second Person of the Holy Trinity. That some such relationship as that asserted in the Creed as subsisting between the First and Second Persons in the Godhead had a place in the Deity, seems to have been a tenet of primitive religion. It is a mystery to the Church after two millennia of Christian revelation and experience; much more wd. such a tenet be mysterious and difficult of apprehension to primitive humanity. As where logical thought failed him Plato took refuge in myth, to present in picture what he cd. not expound in discursive statement, so primitive men invented stories to clarify their thoughts, and, if only vaguely, to define them. In this way, probably, the pantheons of polytheism largely originated. Thus in Egypt to a highly spiritual notion of the Deity there was added an indefinitely numerous pantheon. The most widely diffused form of worship was that of Osiris Isis Horus, in wh. Horus was the son of Osiris, yet at the same time identical with him. In the grotesque Babylonian poem of Creation we have several generations of gods, wh. probably means several layers of stratification due to the pantheon of a conquering tribe or city being superimposed upon that of a conquered people. But the hero of the epic is Bel-Marduk, the son of Hea, and in a symbolic sense of all the gods, who is the destroyer of Tiamat, the principle of evil and lawlessness. In classic mythology we have the thought in various forms because of the commingling of differing races, each with its own mythology. There is Athene springing full armed fm. the head of Zeus; and there is Zeus and Apollo; Zeus and Herakles; Zeus and Bacchus. In considering this we must remember that Zeus had a double meaning; he was not only the mythological son of Kronos, but the supreme Deity, as in the hymn of Cleanthes. We might also refer to the relationship between Odin and Thor, and Odin and Balder, in Scandinavian mythology. In the very earliest form religious thought assumed, the necessity was felt to ascribe to Deity some such relationship.

Such a view crudely apprehended naturally tended to anthropomorphism, idolatry, and polytheism: this was its result throughout the whole human race; hence the call of Israel to bring mankind back to a recognition of the unity and spirituality of God. This being the function of Israel, we shd. expect that any traces of such an idea in their sacred Literature wd. be few and obscure. Leaving to the one side the angels, who are called in Job "sons of God" (1.[6], 2.[1], 38.[7]), and apparently in Genesis (6.[2]), and such phrases as *bĕnē 'ēlīm* (Ps. 29.[1]), we have the words of Agur (Pr. 30.[4]): speaking of the Almighty he says, "What is His name, and what is His Son's name, if thou canst tell?" In this passage it is assumed that the Creator of heaven and earth has a Son, and that no knowledge of the Creator is complete without also a knowledge of the Son. More important are the statements in the 2nd Psalm. First the mysterious Messiah is declared in an emphatic sense to be the Son of God. Next there is the statement in v. 12, "Kiss the Son." Difficult as is this verse on the traditional interpretation, greater difficulty is involved in any other. When the subject is approached fm. another side we have Is. 9.[6]. When we take into account the emphatic position assigned to the "Son" and the marvellous names given Him, "The Mighty God," "The Everlasting Father," it seems impossible to escape the thought that these things are spoken of One whose Sonship to God implied a superhuman relationship. Although the term "Son" is not used, there is implied a Being that is other than God, yet so closely related to Him as to be God. Here we wd. only refer to "Wisdom" in the earlier chapters of Proverbs, in wh. we have the unity in difference implied in the Nicæan doctrine presented under another aspect. What in a human being wd. be a faculty is regarded as an independent but closely associated personality. Then there is the "Angel of the Presence," who accompanied the Israelites in their journey through the wilderness when JHWH had declared that He wd. not go with them (Ex. 33.[2, 14]). All these passages reveal a sense that somehow there is a division in the essence

of Deity as necessary to an adequate idea of God as Unity.

In the period between the Testaments, so far as evidence can be drawn fm. the Jewish literature of the time, the thought did not receive much development. In the Apocrypha the title S. of G. used in the emphatic sense appears to occur once. In the book of Wisdom it is said : " If the Just be the Son of God He will help Him and deliver Him fm. the hand of His enemies. Let us examine Him with despitefulness and torture, that we may know His meekness, and prove His patience. Let us condemn Him with a shameful death (from His words shall be His visitation) " (Ws. 2.[18-20]). One is tempted not only to take ὁ δίκαιος as " the Son of God " in an emphatic sense, but also to see in these verses a prevision of the sufferings of Christ. In the pre-Christian Apocalypses the title does not occur ; in Enoch, in the book of Similitudes, the dignity ascribed to the " Son of Man " almost implies the higher (*see* SON OF MAN). In Philo we come nearer the NT. conception as crystallised in our creeds, of the Logos who is Son of God. It is difficult in studying the doctrine of the Logos in Philo to be certain where we have to do with rhetoric and where with definite thought. When he calls the Logos " the first-born Word," " the second God," regarding Him as neither quite a creature nor absolutely uncreated, as the advocate (παράκλητος ; *cp.* 1 Jn. 2.[1]) of creation with God, it is difficult to think of Philo as other than a soul feeling after the truth wh. was revealed in Christ.

With the opening of the New Testament we come at once into clearer light. In the Synoptics, wh. may be said to be a threefold republication of the primitive Gospel, we have the title ascribed to our Lord repeatedly. The earliest is the statement of the angel at the Annunciation, " He shall be called the Son of the Highest " (Lk. 1.[32]), " that Holy Thing that shall be born of thee shall be called the Son of God " (v. 35). The next external testimonies are the heavenly voices at His baptism, " This is My beloved Son, in whom I am well pleased " (Mw. 3.[17] ; *cp.* Lk. 3.[22]). In the Temptation the devil's efforts were directed to make Him doubt His Divine Sonship and show His doubt by applying tests to make plain His relationship to God (Mw. 4.[1-10] ; Lk. 4.[1-13]). There are testimonies to His Sonship to God given by the demons (Mw. 8.[20] ; Mk. 3.[11] ; Lk. 4.[41]). His testimony concerning Himself as reported by the Synoptics must be taken into account ; the acknowledgment of His claims wh. was wrung fm. Him by the adjuration of the High Priest at His trial before the Sanhedrin (Mw. 26.[63, 64] ; Mk. 14.[61, 62] ; Lk. 22.[70]) ; it is implied in His parabolic teaching, *e.g.* in the parable of the Wicked Husbandmen, God is the proprietor and He is the Son sent to the husbandmen and murdered by them (Mw. 21.[37f.]) ; the Marriage Supper made for the son of the maker of the feast shows the same thing, as God is the maker of the feast (Mw. 22.[2-14]). It is implied in His other teaching as well, as when He demands, " What think ye of Christ ? Whose Son is He ? " (Mw. 22.[42-46]). And when He describes the Last Judgment, He, the Son of Man, says to the righteous, " Come, ye blessed of My Father, inherit the kdm. prepared for you fm. the foundation of the world " (Mw. 25.[34]). Though we may not press it, yet the agonised cry in the garden, " O My Father ! if it be possible let this cup pass fm. Me " (Mw. 26.[39]), seems to assert a claim to a closer relationship to God than is implied in the ordinary sonship of mankind to their Creator. Then there is the effect He produced on those with whom He came in contact ; thus Peter at Cæsarea Philippi said of his Master, " Thou art the Christ, the Son of the Living God " (Mw. 16.[16]) ; so too at the Cross the centurion declared, " Truly this was the Son of God " (Mw. 27.[54]).

The fourth Gospel occupies a unique position in regard to Christology ; the assertions of our Lord's Divinity on the one hand, and of His humanity on the other, are clear and direct. The Logos doctrine with wh. it opens represents under another figure the relationship symbolised in the passages we have been studying as Sonship. It is a development of the teaching of Philo ; a development caused to a great extent by intercourse with Christ. John exhibits his sense of the identity of the relationship when he says, " The Word was made flesh . . . and we beheld His glory, the glory as of the Only-begotten of the Father " (Jn. 1.[14]). In v. 18 this identity is assumed ; the Logos is essentially the Revealer of God ; in the v. in question this office is assigned to the Only-begotten. We have in this chap. the testimony of the Baptist in regard to the descent of the Spirit upon our Lord at His baptism, and the consequent demonstration of His Divine Sonship (Jn. 1.[34]). When Jesus reveals to Nathaniel that He knew the subject of his meditation " under the fig tree," he answers, " Rabbi, Thou art the Son of God " (Jn. 1.[49]). Later we have the confession of Martha, " I believe that Thou art the Christ, the Son of God, wh. shd. come into the world " (Jn. 11.[27]). There is further direct assumption of Sonship, as in the passage beginning " The Father worketh hitherto, and I work." Notwithstanding that the Jews, recognising the claim, sought to kill Him because of it, He proceeded to apply and emphasise it, claiming that all men " shd. honour the Son even as they honour the Father " (5.[23]). Even more explicit is the later statement, " Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God ? " (10.[36]). The whole Intercessory Prayer proceeds on

the presupposition of such a relationship. Further, it was part of the accusation against Jesus before Pilate that "He made Himself the Son of God." We have the testimony of the evangelist, given some four times in the 3rd chap., in wh. he shows the necessary connection between the Divine Sonship of Jesus and the salvation of sinners. In the last verse of the Gospel in its original form he assigns the purpose why he had written it: "These are written that ye might believe that Jesus is the Christ, the Son of God" (20.31).

As the book of Acts is mainly an account of the work of the apostle Paul, we may consider the evidence of Christ's Divine Sonship in it along with that in the Pauline Epistles. After the narrative of his conversion we are told of Paul, "Straightway he preached Christ in the synagogues, that He is the Son of God." In his sermon in the synagogue of Antioch in Pisidia Paul quotes the 2nd Ps., "Thou art My Son, this day have I begotten Thee," and applies it to Christ.

We have not referred to the confession of the Ethiopian eunuch (8.37): although the verse is found in the Vlg. and the Psh., yet as it is wanting in the five great uncials its right to be in the text seems doubtful.

When we pass from the Acts to the Epistles, fm. Paul the preacher to Paul the letter-writer, we find the proofs that Paul regarded Christ as the Son of God too numerous to be considered individually. In the earliest of his epistles, the 1st to the Thessalonians, he refers to their spiritual history, "How they turned to God fm. idols to serve the living and true God, and to wait for His Son fm. heaven" (1 Th. 1.10). In Galatians, wh., if not the next in point of date, belonged at all events to the group wh. follows in point of time, we find that Paul ascribes his conversion to the fact that God was pleased to reveal His Son in him (Gal. 1.15, 16); he further shows that the deliverance of the world fm. the bondage of corruption and the adoption of believers into the family of God were due to the Divine Sonship of Christ (Gal. 4.4, 6). It is the source of the unity of believers; they are "called to the fellowship of His Son" (1 Cor. 1.9); this truth is the subject of all preaching (2 Cor. 1.19). The Epistle to the Romans is filled with the thought that salvation is through the death of Him who is the Son of God (Rm. 5.10, 8.3, 32). What is characteristic of Paul's earlier epistles we find also in those of the first imprisonment (Eph. 4.13, by implication Php. 2.5-11; Col. 1.17). Throughout his whole teaching Paul's message is that with wh. he began in Damascus, that Jesus Christ is the Son of God.

The great Christological treatise wh. is called the Epistle to the Hebrews, whether written by Paul or not, is full of Pauline ideas. Certainly the Divine Sonship of Christ, wh. we have seen to be so prominent with St. Paul, is equally prominent in it. The great theme of his argument is the superiority of the priesthood of Christ over that of Aaron, and an element in this is the fact that Christ is the Son of God. He begins his argument by showing that the Christian revelation was necessarily superior to such as preceded, because in it God had spoken to us by His Son. He develops that idea by showing Christ's superiority to the angels, by whom, according to Jewish tradition, the law had been given; then His superiority to Moses, by whom it had been delivered to the people; the point in both cases being that He was "the Son." He gradually leads up to the Melchizedekian priesthood; part of its superiority being due to the symbolic immortality of Melchizedek, that he was made like unto the Son of God, and because Christ, being "the Son of God," hath "the power of an endless life," "seeing He ever liveth to make intercession." But the very fact that our High Priest is greater and more glorious than any son of Aaron makes our responsibility the greater and our condemnation more terrible: how much sorer punishment shall be meted out to them who "crucify the Son of God afresh and put Him to an open shame." As we have already said, the whole argument of the epistle and the practical application of it turn on the Divine Sonship of our Lord.

The Epistles of John exhibit, as might be expected, the same characteristics that we saw in the Gospel; the Sonship of Christ is the great assumption behind the exhortations. He begins by asserting our fellowship to be "with the Father and with His Son Jesus Christ" (1 Jn. 1.3), and our fellowship with one another is through the cleansing power of His blood. All evil involves the denial of the Son as well as the Father (2.22), all good in believing in Him (3.23); the indwelling of God is the reward of him that confesses "that Jesus is the Son of God" (4.15). His whole argument comes to a climax in the last chapter; the phrase or its equivalent occurs nine times. Indeed in 5.13 the apostle declares his purpose in regard to those for whom he is writing: "These things have I written that ye might believe on the name of the Son of God." So too with the 2nd epistle. Though the phrase in question does not occur so frequently in Revelation, yet the repeated references to "the Lamb in the midst of the throne," and the way all praise "to Him that sits upon the throne" is associated with that to the Lamb, implies a similar relationship but under a different figure.

We have thus seen that the thought that Jesus Christ was and is the Son of God permeates the whole New Testament.

The Theological Content of this Doctrine.— It does not come within the scope of this Dictionary to consider the prolonged controversies that raged on this subject during the early Christian centuries

—controversies the importance of wh. are unduly under-estimated now. The first point implied in this title was recognised by the Jews when Jesus claimed it: they charged Him with blasphemy: "Thou being a man makest Thyself God." It implies essential Divinity. As to the mysterious fact, it gains immensely in credibility when it is remembered by whose testimony it is established. They are all either the associates of our Lord or the intimate friends of those who had been so. Of the Synoptists, Matthew was a disciple; Mark was the interpreter of Peter, one of the three drawn into most intimate relationship with Him; Luke was the companion of Paul, who, although not one of the earlier apostles, yet as at first the opponent of the Gospel collected all evidence concerning Jesus fm. an antagonistic point of view, and fm. this had become a convinced believer in His Divinity. The writer of the fourth Gospel was, like Peter, one of the inner circle of three. Not only so, but all the apostles who "had companied with Him," and all the seventy who had enjoyed some of His society both before and after His Passion, all proclaimed His Divine Sonship, and most of them sealed their testimony with their blood. That those with whom He had walked and talked, had eaten and drunk, declared Him, despite all opposing prejudices due to education, despite the infliction of scourging and the threat of death, to be the Son of God, implies that the evidences He gave of His Divinity were strong to a degree that is inconceivable to us. This is not invalidated by the fact that the Roman emperors were deified, for Roman ideas of Godhead were vastly lower than were those of the Jews; and all these witnesses were Jews. Further there is implied a certain dependence, if only economic. *See* TRINITY.

SON OF MAN (Heb. *ben-'ādām*, Aram. *bar-'enosh*, Gr. *ho huios tou anthrōpou*). The main interest this term has for us is the use our Lord makes of it to designate Himself. To appreciate this aright it is necessary to consider it historically. In the OT. the term S. of M. means "man," especially in his weakness. It is a striking fact that of the words used for "man," that wh. implies his weakness is chosen; thus in Is. 2.9, "The mean man (*'ādām*) boweth down, and the great man (*'īsh*) humbleth himself"; this is implied also in the connection in wh. the term S. of M. occurs; thus, "What is man (*'ĕnōsh*), that Thou art mindful of him? and the S. of M. (*ben-'ādām*), that Thou visitest him?" (Ps. 8.4). The plural of this is used for men in general, but with a similar suggestion, as "The Lord beholdeth all the sons of men (*bĕnē-hā-ādām*)" (Ps. 33.13). The most striking use of this title is as applied to the prophet EZEKIEL; in the book of that prophet eighty-nine times does JHWH address him as "S. of M." Daniel is thus addressed by GABRIEL (Dn. 8.17). In all these instances real humanity in all its weakness is implied. The most important use of the term is to be found, not in the Heb. portion of the Scripture, but in the Aramaic. In Daniel 7.13 we are told that "there came with the clouds of heaven one like unto a S. of Man" (RV.); the previous empires had been symbolised by animals—a lion, a bear, a leopard; this, God's empire, is symbolised by a man. It is to be observed that in the two Gr. VV. and the Psh., as also in Luther, the term is indefinite. The term is thus purely descriptive, not denominative.

The next appearance of the title is in the middle book of the Enoch books, "the Book of Similitudes"; here it has become unmistakably denominative. To prove this we shall quote the principal passages in wh. it occurs. In doing so we shall make use of Dr. Charles' version. The principal passage (46.1-3) is obviously modelled on Dn. 7.9-14: "[1] And then I saw One who had a head of days, and His head was white like wool, and with Him was another Being whose countenance had the appearance of a man, and His face was full of graciousness like one of the holy angels. [2] And I asked the angel, who went with me and showed me all the hidden things, concerning that Son of Man, who He was and whence He was, and why He went with the Head of Days? [3] And he answered and said, This is the Son of Man who hath righteousness—with whom dwelleth righteousness, and reveals all the treasures of that wh. is hidden, because the Lord of Spirits hath chosen Him; and His lot before the Lord of Spirits hath surpassed everything for ever." We have in a subsequent passage (48.1-4): "[1] And in that place I saw a fountain of righteousness wh. was inexhaustible, and around it were many fountains of wisdom, and all the thirsty drank of them and were filled with wisdom, and had their dwellings with the righteous, and holy, and elect. [2] And at that hour that Son of Man was named in the presence of the Lord of Spirits, and His name came before the Head of Days. [3] And before the sun and the signs were created, and before the stars of heaven were made, His name was named before the Lord of Spirits. [4] He will be a staff to the righteous on wh. they will support themselves and not fall. He will be a light to the Gentiles and the hope of those who are troubled of heart." We find in the following chap. (49.4), "He will judge secret things, and no one will be able to utter a lying word before Him, for He is the Elect One before the Lord of Spirits according to His good pleasure." Not only is it evident that the title S. of M. here designates an individual Being, but also one of super-angelic dignity, who though not eternal yet existed before the material creation. He is identified with the Elect, the Anointed One, *i.e.* the Messiah. He is to be judge also at the last day.

Professor James Drummond has maintained that these passages are Christian interpolations. But they are so involved in the structure of the book that the idea of interpolation becomes improbable.

We now proceed to consider the NT. use of the phrase "Son of Man." It occurs only as applied to Christ once outside the Gospels—in Stephen's dying exclamation (Ac. 7.[56]). In the OT. sense it occurs in He. 2.[6]; Rv. 1.[13]; the last an echo of Dn. 7.[13]. In the Gospels, of the eighty times wh. this phrase occurs, only once is it on other lips than those of our Lord Himself. This instance, however, is of special interest, as it shows the sense in wh. the Jews understood the title. Our Lord had just received in the hearing of the multitude the Divine testimony that He was sent of God; some had thought it was a peal of thunder; others, hearing that words were spoken but unable to grasp their purport, said that "An angel spoke to Him"; others, however, had understood what was said. Our Lord proceeded to explain the reason of the voice coming, and then, seeing His coming triumph by means of death, concludes, "I, if I be lifted up, will draw all men unto Me." There has been no word of His being the "Son of Man." He had last used the phrase in connection with the coming of the Greeks; then it is addressed primarily to the two apostles who introduced them—it was not addressed to the multitude, and there is no evidence that it was heard by them. The people, recognising that He intimated His death, and understanding that He claimed to be the Messiah, are in a difficulty. They say: "We have heard out of the law that the Christ abideth for ever, and how sayest Thou, The Son of Man must be lifted up? who is this Son of Man?" This may be paraphrased: "You claim to be Messiah, the Son of Man, yet you intimate that you are to be crucified; what very special Son of Man is this?" The whole point of their argument lies in the assumed identity of S. of M. with "the Christ." The title was one of the recognised equivalents of "Messiah." From its use in the Enoch books we shd. expect it to be well known in the school fm. wh. these emanated, wh. in our opinion was the Essenes (WAITERS FOR THE REDEMPTION). What may have been the reasons wh. led our Lord to adopt this title as Messiah? The meaning of the title wd. not be obvious to the Romans; any one who claimed to be the Anointed asserted in no obscure way that he was a king. The career of any claimant to kingship wd. be liable to be cut short speedily. This title S. of M. wd. convey no meaning to any one not well acquainted with the books of Enoch.

While the title conveyed the idea of Messiahship, revealing yet concealing the claim, there were other ideas contained in the term. It asserted the absolute humanity of Him who assumed it. He claimed to be SON OF GOD, and His miracles justified the claim, so that Peter, who was in most intimate association with Him, declared Him to be the Son of the Living God. The marvels that attended His death were so astounding that the centurion, on duty at the cross, is compelled to say, "Truly this man was the Son of God" (Mk. 15.[39]). So impressed were men with this side of His nature that He had not many years left the world when the Gnostics arose, many of whom declared that our Lord only *seemed* to be Man. This title asserts that not only had He a human body, but that He had a human history; He had not entered the world in maturity, breaking in upon history at once in fulness of mental and physical powers. No! it was through the gateway of infancy and childhood that He entered humanity. But we saw that the term in Heb. meant "man" in his weakness; the title then asserts indirectly what the evangelist deduced fm. His deeds, "Himself took our infirmities."

There is yet another aspect to this title. When we translate it back into Heb. we find it reads Son of Adam. Adam was the representative of the race; he had been tested but had failed, so had "brought death into the world and all our woe." Who fitter to be representative of mankind and stand the test anew on their behalf than the "Son of Adam"? The argument of the apostle in regard to our sonship to God may be turned another way. "If Son, then Heir": the heritage Adam left his progeny was guilt; He assumes that guilt as His by being S. of M.; He enters heir to the inheritance of woe. As the great First-born He is the Goel, the Avenger, who has come to destroy death and "him that had the power of death, that is the devil" (He. 2.[14]). There is yet further "Brotherhood to men." By the fact that He has partaken of human nature so absolutely in all its weakness, we can realise His sympathy with us in all our sufferings and temptations; thus He is the Brother "born for adversity." The fact that He is our Omniscient Creator wd. enable Him to know our every feeling, while His Love wd. enable Him to have a tenderness for us that we shd. not be afflicted above what we shd. be able to bear. Since He has taken our nature we can realise His sympathy better, and so be comforted in all our sorrows.

SONG OF SOLOMON, or more properly Song of Songs (as in the Hebrew Bible), *i.e.* the best or choicest song, comes immediately after Job in the third canon of the Hebrew books. It is the first of the five Megilloth (or "Rolls"), which comprise the Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. These books are read on certain fasts and festivals of the Jewish Church. As its position indicates, the book was admitted late into the Canon. Although not quoted in the New Testament, it was probably regarded as sacred in the time of Christ, though its canonicity was dis-

cussed even later. The ground of its admission must have been undoubtedly that it was taken to express allegorically the relation of Jehovah to the Jewish people. This is shown by the fact that it was read on the eighth day of the Passover feast, which commemorated Jehovah's deliverance of His people and His union with them by an everlasting covenant. Christians also regarded it as allegorical, expressing the relation of Jesus Christ to His Church (*cp.* the headings to chapters in the Authorised Version), hence the book was regarded with the same veneration among Christians as among Jews. But whether the intention of the author or editor was allegorical and mystical or not, was questioned by Theodore of Mopsuestia in the sixth century. For this literal view he was anathematised by the council of Constantinople in A.D. 553. Origen expounded it at great length, and St. Bernard of Clairvaux wrote eighty-six sermons on it, and then had only reached the beginning of the third chapter. Once the allegorical method was taken, numerous interpretations became possible. These may be found in the various commentaries that have been written on the book.

In itself the work is entirely concerned with human love, and is made up of a number of songs as inconsequent as the passion described. Three main characters appear in the book: Solomon, the Shulamite maiden, and a shepherd; while the "daughters of Jerusalem" appear as a kind of chorus. Many exponents of the work find in it an attempt at Hebrew drama, but the efforts made to break it up into acts and scenes are not very convincing (for two of these *see* Driver's *Intro.*, ed. 6, pp. 438ff.). There are no scenic directions, and there cannot be said to be any real progress in the passion or in the events recorded. The plot is taken to be that Solomon had taken a Shulamite maiden to his court and now pleads for her love. She, however, remains faithful to her shepherd lover, to whom she is in the end restored. Delitzsch identifies the shepherd with Solomon, and sees only two main characters, and so he construes the course of events differently (*see* Driver as above).

The material of the work, even if it be considered as a drama in its present form, consists of a number of songs and snatches of songs. Were these composed for this work, or are they material which the author found already in existence? The probability of the latter theory has been made evident by the investigations of a Prussian consul, J. G. Wetzstein, whose results are given in Delitzsch's *Commentary on the Song of Songs*. He found a great similarity between the songs used at modern marriage ceremonies in Palestine and those of this book. The seven days of the marriage festival itself are called the "king's week." Solomon is thus the bridegroom (any bridegroom) as king; the Shulamite (referring to Abishag the Shunammite, 1 K. 1.[3f.]) is the bride; the "daughters of Jerusalem" are the virgins of the district, who take part in the marriage ceremonies (their name indicating that the songs probably originated in or near Jerusalem); the "sixty mighty men" are the companions of the bridegroom. The order of the songs in our book does not altogether correspond with that in modern use, as the description of the physical charms of the bride in 7.[1-7] should come before the approach of the bridegroom in 3.[6ff.] The whole work, therefore, according to this view, consists of the regular songs of the marriage festival, but not in order, together with a number of songs in praise of love generally, such as were sung at these festivals.

Whether the editor of the book used these songs with any idea of a dramatic unity is difficult to decide. A full discussion of this point will be found in J. W. Rothstein's article on the Song in *HDB.*, vol. iv. pp. 589–597.

Of the authorship and date of the work little can be said but what is negative. The view that Solomon is the author is impossible according to either of the views of its nature given above, and because of the linguistic evidence (*see below*). The date of the poem is disputed. Some hold it to be pre-exilic on account of the mention of Tirzah, which was the capital of the Northern Kingdom in the tenth century (1 K. 14.[17]–16.[23f.]), and the apparently fresh memory of the brilliance of Solomon's court. According to this view the form of the relative pronoun (*see* Driver's *Intro.*, p. 449), and the writer's knowledge of the places of North Palestine, indicate that the work came from the Northern Kingdom. The foreign words are then explained as having been introduced into Palestine by commerce with the East. But apart from a few passages of northern origin in the Old Testament, the form of the relative pronoun is that used only in exilic or post-exilic writings. The mention of Tirzah and of the glories of Solomon's court may be due to the poetical style only. One of the Persian words used (that for "orchard" in 4.[13]) would not come in by commerce, and the word used for "palanquin" or "chariot" in 3.[9] seems to be Greek. The earliest time possible for the composition of the Song of Songs would thus be the Macedonian period, when such words first came into the Hebrew language.

G. W. THATCHER.

SONS OF GOD. (1) The title is used to indicate the status conferred on those who believe in Jesus Christ (Jn. 1.[12]; Php. 2.[15]; 1 Jn. 3.[1f.]). The phrase is practically ident. with that elsewhere trd. "children of God" (*see* ADOPTION). (2) *See* ANGELS.

SONS OF THE PROPHETS. *See* PROPHET, PROPHECY.

SOOTHSAYER, SOOTHSAYING. *See* DIVINATION.

SOPATER, a Berœan Christian, s. of Pyrrhus, who accompanied St. Paul through Macedonia as far as Asia, on his way to Jerusalem (Ac. 20.[4]). The name is another form of SOSIPATER, and the father may be mentioned for distinction.

SOPE. *See* SOAP.

SOPHERETH, ancestor of a family among "Solomon's servants" (Ne. 7.[57]), called "Hassophereth" in Ez. 2.[55], "Assaphioth" in 1 Es. 5.[33] RV.

SORCERY. *See* DIVINATION.

SOREK, VALLEY OF. Here was the home of Delilah, the temptress and undoer of Samson (Jg. 16.[4]). *OEJ.* notes a place called "Capharsorec," near to the town of "Saraa," *i.e.* ZORAH, Samson's native place. It is represented by the mod. vill. *Khirbet Sūrīk.* It stands to the N. of *Wādy eṣ-Ṣarār*, about a mile and a half to the W. of Zorah (*Sar'ah*). We may therefore ident. the valley of Sorek with *Wādy eṣ-Ṣarār.*

SOSIPATER, if he be not ident. with SOPATER, is named only in Rm. 16.[21], as a "kinsman" of St. Paul (*i.e.* poss. a Benjamite), who joins in salutations to the Roman Christians.

SOSTHENES. (1) Ruler of the synagogue in Corinth (Ac. 18.[17]). The conversion of Crispus, who held the same office, is recorded in v. 8. S. apparently succeeded him, and in virtue of his position took the lead in complaining to the Roman governor against St. Paul. Gallio's contemptuous dismissal of the case as dealing with Jewish trifles—"words and names and your own law book"—was the signal for an outbreak in which some old scores would be paid off. A prosperous Jew would not be very popular among the Greeks. (2) St. Paul's associate and possibly amanuensis in the writing of 1 Cor. (1.[1]). He may have been a native of Corinth. This wd. explain his part in an epistle to the Christians there. But there is no reason to suppose that he is identical with (1).

SOTAI, ancestor of a family of "Solomon's servants" (Ez. 2.[55]; Ne. 7.[57]).

SOUL AND SPIRIT. Although the Heb. terms of wh. these words are the tr., *nephesh* and *rūaḥ*, occur frequently in the OT., the distinction does not appear to be so clearly drawn as in the NT., in wh. the terms ψυχή and πνεῦμα stand opposed to each other. We shall begin our study by considering the usage in the NT. These two terms occur along with σῶμα in 1 Th. 5.[23], "And may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ." Some, like Professor Jowett in his commentary on this epistle, declare that the apostle had no distinct notions in regard to these terms. "He (Paul) is not writing a treatise on the soul, but pouring forth, fm. the fulness of his heart, a prayer for his converts." Did this passage stand alone, a good deal cd. be said for Dr. Jowett's view. When, however, we find St. Paul making the distinction between the first and second Adam turn on the difference between "a living soul" and "a quickening spirit"; when further we find (He. 4.[12]) a writer of the Pauline school say of the Word of God, it is "living and active . . . piercing to the dividing of soul and spirit" (RV.), it seems difficult to maintain that the distinction was merely a rhetorical amplification.

Assuming, then, that there is a distinction between these terms, it is necessary that we endeavour to discover what it is. The first step in such an investigation must be the careful study of the passages in wh. the terms occur and the various senses in wh. they are used. To take spirit (Gr. *pneuma*, Heb. *rūaḥ*), we find it used for "wind." "The wind bloweth where it listeth, and thou hearest the sound thereof" (Jn. 3.[8]); so it is used in the LXX, *e.g.* Jb. 1.[19]. Again it is used for the "breath," hence yielding up the breath—"giving up the ghost" as the equivalent of death (Mw. 27.[50]); so Js. 2.[26]. These two, breeze and breath, it may be remarked, were meanings in classic Greek (Plato, *Phædr.* 229; Thuc. ii. 49). At the opposite pole fm. this is our Lord's declaration, "God is a Spirit"; and connected with this is the designation of the Third Person in the Trinity, "the Holy Spirit" (*to pneuma to hagion*), as Eph. 4.[30], "Grieve not the Holy Spirit." Angels are declared to be "spirits." "Are they not all ministering spirits, sent forth to minister?" (He. 1.[14]). There are also "unclean spirits" (*pneumata akatharta*). In regard to the apostles we are told that our Lord "gave them power against 'unclean spirits'" (Mw. 10.[1]). It is used also for a portion of man's nature; as in the conclusion of our Lord's statement as to the spirituality of God, "They that worship Him must worship Him in spirit and in truth" (Jn. 4.[24]). We find this also in the Epp.; thus 1 Cor. 2.[11], "For what man knoweth the things of a man save the spirit of man wh. is in him?" Popular opinion held that though "spirits" might be visible they were not tangible; hence our Lord, when the apostles doubted after His resurrection, says, "Handle Me and see, for a spirit hath not flesh and bones as ye see Me have" (Lk. 24.[39]). There are also some cognate uses of the word wh. have to be considered; "the spirit of bondage" (*pneuma douleias*, Rm. 8.[15]); here it means the disposition, as also in a passage in the TR. found in the Bezan Codex, "Ye know not what manner of spirit ye are of" (Lk. 9.[55]). Further, when a man is specially under the influence of the Divine Spirit; as Mw. 22.[43], "David in the Spirit calleth Him Lord."

It is necessary to consider the functions of spirit not only positively, but negatively, that is, in the light of the faculties and capacities of human nature with wh. it is contrasted. The first is "SOUL." The passages quoted already (1 Cor. 15.[45]; He.

4.[12]) sufficiently prove that there is a distinction. The distinction is carried out in the derivative adjectives; thus the "spiritual (pneumatic) man" is contrasted with the "natural (psychic) man" (1 Cor. 2.[13, 14]); in fact the "psychic" or soulish man is defined as one that "has not the spirit" (Ju.[19]). The spirit is contrasted with FLESH (*sarx*), as "The spirit is willing but the flesh is weak" (Mw. 26.[41]); believers "walk not after the flesh but after the Spirit." By a comparison of passages it will be seen that there is a connection between ψυχή and σάρξ wh. will be considered below. Some, dwelling on the distinction between "reason" (*nous*) and "understanding" (*dianoia*), have been inclined to identify the spirit with the first; but it is expressly distinguished fm. the *nous*. "My spirit prayeth, but my understanding (*nous*) is unfruitful" (1 Cor. 14.[14]).

At the same time the usage of St. Paul, to whom this word is almost restricted, varies; *nous* is sometimes contrasted with the "flesh" (*sarx*), as in Rm. 7.[25], "So then with the mind (*nous*) I myself serve the law of God, but with the flesh the law of sin"; so conversion is "the renewing of the 'mind' (*nous*)" (Rm. 12.[2]); yet again the "mind" may be "reprobate" (Rm. 1.[28]), the Gentiles walk "in the vanity of their 'mind' (*nous*)" (Eph. 4.[17]). It is a faculty wh. may be the instrument of the spirit or of the flesh.

In this connection we ought to consider resemblances as well as contrasts. The most important of these is HEART (*kardia*); it has been borrowed fm. OT. through the LXX. It is identified by Paul with "spirit"; thus he speaks of "circumcision of the 'heart,' in the 'spirit'" (Rm. 2.[29]). Many of the functions ascribed to the "spirit" are also ascribed to the "heart," as *cp.* 2 Cor. 1.[22] with Rm. 8.[16]; both are the sphere of the Divine Spirit's influence: so too in regard to worship, *cp.* Mw. 15.[9] with Jn. 4.[23, 24]. Both are contrasted with "soul," and regarded with it as completing the inner nature (*cp.* Ac. 4.[32] with Lk. 1.[46, 47]). It may be observed that "heart" in the Scriptural sense of the word has nothing to do with the affection; only in relation to God are "heart" and "love" associated (Mw. 22.[37]; Mk. 12.[30]; Lk. 10.[27]) in quotation fm. Dt. 6.[5]. It is the seat of reasoning (Lk. 9.[46, 47]; Mk. 2.[8]), of meditation (Lk. 21.[14]). This practical identification of "heart" and "spirit" widens our knowledge of the Scriptural notion of the latter. The spirit, then, is the Divine in man; when man is under Divine inspiration he is "in the Spirit"; wd. he approach God aright he must do so "in the Spirit"; it is the faculty of faith, it is that by wh. we can be the "children of God." It is thus the highest part of human nature, that wh. makes us kin to the angels and to God Himself.

Soul.—This may be taken as a portion of human nature inferior to the "spirit"; God is never called a Soul, nor is the Third Person in the Holy Trinity ever called the "Holy Soul." We have seen that "spirit" is distinguished fm. "soul"; in one aspect they are united—the immortal part is called by both names; thus He. 12.[23] speaks of the glorified believers as "the spirits of just men made perfect," and in Rv. 6.[9] the "souls" of those "that were slain for the Word of God." "Soul" (*psychē*) and "natural" = "soulish" (psychic), are often contrasted with "spirit" and "spiritual," and the latter are also contrasted with "flesh" (*sarx*) and "fleshly" (*sarkikos, sarkinos*); we may therefore regard them as in some degree identical. It may be noted that while ψυχή has not generally a bad connotation, σάρξ usually has; both the adjectives are associated, if not with moral evil, yet with moral weakness, wh. gravitates towards it; thus in Js. 3.[15] we find the "wisdom" that results in strife is characterised as "earthly, sensual (ψυχική), devilish"; again we are told that "the natural (ψυχικός) man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned" (1 Cor. 2.[14]). Paul in 1 Cor. 15.[44, 46] lays stress on the superiority of the resurrection body over that wh. is laid in the grave, since the latter is only a "'natural' (ψυχικόν) body." So too of *sarkikos*, "carnal"; the apostle Paul says, "I am carnal, sold under sin" (Rm. 7.[14]); again he says, "The weapons of our warfare are not carnal, but mighty" (2 Cor. 10.[4]): however, *sarx* by itself, unless it refers to the physical frame, has always an evil association; as "In me, that is in my flesh, dwelleth no good thing" (Rm. 7.[18]); "The carnal mind (*to phronēma tēs sarkos*, "the mind of the flesh") is enmity against God" (Rm. 8.[7]). In the preceding verse the position is yet stronger: "To be carnally minded (*i.e.* to have the life purpose wh. is associated with the flesh) is death" (8.[6]). The usage in regard to *psychē* is different in the Gospels and the Acts fm. what it is in the Epp. It means frequently "life." "They are dead which sought the child's life" (ψυχή, Mw. 2.[20]). "Is not the life (soul) more than meat" (6.[25]). "The Son of Man came . . . to give His life (soul) a ransom for many." This sense also occurs in the Epistles, as Rm. 16.[4]. Even in the Gospels we find instances of the distinction, as in the Magnificat, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Lk. 1.[46]). There is a use of "soul" as "person" nearly peculiar to Acts, as "three thousand souls" (2.[41]); "threescore and fifteen 'souls'" (7.[14]), &c.: it occurs also in 1 P. 3.[20], "few, that is eight persons." Akin to this is Rv. 18.[13], "souls of men."

We find, then, that "soul" and "spirit" are two distinct portions of our nature, not different aspects of one and the same. On the other hand, there does not seem to be any evidence in favour of Pfleiderer's contention that Paul's doctrine was that the Mes-

sianic *pneuma* was the share of man in the essence of Christ's life, a *donum superadditum*. Against this is the peculiarly personal function ascribed to the "spirit." "What man knoweth the things of a man save the spirit of man wh. is in him?" (1 Cor. 2.[11]); here "spirit" performs the function of self-consciousness. If we gather up what has emerged in our study we find that the "spirit" is that part of man wh. is akin to God, who is "the Father of our 'spirits'" (He. 12.[9]). If we assume the identity of "heart" and "spirit" we find that faith is one of its functions—"With the heart man believeth" (Rm. 10.[10]): "conscience" also; thus in 1 Jn. 3.[20, 21], the alternatives are presented, "If our heart condemn us . . . if our heart condemn us not." On the other hand, everything connected, not only with the bodily senses, but also with the discursive intellect, is summed up in the soul. It is more than merely the vital principle of the body. In the ecstatic speaking with tongues under the influence of the Spirit, in wh. the human spirit was active, there was need for the interpretation of the discursive intellect.

We must, however, approach this subject fm. another side—the phenomena of conversion or REGENERATION. The state of man before the spiritual change takes place in him is said to be one of death—he is dead in trespasses and sins. This does not imply any want of intellectual ability; the wise of this world and their cunning craftiness are contrasted with those who possess "the simplicity that is in Christ." This death affects only the spirit, that part of man's nature by wh. he can have intercourse with God, by wh. he can hold the relation of sonship to Him. To say that the "spirit" is dead does not mean that it is non-existent: a corpse is a dead body, but it exists, it possesses weight, it occupies space; only it does not live, it is no longer an organism, the instrument and expression of a vital process. The spirit exists, but not as the organ and instrument of the Divine Spirit; it is dead. But this dead spirit is quickened to new life by the Spirit wh. Christ hath given us. By the spirit that is in us being again made alive we become once more "sons of God." At his creation man had this spirit, he had the image of God; but by the Fall the Divine image was lost, man became spiritually dead. Like some aborted organ this dead spirit was conveyed down the generations. It was, however, only dead Godward; towards the soul and the body it continued to fulfil its legitimate functions. When God created the human body fm. the dust of the ground, He breathed into the nostrils the breath of life, infused into the organism something fm. His Divine Nature—Peter says we are "partakers of Divine Nature" (2 P. 1.[4]),—and there was evoked the soul to be the nexus uniting the Divine and the material, the spirit and the body.

If this is a true exhibition of the doctrine of the apostles, then we shd. expect to find it in the writings of the earliest of the Fathers. Though there is nothing bearing on this to be found in the Apostolic Fathers, fm. the nature and purpose of whose writings it was not to be expected, yet in Justin Martyr we find it distinctly enunciated. In the fragment of his treatise on the Resurrection we have this statement: "The body is the dwelling of the soul, the soul the dwelling of the spirit." We find a similar statement in his dialogue with Trypho; he makes Trypho say (Dial. 6), "As the body without the soul is dead, so is the soul without the quickening spirit (ζωτικὸν πνεῦμα)," proving that Justin thought this distinction to be one recognised by Jews as well as Christians. Similarly Irenæus (*contra Hær.* V. 6.[1]), "The soul and the spirit are certainly a part of the man, certainly not the man; for the perfect man consists in the commingling and the union of the soul receiving the Spirit of the Father, and the admixture of that fleshly nature wh. was moulded after the image of God" (Roberts's translation). Many of the Gnostic heresies assume this trichotomy. The Apollinarian heresy cd. never have arisen had this doctrine been generally held. Apollinaris maintained that the unity in the person of Christ consisted in the part that the human spirit occupied in the human economy being supplied by the Second Person in the Trinity; a view that was rejected by the Church because it made the human nature of our Lord incomplete. It wd. seem that the doctrine of a trichotomy was abandoned to deprive Apollinarianism of a harbour. We must, then, assume that it was part of the primitive system of doctrine wh. was laid aside for controversial reasons.

As the language of this trichotomy was borrowed fm. the OT., so to some extent was the doctrine itself; only it never reached the clearness of definition in the OT. wh. it attained in the NT. As was natural, the human spirit was quickened by the coming of Christ in a way it had never been before. His influence preceded Him, as the dawn before the sunrise; so men were quickened into newness of life, but not as they were when He had come in the flesh. We find *rūaḥ* (spirit), *nephesh* (soul), *bāsār* (flesh), all used in similar senses to the Greek *pneuma*, *psychē*, and *sarx*; and passing through nearly the same variations of meaning. Thus *rūaḥ* means "wind," as in Ps. 1.[4], "Like chaff wh. the wind (*rūaḥ*) driveth"; so Ex. 10.[13]; 1 K. 19.[11], &c.: also "breath" as Jb. 17.[1], "My breath (*rūaḥ*) is corrupt"; so Ps. 146.[4]; Ec. 3.[19]: the disposition, "an haughty spirit" (Pr. 16.[18]), "a contrite spirit" (Ps. 34.[18]), &c. Although the doctrine of the Trinity is not formally taught in the OT. the language used frequently suits the Christian view of the function of the Third Person, as in Gn. 1.[2],

"The Spirit of God moved (was brooding, RVm.) upon the face of the waters"; and 2 Ch. 15.[1], "The Spirit of God came upon Azariah," &c. There are many references to the human spirit, as Jb. 32.[8], "There is a spirit in man"; Nu. 16.[22], "The God of the spirits of all flesh." The uses of *nephesh* coincide in like manner pretty nearly with those of *psychē*. As to *bāsār*, the evil connotation *sarx* has in the Pauline writings does not seem to attach to its Heb. equivalent. As we saw that *kardia* was nearly parallel in meaning to *pneuma*, so is *lēb* or *lēbāb*, "heart," to *rūaḥ*; it is with the "heart" that man is related to God; "Trust in the Lord with all thine heart" (Pr. 3.[5]). There is a passage wh. relates *lēb*, "heart," to *nephesh*, "soul," "The heart knoweth its own bitterness (the bitterness of its soul)" (Pr. 14.[10]), as if the *nephesh* were, to use Justin's words, "the dwelling" of the *rūaḥ*.

While necessarily the OT. was the principal source of the NT. trichotomy, there are other traces of this doctrine wh. seem to carry it farther back in history. The Egyptians' sepulture arrangements imply a certain trichotomy. There was the "Ba," wh. on death flew back to the gods, and the "Ka," wh. was more nearly associated with the body. It was for the "Ka" that the body was embalmed, and that feasts were left in the tombs. Plato, who professed to be much influenced by Egyptian thought, as one may see fm. the frequency with wh. he refers in his illustrative myths to Egypt as their place of origin, had a trichotomy, but one scarcely parallel with that wh. we are here considering. In Philo, Josephus, and the Apocryphal writings are evidences that a trichotomy resembling that of Paul was in common thought. The Neo-Platonist movement developed it further; this, however, might be in consequence, to some extent at least, of Christian influences. The philosophy of the Stoics took it up also, till at length Marcus Aurelius states it almost in terms. It is interesting to note the close connection the Stoic school had with Cilicia, Paul's native province; Zeno, its founder, was born in Cyprus, wh. is off the coast of Cilicia; Chrysippus, its second founder, was born in Soli; several of the presidents of the school were Tarsians. St. Paul might have learned the terms to wh. he gave their Christian connotation in the school at Tarsus.

Were this the place for a dissertation on psychology, the Pauline trichotomy might be defended as psychologically true. Recent investigations on the subliminal consciousness appear to prove that there are powers in our nature performing intellectual operations beyond the ken of the conscious "Ego." If the *pneuma* represents the self-conscious "Ego," then the "subliminal consciousness" may represent the *psychē*, "the soul."

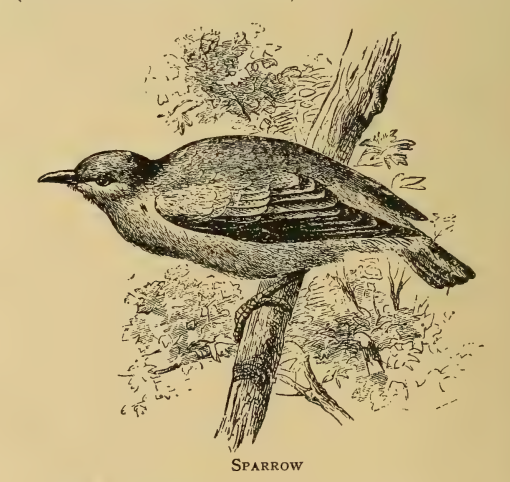
Lit.: Delitzsch, *Biblical Psychology*; Beck, *Biblical Psychology*; Laidlaw, *Bible Doctrine of Man*; Dickson, *St. Paul's Use of the Terms Flesh and Spirit*; Pfleiderer, *Paulinism*, vol. i.

SOUTH. *See* Negeb.

SOWER, SOWING. *See* Agriculture.

SPAIN appears in 1 M. 8.[3] as the scene of Roman victories, and a land rich in gold and silver. It is described as "very far" from the Romans. The apostle Paul cherished the hope of being able to visit it after he should have seen Rome (Rm. 15.[24, 28]). The country known then as *Spania* (Lat. *Hispania*) corresponded generally to mod. Spain. The Greeks called it *Hesperia*, or *Ibēria*, from the river *Ibēr* (the Ebro). The Phœnicians seem to have been the first to discover the riches of the country, and to have had colonies there in antiquity, probably to work the veins of precious metal found especially in the uplands between the rivers Bætis and Anas. Under the leadership of Hamilcar, Hasdrubal, and Hannibal in succession, the Carthaginians subdued the country (B.C. 236–219). Fm. S. Hannibal set out on his memorable invasion of Italy. With the defeat of Carthage S. fell to the Romans, but the conquest was not completed till the reign of Augustus. It was valuable on account of its agricultural and mineral wealth. The inhabitants soon fell into Roman ways, and adopted imperial sentiments. There is no evidence that St. Paul was ever able to gratify his wish.

SPAN (Heb. *zereth*), the distance between the point of the thumb and the point of the little finger when the hand is stretched out, about nine inches (*see* Weights and Measures).



Sparrow

SPARROW (Heb. *tzippōr*, Gr. *strouthion*). The Heb. really means "a small bird," and the name is derived fm. the chirping; hence in the EV. it is usually rendered "bird" (Gn. 7.[14]; Lv. 14.[4]), and several times "fowl" (Dt. 4.[17]; Ps. 148.[10]). Though the trapping of birds for food is common

all over the E. the S. is not easily caught, so much so that the Arabs have proverbs of its wariness. The only cases in wh. *tzippōr* is rendered S. in the EV. are Ps. 84.[3] and 102.[7], the one passage referring to its habit of nesting beside human dwellings, and the other to its gregariousness, and consequently the specially lonely appearance that one "alone upon the housetop" wd. present. In the NT. our Lord refers to sparrows as creatures of least value, three being sold for a farthing, and five for two farthings. The true sparrow is common in Pal., although in some districts the crested lark is fully commoner; probably the distinction was not noted.

SPEAR, SPEARMAN (Heb. *ḥănīth*, *rōmaḥ*, *kīdōn*, Gr. *longche*). The spear was a weapon early evolved; it combined to some extent the advantages, as an offensive arm, of the sword and the dart. It essentially consisted of a long rod or staff with a sharpened head; at first the head was probably merely sharpened, then its piercing power was increased by arming the head with flint. This, however, ere very long gave place to metal, first bronze, then iron. It is difficult to assign distinct meanings to the different Heb. words given above. It wd., however, seem that *ḥănīth* was the regular military spear. It was Saul's favourite weapon; it was stuck in the ground beside his bolster during the night (1 S. 26.[7]) when in the camp; it leant on the wall beside him at feasts when it was not in his hands (1 S. 18.[10], 20.[33]) in his own house; when last seen, wounded in the battle of Gilboa, he was leaning on his spear (2 S. 1.[6]). That Saul hurled it at David is no evidence against it being a spear, as the Homeric warriors always used the spear as a missile in the first encounter (*Il.* vii. 244, 249). If we may deduce the appearance of the *ḥănīth* fm. the S. of the Egyptian and Assyrian warriors, it does not seem to have been much if at all longer than the height of a man (Layard, *Mon. of Nin.*, plate 69; Wilkinson, *Ancient Egyptians*, i. fig. 26). The Assyrian S. must have been very strong, as a warrior is seen dislodging stones with it (Layard, *Mon. of Nin.*, plate 66). The *rōmaḥ* was probably a longer and slighter weapon, possibly not unlike the Arab S., wh. bears the same name, *rumḥ*; it is about 14 or 15 feet in length. Against this is the fact that Joel calls upon the Jews to "beat their pruning-hooks into spears," a statement that wd. indicate a shorter weapon unless it was merely the spearhead that was to be supplied fm. the "pruning hook." It is to be noted that in the contrasted passage in Is. 2.[4] and Micah 4.[3], the word for S. is *ḥănīth*. This form of S. seems to have been the common weapon, the want of wh. was evidence of utter disarmament. When Rehoboam placed magazines of arms in the cities of Judah this is the weapon wh., along with shields, is supplied. It is usually thought that *kīdōn* means a "dart," but there is nothing in the use of the word to fix this. It seems difficult to understand how Goliath cd. have a "javelin of bronze" between his shoulders. A good deal can be said for the suggestion of Thenius that we shd. read *māgēn*, "shield," in this passage, in agreement with LXX and the Tg. Jn. This suggestion is all the more plausible that in the Samaritan script (*see* WRITING) wh. preceded the square character, and was therefore probably that in wh. the MS. was written fm. wh. the LXX translation was made, *m* and *k* are very like, *g* and *d* not very unlike, and with the final letters alike *kīdōn* mt. easily emerge. It cd., besides, scarcely have been a short weapon like a "javelin" with wh. Joshua signalled to the men in ambush behind Ai (Jo. 8.[18]). In the NT. only in regard to the weapon with wh. the soldier pierced our Lord's side does the word occur; it is the cavalry lance in all



MOUNTED SPEARMAN OF SARGON'S TIME

likelihood that is there meant. The "sarissa," a spear of 16 feet long with wh. the Macedonian phalanx was armed changed the character of warfare; it met the charge of cavalry with a hedge of pikes. The Roman legionary tactics were freer, and superseded the phalanx; still the idea of the hedge of spears maintained its place. Singularly, both the cases in wh. **spearmen** occurs—one in the OT. and the other in the NT.—are mistranslations. In Ps. 68.[30], instead of "the company of spearmen" we ought to read "the wild beast of the reeds," and the "two hundred spearmen" of Ac. 23.[23] really ought to be "slingers."

SPECKLED BIRD (Heb. *haʿayiṭ tzābūʿa*, Jr. 12.[9]). As the MT. stands there is very considerable difficulty in interpreting these words. The rendering of the Heb. is grammatically doubtful; it is not certain whether the first syllable is to be regarded as the "article," as in the AV., or as the "interrogative," as in the RV. and Vlg. Then the word rendered "bird" means "ravenous bird," like an eagle or a vulture; on the other hand

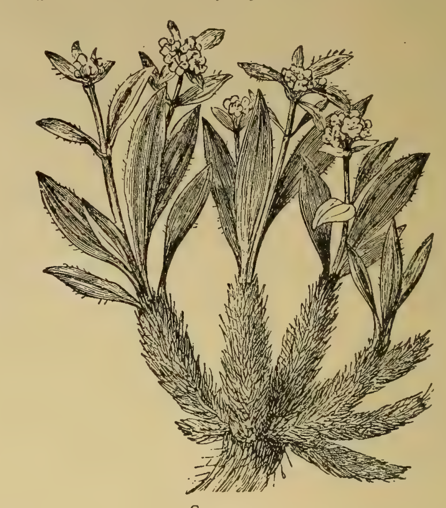
tzābū'a means not so naturally "speckled" as "dyed," though it does mean this; it also, however, means "taloned," as in AVm., fm. a root meaning "to seize," "to grasp." The LXX (B), however, gives a totally different interpretation, "Is not my heritage to me a hyæna's cave." The LXX (A) instead of "hyæna" reads "robbers." An Arb. root, *ghāt*, means "to dig," whence *ghāît*, "a depression in the ground"; fm. this it seems possible that "den" may be the meaning here. The word trd. "speckled" is rendered "hyæna" by Gesenius. The whole passage wd. be read, "My heritage is the lair of a hyæna, the lair is round about upon her. Come gather together every beast of the field that they devour her." At the same time something may be said for the RV.; only there seems to be an incongruity in all the beasts of the field being assembled to devour a speckled vulture, wh. does not apply to their being assembled to devour what a "hyæna" or "robbers" had collected.

SPELT. *See* Fitches.

SPICE, SPICES. Several Heb. words are so trd. (1) *Bāsām* (SS. 5.[1], RVm. "balsam"), *bōsem*, *besem*, pl. *běsāmīm*. According to Ex. 30.[23] this was a generic name covering myrrh, cinnamon, calamus, and cassia. The Oriental love of pungent odours brought these into general use, and made them important articles of commerce (Ek. 27.[22]). They formed ingredients in the holy anointing oil. They were esteemed as royal gifts (1 K. 10.[2, 25], &c.). They were part of the stores guarded in the chambers of the house of the Lord (1 Ch. 9.[29], &c.), and they were reckoned among the treasures of the wealthy (2 Ch. 32.[27]). Spices were employed in the purification of women (Est. 2.[12]), and in preparing the dead for burial (2 Ch. 16.[14]; EV. "sweet odours," Heb. "spices"). (2) *Někōʾth* occurs in two passages, Gn. 37.[25], 43.[11]. In the former RVm. suggests "gum tragacanth *or* storax." It may have been only a general name for fragrant substances. (3) *Ṣammīm*. This also is a generic term, under wh. are included *galbanum*, *onycha*, and *stacte*. The Gr. *arōmata* (Mk. 16.[1], &c.) and *amōmon* (Rv. 18.[13], AV. "odours") both seem to denote aromatic materials generally.

SPIDER (Heb. *'akkābīsh*, Jb. 8.[14]; Is. 59.[5, 6]; *sěmāmīth*, Pr. 30.[28]). There seems no reasonable doubt that the former of these words in the two passages in wh. it occurs means S. in our sense of the term, as there is reference to the "web" and to its frailty. All the versions agree with this. There is more difficulty about the second. The passage does not suggest a spider "taking hold with her hands." This is not the action of a S., nor do its legs resemble hands. All the versions agree in regarding the creature intended here to be a species of "lizard"; so the RV. They are numerous in Palestine.

SPIKENARD (Heb. *nērd*, SS. 1.[12], &c.) is an oil with a pleasant perfume obtained from the "spike" of a plant, *Nardostachys Jatamansi*, a native of

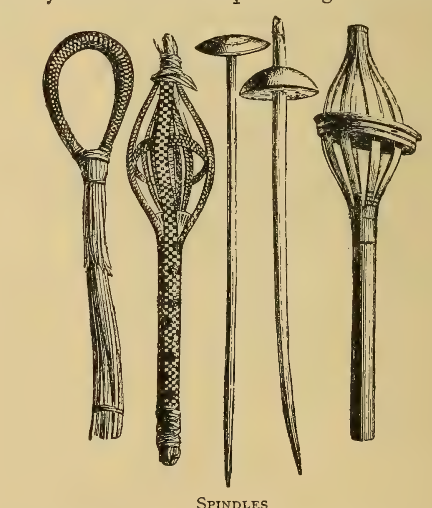


Spikenard

India. The Arabs call it *Sunbul Hindi*, "Indian spike." The *nardos pistikē* of Mk. 14.[3]; Jn. 12.[3], prob. means "liquid nard." The higher qualities were of great value. The "spikenard" used in anointing the Saviour's feet would cost about £12.

SPINDLE. *See* Spinning.

SPINNING. Wool, fibre or flax (*see* Linen), camel's hair, goat's hair, silk, and cotton were all used by the ancients in producing woven fabrics.



Spindles

The thread or yarn was made by the use of **distaff** or **spindle**. The former was a stick, to the top of wh. the wool or fibre, properly prepared by scouring and carding, was attached. It was held under the left arm. The stuff was drawn out and twisted

with the right hand, and rolled on a ball, which revolved with the twisting of the yarn. The spindle prob. resembled that still in common use in the East. A staff is passed through the centre of a circular board, and the material is attached to a hook on the end. The yarn is twisted by revolving the spindle, wh. is steadied by the circular disc. Among the Hebrews, as among the mod. Arabs, this work was done by the women (Ex. 35.[25f.]; Pr. 31.[19]). "One that holds the spindle" (so we shd. prob. render *mahăzīq bappelek*, not one "that leaneth on a staff," AV. in 2 S. 3.[29]), is an effeminate person, a great contrast with the warrior Joab.

SPIRIT. *See* SOUL AND SPIRIT.

SPIRIT, THE HOLY; PARACLETE. The Holy Spirit in Christian Theology is the third person in the Unity of the Godhead, and the doctrine of the Spirit and His work is an outcome of the Divine revelation of God to men, which grew from more to more, till in the teaching of Christ and His apostles it attained completeness. The growth of the conception can be traced through the progress of God's revelation of Himself to men, and we shall seek to sketch in brief outline the varied stages in the formation of this idea, as we find them in the Scriptures.

- I. The Spirit in the OT.
  1. Term and uses.
  2. Work ascribed to Spirit.
  3. Development of conception in OT.
- II. The Spirit in the Apocrypha.
- III. The Spirit in the NT.
  1. Terms.
  2. Work ascribed to Spirit.
  3. Teaching regarding the Spirit.
     (*a*) In the teaching of Jesus.
     (*b*) In the teaching of St. Paul.

I. In the Old Testament. 1. *Term and uses.*—The word *rūah*, translated "spirit," comes from a root "to breathe," "to blow," and also means "wind," "breath." As the breath of man is a sign of life, the term came to mean "breath of life" or generally "life" (Gn. 45.[27]; Jb. 12.[10]). A further modification took place, and "spirit" was applied to the mental life of man—the emotional life (Gn. 41.[8]; Nu. 5.[14], or the life of will or thought (Jb. 15.[13], 32.[8]), and then the term was used of the spiritual life of man as distinct from the flesh. Lastly the term was carried over from the human to the Divine sphere, and the Spirit of God is the vital energy of the Divine Nature which is represented as working in the world and among men. The combination *Holy* Spirit does not belong to the OT., and only occurs twice, viz. Is. 63.[10, 11]; Ps. 51.[11].

2. *Work of the Spirit.*—(*a*) The Spirit, the vital energy of the Divine Nature, is represented as operative in creation. The Spirit broods (Gn. 1.[2]) on the primæval chaos and brings forth the order of the universe. Thus in the OT. He is the "Giver of life." The breath or Spirit of God vitalises what the Word creates, and also preserves the life of the world and the creatures in it (Ps. 33.[6], 104.[30]).

(*b*) Again the Spirit is represented as coming upon men and endowing them with special gifts. Intellectual life generally is the gift of the Spirit. The breath of God in man made him a "living soul" (Gn. 2.[7]), thus marking him off from the animal creation. But not only personal life generally but all special endowments of body or mind are referred to the Spirit's working. Thus the prowess of the Judges, Gideon (Jg. 6.[34]), Samson (13.[25]), &c.; the mechanical skill of Bezaleel (Ex. 36.[1ff.]); the wisdom of Solomon (1 K. 3.[28]), are effects of the Spirit's work.

(*c*) The most outstanding aspect of the work of the Spirit in the OT. is found in connection with the inspiration of the prophets (*cp.* art. PROPHET). All the varied forms and stages of prophetic inspiration, from the seer and diviner to the great ethical prophets, are connected with the Spirit. The Spirit, in fact, was supposed to endow men for any special service. Thus we have references to the anointing of the Messiah with the Divine Spirit to enable Him to fulfil His vocation (Is. 61.[1ff.], 42.[1]).

(*d*) In addition to these special activities of the Spirit we find Him represented as bringing to men spiritual enlightenment and moral elevation (*cp.* Ne. 9.[20]; Ps. 51.[11]; Is. 63.[10, 11]), while the prophets look forward to the time when these ethical operations shall be extended and the Spirit poured on all flesh (*cp.* Jr. 31.[31ff.]; Jl. 2.[28]; Ek. 36.[26f.]).

3. *Development in OT. ideas.*—The Spirit, all through the OT., is the expression used for *God exerting His power*, and this came in course of time to be personified as the *quasi*-personal energy of God in man. The Spirit came more and more to be regarded as the Divine elevating and moralising influence in human life.

II. In the Apocryphal Literature the Holy Spirit is seldom alluded to, and there is, at least in the Palestinian writers, no approach to the doctrine of a personal Spirit. The Alexandrian school, however, preserved the idea of the all-pervading influence of the Divine Spirit, which is sometimes identified with Wisdom. In Philo the Spirit comes to all men. It is the pure wisdom of which every wise man partakes. In this connection the doctrine of the verbal and mechanical inspiration of the Scriptures was developed. The prophet is the mouthpiece of the Divine Spirit. Little is said of the Spirit's work in enlightening the minds of men or renewing the moral nature.

III. In the New Testament. 1. *Terms.*—In the NT. the doctrine of the Spirit has a large place.

Here we find varied names applied, *e.g.* Holy Spirit, Spirit of God, Spirit of Jesus, Spirit of the Father, Spirit of the Son. Other terms are applied, corresponding to the gifts and graces imparted by the Spirit to men, *e.g.* Spirit of truth, Spirit of wisdom, of grace, of life, of adoption, while the personal name of the *Paraclete* or the Advocate (AV. Comforter) is applied by Jesus to the Divine Spirit who shall carry on His work after His departure (*cp.* Jn. 14.[16ff.]).

2. *Work ascribed to Spirit.*—In the Synoptic account of the life of Jesus a great *rôle* is ascribed to the agency of the Spirit. Before the Incarnation He drew near to men and awakened prophetic activity, which for centuries had slumbered. Zacharias predicts His coming, Simeon and Anna are moved by the Spirit to recognise Him in the Temple. The Spirit announces to Mary the birth of her Son, and the conception is ascribed to His agency (*cp.* Jesus Christ, **Virgin Birth**), though here the idea of the Spirit is the OT. one of the creative energy of God Himself. The life thus miraculously begun is sustained by the Spirit. Before the commencement of the public ministry we find the narrative of the illapse of the Spirit at the baptism of John (Jn. 1.[33]). This experience is regarded as the anointing of the Messiah for His work. Thus we find Jesus claiming that the Messianic prophecies that speak of the anointing of the Spirit apply to Him (Lk. 4.[18ff.]), and His life is now full of the manifested workings of the Spirit (Lk. 4.[14]). It is to this Divine energy that the miracles and teaching of Jesus are ascribed (Mw. 12.[28]; Ac. 1.[2]).

After the resurrection the Spirit was imparted to the apostles (Jn. 20.[22]), and on the Day of Pentecost to the whole Church (Ac. 1.[5, 8], 2.[1ff.]). The rushing, mighty wind filling the house, and the tongues of fire, were the outward signs of the descent of the Spirit, which filled the recipients with new enthusiasm and endowed them with special miraculous powers, of which the gifts of tongues and prophecy were the most outstanding.

3. *Teaching of NT.*—(*a*) In teaching of Jesus. The Synoptics have preserved little with regard to the Holy Spirit which goes beyond the OT. The inspiration of the Scriptures is recognised (Mk. 12.[36]; Lk. 24.[44]). The Holy Spirit is promised to the disciples (Mw. 10.[20]), and will be given to all who ask the Father for the gift (Lk. 11.[13]). The most remarkable statement in the Synoptics is the baptismal formula (Mw. 28.[19]). Although many recent scholars have denied that these are genuine words of Jesus, the statement only completes the teaching of the fourth Gospel. It places the Spirit in co-ordination with the Father and the Son, and comprehends all three under the Divine name.

The teaching of the fourth Gospel devotes a large place to the work of the Spirit. He is the agent in the production of the new birth, working silently and mysteriously in the hearts of men (Jn. 3.[5-8]). He is the source of spiritual life (Jn. 7.[39]). The chief part of the teaching of Jesus is found in the last discourse (Jn. 14.–16.). Another **Paraclete**, the Spirit of truth, is promised (14.[26]). The Paraclete will carry on the work of Christ after His departure. He is spoken of as a personal agent distinct from Christ and the Father. "The Father will give you another Paraclete." "I will send Him from the Father." The functions of the Paraclete, who shall be present with the disciples (Jn. 14.[17]), are various. He shall bring the teaching of Christ to the remembrance of His followers (14.[26]). He shall teach them all truth (16.[13]). He shall glorify Christ by revealing Him to the disciples (16.[14]). His work shall extend to those who know not Christ. He shall convince the world of sin, righteousness, and judgment (16.[8ff.]).

(*b*) These promises were fulfilled after the Ascension in the experience of Pentecost, in the subsequent work of the apostles, and in the life of the Church, and we find all the apostolic writers referring to the reality and effect of the Spirit's presence. In the epistles of St. Paul these references are frequent, and have led to the full development of the doctrine of the Spirit. But we must remember that the apostle gives us no direct exposition. His allusions are more or less of a casual nature, and in order to appreciate them we must remember the state of opinion in the Church at Paul's time. The early Church regarded itself as the product of the Spirit's work, and manifestations of the Spirit's activity were found in the special and extraordinary powers given to the early Christians, such as the gift of tongues, miracles, visions, revelations, and prophecy. The more miraculous these gifts were, the more they were prized. Accordingly we find Paul writing to the highly-strung Church of Corinth on this subject. For him the gifts, which he also claims to possess, are to be tested by their utility in edifying the body of Christ. He finds the chief manifestation of the Spirit's work in the ordinary life of Christian men and women, not in extraordinary endowments. The life of love and faith was for him the supreme manifestation of the work of the Spirit. It is the "more excellent way" (1 Cor. 12.[31]). The Spirit is before all else the Spirit of sanctification, and its fruits are "faith, hope, and love" (1 Cor. 13.[13]), or "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5.[22, 23])—ethical qualities common to all Christians. In addition the Spirit is the Spirit of sonship, teaching men to recognise God as their Father, to say "Abba, Father" (Rm. 8.[15]). It is also the work of the Spirit to sanctify the body, which is the temple of the

Holy Ghost (1 Cor. 3.[16], 6.[19]). In discussing the extraordinary gifts of the Spirit Paul prefers prophecy, because of its value in edifying the Church (1 Cor. 14.[3ff.]). In the later Epistles the Spirit becomes the bond of unity and the source of common life of the Church, as well as the inspiration of the individual Christian.

With regard to the personality of the Spirit, the references of St. Paul naturally involve for us the conclusion that the Spirit is a person distinct from the Father and the Son. The Spirit is distinguished from God and Christ. The Father sends forth the Spirit into the hearts of men (Rm. 5.[5], 8.[15]). The Spirit bears witness with the spirits of men (1 Cor. 12.[11]) and dwells in them (Rm. 8.[9]). Then in the Apostolic benediction (2 Cor. 13.[14]) the Father, the Son, and the Holy Ghost are placed in co-ordination, as also in the passages 1 Cor. 12.[4-6]; Eph. 4.[4-6]. This co-ordination, along with the work ascribed to the Spirit, seems to imply much more than poetical personification.

Thus in the progress of revelation the Spirit, which was at first the name for the Divine energy, came to be personified, and to hold a larger place, till in the teaching of Jesus and the apostles He is regarded as a distinct personal existence, occupying a place co-ordinate with the Father and the Son, and having a definite work ascribed to Him in the process of saving men. The teaching of Christ and His greatest apostle led in after times to the formulation of the doctrine of the TRINITY.

Lit.: OT. Theologies, Davidson, Schultz; NT. Theologies of Stevens, Weiss, Beyschlag; Wendt, *Teaching of Jesus;* Pfleiderer, *Paulinism;* Gunkel, *Die Wirkungen des heiligen Geistes, &c.*; articles in *HDB.* and smaller *Dictionary of the Bible*, &c.

W. F. BOYD.

SPONGE, a composite animal of the *Protozoa* class. Beneath the enveloping membrane wh. forms the living basis of the amœbiform animalcules that make it up is a skeleton, wh. is composed, in the case of the S. of commerce, of a mass of interlacing horny fibre. When the fleshy portion is dissolved and removed this fibrous mass has a power of drawing up water into it, a power wh. was recognised in very ancient times and utilised. Pliny (*Nat. Hist.* ix. 45) mentions three different kinds of S. They are still largely fished in the Levant. During our Lord's crucifixion a sponge was filled with vinegar and placed on a stalk of hyssop and held to His mouth to allay the fevered thirst (Mw. 27.[48]; Jn. 19.[29]).

SPOON. *See* INCENSE.

SPRING. *See* FOUNTAIN.

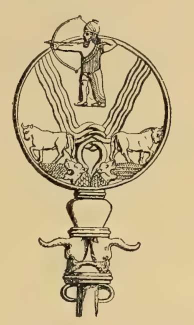
STACHYS, a Roman Christian, saluted by St. Paul (Rm. 16.[9]). An old tradition says that St. Andrew appointed him Bishop of Byzantium, a position which he held for sixteen years.

STACTE (Heb. *nāṭāph*, from *nāṭaph*, "to drop") applies to some fragrant gum wh. exudes in drops (Ex. 30.[34]). In Jb. 36.[27], where alone elsewhere the word occurs, it is used of "drops" of water. The gum intended cannot be identified with certainty: it may have been storax, or myrrh.

STAFF. *See* ROD.

STALL. *See* MANGER.

STANDARD (Heb. *degel*, *nēs*). When military science advanced so far that the warriors acted in masses, there was a need for some point round wh. to form and rally, hence the invention of standards. These are frequently depicted on the Egyptian monuments, as these show troops arranged in phalanxes, or marching in regiments. They do not occur in the Assyrian bas-reliefs, wh. more generally represent the soldiers acting individually.



ASSYRIAN STANDARD



ROMAN STANDARD

The Romans brought this, as everything else connected with the organisation of armies, to great perfection. It was generally an eagle (*aquila*) that was the standard of a legion, hence the reference in our Lord's eschatological discourse (Mw. 24.[28]; Lk. 17.[37]), "Wheresoever the carcase is there will the eagles be gathered together." *See* BANNER, ENSIGN.

STAR (Heb. *kōkāb*, Gr. *astēr*). In the article on ASTROLOGY AND ASTRONOMY we considered how far the stars were grouped together in constellations by the ancient Israelites, and how far the laws that regulated the appearances of these luminaries had been apprehended by them. In connection with ASTROLOGY and ASTROLOGERS we considered some of the ideas then prevalent as to the effect the heavenly bodies had on the earth, and the fortunes of individual persons. In the present article we shall consider the stars as phenomena. The brilliance of the stars in the nearer East is one of the things that very early strike the visitor. This characteristic is noted in Scripture. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dn. 12.[3]). The sparkling of the points of light, and the impossibility of marking off areas of the heavens for enumeration, gave a sense of multitude that seems specially to have impressed the

Israelite. This is frequently referred to (Gn. 15.[5]; Dt. 1.[10]; Ne. 9.[23], &c.). A very casual inspection of the heavens showed the observer that high as the moon is above the earth the stars are yet higher. A yet more careful observation showed that the sun passed between the earth and the stars, therefore that they were yet higher than the sun. Hence the height of the stars is a point noted (Jb. 22.[12]; Is. 14.[13]; O. [4]). Purity is naturally suggested by the bright light of the stars; so the strictness of God's judgment is shown by the statement, "The stars are not pure in His sight" (Jb. 25.[5]). Of course there are astrological notions, but these are not prominent in Scripture. When it is said that "the stars in their courses fought against Sisera" (Jg. 5.[20]), it may merely mean that the stars affected the weather, and that the rain had made the plain of Esdraelon mud, in wh. the chariots, the strength of Sisera's army, sank. This may not be much truer than the astrological interpretation, but at all events it is different. In the NT. the phenomena of meteors seem most to have struck observers. It is one of the signs of the last time that "the stars shall fall from heaven" (Mw. 24.[29]; Mk. 13.[25]); so too in Revelation one of the frequent portents is the fall of a star from heaven (Rv. 6.[13], 8.[10], 9.[1]). In Jude the wicked are described as "wandering stars" (Ju.[13]). The fact that some stars were brighter than others was now striking the Jewish observer, as it had long been patent to Babylonian and Egyptian watchers of the heavens. In both Old and New Testament the relation between the stars and the angels is prominent. When the God of Israel is called "JHWH (Lord) of Hosts" the reference seems to be at once to the "host of the angels" and the "starry host." At creation we are told that "the morning stars sang together and all the sons of God shouted for joy." The same identity we find in the poetical book of the NT., the Apocalypse. In the beginning of it we are told that "the seven stars are the angels of the seven churches" (Rv. 1.[20]). Not only are the holy angels so reckoned but also those that "kept not their first estate"; their fall is described as the "third part of the stars of heaven" being "cast to the earth" by the tail of the great red dragon. Our Lord Himself assumes the title of "the bright and morning star" (Rv. 22.[16]), as the precursor in His first coming of an evergrowing, everlasting day. Not impossibly there was also a reference to Balaam's prophecy of the "Star that shd. come out of Jacob" (Nu. 24.[17]), perhaps also to the star that accompanied His birth.

The Star of the Wise Men.—After the account in Mw. of the birth and genealogy of Jesus we are told of the arrival of Wise Men (Magi) from the East, and of their demand to see the babe that had been born king of the Jews, accompanied by the information that they had "seen His star in the East and had come to worship Him." These Magi certainly were astrologers, but by that fact then also astronomers, so this star cd. be no casual meteor. In astrology certain quarters of the heavens were recognised as being associated with certain nationalities, or even persons. In the quarter of the heaven appropriate to Judæa some phenomenon occurred wh., according to astrology, portended the birth of a monarch whose advent meant much to all the world. What the nature of this phenomenon was has to be considered. We must remember that the word *astēr* did not necessarily mean a single star, though generally that was the distinction between this word and *astron;* the evangelist was not describing what he himself had seen, but what had been related to him. Abarbanel had declared that a conjunction of Jupiter and Saturn in the constellation *Pisces* was specially fateful for the Jewish people, and that such a conjunction had occurred before the birth of Moses; he anticipated the appearance of the Messiah in the latter half of the fifteenth century because of a similar conjunction in 1463. Kepler calculated that this conjunction occurred twice in the year B.C. 7. Dr. Pritchard calculated that it had taken place thrice in that year; on 29th May, the 1st October, and on the 5th December. It shd. be noted that Lewin and Sir Wm. Ramsay on independent data arrive at that year as the date of the Advent. If at the first of these conjunctions a bright *nova* appeared in the immediate vicinity of the two planets, this wd. give emphasis to the fateful conjunction. They mt. wait till the second conjunction occurred and then start for Judæa. Meantime the *nova* we have supposed wd. be diminishing. The Magi mt. arrive at Jrs. about the time of the December conjunction; if then the previously diminishing *nova* flared out afresh, a thing that has happened with these bodies, and if the constellation in wh. it had appeared was to the south at the hour they started for Bethlehem, it mt. quite well seem directly over not only the town of Bethlehem, wh. is all that is required by the words, but even over the individual inn (*khān*) in wh. the Virgin and her husband had taken shelter. All the phenomena seem on the above hypothesis to be explained. It is not, however, necessary to think of a "new" star; the "conjunction" wd. be sufficient. The "templum" in the skies wh. the Magi had determined referred to the child mt. be all that is meant by the phrase *epanō hou ēn to paidion.* It does not follow that astrology is true because these astrologers came to a right conclusion. Other remarkable coincidences have occurred. In the year 1577 the astronomer Tycho Brahe, who was also an astrologer, observed a comet fm. wh. he deduced that a child wd. shortly be born in Scandinavia who wd. devastate Germany and disappear in 1632, all wh. was fulfilled in Gustavus Adolphus.

All that the correct prediction of the Magi means is that God met them on their own terms, and used them to emphasise the Incarnation.

In a book recently published (*The Magi: How they recognised Christ's Star*), Col. Mackinlay maintains that the star was merely the morning star, wh. was then at the beginning of its eight years' cycle. No one who has resided in the East and started on journeys a couple of hours before sunrise but will agree with all he says about the welcome splendour of the morning star. All that must have been ordinary to the Magi; all the cycles of Venus must have been familiar to them. He makes no attempt to show what made the Magi come to the conclusion that this particular cycle of the morning star had any reference to Judæa more than to any other kingdom; so far as is shown, according to Mackinlay's theory, they mt. have been in the habit of appearing in Jrs. every eight years with the demand to be shown the newly-born king of the Jews. It seems to us that Mackinlay has no reason to assume, as he does, that ἐν τῇ ἀνατολῇ necessarily means that it was a star only seen in the eastern portion of the sky, therefore a planet revolving round the sun, and not, as we think it does, to the place where they made their observation looked at fm. the latitude of Jrs. On this supposition it is difficult to put a reasonable meaning on Mw. 2.[9]; if when they left Jrs. to go to Bethlehem they saw the star to the E., it is difficult to understand how it cd. seem to go before them to Bethlehem, wh. is nearly directly S. of Jrs.

Star Worship was an early form of polytheistic worship, and one to wh. the Israelites seem to have been peculiarly prone. In the book of Dt. they were warned against it (Dt. 4.[19], 17.[3]); it was one of the sins of wh. the ten tribes were guilty, and wh. led to their being sent into captivity (2 K. 17.[16]); also it formed part of the sin of MANASSEH (2 K. 21.[3, 5]). Jeremiah accuses the inhabitants of Jerusalem of "burning incense to all the host of heaven" (Jr. 19.[13]). They probably brought this form of polytheism with them from Babylonia. Amos accuses his brethren of worshipping Kaiwan (Chiun, wh. is Kaiwan with the vowels of *Shiqqutz*, "abomination") = the planet Saturn, wh. is again identified with SUCCOTH-BENOTH. Nergal, who was worshipped by the men of Cuth, was the planet Mars; Nebo, so frequent a component of Babylonian names, is the planet Mercury; and Ishtar, who is probably indicated by the title "Queen of Heaven" (Jr. 44.[17]), is the planet Venus. At the same time it seems almost certain that the deities were originally local, and that the identification with certain heavenly bodies was an after development.

STATER, the word used in AVm. and RVm. to represent the coin Peter took fm. the fish's mouth to pay the Temple dues for himself and his Master (Mw. 17.[27]). It really was originally a weight, but of somewhat varying amount. The coin was first issued in gold of the weight of 133 grains, slightly heavier than our sovereign. Prof. Ridgeway has shown that it was regarded as the value of an ox at the date of its issue. The most common coin called S. was the silver S., wh. was reckoned as equal to a SHEKEL: this was clearly the case in regard to the coin in the fish's mouth. The common shekel was nearly half as heavy again as the gold S., being 194 grains; thus, in weight of metal, between our florin and half-crown; its value consequently wd. be about 2s. 3d., or 55 cents. The "shekel of the Sanctuary" (Ex. 30.[13]) was considerably heavier, about 224 grains, making the value slightly more than half-a-crown or about 64 cents. This was in all probability the coin in wh. the Temple dues were paid. It was equivalent to the *didrachm* of Antioch or of Tyre. *See* MONEY.

STEALING. *See* CRIMES AND PENALTIES.

STEEL (Heb. *nĕḥûshāh*, *nĕḥōsheth*). The Heb. word wh. S. represents is always translated "brass" except in four instances: *nĕḥûshāh* in 2 S. 22.[35]; Ps. 18.[34]; Jb. 20.[24]; and *nĕḥōsheth* in Jr. 15.[12]. It is difficult to think of bronze by any process of annealing being made so elastic that "bows" cd. be made of it; but this wd. seem to have been the case. If what we mean by "steel"—*i.e.* iron combined with a small portion of carbon—was known at all to the Jews, it is indicated by the term *barzel mitz-tzāphōn*, "northern iron" (Jr. 15.[12]). *See* METAL.

STEPHANAS, a Corinthian believer who, with his household, was baptized by St. Paul himself (1 Cor. 1.[16]), and described by the apostle as "the first-fruits of Achaia" (16.[15]). His coming to Ephesus was a cause of gladness to St. Paul. He was present when the 1st Epistle to the Corinthians was written (v. 17).

STEPHEN stands out in the early annals of the Church as the first Christian martyr. Probably of Hellenistic origin himself, he was one of the seven chosen to relieve the apostles, by undertaking the work of distributing alms among the Hellenistic widows (Ac. 6.[1ff.]). This duty doubtless suggested the name of "deacon," wh. is often applied to him and to his colleagues. He was the most distinguished of the group, and did not confine himself to the service mentioned. He is described as "full of faith and of the Holy Spirit" (v. 5), "full of grace and power" (v. 8). He wrought signs and wonders among the people, and did the work of an evangelist among the Hellenists, the Jews from the provinces who were in Jerusalem. In the disputations wh. ensued, his skill and ability received signal illustration; but his opponents, although worsted in argument, were not persuaded. Probably wounded pride had something to do with the conspiracy they formed against him. If they could not vanquish

him in debate, they might at least silence him. The heart of their charge against him was, that according to his teaching, Jesus of Nazareth would destroy the Temple, and change the customs delivered by Moses (v. 14). Unperturbed he appeared before the council, his calm, strong face suggesting that of an angel, and presented his defence in the form of a review of the history of revelation. In his review, as was natural if he were of Hellenist extraction, he uses the LXX. His narrative in many points does not coincide with that of the OT. This may be due in part to the freedom of a spoken utterance, and in part to sources of information wh. are now lost. His interpretation of the history is consistent with perfect reverence and respect for Mosaic law, and for the Temple. He makes it clear, however, that God never intended men to think that He was confined to any sacred building (7.[48f.]; *cp.* 1 K. 8.[27]; Is. 66.[1f.]). Some movement among his hearers at this point may have interrupted the development of his theme, and the record closes with the stern rebuke of vv. 51–53. In their wrath they " gnashed on him with their teeth." In no doubt as to the fate in store for him, S. " looked up stedfastly into heaven," and declared the vision vouchsafed him of the Son of Man. This provoked an outburst of fury, wh. wreaked itself in stoning him to death.

This was the signal for the breaking out of the first persecution endured by the Christian Church, wh. resulted in scattering the preachers of the Gospel far fm. Jrs. It is hardly open to doubt that the impression made on the young man Saul (v. 58) by Stephen's heroic bearing had some influence in preparing the way for his conversion. And in the doctrine of the great apostle of the Gentiles there is a significant resemblance to that for the teaching of wh. he " consented " to the execution of Stephen.

STEWARD. This word does not, in the OT., represent any single Heb. term, but rather is the tr. of two periphrases. The earliest of these, *ben mesheq bethi*, lit. " son of the possession of my house " (Gn. 15.[2]), is the description wh. Abraham gives to Eliezer of Damascus. The suggestion of the phrase is that he was regarded as his master's heir. Probably there was a customary law that when the sheikh was, like Abraham, childless, then one born in the tribe or bought into it who had gained the confidence of the sheikh was his acknowledged successor: much as, in modern commerce, the business manager wd., in similar circumstances, have the first offer of the business, on the demise of the head. The next phrase, *hā-'īsh 'asher 'al baith*, " the man who is over the house " (Gn. 43.[19]), is used in regard to Joseph's major-domo; he is distinctly merely an upper servant. In the case of Arza, who is called " steward of (Elah's) house in Tirzah," he is clearly higher than an ordinary servant, as he has a house of his own in wh. he can entertain the king. The Gr. words are two, *epitropos* and *oikonomos*. The former of these is used in respect to Chusa, the husband of JOANNA (Lk. 8.[3]), and of the overseer of a vineyard (Mw. 20.[8]). The other is much commoner. It is used with derivative verb and noun in the parable of the " Unjust Steward " (Lk. 16.[1-8]), who seems to occupy the place of " factor." The usage in the epistles is not different (1 Cor. 4.[1, 2]; Tt. 1.[7]; 1 P. 4.[10]).

STOCKS. *See* CRIMES AND PENALTIES.

STOICS, one of the two sects of philosophers wh. PAUL encountered at Athens (Ac. 17.[18]). They descended fm. Socrates through the Cynics, their founder, Zeno, having begun his study of philosophy under Crates the Cynic. One peculiarity of this school is that the members of it were to so large an extent drawn fm. the East. Zeno, the founder, was born in Cyprus; Chrysippus, its second founder, was born in Tarsus, as were others of the earlier lights of Stoicism. Before the time of Paul the centre of Stoicism had moved to the West, and the most important Stoics were to be found in Rome. While still lectures were continued in the Stoa Poecilē, fm. wh. the school had got its name, the men that gave Stoicism its influence were in Rome, and had been for more than a century; Cato of Utica was a Stoic, and now Seneca, one of those who had most influence in the imperial circles, was a Stoic also. The general characteristic of Stoic views was great moral earnestness, and addiction to practical rather than speculative activity; and this was a portion of its attraction for the Romans. There were several points in wh. Stoicism formed a preparation for Christianity. One thing that Stoicism made prominent, wh. Christianity also assumed, was the supreme importance of man as man, consequently of character as over against birth or wealth. The most famous teacher of this school in the times immediately succeeding that of Paul was Epictetus, a slave, afterwards manumitted. Closely connected with this was their doctrine of the essential unity of the human race, through a common relationship to God. The Stoic view of God, if one disregards the materialistic shell in wh. their views were conveyed, had much in common with the Christian; God—or, to give the Hellenic name, Zeus—was not outside the universe, but pervaded it; His providence guided it. The idea of Virtue living in harmony with this God-guided universe is not very different fm. doing right by doing what is in accordance with the law written in the heart. Not an altogether unimportant fact is a singular similarity in nomenclature, though without any real identity of meaning. When our Lord said to the woman of Samaria, " God is a Spirit," these words as recorded in Greek by John wd. be accepted as true by the Stoics; they too said " God was *pneuma* (spirit)," but with

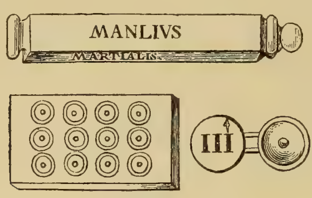
them " spirit " meant the primeval fire, sometimes an atmospheric current. They maintained that this *pneuma* was the reason (*logos*) of the universe—a statement in perfect harmony with the teaching of the prologue of the fourth Gospel, even to the very words. At first sight Stoïcism is an absolute fatalism : *heimarmenē*, " fate," fixes everything, arranges everything in a course fm. wh. it cannot stray. Yet with that strange apparent self-contradiction wh. is to be found in all the creeds that are accused of fatalism, Stoicism called for the loftiest moral activity, and had the strictest views of individual responsibility. Stoicism was a Pantheism, but so is Christianity, a fact we sometimes forget. Like the Christian, the Stoic affirmed that in God we " live and move " ; but, also like the Christian, he asserted the Fatherhood of God to men as proved by the quotation made by Paul fm. Cleanthes and Aratus (Ac. 17.[28]). The resemblance in teaching produced resemblance in conduct—so much so that Marcus Aurelius feels it necessary to differentiate between them, and declare that while the endurance of the S. proceeds fm. wisdom, that of the Christian is the result of obstinacy. Both systems posited an ideal man ; Christianity had, however, the advantage that the ideal had become actual in Jesus Christ. Both systems declared that the present frame of things shd. be burnt up. Stoicism also posited total depravity ; the excellent were few—Socrates, Antisthenes, Cato of Utica. And the change fm. the state of folly to that of wisdom was not expected to be gradual, but had many features in common with that of Christian conversion. One can scarcely fail to note the prevailing Stoical character of St. Paul's speech on Areopagus, and correlate this with the fact that so many of the leading Stoics were natives of Cilicia, the province in which Paul himself had been born ; and that one of the two Stoic poets he quotes was Aratus, like himself a Tarsian. The leading point of contrast between the two as moral systems, irrespective of doctrine, was in the disposition wh. each induced ; while Christianity demanded love to all, especially to the brotherhood, and personal humility, Stoicism expected pride in the " Wise Man," who was the superior of the gods, freedom fm. all emotion, love as well as hate. These resemblances do not indicate that Christianity borrowed fm. Stoicism, but that both had Asiatic elements in them. The resemblance between Stoicism and the teaching of ECCLESIASTES is more apparent than real. The Pharisees had not a few points of identity with the Stoics, but these did not enter into the essence of either system. Josephus' identification of the views of the Jewish sect with those of the followers of Zeno is due to his effort to make Judaism intelligible to his Greek and Roman readers.

STOMACHER. The Heb. word so trd. in EV. denotes some article of female dress (Is. 3.[24]) : the meaning is, however, entirely lost.

STONES, PRECIOUS STONES. The common Heb. term is *'eben;* the equally common Gr. is *lithos.* A stone is a piece of rock separated and capable of being moved about. The most prominent use of stones is for building. As in Palestine the great mass of rock is limestone, it has supplied the building material at all times. The intrusive basalt that is not uncommon is sometimes used. In some structures of the Mohammadan period the black stone and the white appear alternately to produce a pattern. As, however, the basalt is more difficult to work, it is used much seldomer. There is also sandstone, but, being largely impregnated with lime, it is not a comfortable stone to work. The limestone is of varying degrees of hardness, and so suitable for different purposes. From the want of wheeled vehicles the building stones are quarried in small sizes, so that a donkey can carry four of them as a load. It is to be presumed that similar conditions have at all periods largely prevailed, except during the times of the Romans. Hence such huge stones as are in the foundation of the Temple cd. only be moved into place at great expenditure of time and labour ; there was reason in calling such stones *yĕqārōth* (1 K. 5.[17]), " precious " (Is. 28.[16]). Stones were also used as missile weapons ; primarily slings were used to discharge S. (*'abānīm*). Water-worn stones seem to have been used for this purpose, as presenting fewer inequalities to divert the flight (1 S. 17.[40] ; Jg. 20.[16]) ; larger stones were used for such engines of war as those introduced by UZZIAH (2 Ch. 26.[15]), as *ballistæ*, or catapults. These engines were greatly improved and multiplied by the Greeks and Romans, who made both assault and defence of fortresses more scientific. It is probable that the S. for these military engines wd. be roughly rounded to avoid the deflecting effect of the resistance of the air. There was, further, among the Jews, the use of S. as the means of execution. The criminal was taken to the brow of a hill where there was a precipice ; he was cast down thence, and large stones thrown down upon him fm. the height. From the nature of the prevailing rock, loose stones of all shapes and sizes abound, except in the rich plains (*see* CRIMES AND PENALTIES). S. had also more domestic uses as MILLSTONES ; these were ordinarily made of basalt. As hand mills were mostly used, the S. cut into shape for this purpose were not large. In NT. there is reference to a larger form of millstone, wh. was in a mill turned by an ass, *mulos onikos* (Mw. 18.[6] ; Mk. 9.[42] ; Lk. 17.[2]) ; to this our Lord referred as being bound to the neck of one cast into the sea as a punishment. Stones were, and are still, used to cover wells and cisterns, wh. may easily be polluted by anything falling into them ; and also, as water is a precious commodity, to prevent

any one without right taking it. These were usually shaped to fit the circular aperture (Gn. 29.[2]); many of these wells were in the field, away fm. the immediate dwellings of their owners. Probably also pits were used as secret granaries (Jr. 41.[8]); these wd. be protected and hidden by S.

Another Gr. word is trd. S. in Rv. 2.[17], " I will give him a white ' stone ' (*psēphos*), and on the ' stone ' a new name written wh. no man knoweth saving he that receiveth it." This Gr. word is used for the voting pebble, as Ac. 26.[10], " I gave my voice against them "; and the verb derived fm. it for reckoning (Lk. 14.[28]; Rv. 13.[18]). The interpretation of the " white stone " has occupied commentators a great deal. Some have thought it referred to the " tessera " or token thrown by the emperors to the populace at the games, entitling the person that received it to provisions, garments, &c.; these had, however, nothing mystic or secret about them: further, there is no point in the fact that it is a white stone that is used. Others have thought it referred to the lot, but there is no suggestion of " casting the lot " in the passage; and the " new



VOTING TABLETS

name," unknown to every one save to him whose it was, is utterly unsuited to the circumstances contemplated in the text. Another theory is more suitable: that the " white stone " was a *tessera hospitalis* (Gr. *sumbolon*), wh. entitled him that received it to help and entertainment. One thing in favour of this is, that the tallies had an inscription on them; they were broken through the inscription, and each of the contracting families took a piece; on the tally being presented its genuineness was proved by this, that the inscription wd. now be read. The main objection to this is, that there is no word of the stone being broken. We wd. adventure another explanation. The victor is to be given " to eat of the hidden manna," as well as to receive the " white stone." Where was the manna hidden? According to He. 9.[4], " the golden pot that had manna " was in the Ark; in Ex. 16.[34] the manna was said to be put " before the testimony." If the narrative tells the event in its chronological setting, then the Ark was not yet made; it might afterwards have been put in the Ark. Beside the manna in the Ark were the tables of the law; and the first words inscribed on the tables of the law were, " I am the LORD (JHWH)," the new covenant name of God to Israel. The principal objection to this is that *psēphos* suggests a smaller stone than we think of when we speak of the " tables of the law"; yet this white stone had writing on it, and there is no definite size attributed to *psēphos*. At all events the white stone must have written on it the covenant name of God—the covenant with the individual who claims to have overcome. And God's name to him has as its reciprocal his name to God.

Individual stones were regarded as landmarks, as " the stone of Bohan, the son of Reuben " (Jo. 15.[6], 18.[17]): there is no record of what this Reubenite did to be so immortalised. There is the scene of JOAB's murder of AMASA, " the great stone wh. is in Gibeon " (2 S. 20.[8]); there also is " the great stone " of Bethshemesh (1 S. 6.[18]), where, possibly by blunder of hearing, *'eben*, " stone," has been changed into *'Abel*, and regarded as a proper name —the LXX has *lithou*. These probably were not stones wh. had been set up, but rather were blocks or boulders, results of geologic processes in the past, borne, it mt. be, far fm. the place of their origin.

"The stone Ezel" in 1 S. 20.[19] MT., and hence in EV., is a doubtful case; in the first place, in v. 41, where we shd. expect the same word, we find *negeb*, "south." The VV. are at variance with MT. and also with each other; Tg. Jn. has "the S. *atha*" in both cases; the LXX has *argab*, also in both cases; the Psh. has *kepha*, "stone"; only the Vlg. follows MT. If the LXX reading is accepted the genesis of MT. is easily explicable: *argab* wd. seem to mean "cairn."

There is another class of S. wh. has to be considered, those that have been set up in commemoration of some event; as, *e.g.*, Samuel set up Ebenezer, " the stone of help," to commemorate his victory over the Philistines (1 S. 7.[12]). Jacob at Bethel set up the S. wh. had been his pillow, to be a **pillar**, and said it " shall be God's house," and poured oil upon it; this was not only commemoration but consecration. At first it wd. seem as if this were parallel with the ideas of fetish-worshippers; they think that a spirit inhabits their " fetish "; the contrast is that it is always an inferior spirit that is thought of; the Great God whom they all acknowledge never occupies this position. It is the Great God with whom Jacob makes his covenant. The S. at Bethel, and similar much earlier erections, may be regarded as the germ fm. wh. both the temple and the altar, if not also the idols of later times, sprang. There are not a few solitary stones to be found on the E. of Jordan, usually called by the Celtic name of *menhir*, " long stone " (*see* illustration, Benzinger, *HA*. 57), wh. probably had an origin similar to the stone of Bethel.* The process of the evolution of the temple may be seen carried a step further in the *dolmens*, " table stones," common in Brittany, and not uncommon in the United Kingdom; they consist of two or three short, upright stones with a large flat one on the top of them.

* There may be a reference to this in Jacob's Blessing (Gn. 49.[24]), in wh. God is called "the S. of Isr."

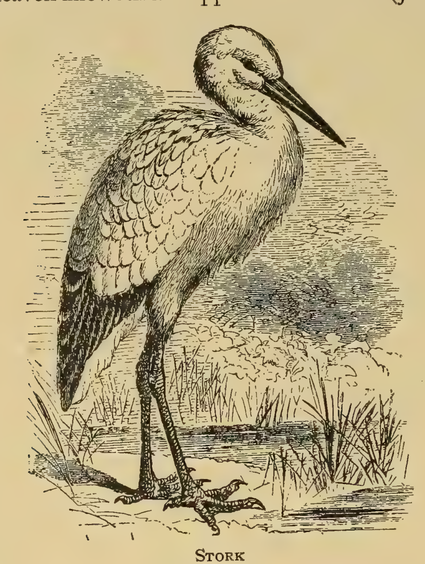
They are frequent E. of Jordan. Another set of monuments are the *cromlechs*, " crooked stones," " stones arranged in a circle " (in Britain formerly " dolmens " were called " cromlechs "). Stonehenge may be regarded as an evolution of the cromlech. These often had a central " menhir " or " dolmen," wh. served as an altar. Sometimes human bones have been found under these " dolmens," likely those of victims. The upright stones in Gezer seem to represent a still later development; they seem to have had no directly sacred significance, they merely ornamented the high place at Gezer; these served the same decorative purpose that the obelisks did in an Egyptian temple. The " menhir," somewhat modified, became the *matztzēbāh*, perhaps in form indicated by Benzinger (*HA*. 380), wh. is derived fm. Phœnician sources. Roughly it may be said to be a square column with a cubical base, and a small pyramidal form, with base larger than the top of the column, as capital. There were probably variations on this. Not impossibly the altars on the Bamoth wd. follow to some extent the form of the " dolmens "; probably later modifications wd. be introduced as taste advanced. Possibly some wd. be regular " cromlechs," wh. again mt. be modified, as we find in GEZER, to an approximation to the arrangements of a temple.

Precious Stones.—Jewels have always been specially prized in the E.; partly because through so large a portion of its history government has been so inefficient, when it was not directly hurtful, that there was no security for property. Hence it was desirable to have wealth in as portable a form as possible; the small size and great value of gems made them the most useful representatives of value. Moreover, beauty of colour has always had a special attraction for the sensuous Oriental. As we have considered all the precious stones occurring in Scripture under their respective names, we shall occupy our space here with more general considerations. The first thing that meets the student is the dubiety that surrounds the whole subject. It is very uncertain whether any of the stones mentioned, at all events in the OT., as precious can be identified. Sometimes the name may be carried down with little change, as is the case with the sapphire and emerald, yet evidently not applied to the same gems. With the NT. the student has the advantage of Pliny's contemporary and elaborate, if often vague and confused, descriptions of the gems then popular; and Theophrastus, who, if three centuries earlier than the writers of the NT., yet wrote in the same language. In regard to the OT. we have the LXX, wh. shows the opinion of Jews of the third and fourth cents. B.C. of the Gr. equivalents of the Heb. terms. In Arabic the Heb. name may at times be preserved, but we have no certainty that the same precious stone is meant. Further, by the Egyptian explorations we are able to decide to some extent what gems were known to the Egyptians who were contemporaries of the Biblical writers. Not of so much value, though not quite valueless, are the opinions of the Talmudic rabbis. Yet withal, our information is still very indefinite. There are three related groups of gems: two in the OT., the gems in the High Priest's breastplate (Ex. 28.[17-20]), and those on the robe of the king of Tyre (Ek. 28.[13]); and one in the NT., the foundations of the New Jerusalem. The list in Ezekiel in MT. has only nine gems, but in the LXX there are twelve; it wd. appear as if a row of gems had dropped out fm. the MT. list. With regard to the High Priest's breastplate we have the list of the gems as given in Josephus to compare with that in the LXX; yet there are some differences, *e.g.* " sardonyx " is put instead of " sardius," and the order of the gems is changed in the second, third, and fourth rows, in wh. the second and third members are transposed. As it is doubtful whether the breastplate came back fm. Babylon, we cannot affirm that Josephus was in a better position than ourselves to describe those gems; his list seems to be derived fm. that of the LXX. The fact that the names of the tribes were engraved on the gems excludes the diamond and the varieties of corundum, the emerald and sapphire, wh. are too hard to have been engraved by the means then available. Dr. Petrie (*HDB*.) has suggested that the stones in the breastplate were arranged according to harmony of colours, wh. is probable, but not so certain that one may decide anything on the ground of that alone. We have not even that guide to aid us in regard to the foundations of the New Jrs., or the robe of the king of Tyre. There are other two gems mentioned besides those in these lists: *kadkod* (Is. 54.[12]; Ek. 27.[16]; AV. " agate," RV. " rubies "), wh. some have identified with the " ruby " on rather insufficient evidence; it seems extremely doubtful if the ruby had reached Syria till after the conquests of Alexander. Another rendered " ruby " is *pĕnīnīm;* it is probable that this may mean " coral." Gems are used as symbols of preciousness (Jb. 28.[16-19]; Pr. 3.[15]) and of beauty (La. 4.[7]). Many have seen or imagined a significance in the several jewels, but this has no basis save in fancy. Magical properties also were attributed to certain stones, but we have no evidence that the Biblical writers made any use of or reference to this.

STONING. *See* CRIMES AND PENALTIES.

STORK (Heb. *ḥăsīdāh*), a bird common in Middle and Southern Europe and Asia, though only a visitor in the British Isles and France. In Palestine there are two species comparatively common. There is the white S., *Ciconia alba*, wh. is the species best known in Holland and Germany. It usually nests on the top of high buildings in Europe,

apparently claiming the protection of man. In Palestine it frequents ruins and rocks; occasionally it builds on trees. Probably this was its general nesting-place till tall trees became rare in Palestine. It usually goes in pairs. The black S., *Ciconia nigra*, is as common, but, as it is a much shyer bird, is less in evidence; it feeds in flocks, but away fm. human habitations. The meaning of its Heb. name, "pious," seems to indicate that the S.'s fidelity to its mate and its kindness for its young were the qualities most observed. It was declared by the law to be unclean (Lv. 11.[19]; Dt. 14.[18]); it is noted as building its nest in fir trees (Ps. 104.[17]); its migratory habits had been observed: "The stork in heaven knoweth her appointed seasons" (Jr. 8.[7]).



STORK

The expanse of the wings of the S. was observed, so they are used as the symbol of prolonged flight (Zc. 5.[9]). The fact that the Heb. prophets have not observed the way the S. returns to the same place year after year appears to indicate that it was not so much in contact with men in their days. The Heb. term is trd. in Jb. 39.[13] by AV. "feathers," for wh. there does not seem much reason, and RV. "kindly," wh. is more probable. A singular phenomenon is presented by the LXX; the Heb. is never trd. by *pelargōs*, the ordinary word for S.; sometimes they transliterate *asida*, as if they did not know the Gr. equivalent; they once render *herodios* "heron," and once *epops* "hoopoe," yet the stork is common in Egypt.

STRANGER. While in the pre-exilic history of Isr. (*see* FOREIGNER) the number of resident aliens was very considerable, some even having a special relation to the worship, *e.g.* Obed-edom the Gittite (2 S. 6.[10]), in the time of Ezra a stricter view was adopted. When the Jews were no longer a free nation living in their own territory, but merely a race, with a peculiar religion, scattered among towns and villages inhabited by men of kindred descent but different faith, the tendency was that the Jews shd. fall to the level of their heathen surroundings. Later, when in the Greek and Roman empires the sentiment of nationality became less potent, and the purity of Judaism as a religion was recognised, the entrance of PROSELYTES did much to break down Jewish exclusiveness. Among the Greeks, where the performance of certain sacred rites made the restriction of citizenship as absolute as among the Jews, the same influences broke down the barriers under the Roman rule. Still, even in St. Paul's times, the distinction between a citizen and a "sojourner" (*metoikos*, *paroikos*) was a recognised one (Eph. 2.[19]). *See* PROSELYTE.

STRAW. In our sense of the word S. is seldom seen in the East. The Heb. *teben* corresponds with the Arb. *tibn*. This consists of the corn-stalks, crushed and broken in the process of treading out, or threshing, mingled with the chaff, from wh. by winnowing the grain has been separated. *Tibn* is part of the provision laid in for winter provender. It is given to the horses mixed with barley; and is the staple food of some of the humbler animals when herbage is exhausted. It is mixed with mortar, and with clay in the making of bricks, wh. are dried in the sun. These are the uses to wh. "straw" was put in Bible times (Gn. 24.[25]; Ex. 5.[7], &c.).

STREET. In Oriental cities one has often felt that while the houses may be built with some regard to security and comfort, the streets have simply "happened." They are narrow and tortuous, forming a maze wh. even natives at times find it difficult to thread. In a walled city like Jrs. space was an important consideration. There the streets frequently run under archways, on the top of wh. houses are built. Close building also furnished some protection from the sun. Windows of dwelling-houses never open on the streets, but casements often project from an upper storey. Sanitation makes slow progress, and refuse in great quantities still finds its way into the streets, where the dogs are the principal scavengers. Pavement is now seen in some of the main thoroughfares; but it is not safe to venture forth without a light after nightfall in most quarters. The practice of paving may have been introduced by the Greeks. Herod the Gt. laid a street in Antioch with "polished stones" (*Ant.* XVI. v. 3). The great cities of the Greek and Roman period were divided by two main streets, cutting each other in the heart of the city at right angles. The excellent pavement of these streets may be seen still among the ruins. Of the colonnade wh. lent such stateliness to the street, dividing the roadway from the path for foot passengers on

either side, the best illustration is found in the ruined remains of Jerash. *See* illustrations, p. 130.

The Heb. word *ḥûtz* is lit. "that wh. is without," *i.e.* outside the house; and so is applied to street (La. 2.[19], &c.). *Rĕḥōb* is prop. a broad space, such as was found at the gates, or an open square in the city. In these beasts of burden are unloaded, travellers often spend the night, and there the children play (Gn. 19.[2]; Zc. 8.[5], &c.). The Greek *plateia* answers in meaning to *rĕḥōb*, but is used in NT. interchangeably with *rhumē* for "street" (Mw. 6.[5]; Ac. 9.[11], &c.).

Goods are exposed for sale on the sides of the streets. Men following a particular trade tend to



Street in Damascus

gather in one street (*e.g.* "Baker St.," Jr. 37.[21]; *cp.* *BJ.* V. viii. 1). This is seen in such cities as Cairo and Damascus, where certain streets are devoted purely to business. These "bazaars," as they are called, of the silversmiths, the silk merchants, &c., are closed at sunset, and strictly guarded.

STRIPES. *See* Crimes and Penalties.

STRONG DRINK. *See* Wine.

STUBBLE. (1) *Qash.* The grain is often reaped with the hook, the ears being cut off, and large part of the stalks left standing. These are denoted by *qash.* This the children of Isr. had to gather and chop for brick-making (Ex. 5.[12]); *see* Straw. In the hot sun it swiftly becomes tinder-dry, and if set on fire, burns fiercely (Ex. 15.[7], &c.). (2) *Teben* (Jb. 21.[18]). This is the mod. *tibn*; *see* Straw. The Gr. *kalamē* corresponds to *qash* (1 Cor. 3.[12]).

SUAH, an Asherite, son of Zophah (1 Ch. 7.[36]).

SUBURB. The usual Heb. word so trd. in EV. is properly "pasture land," *migrāsh*, from *gārash*, to drive out. It is used to describe the land surrounding the cities given to the Levites (Nu. 35.[2], &c.). In 1 Ch. 5.[16] we should clearly read with RVm. "pasture lands of Sharon."

For the word used in 2 K. 23.[11], *see* Parbar.

SUCCOTH ("booths"). (1) A city in the territory of Gad, E. of the Jordan (Jo. 13.[27]). After leaving Penuel on his way to Shechem, Jacob came to S., the name being given to the place because of the "booths" he made there for his cattle (Gn. 33.[17]). Gideon, pursuing Zebah and Zalmunna, crossed the Jordan (Jg. 8.[4]), and came to S. (v. 5), before Penuel (v. 8). It must therefore be sought E. of the river, in the Jordan valley, no great distance fm. the Jabbok. Jerome (on Gn. 33.[17]) places S. beyond Jordan, in the district of Scythopolis. This suggests that it was N. of the Jabbok. Neubauer (*Geog. du Tlm.* 248) gives the Talmudic name as *tar'alā.* This name Merrill would find in *Deir 'Allā*, a mound which lies *c.* a mile N. of the Jabbok. In this he is followed by other scholars. Driver (*Genesis*, 301f.) would place Mahanaim "(say) at *Deir 'Allā*, four miles N. of the ford by wh. the Ghōr route crosses the Jabbok; Penuel near where the Ghōr route crosses the route fm. *es-Salṭ* to *ed-Dāmiyeh*; and Succoth on one of the lower terraces of the Jordan valley, W. of the point just suggested for Penuel." (2) The first station of the children of Isr. after leaving Egp. (Ex. 12.[37], &c.). The name may be the Heb. form (with substitution of *s* for *th*) of the Egyptian *Thuke*, the district of Pithom. Here for the first time the people dwelt in "booths," and it is just possible this may account for the name. (3) The Succoth near wh. the brass castings were made (1 K. 7.[46], &c.) prob. = (1).

SUCCOTH-BENOTH, one of the deities introduced by the men of Babylon who settled in Samaria (2 K. 17.[30]). Benoth may be a form of Banītu (*Zer-banitu* of the inscriptions), the wife of Marduk, the city-god of Babylon. S. may mean the "processional shrines" in wh. the images were carried (Sayce, *HDB. s.v.*).

SUKKIIM. A nation forming part of Shishak's army when he marched against Judah (2 Ch. 12.[3]). Identification with the inhabitants of Suakin has been suggested; but no certainty is possible.

SUMMER. *See* Winter.

SUN (Heb. *shemesh*: this word is found in most Semitic languages with but slight variations; Aram. *shimsha*, Asyr. *shamshu*, Arb. *shems*). In a comparatively cloudless climate like that of SW. Asia the brilliance of the S. is specially prominent; its influence, benign or maleficent, was always before the inhabitants. Artificial light was so inefficient that the working day was bounded by sunrise and sunset (Ps. 104.[22]); hence the emphasis of the phrase, "the greater light to rule the day." The portions of the day were reckoned as they still are, by the position of the S. in the heavens; sunrise, noon, and sunset are the divisions of the Oriental's day. Even to nations as little astronomical as the Hebrews the connection of the succession of the seasons with the progress of the S. through the constellations of the Zodiac was known. Although in the countries like those inhabited by the writers of

Scripture the difference in the length of day may not be so observable as in more northern lands, yet the fact that the sun rose and set further to the north in Summer than in Winter cd. not fail to be noted. Further, not only time but space was measured by the sun; E. was sunrise, *mizrāḥ* (Jo. 4.[19]); W. was sunset, *ma'arāb* (Is. 45.[6]). In taking the directions, a man is supposed to look to the rising S., therefore south was to his right hand (1 S. 23.[19]), north to his left (Gn. 14.[15]). In these circumstances it was not wonderful that the sun was early an object of worship. In Babylonia and Assyria, fm. wh. the Israelites originally came, the S. was worshipped under the name Shamash. Probably many of the local deities assigned a place in the mythological genealogy were sun-gods, but names and attributes were changed for harmonistic reasons. It is to be observed that the S. was not identified with the deity, but was regarded as his sign, as may be seen in an illustration in Hommel's *Gesch. Bab.-Assyr.*, plate opposite p. 596; in it worshippers are represented coming before the enthroned god, while a figure on the canopy under wh. the god is seated lets down with cords the sun's disc. In Egypt, where Isr. dwelt for four centuries, the worship of the sun was also prominent. Ra was the S. generally, or more particularly the S. at noon. Chepera was the rising S., and Tum the setting; while Aten was the solar disc. The worship of the S. was clearly practised among the Phœnicians also, although our information concerning them is somewhat scant; they were the immediate neighbours of Israel. With these surroundings it is not surprising that Isr., when they sank fm. the spiritual worship of JHWH, betook themselves frequently to the worship of the sun. The name of Beth-Shemesh indicated that as a place consecrated to the solar worship, probably fm. Canaanite times. Job refers to sun-worship as one into wh. a person mt. easily fall away (Jb. 31.[26]). Towards the end of the kingdom of Judah, Josiah, we are told, "put down the priests . . . that burned incense to the S." (2 K. 23.[5]); further, that he took away "the horses that the kings of Judah had given to the S. . . . and burned the chariots of the S. with fire" (v. 11). Among the abominations wh. were shown to Ezekiel in vision was the sight of "five and twenty men . . . who worshipped the S. toward the E." (Ek. 8.[16]). The religious view of the S. wh. the Jews as worshippers of JHWH took, was widely different. Their God had created the S.; commanded it and it rose not (Jb. 9.[7]); marked the race it was to run, and prepared a tabernacle for it in the E. whence it goes forth, and in the W. to wh. it returns at night (Ps. 19.[4]). God can make it return to confirm the faith of Hezekiah (Is. 38.[8]). More even, a saint like Joshua may command the S. not to set (Jo. 10.[12, 13]). The saints of JHWH are guarded that "the S. shall not smite them by day." It is the symbol of God (Ps. 84.[11]), of permanence (72.[17]), of beauty (SS. 6.[10]). In NT. the scorching effect of the S. is most prominent (Mw. 13.[6]; Js. 1.[11]; Rv. 16.[8]). Part of the bliss of the New Jrs. will be that there will be no need of the sun (Rv. 21.[23]).

SUPH, AV. RED SEA. A place in the Arabah is described as "over against Suph" (Dt. 1.[1]). *Yam Ṣuph* is the usual name of the Red Sea. The word for "sea" has probably fallen out of the text. AV. may be right in restoring it. The Gulf of 'Aqaba, in that case, is intended.

SUPHAH (RV.), a place not identified, east of the Jordan (Nu. 21.[14]).

SUPPER. *See* Food.

SUSA. *See* Shushan.

SUSI, father of Gaddi, who represented the tribe of Manasseh among the spies (Nu. 13.[11]).

SWADDLING BANDS (Jb. 38.[9]; Lk. 2.[7]). These consist of the cloth in wh. fm. time immemorial in the East it has been the practice to wrap up the body of a new-born child, and the bandages by which it is secured. This method greatly facilitates the handling and carrying of the child, and obviates the danger of cold through accidental exposure. It is continued for at least a year, when the little one makes its first attempts at walking. This may account for the uniform straightness of Eastern limbs, and the erect carriage of the person. The salt applied to the skin in swaddling, is to prevent chafing (Ek. 16.[4]). Swaddling is an evidence that the child is well cared for (La. 2.[22]).

SWALLOW (Heb. *dĕrōr*, Ps. 84.[3]; Pr. 26.[2]; there are two other words, *'āgūr* and *sīs* (*sūs*), one of wh. is trd. Crane and the other S., but the AV. and the RV. differ as to wh. is wh.). As to the first of the words there seems a certainty that it means our S., and probably also the "swifts" and "martins," wh. resemble so much the S. in flight. In the two places where it occurs (Ps. 84.[3] and Pr. 26.[2]), the peculiarities noted—nesting where human beings congregate, and rapidity of flight—are characteristic of the S. Sometimes in Palestine they are allowed to build within the house, where the continually open doors and windows afford them abundant means of entrance and exit. While the etymology, from *dārar*, "to fly in circles," suits, the VV. are all against translating "turtle dove" in Ps. 84.[3 (4)]: in Pr. 26.[2] Psh. and Tg. tr. "winged animal," "bird"; the LXX and Vlg. tr. "sparrow." Guthe decides in favour of *dĕrōr* being "the bat," without assigning any reason. In the two passages in wh. the other two words are found (Is. 38.[14] and Jr. 8.[7]), the LXX and the Vlg. render with RV. *sīs* (*sūs*) "swallow," and *'āgūr* is omitted; in the Tg. and Psh. *'āgūr* is treated as an adj. to *sīs*. The characteristics

ascribed to *sūs* suit the swallow. There are two species of swallow in Palestine, besides several varieties of swift and martin.

SWAN (Heb. *tinshemeth*), a bird classified as unclean in Lv. 11.[18]; Dt. 14.[16]; AV. trs. "swan," but RV. renders "horned owl"; this latter rendering has the advantage that it is in harmony with the birds immediately preceding, "the little owl and the great owl." The S. is almost impossible, for it is rarely seen either in Egypt or Palestine; moreover, it has none of the characteristics wh. are to be found in other birds declared unclean. The "ibis" and the "purple water-hen" have both been suggested, with considerable probability: both are common, and devour frogs and other unclean animals. The authority of the Tg. of Onkelos is in favour of RV.

SWEARING. *See* OATH.

SWEET CALAMUS, SWEET CANE (Ex. 30.[23]; Jr. 6.[20]). This has not been identified. Jeremiah describes it as "from a far country." The fragrant reed or wood was therefore not indigenous in Pal.

SWINE (Heb. *ḥazīr*, Arb. *khinzīr*, Gr. NT. *χοῖρος, ὗς*: in the LXX the latter alone is used, wh. only appears in NT. in a quotation—2 P. 2.[22]). The S. was declared to be unclean (Lv. 11.[7]; Dt. 14.[8]). The S. seems to have been viewed with special horror; to Isaiah to "eat swine's flesh" was the most abominable wickedness (65.[4]): the most impure of conceivable offerings was that of "swine's blood." Yet it must have been pretty familiar, else such a proverb as Pr. 11.[22] wd. never have been thought of. In the LXX the horror of the fate that befell Naboth is enhanced by the introduction of swine as, with the dogs, drinking his blood. With the influence of the Greeks the use of swine's flesh appears to have spread; this became more marked under the Romans, among whom pork was a favourite article of diet. Epiphanes, recognising the horror with wh. the Jews regarded swine's flesh, when he endeavoured to make them abjure their faith, strove to compel them by torture to eat it (2 M. 6.[18]). It was looked upon as deepening the desecration of the Temple that "swine's flesh" was offered on the altar (1 M. 1.[47]). The Roman influence led to large herds of S. being kept (Mw. 8.[30]; Mk. 5.[11]). The horror at the S. seems to have been lessened when our Lord cd. use a figure connected with the feeding of pigs (Mw. 7.[6]); and Peter cd. refer to the washing of them (2 P. 2.[22]). Some have thought the S. was declared unclean for dietetic reasons, that the flesh tended to produce cutaneous disease, but there seems no proof of this; certainly S. are kept by the Christians in Pal. and they do not seem to be afflicted specially. It may have been inherited fm. Egypt if we may trust the account Herodotus gives of the Egyptian horror of the swine (Herod. ii. 47): "If a man in passing accidentally touch a pig, he instantly rushes to the river and plunges in with all his clothes on." Yet he tells us that they use the S. to tread the grain into the ground and to thresh it (ii. 47).

SWORD (Heb. *ḥereb*, Gr. NT. *machaira*, *romphaia*, only in LXX *xiphos*). An ancient battle was decided by the advance of the heavy armed soldiers, who had as weapons a heavy spear and a S. Generally the spear was hurled against the warrior opposite, then when the spear throw was evaded the warriors came to fight with the S. at close quarters. In earliest times the weapons wd. be wooden clubs or maces headed with stone; the greater severity of the wound inflicted by weapons with point and edge led to the use of metal as the material of wh. offensive arms shd. be made. The first edged implements were flint knives, but swords of flint were impossible (*see* KNIFE). The first metal used for swords appears to have been bronze, that is, copper alloyed with tin. However, we must bear in mind, when we make affirmations as to the early preference for bronze over iron, that iron readily rusts away, while the "patina" that covers bronze is much slower in its action, and in fact protects the metal fm. rapid corrosion, so we cannot argue the proportion of the use of these metals fm. the proportion of the remains. It may be doubted whether the Hebrews knew anything of "steel" till after the Exile. Of course before NT. times it was well known. The shape of the S. varied with age and country. Fm. their monuments we can learn the shape of the Egyptian and Assyrian S. Wilkinson says (*AE.* i. 210): "The Egyptian S. was straight and short, fm. two and a half to three feet in length, having apparently a double edge tapering to a sharp point. It was used for cut and thrust." There were also scimitars with broad curved blade well in front of the handle; and daggers with a long handle and a blade of seven to ten inches. The Assyrian S. was a little longer and slimmer than the Egyptian. Both nations wore their S. in the girdle on the left thigh. Although we have neither instance nor representation, fm. the statements of Scripture we may be sure that the S. of the Hebrews was, like that of the Egyptians, made for thrusting as well as cutting—Joab's murder of Amasa implies this; as striking evidence is given by the battle of HELKATH-HAZZURIM (*cp.* 2 S. 20.[10]). It wd. appear to have been short, otherwise it is difficult to understand how Saul cd. effect his suicide by "falling on his S." (1 S. 31.[5]). EHUD's dagger of a cubit's length was probably shorter than the ordinary S., or the length wd. not have been mentioned. That it was worn in a sheath is made known by the incident in the murder of Amasa, by wh. JOAB secured that he shd. have his S. in his hand. The Greek form of S., wh. of course was the ruling one

during Maccabean times, was short, and shaped like a leaf. In the NT., whenever the S. is mentioned the Roman S. wd. be in the mind of the writer. The Romans originally used the Greek S., but, impressed with its deadly power at the battle of Cannæ, they adopted the Spanish S., wh. was rather longer than the Greek, and had a straight edge. While both the Greek and the Roman S. had two edges, it wd. seem that some swords were made like our cavalry S., with only one edge ; hence the reference to "two-edged" S. (He. 4.[12]; Rv. 2.[12]). Further, the S. is used for "war" (Jr. 14.[13]) : "Ye shall not see the S." To exterminate the inhabitants of a city is to "smite them with the edge of the S." (Jo. 11.[14]). The S. stands also for military prowess, as in the interpretation the Midianite gave of his comrade's dream : "This is nothing else save the S. of Gideon the son of Joash" (Jg. 7.[14]). In the NT. our Lord uses it of discord : "I came not to send peace but a S." (Mw. 10.[34]). The S. of the Lord is the lightning (Is. 34.[5]), as the symbol of God's vengeance (Ek. 21.[5]). The prohibitory power by wh. man was restrained fm. re-entering Paradise is symbolised as "a flaming S. wh. turned every way, to keep the way of the tree of life" (Gn. 3.[24]). In the NT. the "Word of God" is "the S. of the Spirit" (Eph. 6.[17]). In the kingdom of Christ the weapons are not carnal but mighty ; to these spiritual weapons our Lord referred when He told the disciples to sell their garments to buy a sword.



SYCAMINE OR BLACK MULBERRY

SYCAMINE. This tree is mentioned only in Lk. 17.[6]. It is properly the black mulberry, known in Pal. as the Syrian or Damascus mulberry (*tūt Shāmī*). St. Luke distinguishes between this tree and the SYCAMORE (19.[4]). The fruit, resembling large blackberries, with a slightly acid flavour, is greatly relished in the East.

SYCAMORE, SYCOMORE (1 K. 10.[27], &c. ; Lk. 19.[4]). Amos was a dresser of sycomores (7.[14]) wh. bear figs of indifferent quality. They were apparently very plentiful in ancient times (2 Ch. 1.[15], &c.). David placed an officer in charge of the sycamores and olives in the lowland (1 Ch. 27.[28]). It grows to a goodly size, reaching at times 50 ft. in height. The timber is light but durable. Its spreading branches cast a grateful shade. Planted as they often are by the wayside, the traveller must pass under them. This furnished his opportunity to Zaccheus (Lk. 19.[4]). Seated among the foliage on one of the lower limbs, he would be within a foot or two of the Saviour's head.

SYCHAR is described as "a city of Samaria," "near to the parcel of ground that Jacob gave to his son Joseph." It was not far from Jacob's Well (Jn. 4.[5f.]). Although there is evidence that the ancient Shechem reached further eastward than the mod. city, there is nothing to show that it ever approached the neighbourhood of Jacob's Well. We may dismiss the idea that Shechem and Sychar were identical. There was a tendency for a time, in default of any more likely site, to accept the vill. of *'Askar* as the ancient Sychar. It lies at the base of Ebal, two miles E. of Nāblus. But the presence of a spring furnishing abundant supplies of water made it



SYCAMORE

difficult to understand why a woman should have been in the habit of carrying supplies "all the way" from Jacob's Well, as the narrative clearly implies. The sacredness of the well, and the medicinal quality of the water, would hardly account for this. And Mr. Macalister has shown reason to believe that *'Askar* dates from Arab times (*PEFQ.*, 1907, 92ff.). There he tells of his examination of the mound *Telūl Balāṭā*, N. of the hamlet *Balāṭā*, and W. of the so-called Tomb of Joseph, about equidistant fm. the well, and fm. *'Ain 'Askar*. It was occupied from the days of the Heb. monarchy to the time of Christ. It is very prob. that here we have the site of the ancient Sychar.

SYENE, RV. SEVENEH, a town on the southern border of Egp. (Ek. 29.[10], 30.[6]—in each case read with EVm. "from Migdol to Syene"). It corresponds to the mod. *Assuān*, on the right bank of the Nile, opposite the island of Elephantine, where recently papyri have been found wh. cast light on the life of a Jewish colony there (B.C. 471–410). In the neighbourhood were the quarries which supplied the famous red granite seen in the obelisks, &c. From ancient times it was a military post guarding the frontier towards Ethiopia.



RUINS OF SYNAGOGUE AT KEFR BIR'IM, UPPER GALILEE

SYNAGOGUE (Heb. *keneseth*, Gr. συναγωγή). The word S., lit. "an assembly," is used to denote either the congregation or the place of meeting. The origin of the S. system is obscure, but we can see how it must have arisen to meet the sptl. wants of the Israelites. In addition to the Tabernacle and Temple services, the needs of the people seem to have been supplied from very early times by special local assemblies, while the Sabbaths and the new moons too were seasons of meeting (1 S. 20.[5]; 2 K. 4.[23]). We have an indication of something of the same kind in Is. 8.[16], and then the exile taught the Isr. the possibility of sptl. worship apart from ritual or local associations (Ek. 8.[1], 11.[15], &c.), so that the people had reached the stage necessary to allow the general development of the S. along with legal Judaism after the days of Ezra and his reformation. After that time every Jew was expected to be acquainted with the Law, and so, for the purposes of popular instruction, there arose the *Beth-ha-keneseth*, while within or alongside of it the *Beth-ha-midrash* was established for the training of scholars. The first mention of the actual building of a S. is that by the Alexandrian Jews at Ptolemais or Accho (3 M. 7.[20]), as a memorial of deliverance fm. the massacre planned by Ptolemy IV. Philopator (B.C. 217–215); nevertheless such buildings seem to have existed in all parts of Judea at least as early as the Persian period (Ps. 74.[8]). In harmony with this we are told that even in "the Dispersion" such institutions existed "in every city fm. ancient generations" (Ac. 15.[21]). As in Palestine itself, these also were meant for the same double purpose, and this their names indicate—προσευχή, place of prayer, and διδασκαλεῖον (Philo), place of instruction. By the first century such buildings had become very numerous. In Jrs. alone we read there were 480, quite a number being maintained by foreign Jews (Ac. 6.[9]). Later we read of twelve in the city of Tiberias.

In the selection of the site for a S. regard was to be had where possible to the proximity of water, as was required for ablutions (Ac. 16.[13]), and in agreement with this we find in a decree of Halicarnassus (*Ant.* XIV. x. 23) that the Jews were to be allowed to "make their proseuchæ by the seaside, accdg. to the custom of their forefathers." In regard to the position and use of the bldgs. themselves it was required that they be treated with respect. The rabbis used to say that the city having its gardens higher than the S. would certainly be destroyed

at last. Of the synagogues of Bab. it was said that while they were built for other purposes in addition to that of prayer, yet they were not to be treated irreverently; and "to be behind a S." during divine service was regarded as a scorning of religion altogether. Another matter too had to be considered in the arrangement of the bldg., as it was required that "all worshippers in Isr. have their faces turned to that part of the world where Jrs., the Temple and the Holy of Holies are" (*cp.* 1 K. 8.[30, 38]), and so it became the rule that the door was so placed that the Israelite when entering and when at prayer shd. at the same time face the ark and the Holy City. This rule is prob. of later origin than apostolic days; with one exception the ruins of the synagogues of Galilee (A.D. 150–300) do not conform to it. At the present moment, however, it is universal, and to ensure its practice in Western lands in every Jewish house a picture or tablet on the E. wall with the word *mizrāḥ*, "east," upon it, indicates whither the occupants are to turn even at times of private prayer.

For the establishment of a congregation there was required only that there shd. be a community having ten men of leisure (*batlanīm*) who were known to be of humble disposition (*Ber.* 6.[6]) and ever ready to meet at the times of service. This number was necessary as the *oral law* taught that the *Shechinah* did not meet with fewer, and besides they were required to fill the various offices and carry through the synagogal functions. The organisation was essentially presbyterian, and these ten men (or a greater number in a larger community) were responsible for the conduct of the service in decency and order, for the exercise of discipline, and the care of the poor. They were designated "elders" or "rulers" of the S. (Mk. 5.[22]; Lk. 7.[3], 8.[41, 49], 13.[14], &c.), as also *parnasīn* (the Aramaic for shepherds), with wh. designation *cp.* Ek. 34.[5, 8, 20]; Zc. 11.[15-16]. The high responsibility attached to their office was meant to be conveyed by this word, for as God Himself was the chief shepherd of Isr., so those who were called by this name were expected to care for His flock in the highest sense (Jr. 3.[15]), and so the rabbis tell us that the Holy One mourns over the congregation whose shepherd conducts himself haughtily toward his flock, and that every shepherd who leads his congregation in gentleness has the merit of guiding them in the path for the world to come. The officiating minister was usually assisted by three *archisynagogi*, three deacons, a teacher, and in days when tr. was needful, by two interpreters. The election of the chief ruler, who was designated *shalīḥ* or angel (Rv. 2.[1]), was vested in the congregation (*Ber.* 55[a], deduced from Ex. 35.[20]), but was controlled by the Sanhedrin, a commission of wh. examined candidates and certified as to their fitness. Almost equally prominent was the *ḥazzān* or teacher (Lk. 4.[20], ὑπηρέτης, "minister"). In the mod. S. he leads the cantillation, but in former days he had also various other duties, including the charge of the bks. and the teaching of the children during week-days.



Ruins of Synagogue at Tell Ḥum

The internal arrangement of the S. building was usually extremely simple. All that was required was a plain room, and very often in the case of the smaller communities an upper room—removed fm. the noise and bustle of the street—wd. be preferred. But much money was often expended on ornamentation, both external and internal. The synagogues of Galilee, and especially that at *Tell Ḥūm*, were built of massive stones, beautifully cut and ornamented with symbolic figures and animals. The S. of Alexandria

rivalled the Temple in beauty and wealth, and it was said that he who had not seen it, knew not the glory of Isr. The essential furniture consisted of an ark or chest for the S. rolls, wh. was placed in a recess named the Sanctuary or Temple at the inner end of the bldg., and to this several steps led up. In front of the ark they burned a perpetual light as a memorial of that in the Tabernacle or Temple (Ex. 27.[20]), and besides, it was considered as a symbol of the human soul (Pr. 20.[27]), of the Divine Law (Pr. 6.[23]), and of the manifestation of the Deity (Ek. 43.[2]). In front of the steps leading to the sanctuary was a reading-desk, at wh. the chief ruler conducted the public prayer with his face toward the ark, while in the centre of the bldg. there was a large platform or pulpit fm. wh. the Law and the Prophets were read, the sermon delivered, and announcements made. The chief seats (Mw. 23.[6]), in front of the ark, were primarily meant for the elders. In the S. of Alexandria there were 71 such seats, and they were gorgeously adorned (*Succa*, 81[b]). Before and during the apostolic days the common people had no seats (Js. 2.[2-4]), and as in the Ss. and Oriental churches to-day the women were kept apart from the men.

The general order of the service was pretty well fixed even before the Christian era, and consisted of liturgical prayers with the cantillation of the Psalms, readings fm. the Law (*parshaioth*) and the Prophets (*haphtaroth*), and a sermon. The greatest change took place in regard to the choice of lessons. At first these were left to the reader, but gradually they became fixed. The oldest custom was that of dividing the Pentateuch into 154 Sabbath portions, to wh. were added 30 special lessons for fasts or feasts, and by this arrangement the whole Law was read through twice every seven yrs. Others read the special lessons as an extra portion on the days to wh. they referred, and they completed the Law in three yrs. Later an annual cycle of 54 lessons was introduced, and this holds to-day. We are told that Antiochus Epiphanes forbade the reading of the Law, and that for the time being the Jews read instead lessons from the Prophets, and that with the return of freedom both were retained. The volumes of the Law and the Prophets were in the form of parchment rolls, with the reading in columns like the pages of a bk. The Law had two rollers, and as the Lessons were consecutive it was always open at the place to be read; but the bk. of the Prophets had only one roll, and as only sections were read, it was wound up when the reading was over, and the place had to be sought on every occasion (*B.B.* 14[a]; Lk. 4.[17]). These things were fixed, and it was the duty of the elders to guide the details, to call fit persons to read, pray, and preach, and to indicate where the congregation shd. repeat the "Amen." In theory it was admitted that services might be conducted in any language (*Sota* vii. 1), but it is scarcely likely that any others except Heb. (interspersed with Aram.) and Gr. were used, the former by the Palestinian Jews, and the latter by the Israelites of the Dispersion, whose Bible of course was the Greek (LXX).

The chief service was on the Sabbath morning, and it really commenced by each worshipper passing "two door lengths" into the bldg. and reciting the words of Ps. 5.[7]. On this occasion the phylacteries were not used, and prob. the *ṭallith* or prayer-cloth was not introduced till post-apostolic days. The prayers were then recited. They included the *Shema‘* (Dt. 6.[4-9], 11.[13-21]; Nu. 15.[37-41]), selections from the Psalms, and we think also, even as early as the days of our Lord, some sections of the *Shemonê Esrê*, "Eighteen Blessings" (1, 2, 3, 16, 17, 18). Then there followed the Law and the Prophets,


RUINS OF SYNAGOGUE AT EL JISH (GISCHALA) UPPER GALILEE

with Targum as we find them printed to-day in *Hōq le Israel*. The section fm. the Law was divided among *seven* readers, who were as far as possible selected to represent all Isr., and so there was usually one Cohen or priest, one Levite and five ordinary Israelites. After the reading came the *derashah* or sermon based upon it, and the service was concluded with the blessing (Nu. 6.[24-26]) pronounced fm. the steps in front of the ark. Similar services were held on Sabbath afternoon and on Monday and Thursday, but without the readings fm. the Prophets, while feast and fast days had of course special services of their own. Attendance at the S. was expected to be regular (Lk. 4.[16]). It was taught that prayer was effectual only fm. the S., that a man's prayer was not heard outside the S. unless he were unavoidably prevented fm. attending; that resorting to the S. lengthened life; that one who passed from the study to the S. and fm. the S. to the study was worthy to receive and did receive the *Shechinah*; and that the angel of death hid his weapons in the S., where no children were taught and where ten men did not pray.

The elders (πρεσβυτέροι or γερουσία) exercised all the powers of ecclesiastical discipline. The smallest session consisted of three, one of whom, presumably the *shalīḥ*, was required to know the Law. In more serious cases they were joined by four members fm. the judicial bench—the minor Sanhedrin. Their decisions were enforced by temporary exclusion, wh. mt. lead up to excommunication. Punishment by scourging was also inflicted (Mw. 10.[17]), and it was

the duty of the *ḥazzān* to see to this. Appeals to higher courts were recognised.

The collections were taken up by the *ḥazzān* and two or more *gabbâi tzedāqa* who were chosen by the congregation, and who were required to be distinguished for honesty, wisdom, and justice, and for having the confidence of the people. Collections were made for synagogal purposes, for poor students in Jrs., and for local poor. As Jews could not handle money on the Sabbath, the *ḥazzān* took *promises* at the times of meeting, and on the following day he and the almoners collected it (*cp.* 1 Cor. 16.[1-3]). This collection in coin was known as "alms of the box" (קוּפָּה), and was made weekly. In addition there were the "alms of the dish" (תַּמְחוּי), consisting of remnants of food, &c., wh. were taken up each day and distributed to the very poor in the morning. It was expected that a Jew wd. contribute to the former after one month, and to the latter after a three months' residence in any place.

It is not difficult to trace the foundation and practice of the Apostolic Church to the S. system, and to see that we have really nothing to do with the Temple worship, wh. was meant to be *unique* and to be devoted to the sacrificial ritual. Synagogues might be established anywhere, and the *eleven* in the upper room exceeded by one the legal number for the establishing a S. of the Nazarenes. The apostles fm. the first followed the S. practice, and James, the Moderator of the first Christian synod, names the Christian place of meeting a S. (Js. 2.[2]), while the assembly over wh. he presided and all that led up to it, show that the first century Church was ruled on synagogal lines. That meeting was in itself a *representative* assembly dealing with business referred to it by an inferior court—the Presbytery of Antioch—wh. was itself made up of the representatives of various congregations (Ac. 11.[20-28]). The Jrs. Synod—or Christian Sanhedrin—issued authoritative decrees (δόγματα κεκριμένα, Ac. 16.[4]), thus exercising ecclesiastical jurisdiction over presbyteries and churches. That the authority was competent, the churches recognised by their submission (Ac. 15.[31, 41], 16.[4, 5]). Every detail of the Primitive Church organisation and practice is synagogal—the equality of elders and rulers (Ac. 20.[17, 28]), the episcopal power vested in the presbyters, the daily ministration (Ac. 6.[1]), the matter of collections, the use of the word angel (Rv. 2.[1], &c.) for the presiding elder, and the general order of Christian worship: all are synagogal and presbyterian.

Great Synagogue.—According to the rabbinical tradition the Great Synagogue came into existence on the cessation of prophecy in Isr., and its members were the transmitters of the oral law fm. Ezra (B.C. 444) till the days of Simon the Just (B.C. 300), after whose time its duties are said to have devolved on the scribes. It claimed to be the supreme religious authority in Isr., and the rabbis tell us that it was first presided over by Ezra. Joshua, Zerubbabel, Haggai, Zechariah, Nehemiah, Malachai, and others were among its members.

Its motto was, "Make a hedge round the Law," and its common teaching was a development of the saying, "The world rests upon the Law, the service of God and mercy"; but very soon the Law absorbed the most of their attention, and in its service they sought "to reveal the glory of Isr." Its members are said to have completed the canon of the OT. in its three divisions—Law, Prophets, and Writings; to have revised its text; to have instituted the S. organisation and prayers; and to have done much more that we know to be of much later date. The only OT. notice of anything of the kind is in Ne. 8.[13]. Kuenen has sought to show that the name originally applied only to this great convocation, and that no such standing authority ever existed as the rabbis represent the Great Synagogue to have been. If anything of the kind ever existed at a later time, it was probably nothing more than a committee of the Sanhedrin.

WM. M. CHRISTIE.

SYNTYCHE and EUODIA were female members of the Church at Philippi (Php. 4.[2]), who had laboured with St. Paul in the Gospel, but who seem to have fallen into variance with one another. St. Paul exhorts them to be of one mind.

SYRACUSE, in the harbour of which St. Paul's ship lay three days on his voyage to Rome (Ac. 28.[12]), was situated on the E. coast of Sicily. In B.C. 734 a band of Corinthian emigrants took possession of the island of Ortygia, hitherto in the hands of the Phœnicians, and founded a colony. The island wh. guarded the harbour was connected with the mainland by a bridge. The settlement spread to the mainland, and took its name from the marshy vale of Syraco. The circuit of the city wall at its greatest was *c.* 14 miles. In B.C. 486 Gelon became "tyrant," and under him the city prospered greatly. In subsequent years the Syracusans defeated the Carthaginians (480), the Etruscans at sea (474), and the Athenian expedition (415–413). The government had been changed from a "tyranny" to a democracy. In B.C. 405 Dionysius restored the tyranny, and during his reign (405–367) the power of the city was extended, both in Sicily and in S. Italy. After a changeful history, in the course of wh. the Carthaginians were held at bay, the city passed into the hands of Hiero (B.C. 275), who made friendship with the Romans, and reigned till 216. His grandson Hieronymus favoured the Carthaginians, and was overcome (B.C. 212) by the Romans, who had already taken the rest of the island. Sicily was then placed under a prætor, whose seat was in Syracuse. One of her most famous citizens was Archimedes, whose inventions during the siege caused the Romans much trouble. He was among those killed by the victorious troops when the city was captured. Syracuse of to-day, a city of some 31,000 inhabitants, lies almost wholly on the island Ortygia. There are manufactories of chemicals and pottery; and large quantities of olive oil and fruit—lemons, oranges, almonds, &c.—are exported annually.

SYRIA (*see* ARAM). Herodotus declares the identity of the Assyrians and the Syrians. "The people who by the Greeks are called Syrians are called Assyrians by the barbarians" (Herod. vii. 63). This, however, may, without undue scepticism, be doubted; Woodhouse (*EB.* "Syria") thinks that it may be an extension of the application of *Suri*, the name of a Babylonian province beside the upper waters of the Euphrates. Homer (*Il.* ii. 783) and

Hesiod (*Theog.* 304) are supposed to refer to the Syrians under the name *Arimoi*. Herodotus extended S. fm. Babylonia on the E. to Asia Minor on the W., and fm. the confines of Egypt to the Euxine. Among the Greeks after the time of Alexander the Great, the name S. was applied to the dominions of the house of Seleucus; *i.e.* the S. of Herodotus without Pal. and Phœnicia, but including wide provinces beyond the Euphrates. Again it was restricted to the territory S. of the Taurus and Amanus mountains, but with the addition of Pal. and W. of the Euphrates. It was bounded on the S. by the desert of Arabia and on the W. by the Mediterranean. This pretty much coincided with the Roman province of Syria. Pal. was regarded as a portion of this province, but when not under tributary sovereigns it was governed by a procurator, who was under the authority to some extent of the *legatus pro prætore* at Antioch. The geologic character of S. is very much the same as that of PALESTINE, mainly oolitic limestone, with intrusions of basalt. To the S. of the rough Amanus mountains begin the long parallel lines of mountains, the Lebanon and the Antilebanon, holding between them the long debated territory of Cœle-Syria, for the possession of wh. the Lagids and Seleucids so often fought. To the E. of the Antilebanon lies the smiling valley of DAMASCUS, with its streams and its orchards. E. of this are deserts, across wh., a little to the N., lies Palmyra, Tadmor in the wilderness. To the N., under the shadow of the Armenian mountains, is Commagene, where reigned the last monarchs that could claim descent fm. Seleucus. Farther S. is Apamene with its capital Emesa, afterwards known as the birthplace of Heliogabalus. In the time before Alexander (*see* ARAM) S. was divided into many separate states, all called Aram, as Aram-Zobah and Aram-Beth-Rechob. All these were conquered by David, and remained tributary under the rule of Solomon. On the break up of the Davidic empire what had been its provinces resumed their independence. These states united in a confederacy under the leadership of Benhadad, assisted by Ahab of Israel, to resist the advance of Assyria under Shalmaneser. Although the Ninevite king claims to have been victorious at Qarqar he retreated to Nineveh and had to resume his attempts again and again, only succeeding after the fall of the dynasties alike of Benhadad and of Omri had rendered confederacy impossible. The whole of Syria and Pal. was held by the Sargonids as part of their empire. On the fall of Nineveh, after a momentary subjection to Egypt, S. fell under the rule of Babylon, and then under that of Persia. After the battle of Issus, wh. gave Alexander the Great the western portion of the Persian empire, he proceeded to Egypt through S., enforcing his authority as he went. After the death of Alexander, when Antigonus and his son Demetrius Poliorcetes strove to gain the whole Macedonian empire to themselves, much of the fighting took place in S. After their final defeat at Ipsus, while Pal. remained in the hands of Ptolemæus Lagi, Seleucus Nicator secured possession of all Alexander's Asiatic dominions N. and E. of Pal. The Seleucids, weakened with their conflict with the Lagids for the possession of Cœle-Syria, lost their more eastern dominions; the Bactrians and the Parthians set up independent monarchies. Intent on their struggle with Egypt, the Seleucids fixed their capital at Antioch on the Orontes. The Seleucids were further weakened by internal dissension when Antiochus Hierax attempted to wrest Asia Minor fm. his brother, Seleucus Callinicus. Under Antiochus the Great S. assumed once more almost the dimensions wh. it had under Seleucus Nicator. He carried the arms of S. into India; if he did not bring Bactria and Parthia again under his authority he at all events compelled their respect. Antiochus had Pal. and the greater part of Asia Minor; indeed for a little while he had dominions in Greece. This, however, brought him into conflict with the Romans, by whom he was signally defeated at the battle of Magnesia. Asia Minor was taken fm. S., and Seleucus Philopator, the son of Antiochus, had to be merely a "raiser of taxes," as he is described in Daniel (11.[20]). His brother Epiphanes, who succeeded him, aspired to glories like those of his father, Antiochus the Great. He invaded Egypt and overran the whole country. When he was besieging Alexandria his career of conquest was stopped by the Romans, and he was compelled to return to S. He wreaked the vengeance of his disappointment on the Jews, whom he endeavoured to force into heathenism. He died in an expedition to plunder a temple fm. the treasures of wh. he hoped to be able to satisfy the exactions of the Romans and maintain his conflict against the Maccabees. After him monarchs rapidly followed each other on the throne of Syria: Demetrius, Alexander Balas, Antiochus Sidetes, and others. At length, in B.C. 65, S. was reduced by Pompey to the position of a Roman province. In the first Triumvirate Crassus took S. and fought disastrously against the Parthians at Carrhæ. When the second Triumvirate divided the dominions of Rome, S. fell to the lot of Antony. He had to fight for its possession with the Parthians, not always fortunately; his general Ventidius, however, drove them out. When Antony was overthrown at the battle of Actium, S. with the rest of the Roman empire became the prize of Augustus. Under him the Roman empire came under a more systematised form of administration. The seat of the government of S. was placed at Antioch, where stayed the Roman governor, *legatus pro prætore*, who had three

legions under his control to maintain his authority. The Roman policy in S. was, as in most of their dominions, to retain existing powers so far as possible. Under the Macedonian rule a number of cities had been founded with *quasi*-Greek constitutions; these were confirmed in their privileges, were allowed even to form leagues like that of the Decapolis, and coined money. There were besides dynasties of monarchs. We have mentioned the dynasty of Commagene, ruled over by a family that claimed connection with the Seleucids. There were native dynasties also in Emesa, Chalcis, and Abilene. The Herodians in Judæa are examples of this policy; they had a certain amount of administrative authority but no right to make war. Dominions were taken fm. one and given to another, as we saw in the history of the HERODIAN FAMILY. Occasionally even free cities were assigned to monarchs, as Damascus was handed over by Caligula to Aretas. These two, the free cities and the native dynasties, kept each other in check. After the death of Nero, followed by those of Galba and Otho, S. came into prominence. Vespasian, who was carrying on the Jewish war, became, with the support of Mucianus, governor of S., a candidate for the empire. With the fall of Jrs. before the arms of Titus, the son of Vespasian, Syria passes out of Biblical history. It shared in all the vicissitudes of the Roman empire, till it was conquered by the Mohammadans in the seventh cent. A.D. Save for the irruption of the Crusaders, and the tottering kingdoms set up by them, S. has remained under the power of Islām.

SYRIAC LANGUAGE (Heb. *'Arāmīth*). In Dn. 2.[4] we are told "then spake the Chaldeans to the king in Syriack" (AV.), "in the Syrian language" (RV.); thereafter follow six chapters in another language than Heb., cognate, but distinct fm. it. So in Ezra 4.[7] we have the statement, "the letter was written in the Syrian tongue and interpreted in the Syrian tongue" (AV.), "written in Syrian character and set forth in the Syrian tongue" (RV.); then follow in this language the rest of the chapter and the two that follow; in the 8th chap. the first ten vv. are in Heb., then the Syriac is reverted to for the rest of the chap. In the NT. our Lord's exclamation on the cross is a quotation in Palestinian Syriac of Ps. 22.[1] (Mw. 27.[46]); the same language is employed in His address to Jairus' daughter (Mk. 5.[41]); and in that to the deaf mute in Decapolis (Mk. 7.[34]). St. Paul introduces two words written usually as one (1 Cor. 16.[22]). In Jr. 10.[11] we have a single verse in Syriac, and in Gn. 31.[47] two words. Misled by statements wh. Jerome makes in his preface to Daniel, scholars, as *e.g.* Luther, became accustomed to call this tongue "Chaldee," although in Dn. 2.[4] he trs. *Responderuntque Chaldæi regi Syriace;* so also in Ez. 4.[7]. The Genevan version has (Dn. 2.[4]) "in Aramites language"; in Ez. 4.[7] the Genevan reads, "And the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites." At the same time one of the earliest translations of the NT., the Peshiṭtā, was made into a dialect of this same language, wh. was called in this connection "Syriac": along with this was also a tr. of the OT. nearly, if not quite contemporary. Very little later the Targums, traditional interpretations of the OT. in Western Aramaic, began to be committed to writing. When we compare the Syriac of these two, putting aside for the time the Biblical, we find the principal grammatical difference to be that while the preformative of the third mas. impf. is "n" (*nun*) in Eastern Syriac, it is "i" (*yud*) in Western. While Biblical Syriac displays many features of the Palestinian dialect a case may be made out for maintaining these to be due to a great extent to scribes who assimilated what they wrote to the language they were in the habit of hearing (*see* DANIEL).

Like Hebrew, Syriac is a Semitic tongue. Its roots consist by a vast majority of three consonants, varied by the use of different vowels; its verb has only two tenses, "preterite," wh. has to act as "perfect" and "pluperfect," and an "imperfect," wh. acts also as a "future": it is not fertile in modal forms. The main development of the Syriac verb, as in other Semitic languages, is in derivative forms, of wh. there are six in ordinary use; the simple verb, the frequentative or intensive, and the causative, each with its appropriate passive. The intensive or frequentative is formed fm. the simple verb by doubling the middle radical, and the causative by prefixing the syllable *'a* (in Biblical S. *ha*), the passives by prefixing the syllable *ith*, except in the case of the causative, where it is *itta*, and the *'a* is absorbed. The pl. of nouns is in *n*, with a different vowel for the different genders. The pronouns are practically the same as those in Heb., and as in other Semitic tongues in the oblique cases they are suffixes. The most marked peculiarity, wh. distinguishes S. from other Semitic tongues, is the use of the *status emphaticus* instead of the article; it may be regarded as turned fm. being a prefix, as the article is in Heb. and Arb., to being a suffix, as in use it follows the same syntactical laws. As compared with Heb., S. has a tendency to shorten vowels, and to change the *s* sounds into those connected with *t*. On the whole it is a simple language with few irregularities. The characters in wh. it is written are modified fm. Heb. in such a way that they may be more rapidly written; each separate letter is simplified, and those in a word are joined together. It is not so long since it was thought that S. was a modification of Heb., and consequently was later; hence the presence of Aramaisms, as they

were called, in a document was regarded as proof of lateness. The question has now assumed a different aspect, since by the discovery of the inscriptions at Sinjirli it is found that S. was a fully developed tongue in the days of Tiglath-pileser. On the other hand, Mesha's inscription on the Moabite stone had linguistic characters that certainly wd. have been reckoned Aramaisms had they occurred in a book of the Bible. Syriac is found to have been the language of business and diplomacy fm. before the time of the Sargonids. When Rabshakeh presents Sennacherib's ultimatum to the representatives of Hezekiah, they say to him, " Speak, I pray thee, to thy servants in the Syrian language " (2 K. 18.[26]). In the palace of Sargon were found a number of weights wh. had on one side the name of the sovereign with his titles, and the designation of the weight in Assyrian, and on the other the name of the weight alone in Syriac—as if that were for use and the other for dignity. More striking is the fact that in many cases the contract tablets, wh. were themselves written in the official language of Assyria, and in cuneiform characters, had on the clay envelope, inscribed by way of docket, the summary of the enclosed deed in Aramaic—as if that were the language more generally understood even by those who wd. be searching for legal documents. It was a question for a time whether the Sinjirli inscription shd. be described as written in Heb. or in Aramaic; the balance of characteristics is, however, in favour of Syriac. When we think of the Aramaisms of the Moabite inscription along with the Hebraisms of those of Sinjirli, we may doubt if at that early date the tongues were so perfectly differentiated as they were later: tho' perhaps the geographical situation of Sinjirli—or, to call it by its ancient name, J'adi—might explain the Western tinge in the language, and Moab's proximity to the trade routes with its Syriac-speaking merchants mt. explain the Moabite Aramaisms. The recent extensive discovery of Aramaic papyri in the vicinity of Assouān is an important addition to our knowledge of the geographical extent of the use of " the Syrian language." In the Mandæan writings and in some passages in the Babylonian Talmud we have a southern variety of Eastern Aramaic, some of the peculiarities of wh. appear in Biblical Aramaic. In the Samaritan Targum we have a somewhat corrupt dialect of Palestinian Syriac. Fm. early in the second cent. there was an extensive Christian literature in Eastern S., though, as the Gospels discovered by Mrs. Lewis and Mrs. Gibson prove, not restricted to that. The Western became very much the vehicle for Jewish thought. Josephus wrote his history of " the Wars of the Jews " in Aramaic wh. he calls Hebrew, and then translated it into Greek, subject to the correction of friends. According to the tradition preserved by Papias, Matthew wrote his Gospel first in this language. When Paul spoke to his countrymen in " the Hebrew tongue " (Ac. 21.[40]) it was Aramaic that he used.

SYROPHŒNICIAN. The woman whose daughter Jesus cured, who dwelt " in the parts of Tyre and Sidon " (Mw. 15.[21f.]), is so described (Mk. 7.[26]). " Greek," in this passage, may mean " Greek-speaking." She was evidently of Phœnician descent. " Syrophœnicia " designated the Phœnician district belonging to the Rm. province of Syria, distinguishing it fm. " Lybophœnicia " in N. Africa (Strabo, xvii. 3).

T

TAANACH. A royal Can. city whose king was conquered by Joshua (12.[21]) It was in the portion of Issachar, but allotted to Manasseh (17.[11]). The Canaanites were not driven out (v. 12), but when Isr. waxed strong they were reduced to slavery. T. was assigned to the Kohathite Levites (21.[25]). In the plain hard by the battle with Sisera was fought (Jg. 5.[19]). It is named in one of Solomon's commissariat districts, as under Baana, s. of Ahilud (1 K. 4.[12]). It is described as on the border of Manasseh. Without doubt it is to be identified with *Tell Ta'anek*, a mound on the S. edge of the great plain of Esdraelon, five miles SE. of *Tell el-Mutesellim*, the site of ancient Megiddo, with wh. it is almost invariably named. Excavations have been carried out in recent years by Prof. Sellin of Vienna. A brief and luminous account of his discoveries and their significance is given by Dr. Driver in his Schweich Lectures (1908), *Modern Research as illustrating the Bible*, pp. 80ff. Many articles of great interest were found, shedding light upon its history from as far back as B.C. 2000, and illustrating the social and religious life of the inhabitants in successive centuries.

TAANATH-SHILOH, a city on the NE. boundary of Ephraim (Jo. 16.[6]). *OEJ.* places it (*s.v. Thena*) ten Roman miles E. of Nāblus. It may be identical with *Ta'nā*, *c.* seven miles SE. of Nāblus and two miles N. of *Yānūn*, the ancient Janoah. There are remains of walls, cisterns, and rock sepulchres.

TABBAOTH, ancestor of a family of Nethinim who returned with Zerubbabel (Ez. 2.[43]; Ne. 7.[46]), called " Tabaoth " in 1 Es. 5.[29].

TABBATH, a place, probably in the Jordan valley E. of Bethshan, named in connection with the Midianite flight (Jg. 7.[22]), unidentd.

TABEEL. (1) Father of the man whom Rezin

and Pekah proposed to make king in Jerusalem instead of Ahaz (Is. 7.[6], AV. "Tabeal"). (2) A Persian officer in Samaria (Ez. 4.[7]), called "Tabellius" in 1 Es. 2.[16].*

TABERAH, "burning," a station of the wanderings in the wilderness of Paran, so called because the people were punished there by the "fire of the Lord" (Nu. 11.[3]; Dt. 9.[22]).

TABERING. The verb here (Na. 2.[7]) trd. "to taber" (*tāphaph*) appears in Ps. 68.[25], where it is rendered "to play with timbrels." It means lit. "to beat," or "to strike," as one beats a drum. The "taber" is a small drum. The reference in the text is to the custom among women in the East of beating their breasts as an expression of grief.

TABERNACLE. (1) **Names.**—"Tabernacle" (from the Latin word *tabernaculum*) has been regularly used in the English versions since Wyclif to denote the portable tent-like structure that accompanied the Israelites in their wanderings in the desert, and during the early years of the settlement in Canaan, and served the purposes of a sanctuary. The English word, like the *tabernaculum* of the Latin versions, has unfortunately been used to render indiscriminately the "tent" (Heb. *'ōhel*), the "booth" (prop. of interwoven boughs: Heb. *sukkā*), and the "dwelling" (Heb. *mishkān*) of the Hebrew texts. More consistently the three terms may be rendered "tent," "booth," and "tabernacle" respectively. The last of these terms, *i.e.* "tabernacle" proper (*mishkān*), is characteristic of the priestly writers (*see* (3) *below*), and designates essentially the place where Jahveh dwells. Other important names employed are: "tent of meeting" (Heb. *'ōhel mô'ēd*, AV. "tabernacle of the congregation")—this occurs in both the oldest and latest sources (E. and P.); and the "tent of the testimony" (RV., but AV. "tabernacle of witness," Heb. *'ohel hā-'ēdūth*), peculiar to the priestly writers.

(2) **The "Tabernacle" (Tent) of the Earliest Source.**—A remarkable section, which is evidently a fragment, regarding the "tent of meeting," has been preserved from the Elohistic source in Exod. 33.[7-11] (beginning, "Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting"). The abrupt mention of "*the* tent" here implies that in another part of the source (not now extant) some account had been given of its construction for the reception of the ark. Its situation ("without the camp, afar off from the camp") is also to be noted; *cp.* the similar situation of shrines and holy places outside the villages of Canaan. The frequentative tenses of the description also show that it was regularly pitched in this situation ("Moses *used* to take . . . and pitch it," &c.; so RV.), and, apparently (so light and portable was the structure), by Moses himself. The special purpose it subserved is also clearly stated. It was the "tent of meeting," not for the whole congregation—a hall of assembly—but where Jahveh, descending in the theophanic cloud, which "stood at the door of the tent, spake unto Moses face to face as a man speaketh unto his friend," and made him the recipient of the revelations which were afterwards communicated (by Moses) to the people. Further, we are informed that all who "sought the Lord (Jahveh) went out unto the tent of meeting," *i.e.* probably to secure an expression of the Divine will (an oracle) in regard to affairs of difficulty or danger (*cp.* Dt. 31.[14f.]—the only place in Dt. where the tent is mentioned; here Moses is bidden to repair with Joshua to the tent in order to receive a Divine revelation). Finally the tent is in the charge of a single attendant—the young Ephraimite, Joshua, the son of Nun, who "departed not out of the tent." *

The original tent was thus essentially a tent-shrine, in which the sacred ark—the symbol and pledge of Jahveh's presence—was housed, and in which Divine communications were regularly made in the theophanic cloud to Moses. And such it continued, presumably, to be during the subsequent period of the conquest and settlement in Canaan, until it was superseded by the larger and more elaborate "temple" (Heb. *hêkāl*) at Shiloh (1 S. 1.[9], 3.[15], 2.[22b] is a late gloss—see the commentaries).† Later we find that a "tent" to shelter the ark was pitched by David on Mount Zion (2 S. 6.[17]; *cp.* 1 Ch. 16.[1]), and the author of 2 S. 7.[6] evidently thought of the ark as having been preserved continuously from the first in a "tent." ‡

(3) **The Tabernacle (Tent) of the Priestly Writers.**—In marked contrast with the simple portable tent which Moses (perhaps with Joshua's assistance) could carry, and which he habitually pitched *outside* the camp, which, moreover, had but one attendant, and that not a Levite but a young Ephraimite, viz. Joshua, we are confronted in the narrative of P. with an elaborate structure, surrounded by pillars and hangings which formed a large court, furnished with an equipment which

* Rashi observes that by *Albam*, a mode of Gematria, *Tabeal* becomes *Remaliah*—father of Pekah—wh. is not strictly accurate, as the *yodh* in the latter name is redundant.

* The same representation of the tent recurs in the episode of the seventy elders (Nu. 11.[16f., 24-30]), and in the account of Miriam's leprosy (Nu. 12., esp. v. 4f.), both from E.

† Ps. 78.[60], however, refers to the sanctuary at Shiloh as a "tabernacle" and "tent."

In any case it is a probable inference from Jer. 7.[14] that the "temple" at Shiloh was early destroyed by the Philistines.

‡ The text of 2 Sam. 7.[6], as corrected by Budde and others, runs: *I (i.e. Jahveh) have not dwelt in an house since the day that I brought up the children of Israel out of Egypt even to this day, but have walked from tent to tent and from tabernacle to tabernacle.*

required several wagons to transport it, attended by a large body of Levites, and pitched in the *centre* of the camp. How this priestly conception of the Mosaic Tabernacle arose will be discussed below. One point, however, needs to be insisted upon at the outset—the whole conception is dominated by a sublime religious ideal, the attempt, viz., to realise the idea of a sanctuary wh. should be a fit dwelling-place for Jahveh, the holy covenant-God of the sanctified community of Israel: the holy God of Israel dwelling in a holy habitation, served by holy ministers, in the midst of a holy land inhabited by a holy people. This conception which, apparently, started with (or, at any rate, first assumed articulate expression in) Ezekiel (*cp.* Ek. 40ff., 37.[27]), was developed by the later priestly writers with elaborate detail. It is expressed with emphatic clearness at the beginning of one of the priestly sections concerned with the Tabernacle: *Let them make Me a sanctuary that I may dwell among them* (Ex. 25.[8]).

The general scheme of the ideal Tabernacle sketched by P. is dominated by the conception that all phases of the community's life should share in varying degrees in the desiderated standard of holiness. The different classes and localities exhibit by ascending stages higher degrees of sanctity, wh. are reflected in their arrangement. Grouped around the sanctuary are (1) in an outermost square the tents of the Hebrew tribes, three tribes on each side (*cp.* Nu. 2.[1f.], 10.[13f.]); (2) contained within this is another square, the four sides of which are occupied by priests and Levites; (3) within this, again, and forming the heart of the whole, is the sacred enclosure (the "court of the Tabernacle") containing the Tabernacle proper, which itself is divided into two parts, viz., holy place and holy of holies.

(*a*) **The Court of the Tabernacle** (Ex. 27.[9-19]; *cp.* 38.[9-20]). Coming to the Tabernacle enclosure viewed from without, we encounter an enclosed oblong space lying east and west, 100 cubits in length (east and west) by 50 in breadth (north and south); *i.e.* it consists of two squares of 50 cubits.* This is the "court of the Tabernacle" (Ex. 27.[9]), and contained within it are the Tabernacle proper and all that appertains to it (altar of burnt offering, holy place, holy of holies, &c.). The screen which shuts off this sacred enclosure from the surrounding camp is formed by five curtains or "hangings" of plain white, two (each 100 cubits long) on the north and south sides, one of 50 cubits on the west side, and on the east side two of 15 cubits each flanking the entrance to the court, which entrance was itself 20 cubits in width, and was closed by an embroidered *portière* of white (Ex. 27.[9f.]). All six hangings were 5 cubits high, and were suspended from wooden pillars of the same height, standing in sockets of bronze, and held in place by cords fastened to "pins" of bronze in the ground (*cp.* 35.[18]). In all, the pillars required for the "hangings" are stated to be 60, ranged in groups of 20 and 10 (viz. 20 + 20 + 10 + 10, 20 each long side, 10 each short, 5 cubits of curtain being suspended from pillar to pillar).

(*b*) **Furniture of the Court.**—In the centre of the court stood "the altar" (Ex. 27.[1-8]), called also "the altar of burnt-offering" and "the brazen altar." It is described as a hollow box of acacia* (= AV. "shittim") wood, 5 cubits in length and breadth, and 3 cubits in height, and overlaid with bronze. There is nothing in the text to suggest that the hollow part was filled with earth, as has been supposed. It was to be thus lightly built to facilitate transport, and, like many other articles in connection with the Tabernacle, was fitted with rings and staves of acacia wood overlaid with brass. From the four corners, "of one piece with it," issued the four "horns" or "projections at the four corners, probably of a conventional shape, a few inches in height," † the origin and purpose of which are obscure. Probably, however, the term "horn" in this connection is metaphorical, and does not point to any ultimate connection with bull-worship. Round the altar, midway between top and bottom, ran a projecting "ledge" (Heb. *karkōbh*), probably to enable the officiating priest to perform the sacrificial rites.‡ To this was attached a "grating of network of brass," which supported the ledge and made it possible for the blood to be dashed (through the grating) on the base of the altar. Possibly both the ledge and grating were designed to prevent the ashes from the altar falling on and defiling the sacred sacrificial blood (Kennedy). Near the altar the Laver of bronze was, according to Ex. 30.[17-21], to be placed. This was to serve for the ablutions of the priests. No details are given as to its design and workmanship in detail. It is not improbable, however, that the section of P. which makes mention of this, and of the golden incense-altar (Ex. 30.–31.), is a later addition to the body of P., and that these items had no place in the original description.

(*c*) **The Tabernacle Proper and its Coverings** (Ex. 26.[1-14] = 36.[8-19]).—Many difficult problems of interpretation emerge in P.'s description of the actual Tabernacle, which cannot be fully discussed here. It cannot be claimed that any of the many proposed solutions has removed *all* the difficulties; but a great step towards the final solution has been

* The cubit, for convenience of reckoning, may be assumed to be 18 inches; the exact measurement of P.'s cubit is uncertain.

* All the wood to be used in the construction of the Tabernacle was to be of this kind.

† McNeile on Ex. 27.[2].

‡ *Cp.* Lev. 9.[22], where Aaron is said to "come down" from "offering the sin-offering and the burnt-offering and the peace-offerings."

taken by Prof. A. R. S. Kennedy in his elaborate article on the Tabernacle in Hastings' *DB.*, vol. iv.*

It must be remembered that the structure that is being described throughout is essentially a *tent*, not a solid building. This is clearly stated at the beginning of the description in ch. 26. : *Thou shalt make the Tabernacle of ten curtains.* The curtains, in fact, constitute the *Dwelling* or Tabernacle in which Jahveh's presence resides. At the same time, though structurally it is tent-like, it is in form, as will be seen, a temple. The ten curtains which make up the Tabernacle proper measure each 28 × 4 cubits. These are to be sewed together into two sets of five, each set of five forming a continuous fabric of 28 × 20 cubits ; and the two fabrics are to be fastened together by fifty gold hooks, which link into fifty loops of velvet, along the edge of each set : so " the Tabernacle shall be one."

It remains to describe how these curtains were to be arranged and suspended. Of course they would have to be supported on a wooden framework ; and the elucidation of P.'s description of this forms one of the most difficult of the problems of interpretation attaching to the subject. The framework which supports the curtains is described in Ex. 26.[15-30]. Here the " boards for the Tabernacle " (Heb. *qerāshîm*) are stated to be of acacia wood, 10 cubits in height and 1½ cubits in width (no thickness is mentioned). It was formerly invariably assumed that *solid* beams of wood were meant. But such a view is beset with the gravest difficulties—such heavy beams would clearly be unsuitable for transport, and it is doubtful whether acacia wood of the requisite size could ever be obtained.† To solve these and other difficulties Kennedy has put forward a view which is very attractive and has won many adherents. He regards the so-called " boards " as really frames of wood lightly constructed of two " arms " (Heb. *yādôth*, RV. " tenons "), *i.e.* long pieces of wood which formed the sides of the frame, and were joined by cross-rails (" joined one to another," 26.[17]) like the rungs of a ladder. The frames were to be sunk in sockets of silver, two sockets for each " frame " (Ex. 26.[19]). On Kennedy's view it is at once apparent why there are two sockets for each " frame "—it is because each frame consists of two uprights which, projecting at the base, require *two* sockets in order to fix them. In accordance with this interpretation the crucial verses (Ex. 26.[15ff.]) should now be rendered : *And thou shalt make the frames for the Tabernacle of acacia wood, standing up—ten cubits the height, and a cubit and a half the breadth of a single frame—two uprights for each frame, joined to each other by cross-rails.*

A single frame, then, measures 10 cubits high, and 1½ cubits broad. The open space between each of the two uprights was divided by the cross-bars into (probably) two panels (a cross-bar joining top, middle, and bottom). The frames * thus constructed were to be " reared up " (v. 30), side by side, along three sides of a rectangular space 30 cubits long by 10 broad—twenty frames along each side (20 × 1½ cubits = 30 cubits), and six frames at the western end (6 × 1½ = 9 cubits ; the remaining cubit at this end would be made up by the thickness of the frames and bars which terminated the sides at the western end). Along the three sides bars were run through rings attached to the woodwork—one long central bar in each case, with two sets of half-length bars, *i.e.* five bars on each of the three sides, forming (with the cross-bars of the frames) double panels.† This arrangement would secure rigidity to the framework as a whole. The east front was left open.‡

Such was the framework, and on it the curtains which formed the Tabernacle proper, and the coverings which enveloped these, were stretched.

We have already seen that the Tabernacle proper consisted essentially in the ten curtains (26.[1]) which, in two sets of five curtains sewn together, were to be spread over the framework. These curtains were of the finest linen, figured with inwoven tapestry figures of cherubim in violet, purple, and scarlet. When looped together the two sets of curtains would form one large surface 28 cubits by 40 (4 × 10). Together they are " designed to form the earthly and, with the aid of the attendant cherubim, to symbolise the heavenly dwelling-place of the God of Israel " (Kennedy). It will be evident that this combined curtain, when spread over the framework in such a way that the 28-cubit width fell from side to side, since the height of each side of the framework is 10 cubits and the width 10 cubits (total, 30 cubits), the 28-cubit width of curtain would cover the roof-surface and hang down within 1 cubit of the ground on each side. The curtain is also directed to hang down over the *western* end, so as to form a back to the holy of holies. Allowing for this (10 cubits), the remaining length of 30 cubits will exactly cover the roof-space of the Tabernacle

* Kennedy's results have been adopted in recent discussions of the subject by McNeile and Bennett (in commentaries on Exodus).

† Other difficulties are enumerated by McNeile, *op. cit.*, p. 74.

* According to the present text (v. 29) the frames were to be overlaid with gold. This feature is probably a later addition to the text.

† Arranged thus : [diagram: bars numbered 1, 2, 3, 4, 5 — labelled "Bars"; frames — labelled "Frames"] ; the bars probably traversed (and coincided with) the cross-bars of the frames.

‡ Two extra frames (a seventh and eighth) are assigned to the western side. Kennedy supposes that these were added to strengthen the corners.

(leaving the eastern end open), and the juncture of the two sets of curtains (made by the gold hooks and loops of velvet) would coincide with the division of the holy place from the holy of holies (10 cubits from the western end). Stretched in this way over the open framework, the beautifully figured tapestry would be visible *within* the Tabernacle through a series of panels each 5 cubits high by 1½ broad. On the other hand, if the "boards" (frames) were solid, as was formerly supposed, the figured work would have been completely hidden from view by a wooden wall. In order to protect this delicate fabric a series of three outer coverings is enjoined to be made (Ex. 26.[7-13]). The first of these consists of eleven curtains of goats' hair, in two sets of six and five, linked together by a hundred loops and fifty bronze hooks. The whole would yield a surface of 30 × 44 cubits. When stretched over the tapestry this would just reach the ground at the sides (falling 1 cubit lower each side than the tapestry). The extra 4 cubits of length was intended, apparently, to be "doubled over against the front," so as to allow 2 cubits' length to overhang the edge of the roof at the eastern end. This would be useful in excluding light and rain. Somewhat confusingly the goats' hair covering is called the "tent" (in v. 7 of chap. 26.). Two other coverings, one "of rams' skins dyed red," and the other of skins of an animal which is probably the dugong (EV. "sealskins": Heb. *taḥash*), are provided for. The dimensions of these last are not given; but they must, at least, have completely enveloped the goats' hair "tent."

In what has been described we have the Tabernacle, consisting of the figured hangings, suspended on a light, open framework of wood, with a covering of goats' hair and two outer envelopes of skins. This forms a rectangular structure 30 cubits long, 9 broad (inside measurement), and 10 high (open at the eastern side). The structure was completed by a division into two parts, in the proportion of two to one, which was effected by means of a "veil" (Heb. *pārōketh*) of the same materials, colours, and design as the figured tapestry. The veil was to be suspended from four pillars of acacia wood overlaid with gold, fitted at their bases into sockets of silver, and placed 20 cubits from the entrance and 10 from the western end. The outer compartment forms **the holy place**, and the inner (a cube of exactly 10 cubits) **the holy of holies** (26.[31ff.]).

One further structural feature remains to be described. No directions have been given, so far, for closing the eastern end, which forms the entrance into the holy place. Provision for this is made in Ex. 26.[36f.]: *And thou shalt make a screen for the door of the tent.* The screen was of less elaborate workmanship than the figured tapestry (it had no cherubim worked upon it), and the five acacia pillars from which it was to be suspended, though overlaid with gold, were to be sunk in sockets of bronze (not of silver), it being thus clearly indicated that the screen as such formed no part of the real Tabernacle.

(*d*) **The Furniture of the Tabernacle.** (i.) *In the Holy Place.*—Here are three articles of furniture, viz. the table of shewbread, the golden candlestick, and the altar of incense. The table of shewbread (Ex. 25.[23-30], 30.[10-16]) was a low, wooden stand 1½ cubits in height, with a surface measuring 2 cubits by 1 cubit. It was overlaid with pure gold, and provided with golden rings for transport purposes. For the service of the table a number of utensils, all of pure gold, are also provided (25.[29]). The "golden candlestick," or rather lampstand, with seven stems, is described in Ex. 25.[31-40], 37.[17-24]. It



Golden Candlestick

was constructed of "beaten work" of pure gold, to hold seven golden lamps. Its position was on the south side of the holy place, facing the table of shewbread on the north side. It also was provided with various utensils in gold. The *altar of incense* is mentioned in the late appendix (Ex. 30.[1-7]) which probably formed no original part of P. It is described as having a surface 1 cubit square, and as 2 cubits high, and provided with horns. It was, of course, made of acacia wood overlaid with gold.

(ii.) *In the Holy of Holies.*—In the most holy place are to be deposited the ark and the "mercy seat" (Ex. 25.[10-23], 37.[1-9]), the two most sacred objects and emblems which the Tabernacle contained. The ark, according to P.'s description, is an oblong chest of acacia wood, overlaid "within and without" with pure gold, 2½ cubits long by 1½ in height and 1½ in width. It was also to be furnished with rings for transport purposes, and was to contain "the testimony," *i.e.* the two stone "tables of the law" containing the Decalogue (*cp.* Dt. 10.[16]). "The ark of the testimony" is, in fact, P.'s characteristic descriptive term, with which compare the "tabernacle of the testimony" and the "tent of the testimony" (Ex. 38.[21]; Nu. 9.[15], &c.); so

called because it sheltered the sacred stone tablets. Here also, resting upon the ark, is the *mercy seat* or *propitiatory* (Heb. *kappōreth*), which consists of a solid slab of pure gold. It is of the same superficial dimensions as the top of the ark, viz. 2½ by 1½ cubits (Ex. 25.[17f.]). At the two ends were placed "two cherubim of gold," "of one piece with the mercy seat," and with spreading wings. Doubtless the ark and "the propitiatory" were placed in the centre of the holy of holies, which itself occupied the exact centre of the Tabernacle enclosure, and so of the entire camp. Here, then, was Jahveh's throne. "The golden *kappōreth* was to the Jew the most sacred spot on earth; Jahveh appeared there, attended by adoring cherubim; and there the High Priest on the Day of Atonement presented the blood by which the sins of the nation were 'covered up' or 'wiped away'" (McNeile).

(*e*) **The Theological and Historical Significance of P.'s Description of the Tabernacle.**—In reading the minute and elaborate descriptions of P., when describing the wilderness sanctuary and all that appertains to it, with the mathematical symmetry of its arrangements, its carefully defined gradations of sanctity, it is impossible not to recognise how profoundly the picture has been influenced by certain dominant religious ideas. The unapproachable majesty of Jahveh's holiness, His uniqueness, oneness, the exquisite harmony and beauty of His attributes, are reflected in the arrangements of His earthly sanctuary. By ascending stages of sanctity —through court, holy place, and holy of holies, corresponding to laymen, priests, and High Priest— the central shrine of holiness is reached. All this would naturally lend itself to an elaborate development of religious symbolism, and, in fact, has done so from early to modern times. The Tabernacle has always proved a fruitful theme for the ingenuity of pious devotion. P.'s description, too, exercised a profound influence on the religious symbolism of certain parts of the New Testament, which, of course, has a certain theological importance.*

These considerations will also help to explain the relation of P.'s gorgeous sanctuary to historical fact. "The priestly writers," says McNeile, "did not make it their aim to present history as it was, but to systematise traditions and often to supplement them under the dominance of religious ideas." † P., in fact, presents to us an *ideal Tabernacle*, in which the developed institutions of a later age are reflected in a Mosaic environment with the necessary modifications. This was done in all good faith. History has constantly been so re-written. To judge the authors of such writings by the canons of modern historical science is foolish and unjust. They were concerned mainly not to teach the facts of history, but to use the historical form for the conveyance of religious ideas; and nowhere is this more strikingly exemplified than in P.'s description of the Mosaic Tabernacle. G. H. Box.

TABERNACLES, THE FEAST OF, or FEAST OF BOOTHS (the Heb. word is the same in both cases, *ṣukkoth*, Lv. 23.[34, 39], &c.), is definitely associated with the completion of gathering in the fruits of the earth in Ex. 23.[16] (where it is called the **Feast of Ingathering**), &c. Its celebration began on the 15th day of the seventh month, and marked the end of the vintage. It may be described as a national "Harvest Home," and it was one of the three feasts involving a pilgrimage to Jrs. (Ex. 23.[17], &c.). That it was for Isr. what similar festivals were for the nations around them, an occasion to express gratitude and joy that the annual produce of the earth was safely gathered, is practically certain. Jeroboam ordained a feast to take its place, in the month following, evidently to coincide with the later date of concluding the year's work in the north (1 K. 12.[32]). At the same time it was designed for remembrance of the deliverance wrought by God, when He caused their fathers to dwell in tabernacles (Lv. 23.[43], &c.).

The first day of the feast was "a solemn rest," and the seven days during wh. it lasted were succeeded by another day of "solemn rest" (Lv. 23.[39ff.]). The people left their houses to dwell in shelters made of the branches of trees, like the "booths" to be seen in the vineyards. Only in Lv. 23.[40] is there mention of **fruit** (RV.) in connection with the celebration. Green boughs were carried in the hands. An "offering made by fire, of a sweet savour," was offered. On the first day thirteen young bullocks, two rams, fourteen he-lambs of the first year, and meal-offerings, fine flour mingled with oil, three-tenth parts for each bullock, two-tenths for each ram, and a tenth part for each lamb. A he-goat was offered as a sin-offering, besides the continual burnt-offering, and the meal and drink offering. Each day the number of bullocks was reduced by one, till, on the seventh day, seven bullocks were offered; and on the eighth day one bullock, one ram, and seven he-lambs, with the appropriate meal and drink offerings. Besides these were the vows, and the freewill-offerings (Nu. 29.[12ff.]). Dt. 31.[10] prescribes the reading of the law in the hearing of the people at the Feast of Tabernacles in the seventh year, the year of release. The dedication of Solomon's Temple fell at "the feast," in the seventh month, when sacrifices on an exceptional scale were offered (1 K. 8.[2ff.], &c.). The celebration of the feast is recorded in Ez. 3.[4ff.], when offerings were made "as the duty of every day required." By Ezra's direction the ancient custom

* *Cp.* on this point the essay on "The General Significance of the Tabernacle" in Westcott's *Hebrews*, pp. 233f.

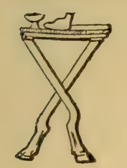
† *Exodus*, p. 79.

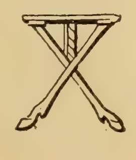
of dwelling in booths during the feast, long in abeyance, was revived (Ne. 8.[17]), and he also "read in the bk. of the law of God" (v. 18). The booths are described as erected on the roofs, in the courts of the houses, and in the open spaces of the city, as one may see them in season in the Jewish quarters of Oriental cities still. The feast was a joyful festival, a time of merry-making, and exchange of tokens of goodwill. When the day of the Lord shall come, Zechariah pictures all nations as going up to Jrs. for this feast, and plagues as befalling those who refuse (14.[16ff.]).

The celebration was greatly elaborated in later times. The extraordinary festivities gave rise to the saying that "he who has not witnessed it has not seen what real joy is." An interesting discussion will be found in Hochman's *Jerusalem Temple Festivities*, pp. 54ff., "the Water Feast." At nightfall on the first day of the feast the court of the women was illuminated by four golden lamps set on lofty golden candlesticks. The women were on the balconies and the men below. Grave and pious men joined in processions and dances led by flute-players. "It is related of R. Simon b. Gamaliel, the grandson of Hillel, that on the occasion of this festival he performed a dance with eight lighted torches, throwing them into the air and catching them again without one touching another or falling to the ground, and that he was the only person of his time who could perform the קידה, wh. consisted in bending over to kiss the ground while standing on the great toes, and assuming the upright position without using one's hands." The "Songs of Degrees" (Pss. 120.–134.) were chanted towards morning. Two priests greeted the dawn with trumpets. Poplar twigs were brought from a distance and set round the altar so that their ends overhung it. Water for a libation was brought in procession from Siloam in a golden vessel. The libation of water and wine at the altar ended with the exclamation "Beauty is thine, O altar!" There may be references to the "lights" and to the "water" in the sayings of Jesus (Jn. 8.[12], 7.[37]).

TABITHA. *See* Dorcas.

TABLE. The word is used in Scrip. in ways analogous to our own. It may be of wood (Ex. 25.[23]), of gold (1 K. 7.[48]), of stone (Ek. 40.[42]), &c. Tables for various purposes formed part of the Tabernacle and Temple furniture. To prepare a table for one (Ps. 23.[5]) is to set food before him. So "table" stands for the pleasures of eating and drinking (Ps. 69.[22]). In 1 Cor. 10.[21] "the Lord's table" indicates the holy Supper. The law is said to have been written on "tables" of stone. These were stone slabs on wh. the writing was engraved (Ex. 24.[12], &c.); and so, figuratively, "table of thine heart" (Pr. 3.[3], &c.). In Lk. 1.[63] we shd. read with RV. "Tablet."





Assyrian Tables

TABLET. The Heb. word *lūăḥ*, used of the stone slabs on wh. the law was written (*see* Table), applies also to boards of wood (Ex. 27.[8], &c.), and to tablets of other material wh. might be written on (Hb. 2.[2]). The great libraries of the ancient world that have been preserved to us, consist of clay tablets on wh. the writing has been impressed (*see* Writing). The waxed tablet on wh. was scratched with a stylus the required writing, was in common use in the time of Christ (Lk. 1.[63]). *Gillāyōn* is trd. "roll" by AV. in Is. 8.[1] (RV. "tablet"). What the material was cannot be determined. On the prepared surface one might write with a stylus. In Is. 3.[23], RV. renders this word "hand mirror"—poss. polished metal. Some article of female adornment is denoted by *kūmāz* (Ex. 35.[22]; Nu. 31.[50]). *Bottē hannephesh* (Is. 3.[20]), lit. "houses of the soul," RV. renders "perfume boxes." They prob. contained some peculiarly reviving and refreshing perfume.

TABOR. (1) A mountain on the N. boundary of Issachar (Jo. 19.[22]), prob. ident. with "the mountain" of Dt. 33.[19]. The attraction to the mountain wd. most likely be a sanctuary, or high place, and as Zebulun and Issachar were both alike to profit, it may be sought on the march between them. It can be no other than the mod. *Jebel eṭ-Ṭūr*, at the NE. corner of the great plain of Esdraelon. Such a prominent height was certain to have its sanctuary, and in providing supplies for the worshippers resorting thither, the tribes would find their advantage. To T. Deborah and Barak gathered their forces, and thence they swept down to the conflict with Sisera in the plain. It may have been the scene of the slaughter of Gideon's brothers (Jg. 8.[18]). The mountain lent itself naturally to fortification. Antiochus the Gt. in B.C. 218 took by stratagem the town of Atabyrion on Mt. Tabor. Later it was again held by the Jews (*Ant.* XIII. xv. 4). It fell to the Romans under Pompey, and in the neighbourhood Gabinius defeated Alexander, son of Aristobulus II. (*Ant.* XIV. vi. 3; *BJ.* I. viii. 7). Josephus fortified the mountain, and after Jotapata was taken its garrison was drawn out and defeated by Placidus, whereupon it surrendered to him.

An ancient tradition connected the mountain with the Transfiguration. This led to the erection of churches and monasteries on the summit. After the disastrous defeat of the Crusaders at the

Horns of Ḥaṭṭin, Saladin wrought havoc on the mountain. One church survived the stormy years that followed, but in 1263 was destroyed by Sultan Bibars. Annual pilgrimages were still made to Tabor, by both Latins and Greeks, to celebrate the Feast of the Transfiguration. In 1862 the Greeks restored and reoccupied their buildings, and were soon followed by the Franciscans. The monastery of the latter stands hard by the ruins of the old Crusaders' church. These have been largely excavated. Remains of fortifications of different periods have been uncovered, and many ancient tombs brought to light.

Tabor is one of the most striking features of the landscape. It lifts its rounded form 1843 feet above the sea. It stands almost apart from the hills of Lower Galilee, and is separated fm. Little Hermon by a deep and fertile vale. The sides are covered with oak and terebinth. A winding, rocky path ascends from the NW. On the western slope stands the vill. of *Debūriyeh*, a name wh. perhaps enshrines that of Deborah. The summit commands a most comprehensive and interesting view. Southward over Little Hermon, with Endor and Nain on its side, and Shunem at its western base, we catch a glimpse of Mt. Gilboa. Away across the plain, the eye runs along the hills on the N. boundary of Samaria, past Taanach and Megiddo to Mt. Carmel by the sea, and the oak forest that runs northward from the gorge of the Kishon. A little to the N. of W., over five miles of broken upland, we can see the higher houses of Nazareth gleaming white in the sun. Eastward lies the gorge of the Jordan, and beyond it the wall of Gilead, and the steep cliffs E. of the Sea of Galilee, broken by glens and water-courses, and especially by the great chasm of the Yarmuk. The mountains of Zebulun and Naphtali seem to culminate in the shining mass of Gt. Hermon, rising far in the northern sky. Standing here one realises how aptly the two mountains may be associated in the Psalmist's thought, altho' Hermon be mighty, and Tabor humble (Ps. 89.[12]). It is referred to by Jeremiah (46.[18]), and Hosea alludes to some ensnaring worship practised on the mountain (5.[1]).

It seems entirely improbable that the Transfiguration cd. have taken place on Mt. Tabor. The evidence seems to point to the summit being at that time occupied and fortified, wh. wd. make it most unsuitable as the scene of such an event. *See* Transfiguration.

(2) A town in Zebulun given to the Merarite Levites (1 Ch. 6.[77]) wh. may be ident. with the town on the mountain top; or perhaps with Chisloth-Tabor (Jo. 19.[12]). (3) The plain (RV. "oak") of T., apparently not far fm. Gibeah, passed by Saul as he went home after Samuel had anointed him (1 S. 10.[3]): unidentd.

TABRET. *See* Music.

TABRIMMON, father of Benhadad I. (1 K. 15.[18]).

TACHES. So AV. renders *qĕrāṣīm* (RV. "clasps"). They furnished the means for joining or "coupling" the curtains in the Tabernacle to each other (Ex. 26.[6], &c.), the "taches" on the edge of the one corresponding to and fitting into the "loops" on the edge of the other. The *qereṣ* ("tache") was prob. some kind of hook.

TACKLING, cords (Is. 33.[23]), ship furniture (Ac. 27.[19]).

TADMOR, a city named as having been "built," *i.e.* fortified, by Solomon "in the wilderness, in the land" (1 K. 9.[18], RV. Tamar). In 2 Ch. 8.[4] it is mentioned in connection with Hamath Zobah and Hamath, showing that the chronicler thought of it as in the Syrian desert. By the time he wrote Tadmor had become a great and splendid city. It seemed not incongruous that its history shd. be linked with the name of Solomon. In 1 K. 9.[18] the *kĕthīb* has "Tamar"; the *qĕrī* "Tadmor," suggests the emendation of a later hand to bring it into harmony with 2 Ch. 8.[4]. The city was prob. ident. with that mentioned in Ek. 47.[19], 48.[28], not yet identified, wh. must be sought in the wilderness of Judah, not far fm. the Dead Sea. The reading "Tamar" in 1 K. 9.[18] is certainly correct. It is equally certain that the chronicler thought of Tadmor, the Palmyra of later days, wh. in its desolation is again known by its ancient name, *Tudmur*. It lay on the great caravan route thro' the desert, wh. connected Damascus with the Euphrates valley. Wherever there is water in the desert settled life is possible. Here a supply, not abundant but sufficient, was furnished by springs. At a later time this was supplemented by an aqueduct. The date and author of its foundation are quite unknown. When or for what reason the name was changed to Palmyra is equally dark; but the identity of the city is unquestioned. As a port of call in the midst of the sea of sand, it rose to importance and flourished greatly. In *c.* B.C. 37 its conspicuous wealth tempted the avarice of Antony. Hadrian showed favour to the city (A.D. 130), calling it by his name, Adrianopolis. The name was short-lived. The city was made a Roman colony, and the people were associated with the Romans during the Persian wars. It reached the height of its glory in the third cent., under Odenatus, and Zenobia, his heroic widow and successor. Into the details of the history we need not enter here. The death-blow was dealt by Aurelian (A.D. 273). After long centuries of decay, during which it was lost to the kge. of western nations, it was at length rediscovered in 1678 by members of the English merchant colony in Aleppo. The ruins are still beautiful and impressive, the remains of the great temple of Baal

and the graceful columns being specially noteworthy. A handful of Arabs now live in their wretched huts among the ruins. For recent descriptions *see* Wright, *Palmyra and Zenobia;* and Kelman, *From Damascus to Palmyra.*

TAHAN, a descendant of Ephraim (Nu. 26.[35]; 1 Ch. 7.[25]), ancestor of the **Tahanites** (Nu. 26.[35]).

TAHAPANES (Heb. written *taḥpanēṣ*, but read *taḥpanḥeṣ*, Jr. 2.[16]), TAHPANHES (Heb. *taḥpanḥeṣ*, Jr. 43.[7], 44.[1], 46.[14]), TEHAPHNEHES (Heb. *tĕhaphnĕḥēṣ*, Ek. 30.[18]), a city on the frontier of Egypt, near the Pelusiac branch of the Nile, called by Herodotus Daphnæ (ii. 30, 107), where the Persians had a garrison. Though probably built before—Herodotus tells a story wh. represents T. as extant in the days of Sesostris—it became important when Psammetichus I. placed there the Greek and Carian mercenaries through whose help he had gained his kingdom (Herod. ii. 154). It is represented now by *Tel Defneh;* a mound, in investigating wh. Prof. Petrie found many traces of Greek occupation mingled with Egyptian antiquities. It was here that the Jewish refugees under Johanan the son of Kareah took up their abode when they fled fm. Canaan after the murder of Gedaliah. They had brought Jeremiah the prophet into Egypt with them, despite his denunciation of the emigration. He prophesied that Nebuchadnezzar shd. conquer Egp., and placed stones underground in the court of the palace (Jr. 43.[9]), and declared that there wd. Nebuchadnezzar set his throne. There has not as yet been found any evidence distinctly confirmatory of this prophesied invasion of Egypt. From the traces of conflagration in the ruins it wd. seem probable that T. had been taken by assault and plundered; but there is no evidence to fix the date at wh. this occurred.

TAHASH, AV. THAHASH, a son of Nahor (Gn. 22.[24]).

TAHATH. (1) A Levite, ancestor of Samuel and Heman (1 Ch. 6.[24, 37]). (2) and (3) Two descendants of Ephraim (1 Ch. 7.[20]). (4) A station in the wanderings (Nu. 33.[26f.]): not identd.

TAHPENES (Heb. *taḥpĕnēṣ*, Gr. *thekemeina*), the wife of the Pharaoh who was contemporary with the end of Solomon's reign, probably one of the last monarchs of the XXI. (Tanite) dynasty. The sister of Queen T. was given as wife to Hadad, the Edomite who escaped the massacre of the inhabitants of Mount Seir, which Joab appears to have carried out with systematic ruthlessness during his six months' residence in the land (1 K. 11.[19f.]). The queen brought up his son Genubath in the palace with the sons of Pharaoh. There are signs of confusion in the LXX; it wd. seem as if there had been an attempt made to combine two narratives relating to different persons and events. The name T. has not been identified on the monuments.

TAHREA, grandson of Mephibosheth (1 Ch. 9.[41]), called "Tarea" in 1 Ch. 8.[35].

TAHTIM HODSHI, one of the places mentioned as the limits of Joab's census (2 S. 24.[6]). The text is to all appearance corrupt; the LXX (B) reads, "And they came to Galaad and to the land Thabasōn wh. is Adasai." Lucian's recension has in the critical words *eis gēn Chitteim, Kadēs*, "to the land of the Hittites, Kadesh"; Sym., "to the lower road"; Tg. Jn. trs. "to the land of the S. to Hodshi"; a land wh. David Kimchi confesses he doesn't know. The Psh. omits the verse. Following Lucian's reading, it is proposed by Dr. Driver and some others to amend the Heb. so as to read "to the land of the Hittites towards Kadesh," an emendation wh. seems to us improbable, as the blunders presumed to be made in MT. are hardly possible either to ear or eye, except in the square character, wh. wd. make the blunder very late indeed, too late to explain the fact that Sym. read the MT. Much better is the explanation of Thenius based on LXX, "the land of Bashan wh. is Edrei." It is certainly in the natural geographical succession to Gilead and before Dan-Iyun (Dan-jaan), wh. again is on the way to Sidon. Kadesh on the Orontes is too far north. The object of the census was to get the number of the fighting men of Israel, but this was beyond the bounds of Israel altogether.

TALENT (Heb. *kikkār*), originating in Babylon: it was divided, according to the sexagintal system, into 60 minas and 3600 shekels. In Pal. the number of shekels in the mina became 50, so the Heb. T. was equal to 3000 shekels in weight. By careful investigation, examination of weights that have been preserved, and consideration of statements with regard to the comparative values of the different standards, it has been found that the silver shekel was about a ninth less than the gold. Fm. this it follows that the talent of gold weighed nearly a hundredweight, while that of silver was about six-sevenths of that amount. The T. as money was of necessity never other than a money of account; the value of the T. of gold was on the above basis slightly over £6000, whereas that of silver was about £400. During our Lord's life on earth the Attic T. was that in use; its money value in silver wd. be slightly over £240. *See* Money, Weights and Measures.

TALITHA CUMI (Arm. *ṭalītha qūmī; WH.* give *taleitha koum*), prob. the ordinary words with wh. the little girl was awakened every morning (Mk. 5.[41]). The first word occurs in the Tg. Jrs. It is used of Miriam sent to watch over Moses in the ark of bulrushes. The TR. gives the correct grammatical fem. imp., but fm. passages in the Tlm. it wd. seem that in common speech there was a tendency, as in mod. Arabic, to neglect distinctions of

gender in verbal form. The text in *WH.* may therefore represent the actual words spoken. This cannot be taken as proving that our Lord ordinarily spoke Aramaic; it only shows that He used the language of the nursery to a little girl not yet out of it.

TALMAI. (1) A clan of the sons of Anak, driven out of Hebron by Caleb (Nu. 13.[22]; Jo. 15.[14]; Jg. 1.[10]). (2) Son of Ammihud, king of Geshur, whose daughter, Maacah, was a wife of David, and mother of Absalom (2 S. 3.[3], 13.[37]; 1 Ch. 3.[2]).

TALMON, head of a family of gatekeepers in the Temple (1 Ch. 9.[17]; Ez. 2.[42]; Ne. 7.[45], 11.[19], 12.[25]), called "Tolman" in 1 Es. 5.[28] (RV.).

TAMAR, named by Ezekiel (47.[19], 48.[28]) as marking the S. boundary of Israel. It has not been identd., but must prob. be sought in the S. of Judah, near the Dead Sea. It may be the same as TADMOR (RV. "Tamar") in 1 K. 9.[18].

TAMAR. (1) The daughter-in-law of Judah, whose story is told in Gn. 38. (2) The sister of Absalom, who shared with him the distinction of being of royal parentage on both sides, their mother being the princess of Geshur. That Absalom, her uterine br., avenges the disgrace wrought by Amnon, a duty we wd. naturally associate with the father, may be due to the persistence of sentiments begotten under the matriarchate, when relationship was counted through the mother (2 S. 13.). (3) Absalom's dr. who became the w. of Rehoboam (2 S. 14.[27]; *cp.* LXX), poss. ident. with Maacah (1 K. 15.[2]; 2 Ch. 11.[20]). The name in Heb. signifies "palm tree." Suggesting beauty and gracefulness, it has from of old been a favourite female name in the East.

TAMARISK (RV. Heb. *'ēshel*, Gn. 21.[33]; AV. "grove"; 1 S. 22.[6], AV. "tree"; 31.[13], AV. "tree"). The Heb. corresponds to the Arb. *'athl*, "tamarisk." (For "tamarisk" in Jr. 17.[6] RVm. *see* HEATH.) Of the species of T. found in Pal. most are little more than bushes. Some, however, attain a considerable size, in the shadow of wh. one may sit. "*The* tamarisk" (1 S. 22.[6]) "on the height" (RVm.), was evidently a noted tree, prob. with some religious association.

TAMMUZ. When he is brought in vision to Jrs. Ezekiel sees beside the north gate of the house of the Lord "women weeping for Tammuz." The name is derived fm. the Babylonian (Sumerian) *Dumuzi*, the child of the goddess of fertility. This worship was imported into Phœnicia, and had its principal seat there in GEBAL. In the legendary poems of Babylon T. is represented as a youthful shepherd who was beloved by Istar, but slain in his bloom by the tusk of a wild boar; she descended to Hades to secure his restoration to life. In Phœnicia he was addressed as "Adonai," fm. which the Greeks formed the name "Adonis." In Greek hands arose the myth of Aphrodite (Venus) and Adonis. The death of T. was lamented yearly in the fourth month, wh. was named fm. him. It coincided most nearly with our July. It is connected with the Osiris myth of Egypt; indeed the myth in some of its forms contained the feature that Isis found the remains of her husband Osiris at Byblus (Gebal). Some have maintained that Adonis is a sun-god; but there is a difficulty in holding this when it is remembered that the celebration took place precisely when the sun was at its strongest. This part



TAMMUZ (ADONIS)

of the myth is essential; the young Adonis is in the bloom of his early manhood when he is slain by the boar. Had there been a change in the tilt of the moon's orbit, so that formerely an eclipse of the sun occurred always in the month of July, it cd. have been understood how this might be reckoned a solar myth. Another idea is that T. is the god of vegetation, wh. the hot sun destroys. This is better, but still there is the want of any parallel to the emphasis laid in the myth on the youth of Adonis. It is true that the green herbage is all dead in Pal. and the nearer Orient by the beginning of July, indeed before that date; but the grain, the grasses, and the rest of the herbage have reached and passed maturity. It is the chosen symbol for a ripe and seasonable death, like a sheaf of corn fully ripe, "as a shock of corn cometh in in his season." Prof. Robertson Smith thought that the weeping referred to the mourning over the victim; an offshoot fm. his idea as to the origin of sacrifice. But there is no hint of sacrifice in the myth. The idea that

the boar is winter, advocated by Dr. Sayce, wd. have considerable plausibility if the celebration had been held nearer that season, and if it had originated, not in Babylonia, but near the Arctic circle, where the sun is for three or four days buried beneath the horizon. It is really one of the large number of myths where a youthful god is represented as dying and being raised again. In Scandinavian mythology we have not only the death of Balder the beautiful, but also the suffering of Woden himself. The fact that the river Adonis (*Nahr Ibrahīm*) ran red during this particular month, fm. the marl over wh. it flowed, gave the excuse for the time of the celebration.

TANHUMETH, the father of Seraiah, who joined Gedaliah at Mizpeh (2 K. 25.[23]; Jr. 40.[8]).

TANNER. The tradesman is not mentioned by name in the OT., but that the calling was followed from early times is evident fm. such passages as Ex. 25.[5], &c. Only the tanner with whom Peter lodged at Joppa appears in the NT. (Ac. 9.[43], &c.). The work was held to be necessary, but ignoble. "A trade that had to do with unclean things, the fetor of wh. clung to the workman, was ranked very low. The tanning of skins for leather, and mining, were considered such dirty trades that a woman was allowed to divorce, not only a collector of dogs' dung who supplied the tanner with this tan, but even a tanner or miner, whether he had become what was so intolerably repulsive to her before or after their marriage, thus putting them on a level with lepers. . . . 'The world cannot exist,' says a common proverb, 'without perfumers or tanners. Well for you if you are a perfumer, woe to you if you are a tanner'! Tanyards, like middens and graves, must be at least 50 cubits without the town walls" (Delitzsch, *Artisan Life in the Time of Christ*, pp. 29f.). With this agrees the fact that Simon's house was on the sea-shore (Ac. 10.[6]). The higher offices in State and Temple were closed to men who followed degrading occupations. That Peter entered the house of a tanner shows that old ideas were losing their grip upon him.

TAPHATH, daughter of Solomon, and wife of Ben-Abinadab, one of the commissariat officers (1 K. 4.[11]).

TAPPUAH (Heb. *tappūaḥ*, "apple"). (1) An unidentd. town in the Shephelah, named with ZORAH, ZANOAH, &c. (Jo. 15.[34]). It is prob. = T. in 12.[17], wh. is named between BETHEL and HEPHER. (2) A city of Ephraim, the land belonging to wh. was assigned to Manasseh (Jo. 16.[8], 17.[8]). **En Tappuah** (17.[7]) was doubtless the spring near the city. It lay to the S. of MICHMETHAH. The original text in 2 K. 15.[16] (TIPHSAH) prob. referred to this district. It may be the town Taphon, fortified by Bacchides (1 M. 9.[50]). No certain identification is poss. Tristram suggests *'Atūf*, N. of *Wādy el-Ferrah*.

TARALAH, a town in the territory of Benjamin named between Irpeel and Zelah (Jo. 18.[27]): unidentd.

TARES. The *zizania* of the Gr. mentioned in Mw. 13.[25], &c., corresponded with the Arb. *ziwān*. The plant intended is the bearded darnel, *Lolium temulentum*. In the earlier stages of growth it closely resembles the wheat and barley, and it reaches an equal height. Only when harvest is approaching is it easily distinguished. The pulling up is also difficult, as the roots are often entwined with those of the grain. The seeds it bears are poisonous. The peasants think that the tares are degenerate wheat.

TARPELITES, colonists placed in the cities of Samaria after the captivity of the Northern Kingdom (Ez. 4.[9]).

TARSHISH, a name personal and geographical. (1) **Personal**.—(*a*) Second son of JAVAN (Gn. 10.[4]; 1 Ch. 1.[7]). If Kittim is here taken as the eponymic ancestor of Cyprus, and if for Dodanim we shd. read Rodanim (Rhodes), then Elishah will be the personal representative of continental Greece, and T. will stand for some race further west, probably Italy. (*b*) Son of Bilhan and great-grandson of Benjamin (1 Ch. 7.[10]). (*c*) One of the seven princes of Persia (Est. 1.[14]). Cassel (*Com. on Est., ad loc.*) thinks the name as it now stands may be due to the tendency to assimilate the little-known to the well-known, and suggests the reading "Barshish," from wh., he says, "the Gr. name Prexaspes easily appears." Prexaspes was one of Xerxes' admirals when he invaded Greece (Herod. vii. 97). Rawlinson thinks he was son of one of the conspirators against the usurper Smerdis (Rawlinson, *Herod.* iv. p. 70, *note* 1).

(2) **Geographical**.—Tarshish is the name of a country or city far from Palestine. Some think that several places were so named. Bochart identd. T. with Tartessus in Spain, and mod. commentators, until recently, have generally approved. In favour of this identification is the fact that, where "Tarshish" is used to qualify "ships," LXX translates it "Carthaginian," calling the place itself "Carthage." This points distinctly to the far West. It is objected that Tartessus was not known till after the foundation of Carthage, *i.e.* about a century after Solomon. But surely the Phœnician emigrants would choose the site of their colony in the light of knowledge gained in commercial intercourse with the western shores of the Mediterranean. Sir W. M. Ramsay would identify T. with TARSUS, in this agreeing with the Jewish commentators. The "ships of Tarshish" might have been named from their place of origin, and not from their destination. The forests clothing the Taurus

range would afford abundant material for ship-building. "Ships of Tarshish" might then be = "ships of Tarsus." On the other hand the commerce of Tarsus does not seem to have required, as did that of Phœnicia, large sea-going craft. Dr. W. Max Müller would identify T. with Etruria. So far as Heb. views of geography are concerned this is plausible enough. Ceylon and Southern Africa have also had their advocates. If we consider the port of starting, and the ancient method of voyaging along the coast, neither can be called impossible.

The most important passage is the first chapter of Jonah. The prophet embarked at Joppa: his destination, therefore, was on the Mediterranean coast; but clearly no point from which Nineveh was as easily accessible as it was fm. Pal. This rules out Tarsus, and all places to the south or east. It might, however, have been either Tartessus or the Tyrrhenian coast.

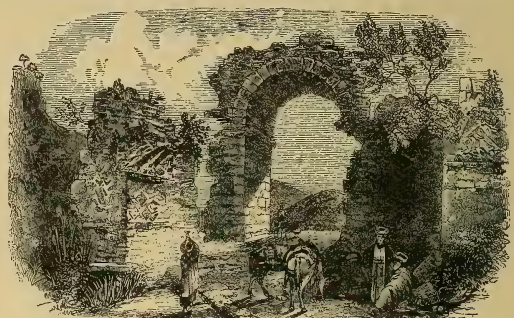
Solomon's navy, manned by Tyrian seamen, is said to have consisted of "ships of Tarshish" (1 K. 10.[22]), as also that of Jehoshaphat (22.[48]). Their destination was Ophir (1 K. 9.[28], 10.[11]; 1 Ch. 8.[13]; *cp.* 1 K. 22.[48]). In 2 Ch. 9.[21] only it is said that the ships went to Tarshish. This might easily be an error made by a scribe. If it denoted either a city in the district of Ophir, or the district in which Ophir lay, no trace of the name has been discovered, nor of any name for which it might be mistaken.

In Ps. 72.[10] "T. and the isles" evidently stands for the West, and "Sheba and Seba" for the East. Is. 23.[10f.] shows that T. was far away across the sea. Jeremiah speaks of plates of silver brought from T. Polybius (quoted by Strabo) tells of silver mines near Carthagena, furnishing employment for 40,000 workmen. We hear of no extensive silver mines near Tarsus. A southern site for T. might in some respects agree with Ek. 38.[13]; but as T. there contemplates the raid of Gog, a northern site might suit better.

No certain decision is possible. The balance of evidence favours a western T. with which trade was conducted in large ships. These may have been called "ships of T." in distinction from the smaller vessels engaged in the coasting trade. The name may then have been applied to any large ships employed in distant commerce. There is also the possibility that some place in the East, reached by vessels sailing from Ezion-Geber, bore this, or a similar name. On the other hand, with their dim and confused notions of maritime affairs, Tarshish to the Jews may have signified in some vague way the destination of all large vessels going on distant voyages.

TARSUS. The best and fullest account of Tarsus is found in Sir William M. Ramsay's *The Cities of St. Paul*, pp. 85ff., to wh. the present writer is mainly indebted for the material used in this article.

Tarsus, represented to-day by the mod. *Tersūs*, lay on the river Cydnus in the Cilician plain, 70 to 80 feet above sea level, and ten miles from the coast. The summits of the Tarsus range throw themselves into the sky some thirty miles away, but their lower slopes touch the plain only about two miles N. of the city. At a distance of about ten miles the Tarsians built a second city in these uplands. It stood upon the great road leading to the Cilician Gates. It was strongly fortified, and occupied by a garrison. The city in the plain can never have been salubrious. From the heat and moisture a welcome retreat was furnished by the city in the hills, wh., serving as a sanatorium and pleasant resort, preserved the health and energies of the Tarsians. No doubt in Roman times the flat country was well drained and cultivated, and healthier than it is in its present neglected condition. Including the inhabitants of the city in the hills, the Tarsians may then have numbered about 500,000.



Ancient Gateway between Antioch and Tarsus

In ancient times the three main centres of population and influence in the Cilician plain were Mallos, Adana, and Tarsus. Mallos lay on the river Pyramus, a short distance from its mouth, and was alone on the coast of Cilicia in possessing an excellent harbour with easy access fm. the sea. Its one means of communication with the interior was the road leading through Adana. Adana, while kept in easy contact with inland markets by means of the great road, had no outlet to the sea save by the harbour of Mallos, the river Sarus, on wh. it stood, being navigable only in the reaches near the city. Her river furnished Tarsus with a highway for her maritime trade, her distance from the river's mouth making for security in the days of peril from pirates. The excellent waggon road to the interior through the Cilician Gates, gave her a great advantage over those using the ancient track running northward by way of Adana. This helps to explain how Tarsus came to outdistance her rivals.

The glory of Tarsus was the river, wh. originally flowed thro' the centre of the city. Owing to floods wh. did great damage to the city the emperor Justinian had a connection made between the river

and a watercourse that ran past the city on the east. Gradually all the water flowed in this direction, and the ancient bed through the town has long been dry. In former times the river flowed into a lake five or six miles below Tarsus, wh., as the name "Rhegma" shows, must once have been a lagoon. A belt of sand dunes protected it from the sea. The lake was formed into a splendid harbour, and by deepening the river it was made possible for ships of lighter draught to go all the way to the city. This great engineering feat was accomplished at some unknown time in the past. The like is true of the astonishing enterprise by wh. a way was cut with chisel and hammer through the rocks of the Taurus mountains —the famous pass of the Cilician Gates. These achievements cast light on the spirit and energy of the inhabitants, which gave Tarsus a position to justify St. Paul's patriotic pride in it as "no mean city" (Ac. 21.[39]).

Sir Wm. Ramsay (*Cities of St. Paul*, pp. 116ff.) argues for the identification of Tarsus with TARSHISH. The name occurs in Gn. 10.[4f.] along with KITTIM and DODANIM as "sons of Javan," *i.e.* "Ionians." The former is Cyprus, and the latter, wh. we shd. read Rodanim, stands for Rhodes. One naturally looks for Tarshish nearer to these than Spain. The change in the name by transliteration is easily explained. The absence of tin, however, in Asia Minor, wh. was one of the staple exports of Tarshish (Ek. 27.[12]; Jr. 10.[9]), is a difficulty. If the identification is accepted it shows that Tarsus has retained its name, practically unaltered, for about 6000 years. Of the earliest history of Tarsus practically nothing is known. It was prob. a city of some importance before the coming of the Ionians. The Greeks, according to their wont, would mingle with the native Oriental population, and strengthen their position by friendly trade relationships. The dominance of the Greeks was succeeded by a period of greater Oriental influence. This was inaugurated by Shalmaneser's capture of the city about the middle of the ninth century B.C., referred to on the Black Obelisk (*see* illustration to JEHU). Native kings ruled in Cilicia under the suzerainty of Persia until B.C. 401, when Xenophon found one Syennesis reigning in Tarsus. In B.C. 334 Alexander the Great found a Persian officer in direct control. Alexander's advent marked the beginning of a new Greek ascendency. Tarsus was evidently regarded as more Oriental than Greek, and was not granted autonomy. It remained for a time under the Greek Seleucid kings of Syria. Prob. under Antiochus IV., Epiphanes (B.C. 175–164), it was reorganised as an autonomous city, with the name Antiocheia-on-the-Cydnus. This name disappeared with the death of Antiochus. Under the new arrangement Tarsus received more honourable treatment than any other city in Cilicia. "The Tarsus of St. Paul dates in a very real sense from the re-foundation by Antiochus Epiphanes." It was a Greek city-state, managing its own internal affairs, but in other respects, such as its foreign relations, subject to the government of the Seleucid empire. According to Dion Chrysostom, Strabo, and Stephanus, the Greek settlers in Tarsus were "colonists of the Argives." The title *demiourgos*, applied to their chief magistrate, shows that the population was mainly Dorian. To flatter their pride of antiquity they claimed to be the children of the Argives who went with Triptolemus in search of Io, who, by the jealous anger of Hera, had been turned into a cow. They also, however, declared "that Tarsus was the foundation of Sardanapalos, and an old Oriental city." This may be a reference to the reconstitution by Shalmaneser.

There was a considerable Jewish population in Tarsus. It appears certain that as a whole they enjoyed the rights of citizenship. St. Paul claims to be a citizen (Ac. 21.[39]). This he could be only if





COIN OF TARSUS (HADRIAN)

enrolled in one of the tribes into which the community was organised. For religious reasons he could not be a member of a Greek or heathen tribe. There was, therefore, a Jewish tribe to which his family belonged; the rights of citizenship passing from father to son. It is prob. that they were introduced by Antiochus Epiphanes at the time of the re-foundation. The presence of Jews was held to make for prosperity, because of their skill in trade and commerce.

With the decline of the Seleucid empire came a revival of Oriental influence in Cilicia, a leading part being played by Mithridates, king of Pontus. About A.D. 83 the hordes of Tigranes, king of Armenia, swept over the country, and it seems certain that Tarsus fell into his hands. Experience of this barbarian's power was bound to provoke a reaction favourable to the western spirit, and to Hellenism, which it was the wise policy of Rome to promote.

The Cilician plain was not included in the province of Cilicia, wh., when first instituted (B.C. 104), was designed to check the pirates of Cilicia Tracheia. Pompey (B.C. 65–4) freed the country from Oriental dominance and reorganised it. In B.C. 47 it was visited by Julius Cæsar, who won the affection and

trust of the Tarsians. They called their city Juliopolis, and afterwards favoured his nephew Augustus for his sake. The Triumvir Antony came to Tarsus in B.C. 42, and here took place his meeting with Cleopatra, who sailed up the Cydnus to the city in her magnificent galley. The privileges bestowed on the city by Antony were afterwards confirmed by Augustus. Under Antony the municipal government had become utterly corrupt, being manipulated in his own interest by one Boethos, described by Strabo as "bad poet, bad citizen." To Athenodorus, a citizen of Tarsus, a Stoic philosopher, teacher of the youthful Augustus at Apollonia, who retained much influence with his pupil after he assumed the imperial purple, the emperor entrusted the duty of reform. He banished Boethos and his corrupt gang, and revolutionised the constitution of the city. Under his influence also the university of Tarsus became an important centre of learning and philosophy. Close as the relations were between the municipality and the university, the citizens were proud of its high repute. Athenodorus was still alive in A.D. 7. Among the younger generation wholesome interest in athletics was stimulated by the public games.

Probably the Romans leaned more upon the Jewish than the Greek element in the population. Subjection to authority is more natural to the Oriental mind; and the Jews knew that their safety and prosperity depended on the good will of their benefactors. On the other hand, the importance attached by the Greeks to individual rights and liberties was not favourable to settled and steady government. It is to be observed, however, that in Tarsus, more than in any other Asiatic city, there was preserved a fairly harmonious balance between the Hellenistic and Asiatic elements.

The religion of Tarsus bore traces of Ionian, Assyrian, and Persian influences, the foundation of the Hellenic Tarsus (*c.* B.C. 170) tending to change the aspect rather than the nature of the state worship. The Greeks readily identified their gods with those of the Tarsians, and fell in with their religious practices. The religion of the Jews kept them apart; but upon a certain circle it exercised a wholesome influence. The supreme deity is represented as sitting like the Greek Zeus, an upright sceptre in his left hand, and in his right, objects wh. vary at different times, *e.g.* an ear of corn, a bunch of grapes, or a figure of Victory. He was connected with the old Anatolian peasant-god, whose gifts to mankind are the fruits of the year. Subordinate to him was a young and active deity, the "working-god," who is figured on the coins as standing on a winged and horned lion, fully armed, with a branch or flower in his right hand. He was identified with Heracles by the Greeks. He represents the youthful deity of ancient Anatolia, who is figured on a rock wall at Bogaz-Keui. The old Ionian Apollo also seems to be brought into relation with the native god Perseus.

Our interest in Tarsus centres in the fact that it was the native city of St. Paul, the greatest personality of the Christian centuries. Its influence in moulding and training the future apostle of the Gentiles was manifold. To interpret with sympathetic comprehension the perfected faith of Israel he must indeed be a son of Abraham. In Tarsus he was brought into vital contact with the Western as well as the Oriental spirit and ideas. The city stimulated his love of learning, and furnished opportunities for its pursuit. Its easy communication with the great world gave breadth to his outlook. His citizenship of Tarsus and of Rome help to explain the imperial range of his thought and plans. His intimate acquaintance with the religion of Tarsus enabled him to distinguish the elements of good to be found in even the most degraded forms of religion. That this Jew was able effectively to present the Gospel to Asiatic and European alike, to learned and simple, to the proud Romans and the humblest of subject peoples, was due, in the providence of God, to his birth and training as a citizen of Tarsus.

TARTAK, a deity that, along with NIBHAZ, was "made" (*i.e.* the idol was "made") to be worshipped by the Avites (2 K. 17.[31]). It is impossible to identify the deity intended. We cannot be sure what race is meant by the Avites, or where their original seats were; consequently we have no knowledge of their worship. We cannot be sure that we have the correct form of the name, as the Jews had such a mania for distorting the designations of heathen deities. The assertion that T. was worshipped under the form of an ass is to be dismissed as fabulous.

TARTAN (2 K. 18.[17]; Is. 20.[1]), an Assyrian official, next in dignity to the king, apparently nearly equivalent to our commander-in-chief. There were at least two of these. They were sometimes distinguished as *Tartannu rabu*, "the great T.," and *Tartannu sanu*, "the second T.," and sometimes *Tartannu imni*, "the T. of the right hand," and *Tartannu sumeli*, "the T. of the left hand." It is thought that the two Tartans mentioned in Scripture can be identified. The T. sent by Sargon to conquer Ashdod (Is. 20.[1]) was probably Asshur-iska-udannin; and the T. who accompanied Rabshakeh to Jrs. was called Belemuranni (2 K. 18.[17]). It is to be observed that, though in the negotiations the Rabshakeh is the chief speaker, the Tartan is the first-named of the officials sent, this indicating his superior rank.

TATNAI, RV. TATTENAI, satrap of the province W. of the Euphrates, under the Persian Darias Hystaspis (Ez. 5.[3], &c.). He prob. corre-

sponds to the *Ushtanni* of the cuneiform inscription, satrap of *Ebir Nāri*, evidently = Heb. *'abar naharā*, rendered "beyond the river." It included Cœle-Syria and Phœnicia.

TAVERNS, THE THREE, the second station on the Appian Way, at wh. St. Paul was met by believers fm. Rome while journeying thither fm. Puteoli (Ac. 28.[15]). Cicero, in a letter to Atticus (ii. 12), mentions that when he had emerged fm. the road fm. Antium into the Appian Way he met Curio at the Three Taverns. According to the *Antonine Itinerary* it was 33 miles fm. Rome; it most nearly coincides with the modern village of *Cisterna*.

TAXES. The law of Israel sanctioned certain payments in money and in kind to be made by the people for support of religious ordinances, and maintenance of the priests (*see* FIRST-FRUITS, TITHES, &c.), but not taxes in our sense, to furnish revenue for the government. A direct tax was levied by Menahem that he might with the proceeds purchase the friendship and support of Pul, king of Assyria (2 K. 15.[20]). Jehoiakim also taxed Judah that he might meet the demands of Pharaoh-necoh (23.[35]); *see* TRIBUTE. The **taxing** of Lk. 2.[1], &c., and Ac. 5.[37] was an "enrolment" (RV.) or "registration." As a subject people the Jews paid taxes to the Persian kings after the Exile (Ez. 4.[13], &c.). For a time, under the Maccabæan régime, they were delivered from the humiliation of paying taxes to a foreign power. But with the advent of the Romans the burden was once more fixed upon their necks. For the taxes levied by the Romans and their method of collecting them *see* PUBLICAN.

TEACHER. For education *see* SCHOOL, SCHOOLMASTER. In its original sense *tōrāh*, the name applied to the Pentateuch, and commonly taken as equivalent to "law," means "instruction" or "direction." It was the utterance of one who gave counsel, or "taught" (*yārāh*) the people the mind and will of God. Under this higher sense of "teacher" falls the prophet in OT. times (Ex. 24.[12], &c.). Thus the strangers settled by the Assyrians in Samaria required one to teach them how they should fear the Lord (2 K. 17.[27f.]). In Israel it was the duty of the Levites to give instruction as to the requirements of the Divine law (Dt. 17.[11], 24.[8]; 2 Ch. 15.[3]). The duty was one for wh. it was a disgrace to accept payment (Mi. 3.[11]). After the Exile the function of the teacher was more definitely to read and explain to the people the written law. The Hebrew of the Scriptures was no longer the spoken language, and in reading it was necessary to render it into Aramaic; or at least to give the sense in that tongue. The teacher was therefore now not one who brought a message he himself had received direct from God, but a student and exponent of what had been given by others fixed and written. He had care of the written law, of which he made copies; hence perhaps the name "scribe," by wh. he came to be known (*see* SCRIBES). Men of other than Levitical descent could undertake this work, and it gradually passed into the hands of a class distinct from the priests, whose influence and authority became less in proportion as the people were instructed in the mysteries of the faith. The scribes became the true leaders of the people, and the synagogues became the centres of the popular religion: the priests being limited more and more to the Temple services, and the management of the great national feasts. These "teachers" bore the honourable title of Rabbi (Mw. 23.[7]). It is significant of their position and power that Jesus calls Nicodemus "*the* teacher (ὁ διδάσκαλος) of Isr." (Jn. 3.[10] RV.).

In the NT. there is a sense in wh. the missionaries of the new faith are all "teachers." They are to "teach all nations," to "make disciples" of them (Mw. 28.[19]), making known to them the good news of the Gospel, following the example of the great Teacher. With the growth of the Church, however, we find that the "teacher" is distinguished from the apostle, prophet, pastor, and evangelist (1 Cor. 12.[28]; Eph. 4.[11]). The apostles, indeed, exercised all the functions indicated by these names. The prophet may be distinguished as one who preaches for edification; the pastor as one who "shepherds" the flock; the evangelist as the agent specially in presenting the Gospel to the unconverted; and the teacher as the instructor of converts. The titles were prob. never intended to indicate entirely distinct persons, as if one could not at different times exercise different functions. Thus we find that the "bishop," or "elder," must be "apt to teach" (1 Tm. 3.[2]). Elders who rule well, and "labour in the word and in teaching" (1 Tm. 5.[17]), are "worthy of double honour." Teachers who pandered to the depraved tastes of their hearers were in ill repute (2 Tm. 4.[3]). It is poss. that the *Didache*, *The Teaching of the Twelve Apostles*, was intended for the use of teachers in sub-apostolic times.

TEBAH, a son of Nahor the br. of Abraham (Gn. 22.[24]).

TEBALIAH, son of Hosah, a Merarite Levite, one of the gatekeepers of the Tabernacle in David's time (1 Ch. 26.[11]).

TEBETH (Est. 2.[16]), the tenth Babylonian month, nearly equivalent to our January (*see* YEAR). Esther was taken into the harem of Ahasuerus on the 10th of this month.

TEHAPHNEHES, a variant of TAHPANHES (Ek. 30.[18]).

TEHINNAH, the founder of the city of Nahash (*'Īr nāḥāsh*, 1 Ch. 4.[12]).

TEIL TREE (Heb. *'ēlāh*) is correctly given as

"terebinth" in RV. It is one of the trees from the roots of which, even when the stem is cut down, new shoots will spring (Is. 6.[13]).

TEKEL. *See* UPHARSIN.

TEKOA, TEKOAH, a town in the territory of Judah, represented by the mod. *Khirbet Teqûʿa.* The ruins are extensive, and crown a hill about five miles to the S. of Bethlehem, commanding a wide view of the uplands. It stands on the edge of the wilderness which stretches eastward to the Dead Sea, called "the wilderness of Tekoa" (2 Ch. 20.[20]). The LXX, but not the Hebrew, of Jo. 15.[59] gives Tekoah as one of the cities of Judah. In 1 Ch. 2.[24], 4.[5], Ashur, half-brother of Caleb, is called the "father of T.," by wh. we may understand that he founded the city. From T. came certain of David's heroes (2 S. 23.[26]; 1 Ch. 11.[28], 27.[9]). It was one of the cities fortified by Rehoboam (2 Ch. 11.[6]). Its position on the border of the desert lent it considerable importance, and its defences were evidently long maintained (Jr. 6.[1]). Tekoa was the home of the wise woman, whom Joab used to persuade the king that Absalom shd. be recalled from his banishment (2 S. 14.[2], &c.). Here also dwelt the prophet AMOS, who was one of the herdsmen tending the flocks of the town in the wilderness pastures. In the wilderness of Tekoa Jehoshaphat inflicted crushing defeat upon the Ammonites and their allies (2 Ch. 20.[20ff.]). The "nobles" or chiefs of Tekoa proudly refused to assist in repairing the defences of Jrs., but the humbler people did their share (Ne. 3.[5, 27]). From Bacchides the Maccabees, Jonathan and Simon, took refuge in the wilderness of Tekoa, pitching their tents at the pool of Asphar (1 M. 9.[33]). An old story tells that Nathaniel was born in Bethlehem. He was saved from Herod's slaughter by his mother hiding him under a fig tree—a reminiscence of Jn. 1.[48]—after wh. he escaped to Tekoa. In the twelfth cent. the tomb of Amos was shown in a cave. In 1138 T. was raided and sacked by a band of Turks, the inhabitants finding asylum in the cave of *Khareitûn.*

The ruins include the remains of a square tower strongly situated, and the remains of a Greek church, with baptismal font of rose-coloured limestone. Numerous cisterns are found cut in the rock. The caves in the neighbourhood are used as shelters for sheep.

TEL-ABIB. A place on the Chebar where Ezekiel (3.[15]) visited the captives and stayed with them a week. The name in Heb. signifies "hill of corn." It probably corresponds to the Asyr. *til abubi*, a mound thrown up by a flood, of which many examples are found in Babylonia. The site is unidentd.

TELAH, an Ephraimite, ancestor of Joshua (1 Ch. 7.[25]).

TELAIM, named only in 1 S. 15.[4] as the place of assembling and numbering of Saul's troops preparatory to his attack on Amalek. Both LXX and Jos. (*Ant.* VI. vii. 2) give Gilgal, instead of Telaim. It would not be inappropriate that he should set out from that ancient sanctuary on his enterprise; but its position in the Jordan valley certainly made it inconvenient. Perhaps, with Sir Charles Wilson (*HDB.*), we should identify T. with TELEM (Jo. 15.[24]), in the S. of Judah, a convenient point of departure.

TELASSAR (Is. 37.[12]), THELASAR (2 K. 19.[12]; Heb. *tĕlaʾssār*, and *tĕlassār*). A city claimed by SENNACHERIB in his letters to HEZEKIAH to have been conquered by his predecessors despite the aid of the gods of its inhabitants. There is a peculiarity in the statement in regard to T. wh. has to be noted; in the other cases the city alone is named, as if the inhabitants naturally were implied in their abode; but here the inhabitants are mentioned separately, as if the city were not their first or natural dwelling-place. These inhabitants are called "the children of EREK." They have been identified by Schrader (*COT.* ii. p. 11, Eng. tr.) with the *Bît Adini* of the inscriptions, a nation inhabiting the region S. of Orfa (Edessa), in Northern Mesopotamia, and occupying a tract of territory to the W. of the Euphrates as well; this race was only subdued after a severe and prolonged conflict by Asshur-nazir-pal. The probable history of subsequent events wd. seem to be that the leaders of the resistance to the Assyrian domination wd. be removed to some place at such a distance fm. their original seats as seemed to preclude the possibility of interference with the process of pacification. T. has been identified with *Til-Asshuri*, a place referred to in the monuments as in the neighbourhood of Babylon. It was conquered by Tiglath-pileser; thus if transferred thither "the children of Eden" wd. be distant 700 miles fm. their former homes. These colonists fm. Northern Mesopotamia appear to have revolted, and trusted in their gods that they wd. be delivered fm. the power of Assyria, but trusted in vain. The struggle must have been one of some severity or it wd. not have been singled out for record by Sennacherib on this occasion.

TELEM. (1) A city of Judah named with Ziph and Bealoth (Jo. 15.[24]), poss. ident. with TELAIM. According to LXX (2 S. 3.[12]), Abner sent his messengers to David at "Thelam," poss. the same place. Sir C. Wilson (*HDB.*) finds a trace of the name in that of the Dhallām Arabs, to the S. of *Tell el-Milḥ* (Moladah), but the site has not been discovered. (2) A Temple gatekeeper who had married a foreign wife (Ez. 10.[24]), called "Tolbanes" in 1 Es. 9.[25]: possibly identical with TALMON (Ne. 12.[25]).

TEL-HARESHA, TEL-HARSA, RV. TEL-

HARSHA, a town in Babylonia, whence after the Captivity certain families of Jews returned to Judæa, who were not able to prove their descent from Israelitish stock, their genealogical registers prob. having been lost during the Exile (Ez. 2.[59]; Ne. 7.[61]): unidentd.

TEL-MELAH, a Babylonian town whence Jews in the same case with those from TEL-HARSHA went back to Judæa (Ez. 2.[59]; Ne. 7.[61]): also unidentd.

TEMA, a son of Ishmael (Gn. 25.[15]; 1 Ch. 1.[30]), progenitor of a tribe in N. Arabia bearing his name, wh. is preserved in the mod. *Teimā*, an oasis *c.* 40 miles S. of *Dumat el-Jandal* (Dumah), and *c.* 200 miles N. of Medina, on an ancient road leading from the Gulf of 'Aqaba to the Persian Gulf. The inhabitants would naturally be engaged in the caravan trade (Jb. 6.[19]). Their command of the oasis wells enabled them to befriend the thirsty travellers from the desert (Is. 21.[14]). The ruins of the ancient city wall, three miles in circuit, are still traced. For description *see* Doughty, *Arabia Deserta*, i. 285. An Aramaic stele found recently, dating from the sixth cent. B.C., betrays the influence of Assyrian art; and furnishes evidence of a much older civilisation. The place is also mentioned in the cuneiform inscriptions.

TEMAH. *See* THAMAH.

TEMAN, son of Eliphaz, and grandson of Esau (Gn. 36.[11, 15]; 1 Ch. 1.[36]), reputed ancestor of a tribe inhabiting a district in Edom (O. [8f.]). It is named by Amos (1.[12]) along with the capital, Bozrah, and in Ek. 25.[13] it is placed over against Dedan, wh. lay to the S. T. is therefore to be sought in the N. of Edom. *OEJ.* speaks of a vill. with this name, wh. Eusebius places 15, and Jerome 10 Rm. miles from Petra. Unfortunately the direction is not indicated by either. The inhabitants were celebrated for their wisdom (Jr. 49.[7], &c.). Eliphaz, one of Job's friends, was a native of T. (Jb. 2.[11], &c.). Up to the present no trace has been found of this town, wh. was clearly one of some importance.

TEMENI, an Asherite, father of Tekoa (1 Ch. 4.[6]).

TEMPLE. The Heb. word *hēkāl*, wh. in OT. is rendered "temple" (2 K. 23.[4], &c.), when it refers to the residence of a king, is rightly trd. "palace" (1 K. 21.[1], &c.) The idea of a royal residence is also present in the name as applied to the Temple in Jerusalem, wh. is regarded as the dwelling-place of God, conceived as King (Is. 6.[1], &c.). Sometimes the word denotes only the fore part of the temple building, "the Holy Place" as distinguished from "the Holy of Holies" (1 K. 6.[17]; Ek. 41.[1]). The most common designation of the Temple is "the house" (of the Lord, or of God), which may mean the Temple building alone, as in 1 K. 6.[1, 2]; but it may also denote the whole sanctuary, including the court or courts (2 K. 19.[1, 14], &c.). To go "into the house of the Lord" (2 K. 19.[1]), therefore, does not necessarily mean to enter the Temple building. The word "sanctuary" (Heb. *miqdāsh*), also meaning the whole sacred place, occurs rarely (1 Ch. 22.[19]; 2 Ch. 36.[17], "house of the sanctuary"). In late Hebrew *hēkāl*, "palace," was the usual expression for the Temple building; *bēt ham-miqdāsh*, "house of the sanctuary," for the whole sacred place. In accord with this usage, in NT. ναός always denotes the Temple building, and ἱερόν the whole sanctuary. RV. renders both alike "temple" (Lk. 1.[9] [ναός]; Ac. 2.[27] [ἱερόν]), with "sanctuary" in the margin where ναός is used, altho' this would be the exact rendering of ἱερόν.

There were temples of the Lord before the time of Solomon, *e.g.* the temple (*hēkāl*) at Shiloh with doors (1 S. 1.[9], 3.[15]), and an inner recess where Samuel slept near the ark of God (3.[3]). The law also makes mention of the "house of the Lord" (Ex. 23.[19], 34.[26]). David, however, placed the ark of the Lord in a tent (2 S. 6.[17]), and was taught by Nathan the prophet that God did not wish a house to dwell in (2 S. 7.[5-7]). With his new royal residence north of the City of David (*see* JERUSALEM), Solomon thought it proper to combine a sanctuary equal to it in royal splendour. Mount Zion should be God's fixed and final abode; and there Israel's God and David's dynasty should appear in an indissoluble alliance. The particular site of the sanctuary was the threshing-floor of Ornan (or Araunah) the Jebusite (2 Ch. 3.[1]), which David bought from him in order to build an altar there, according to the directions of the prophet Gad (2 S. 24.[18, 25]). It was not an ancient place of worship, but it was hallowed by the appearance of the angel of the Lord (2 S. 24.[16]), and it was occupied by the Lord when His ark was moved into its "oracle" (1 K. 8.[6, 10, 11]).

(1) **The Temple of Solomon** (1. K. 6., 7.[13-51]; 2 Ch. 3., 4; *cp.* 2 K. 25.[13-17]; Jr. 52.[17-23]). The Tyrians who built David's palace on Zion (2 S. 5.[11]) are mentioned only as supplying and preparing materials for the Temple. All work in brass, however, is ascribed to the Tyrian Hiram (1 K. 7.[13ff.]), and skilled artificers' work of every description (2 Ch. 2.[12ff.]). According to 1 Ch. 28.[11-19], the exact plan of the building was drawn by David, guided by a "writing from the hand of the Lord."

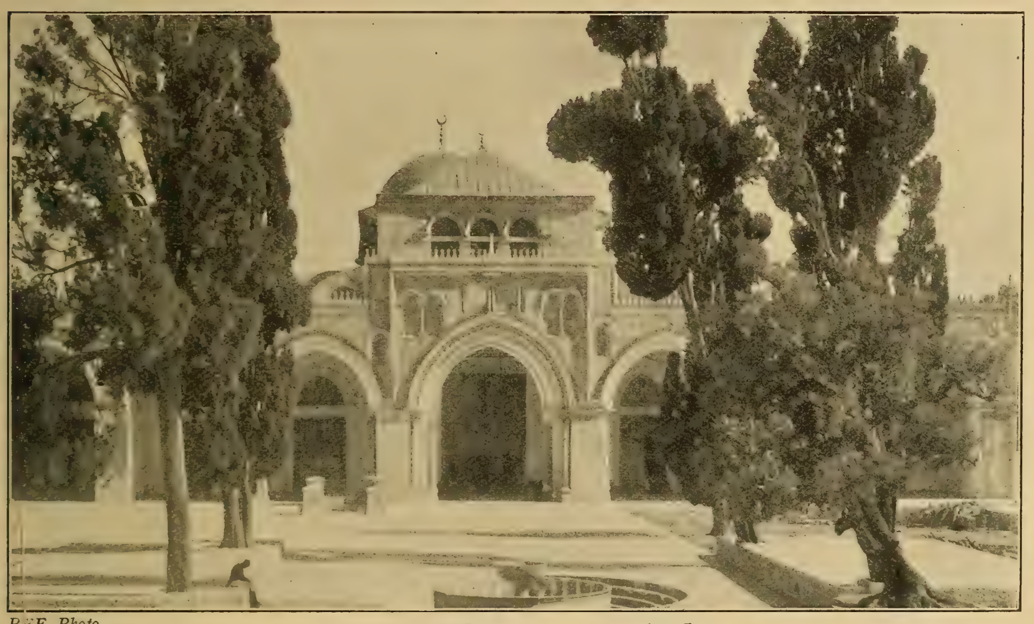
In front of the Temple was a porch, 20 cubits in length and 10 in breadth. The entrance was supported by two pillars of brass (*see below*). The porch could not have been higher, but rather lower than the Temple. 2 Ch. 3.[4] gives its height as 120 cubits, wh. should perhaps be reduced to 20. This led into the fore part of the building, the "palace" (*see above*), 20 cubits by 40, and this again to the "hindmost chamber" (Heb. *debīr*; RV. erroneously, "the oracle"), 20 cubits by 20.

The height of the house was 30 cubits; that of the *debīr*, 20. If this be correct (wh. is doubtful), we must assume that there was an upper room over the *debīr*. With the exception of the porch, the house was surrounded by an annexe of "side chambers," in three storeys, each of five cubits in height. The breadth of these chambers varied from five to seven cubits. In order that the beams forming the roofs and floors of these chambers might not be let into the Temple wall, a rebatement of a cubit was made in the wall at the height of each storey, and on this the beams rested. Thus the chambers of the first storey were five, those of the second six, and those of the third seven, cubits in breadth. The number of these side rooms, in which were placed the stores and treasures of the sanctuary, is unknown. One door on the south side gave entrance to all. The storeys seem to have been connected only by apertures in the floors (and ladders). Windows, covered by lintels, and filled in with perforated slabs of stone (so we must understand 1 K. 6.[4]), served rather for ventilation than for light. These side chambers were protected by the holiness of the Temple which they surrounded, while they protected the Temple from unholy eyes and rapacious hands. The whole building was covered with cedar beams brought from the Lebanon; the roofs consequently were flat, and had the usual covering of plaster. In the interior the walls of the main building were lined with cedar boards, and the floors were laid with boards of cypress (RV. "fir"). Not to see a stone inside the house was the luxury of a royal palace (2 S. 7.[2]; 1 K. 7.[7f.]). Wood was regarded as a costly substitute for common plaster, making the house warm in winter, and affording easy opportunity to adorn the walls with paintings and carving. Here upon the wood-work, according to 1 K. 6.[18], were carved apples of colocynth, and garlands of flowers. Cherubim also, and figures of palm trees, are mentioned (6.[29]). The statement that all these walls and floors were overlaid with gold (6.[22, 30]) is perhaps a later addition. Afterwards, perhaps by a king before Hezekiah, the doors and door-posts were gilded (2 K. 18.[16], text doubtful). In the *debīr* was placed the ark of the Lord, over which kept watch two cherubs, made from the wood of the "oil tree" (perhaps "fir"). Their wings, outspread, met in the middle, and touched the wall on either side (6.[27]). Thus they barred the way to the place of the Lord's manifestation on the ark behind them. This does not quite correspond to the description given in chap. 8.[6f.] (*cp.* Ex. 25.[20]), where the wings seem to cover the ark from above. The staves, memorials of the ark's times of wandering, remained in their places (8.[8]; *cp.* Ex. 25.[15]). The ark stood with its broad side towards the front, so that the ends of the staves could be seen only by one standing at the door of the *debīr*. The entrance to the *debīr* was pentagonal in form; *i.e.* it was topped by a gable (EV. wrongly "a fifth part of the wall," 6.[31]). The two doors were of wood of the oil tree. A veil is mentioned only in 2 Ch. 3.[14]; it may belong to the post-exilic Temple. The golden chains drawn "before the *debīr*" may have served for the more secure closing of the doors. The wall between the *debīr* and the "palace" is not mentioned. It may have consisted of cedar leaves; it was therefore unnecessary to speak of door-posts. These are mentioned in connection with the rectangular entrance to the "palace" as being of "oil wood," the doors being made of cypress. Owing to the width of this entrance each of the two doors was divided into two valves, moving on hinges. This made the opening easier, and the doors could be folded against the posts. In chap. 6.[21f.] only one piece of furniture is assigned to the "palace," namely, an altar of cedar wood, which may be the table of bloodless offerings (*cp.* Ek. 41.[22]). In chap. 7.[48f.] an altar, a table, and ten candlesticks, all of gold, are mentioned.

Works of art were the pillars supporting the porch, cast in brass, 18 cubits high and 12 cubits in circumference, having therefore a diameter of $3\frac{8}{11}$ cubits (*cp.* 7.[19], "four cubits"). The capitals, five cubits high, were formed like lilies. They were each surrounded by a network of brass (for "seven," which occurs twice in 7.[17], read "one net"), and two rows of pomegranates fixed upon four points. The form reminds us of a capital found at Khorsabad, with two rows of ornamental bows, the lower inverted, surrounding the capital like festoons. The idea of the capital was that of a basket shaped like a lily, with garlands of fruit. Some think that these pillars stood free, but in 7.[15, 19, 21] they appear as part of the porch (*cp.* Ek. 40.[49]). That on the south was called Boaz (perhaps originally "Baal"), that on the north Jachin (that is, "he establishes"), the names suggesting the Lord's almighty power to sustain His people.

The Temple building was surrounded by the inner court (1 K. 6.[37], 7.[12]), as distinguished from the outer or great court, wh. belonged to the royal residence (*see* JERUSALEM). The wall of the court was built in layers, each consisting of three rows of stones and one of cedar beams, an ancient method of strengthening walls. Solomon erected in the court an altar of brass (8.[64], 9.[25]; *cp.* 2 K. 16.[14f.]), the exact measurements of wh. cannot be determined. 2 Ch. 4.[1] gives the breadth as 20 cubits, and the height as 10. To the south of this stood the brazen "sea," a basin of 30 cubits circumference, and 10 cubits in diameter at the brim, and 5 cubits deep. It was adorned by two belts of colocynths running round it, probably under the brim. It stood on twelve oxen of brass. It was said to contain about 2000 baths (about 16,000 gallons). If the sides were perpendicular its capacity could have

been only about 1000 baths. But it probably bulged out considerably. The "sea" was for the priests to wash their hands and feet (2 Ch. 4.[6]; *cp.* Ex. 30.[19]). According to Eastern custom the washing could not be done *in* it. The water for this purpose must have been drawn off by means of spouts such as are mentioned in connection with the laver in the second Temple. While the "sea" was fixed in its position, ten movable basins on wheels were placed, five on each side of the altar, and in them were washed such things as belonged to the burnt-offering (2 Ch. 4.[6]; *cp.* Lv. 1.[9, 13]; Ek. 40.[38]; *Tam.* iv. 2; *Midd.* v.). Each basin was set upon a base four cubits in length and breadth, and three in height, with four wheels 1½ cubits in diameter, and a ring of half a cubit high on the top to support the basin. The basin was four cubits in diameter, with a capacity of forty baths. Four shoulder-pieces (EV. "undersetters") at the four corners kept the basin in position. The whole was made of brass. The borders and ledges of the base, which was a frame rather than a box, were adorned with lions, oxen, and festoons, perhaps also with cherubs and palmetti. The weight of a basin filled with water, together with its base, has been estimated at about 68 hundredweights. This would mean that the basins were practically immovable, and were only intended to symbolise the rain-clouds, as the "sea" symbolised the ocean. But the presence of water in the sanctuary, at the place where the sacrifices were prepared, was indispensable. Here also the water must have been drawn off by spouts. The great weight suggests that the measurements given may be exaggerated. It is difficult also to understand how the "sea," a single casting, weighing about 15 tons, could have been transported to Jerusalem, from the place of founding in the Jordan valley.



P.E.F. Photo

TEMPLE AREA, JERUSALEM: JĀMI' EL-'AQṢĀ

The position of the Temple building was certainly never changed till its final destruction; and on the whole, the inner court of the last Temple must have corresponded to the court of the time of Solomon, since it was important to know exactly how far the full holiness of the Sanctuary extended (*cp. Zeb.* v. 3, 5; *Eduj.* viii. 6). It was known that certain buildings wh. opened upon this court only partially belonged to holy ground (*Maas. shani*, iii. 8; *Tos. Maas. sh.* ii. 13, 15; *Midd.* i. 6; *Bab. Zeb.* 56a; *Bab. Jom.* 25a). In the Temple building the exact boundary was assumed to be the interior side of the wall enclosing the court (*Eduj.* viii. 6). The sacred rock of the present Ḥaram, as the highest point of the area, may represent the site of the altar, that is, the centre of Solomon's inner court. Then the western and southern edges of the present higher platform of the Ḥaram may approximately correspond to the boundaries of Solomon's sanctuary. Towards the east and north, however, the present area is probably considerably wider. The north end may rather mark the northern boundary of Solomon's great court. We do not know when the part of the great court in front of the Sanctuary was added to its precincts. Two courts are mentioned in the time of Manasseh (2 K. 21.[5]; *cp.* 23.[12]). The second is called the "new court" (2 Ch. 20.[5]), the

"outer court" (Ek. 10.[5]), the "great court" (2 Ch 4.[9]). The first is the "inner court" (1 K. 6.[36], 7.[12]; Ek. 8.[16]), the "upper court" (Jr. 36.[10]), the "court of the priests" (2 Ch. 4.[9]). From the inner court a gate led to the king's palace, the gate of the runners (2 K. 11.[19], EV. "guard"), or behind the runners (2 K. 11.[6]); perhaps also the entrance of the adjutants (Jr. 38.[14], read *shelīshīm*), the upper gate of 2 Ch. 23.[20]. Another gate led to the east, the east gate (Ek. 10.[19], 11.[1]), the royal gate (1 Ch. 9.[18]). In the north a gate was built by Jotham (2 K. 15.[35]; 2 Ch. 27.[3]), called the new gate (Jr. 26.[10], 36.[10]), the upper gate of Benjamin (Jr. 20.[2]), the northern upper gate (Ek. 9.[2]), the northern gate of the inner court (Ek. 8.[3]), or the gate of the altar (8.[5]). This gate was important for the country people coming from the north; but also for the town people approaching from the west, as in the south the royal residence bordered on the Sanctuary (*cp.* Ek. 43.[8]). It was therefore the right place for public proceedings (Jr. 26.[10], 36.[10]). An outer north gate corresponded to this (Ek. 8.[14]). The Temple of Solomon was burned by command of Nebuchadnezzar on the 9th or 10th day of the fifth month of his nineteenth year, B.C. 586 (2 K. 25.[8]; Jr. 52.[12f.]).

(2) **The Temple of Ezekiel.**—The prophet Ezekiel had a vision of a new Temple, on the tenth day of the first month in the fourteenth year after the destruction, B.C. 573 (Ek. 40.–42., 43.[13-17], 46.[19]–47.[12]). The leading idea of the plan drawn up by Ezekiel after the vision was, more thoroughly than had been done in the former Sanctuary, to protect that of the future from defilement. This was accomplished in various ways. The Sanctuary was completely separated from Jerusalem, and placed in the middle of the land marked off for the priests (Ek. 48.[8-10]). An outer court of 500 cubits square was assigned to the worshippers, who only at the feasts were allowed to enter the inner court, and this in a prescribed order (Ek. 46.[9]). Ezekiel takes great pains to show how strongly the three gates of this court, towards the east, the south, and the north, were built, each being 25 cubits broad and 50 long. There were six recesses within, evidently for the watchmen, whose duty it was rigidly to exclude every unclean thing. The east gate was to be entered only by the Lord; then it was to be closed for ever. Thirty cells in the wall, open at the front and provided with columns, were probably designed for the sacrificial meals of the people; and four courts, 40 by 30 cubits, at the corners, for the boiling of their sacrifices. The inner court, with its surroundings, rightly called the priests' court, was a space of 200 by 350 cubits; but the central part, the court itself, was only 100 cubits square. It was approached by three strong gates, 25 by 50 cubits, like the gates of the outer court. These gates, however, had their porches on the outside, and stood without the court, while those of the outer court had their porches inside, and all their building within the court. There the doors closed from without, here from within; which shows that the inner court was to be still better protected than the outer. In the porch at the east gate four tables were placed, for the slaying and cutting of the sin-offering and the guilt-offering (40.[39]; delete "the burnt-offering"). There was also provision made for washing the burnt-offering. But for the slaying of the burnt-offering and the sacrifice four other tables were placed outside, in front of the gate (40.[40-43]). Thus the whole work of preparing the sacrifices was excluded from the inner court, and a difference was made with the various kinds of sacrifice according to their degrees of holiness. No lavers are now found in the inner court. All purifications must be done without. Only the altar is here. It is 18 cubits broad at the base, and 12 cubits at the top. It stands 12 cubits high, including the base, and the horns rising over the top, wh. received the blood of the sacrifices. There are two breaks with ledges in the height, which means that the top, the most holy part, is guarded to the utmost against defilement. The altar was approached by a staircase on the side towards the gate where the sacrifices were prepared. Somewhere near the gates were two cells, one for the priests who served at the altar, and one for the priests who served in the Temple. Two large buildings, 100 cubits long, in three storeys, rising with offsets (Heb. *attīq*='*attīq*) at each storey, were erected on either side of the Temple, and two other buildings of 50 cubits in length, between them and the outer court. In these latter probably the priests put on and off the holy garments, while in the former, connected with wh. were kitchens where the food was prepared, they ate the most holy things, *i.e.* their portions of the offerings.

In arrangement the Temple house was not different from that of Solomon. It consisted of Porch, Palace, Holy of Holies, and the appendix in three storeys of thirty cells each. The whole length, with porch and appendix, was 100 cubits; the breadth 50. But the house was isolated by a base 6 cubits high, and by an enclosure 20 cubits wide on all sides except in front of the porch. The only piece of furniture was a wooden table or altar in the "palace." Palms and cherubs adorned the wooden lining of the walls. Gold and precious metals were intentionally excluded from the whole Sanctuary. A building 100 cubits by 80, behind the enclosure of the Temple, protected it on that side. What special purpose this building served is unknown. The supposition that the privies of the Sanctuary were here, so close to the Temple, is not in harmony with Ezekiel's way of thinking. He

would rather seek to make impossible everything in the nature of a nuisance behind the Temple; and for this reason the building may have had no entrance. Ezekiel is very exact in his description of the Sanctuary, although the present text is very often sadly corrupt. It is all the more remarkable that he never gives the height of the buildings. His interest did not lie in a direction whence no defilement was to be expected.

(3) **The Post-exilic Temple**.—Ezekiel's Temple was never built. In B.C. 537, under Cyrus, the altar of the Temple was restored (Ez. 3.[1f.]). In B.C. 536 the rebuilding of the Temple began, but was soon interrupted (Ez. 3.[8]). The Sanctuary was in fact restored under Darius from B.C. 520–516 (Hg. 1.[15]; Ez. 5., 6.[15]). An edict of Cyrus (Ez. 6.[3f.]) gives the height of the house of God at Jrs. as 60 cubits, the breadth being the same, with three rows of great stones, and one row of timber (*cp.* 1 K. 6.[36], 7.[12]). According to Jos. these were the dimensions of the Temple building proper, without the upper room. The first post-exilic building may actually have been of this size. The veil referred to in 2 Ch. 3.[14] (*cp.* 1 M. 4.[51]) may have divided the Holy of Holies from the Holy Place. Ezekiel's plans were never carried out, but the institution of the Court of the Women, and the exclusion of the Gentiles from both inner courts, were steps in the direction indicated by him.

For a short time the Temple was transformed into a heathen sanctuary. No idol was erected, but a new altar was placed on the old one in December B.C. 168, and on the 25th of Kislew in that year the first sacrifice was offered to the Lord of Heaven (1 M. 1.[54-59]; *cp.* Dn. 11.[31], 12.[11]: *shiqqûtz meshōmēm* = *ba'al shāmayim*), who was identified with Israel's God. In B.C. 165 the heathen altar was destroyed, the old altar replaced by a new one, and on the 25th of Kislew the Temple was restored to its legitimate service (1 M. 4.[42-53]; 2 M. 10.[3-5]). The High Priest Alcimos, in B.C. 160, had the intention at least to open the inner courts to foreigners, and began to pull down the walls, a work wh. was arrested by his sudden death (1 M. 9.[54f.]). In accordance, probably, with Sadducean wishes, Alexander Jannæus (B.C. 103–76) drew a wooden railing round the Temple building and the altar, to exclude the people from this part. The railing is mentioned by Josephus as still existing; but its removal, probably during the Jewish insurrection, is presupposed in the scroll of the fasts (*see* Dalman, *Aramäische Dialektproben*, pp. 2, 33).

(4) **The Temple of Herod**.—The last and most brilliant period of the Temple was inaugurated by Herod I. He began the work of restoration probably in the year B.C. 20 (*Ant.* XV. xi. 1; but *cp.* *BJ.* I. xxi. 1). The courts were finished in eight years, and the Temple building in 1½ years, about B.C. 11. But Herod's work was continued after his death. About A.D. 28 (Jn. 2.[20]) forty-six years' building are spoken of. The restoration was not completed until the time of the governor Albinos, A.D. 62–64 (*Ant.* XX. ix. 7). All parts of the Sanctuary were renewed, with the sole exception of the eastern substruction, which was believed to be the work of Solomon (*Ant.* XX. ix. 7; *cp.* XV. xi. 3; *BJ.* V. v. 1; Ac. 3.[11], 5.[12]; Jn. 10.[23]). The restoration meant an adaptation of the Sanctuary to Hellenistic (not Greek) taste. The eagle, the symbol of the God of Heaven, was placed on the front of the Temple building (*Ant.* XVII. vi. 2; *BJ.* I. xxxiii. 2); and there seems to have been an inscription announcing the date of the restoration (*BJ.* I. xxi. 8).

The Temple of Herod is described by Josephus in *BJ.* V. 5; *Ant.* XV. xi. 3–7; and by the Mishna in tract *Middoth*. The description of Josephus has in view Roman readers, and inclines to exaggeration, in order to make the Temple appear magnificent in their eyes. The Mishna is liable to reflect rather the Pharasaic ideal of a Temple than historical reality. According to Josephus the Sanctuary was originally a square of one stadium, to the length of which Herod added half a stadium. The present Ḥaram area corresponds to this in shape; but it measures 1½ by 2½ stadia, not 1 by 1½. The Mishna gives 500 cubits square, wh. measurement corresponds with that of Ezekiel. If the cubit be taken as = 55 centimetres, this would make 275 metres, while the shortest breadth of the Ḥaram area is 283 metres. The excavations of Warren have made it certain that the present substructions of the Ḥaram represent the time of Herod; only the north side has been changed by the demolition of the castle Antonia (*see* JERUSALEM), which occupied the north-western corner of the present area. The west side of this area is 486 metres in length, the east side 474; in breadth the north side is 317 metres, and the south 283. *Cp.* Dalman, "Der Zweite Tempel," in *Palästina jahrbuch*, 1909.

The "outer," or "lower sanctuary" (Jos.), or "the Mount of the House" (Mishna), the circumference of which corresponds to that of the present area, was surrounded by cloisters with two rows of columns. On the south was the "royal cloister," a closed hall, with four rows of Corinthian columns. Four gates led into this court from the west: one from the Lower City (known now as Barclay's Gate); one from the Upper City with a bridge (at Wilson's Arch), probably the gate of Kipponos (Coponius), in the Mishna; two from the suburb (one of them Warren's Gate). Two gates called the gates of Hulda (Mishna) were in the south (the present double and triple gate); one, the gate of Taddi (Mishna), in the north. According to Josephus there were no gates in the east, where the Mishna

places one, perhaps only of a private character, possibly on the site of the present Golden Gate. Remains of arches for bridges or stairs may be traced both east and west of the site of the Royal Cloister. They may have afforded facilities for transport to the interior of building materials. Stairs, mentioned in Ac. 21.[35, 40], led to the main entrance of the Castle Antonia.

The "interior sanctuary," or "Holy Place" (Jos.), was first surrounded by a low balustrade of 3 cubits (Jos.), or ten handbreadths (Mishna), in which Greek and Latin inscriptions prohibited all aliens on pain of death from going further in. On the east, north, and south there were fourteen steps leading up to a platform 10 cubits in breadth. Finally it was surrounded by a wall 25 cubits high on the inside (Jos.). The interior was divided into a lower part towards the east, the Court of the Women, and a higher part towards the west, the "innermost court" (Jos.), or

ΜΗΘΕΝΑΑΛΛΟΓΕΝΗΕΙΣΠΟ
ΡΕΥΕΣΘΑΙΕΝΤΟΣΤΟΥΠΕ
ΡΙΤΟΙΕΡΟΝΤΡΥΦΑΚΤΟΥΚΑΙ
ΠΕΡΙΒΟΛΟΥΟΣΔΑΝΛΗ
ΦΘΗΕΑΥΤΩΙΑΙΤΙΟΣΕΣ
ΤΑΙΔΙΑΤΟΕΞΑΚΟΛΟΥ
ΘΕΙΝΘΑΝΑΤΟΝ

Greek Inscription on Stone in Balustrade: Herod's Temple

Translation: "No stranger is to enter within the balustrade round the Temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue."

"the enclosure" proper (Mishna), containing the Temple building and the altar. The Mishna makes the Court of the Women 135 cubits square, and the "enclosure" 135 cubits in breadth by 187 in length. These measurements, however, refer only to the free space of the courts, and do not take into account the surrounding buildings. By adding 30 cubits, given by Jos. as the length of the gates, on three sides, we get for the innermost court 195 cubits by 217, for the Court of the Women 195 cubits by 165, and a total length of 382 cubits. This agrees with the nature of the ground towards east and west. It thus appears that the higher platform in the present Ḥaram in the south and west corresponds to the innermost court of Herod's Temple; while it is considerably larger towards the north and the east. The eastern boundary of the Court of the Women may thus have been only 50 metres distant from the east wall of the present Ḥaram.

The Court of the Women was surrounded by a cloister with one row of columns. In each corner there was a small court, 40 cubits square; that to the NE. for the wood, that to the SE. for the Nazirites, that to the SW. for the oil and wine, and that on the NW. for the lepers. Some believed that the ark of the covenant was hidden in the Court of the Wood (*Schek.* vi. 1, 2), but in the course of digging here only bones were found (*Tos. Eduj.* iii. 3). From the north, east, and south this court was entered by one gate, with a door 15 cubits by 30 (Jos.), or 10 cubits by 20 (Mishna). The east gate, called by Jos. the Corinthian gate, by the Mishna (wh. does not mention the north and south gates) the lower (east) gate, according to Jos. was distinguished by doors of Corinthian brass; while the Mishna gives this distinction to a fourth, the upper (east) gate, or gate of Nicanor, between the Court of the Women and the innermost court, which had an entrance 40 cubits by 50 (Jos.), and two small side gates (Mishna). All the doors, with the exception of the Corinthian gate, were overlaid with gold. Fifteen semicircular steps led from the Court of the Women to the entrance of the innermost court named above. In two cells at the side of these steps the Levitical musicians kept their instruments. In the innermost court only a strip from north to south, 11 cubits broad (Mishna), was free to Israelite men—or a strip going round the altar and the Temple building (Jos.). A railing one cubit high (Jos.), or perhaps later on (*see above*), a line marked in the pavement (Mishna), or a step (Mishna), fenced off the priests' part of the court. Three gates gave entrance to this court from the north and from the south. The southern gates, from west to east, were the gate of the fire, of the offering, and of the water; and the northern, the gate of the spark, of the offering, and of the warming-house (Mishna; where, however, there is also an enumeration of eight gates on the north and south, and two in the west). To the east of this court the Mishna places the cells of the bakers of the High Priests' pancakes (*cp.* Lv. 6.[20ff.]), and of Pinehas, the keeper of the priests' garments; on the north side, the cell of the salt for salting the sacrifices, of Parva, for salting the hides (over it was a bath for the High Priest, used on the Day of Atonement), and the cell of the washers for washing the intestines, with stairs to the bath (the reading in certain texts places these three cells on the south; but they belong of necessity to the north, where the sacrifices were slain). Here was also the warming-house of the priests, where a fire was always burning, special cells for the lambs and for preparing the showbread, and the entrance to a subterranean bath and privy. On this side was probably also the cell in which veils were kept. On the south side were the cell of the wood, supposed to be the residence of the High Priest before the Day of Atonement; the cell of the basin, with the principal cistern of the Sanctuary; and the cell of the hewn stones, the meeting-place of the Sanhedrin, and at the same time the Synagogue of the priests. The

first bath of the High Priest on the Day of Atonement was here, over the Water Gate: probably here, also, was the upper room of Abtinas, the incense-maker. The exact position of the cell where the four or five kinds of tickets for the offerings were issued, of the thirteen boxes for offerings (*Schek.* vi. 5; Mk. 12.[41]; Lk. 21.[1]), the cell of alms (*Tam.* v. 6), and of the cell of the implements for repairing the house (*Tam.* iii. 4; v. 6), cannot now be ascertained. The holiness of the cells and their roofs in the surroundings of the innermost court was determined on a principle given in *Maas. sh.* iii. 8. Within the area of the Sanctuary there were five degrees of holiness. (1) The outer court, from which were excluded persons with an issue, menstruous women, and mothers after child-birth. (2) The "rampart" (Heb. *khēl*) within the balustrade, whence aliens, and persons unclean from contact with a corpse, were barred. (3) The Court of the Women, which was forbidden to unclean persons, who had not fulfilled the time of their uncleanness (*cp.* Lv. 15.[51]), although they had taken their bath of purification. (4) The Court of the Israelites, where no one was admitted who had finished his purification but had not yet offered the sacrifice due in his case. (5) The Court of the Priests, which laymen entered only to perform their sacrifices (*Kel.* i. 8). According to Pharisaic tradition, Jerusalem corresponded legally to the camp of Israel in the wilderness, the outer court and the Court of the Women to the camp of the Levites, and only the innermost court to the Court of the Tabernacle (*Tos.* Kal. *Bab. k.* i. 9, 12; *Bab. Zeb.* 116b). These distinctions, however, were known to be largely innovations of the scribes (*Bab. Pes.* 92a; *Bab. Zeb.* 32b; *cp. Jrs. Erub.* 22c). The exclusion of women from the innermost court was a Sadducean regulation, not accepted by rabbinical law. The same is true regarding the penalty of death threatened against the alien intruder into the Sanctuary (*see above*; *cp.* Ac. 21.[28]).

In front of the Temple building was the altar, 32 cubits in breadth at the base, and 30 at the top, rising with two breaks to a height of 10 cubits, including the horns (Mishna), or 50 cubits broad, and 15 high (Jos.). On the north and west sides of the base was a gutter for the blood (*Midd.* iii. 2; *Tos. Zeb.* vi. 11). From the south the ascent, 16 cubits in breadth and 30 cubits in length, led up to the altar. A niche on the west side of this ascent (*Midd.* iii. 3), or an aperture between it and the altar (*Bab. Pes.* 34a), was used as a receptacle for birds found unfit to be presented as sin-offerings. An opening in the ground west of the ascent gave access to a subterranean channel which carried off the blood. Near it stood two tables; one of marble for the parts of the sacrifice, and one of silver for the utensils required at the altar (*Shek.* vi. 4). Here also was the great laver with twelve spouts (*Jom.* iii. 10; *Tos. Jom.* ii. 2; *Bab. Jom.* 25b). Every night it was plunged into a cistern, in order to preserve its Levitical purity (*Jom.* iii. 10; *Tam.* iii. 8; *Bab. Jom.* 37a; *Bab. Zeb.* 20a). To the north of the altar four rows of rings, six in each, were fixed in the ground; and to these the victims were bound. On eight tables of marble their intestines were washed. Eight small columns with iron hooks, three on each side, arranged one above the other, were used in skinning the animals.

The Temple building was approached by a stair of twelve steps. An opening, 20 by 40 cubits (Mishna), or 25 by 70 cubits (Jos.), admitted to the porch. This was 22 cubits deep, and 100 cubits in breadth and in height. A stone lintel to fit a door of this size was out of the question. A series of four beams built into the wall over the doorway served to relieve the wooden lintel (Mishna). Just inside were placed a table of silver and one of gold, on which the showbread was provisionally laid. The body of the porch formed a hall, 50 cubits in length, 20 in breadth, and 90 in height (Jos.). The northern and southern ends of the porch were used as stores for sacred knives (Mishna). An opening, 10 by 20 cubits (Mishna), or 16 by 55 cubits (Jos.), led into the "palace," or Holy Place. This opening was closed by double doors, or by one door which folded in two (Mishna). There was also a wonderful veil which concealed the interior when the door was open (*cp. Jom.* v. 2; *Tos. Shek.* iv. 13–15; *Bab. Keth.* 106a). A golden vine and crowns of gold adorned the wall over the entrance. According to Jos., this entire wall, with the door, was gilded, as well as the front of the porch. Perhaps, however, only the door was overlaid with gold (Mishna). The Holy Place measured 20 by 40 cubits, and the Holy of Holies 20 by 20; the height of both being 40 cubits (Mishna), or 60 cubits (Jos.). Over both an upper room was built, 40 cubits in height. To make up the 100 cubits in height the Mishna reckons the base 6 cubits, the lower storey 40 cubits, the roof 5 cubits, the upper storey 40 cubits, the flat roof 5 cubits, the balustrade 3 cubits, and the scare-crows (consisting of golden spears, Jos.) 1 cubit. There stood in the Holy Place a candlestick (with stone staircase, Mishna), a table for the showbread, and an altar for the burning of incense, all of gold. The interior walls of the entire house were gilded (Mishna, *cp.* Mw. 23.[16, 17]). There were windows only in the front wall (*Midd.* iii. 8). The Holy Place was separated from the Holy of Holies, not by a wall with a door, but by a veil (Jos.), or two veils (Mishna). This, or that mentioned above, may be the veil referred to in Mw. 27.[51]; Mk. 15.[38]; Lk. 23.[45]). In the Holy of Holies only a flat stone three finger-breadths in height was to be seen (*Jom.* v. 2). The building was surrounded

on three sides by an annexe of three storeys, reaching a height of 40 cubits, plus 11 cubits for base and roof (Mishna), or 60 cubits (Jos.). The two lower storeys contained 13, the upper storey 12 cells, all connected by doors, while access from one storey to another was obtained by means of apertures in roof and ceiling (Mishna). Two doors in the Temple porch led to the first cells on either side. Another small door on the west is mentioned by Josephus. Jewish tradition speaks of small symbolical doors on the north and south of the porch, and on the rear of the annexe (*Bab. Zeb.* 55b), or on the projection of the porch to the west (*Tos. Zeb.* vii. 1). It may have been by one of these doors, which Jewish traditionalism demanded to make the court in these directions a fit place for slaying the sacred victims, and for eating the most holy things, that the Temple was set on fire (*BJ.* VI. iv. 5). According to the Mishna, the annexe was surrounded by an ascent leading to the roof. Here a door furnished access to the upper room over the Temple, the roof of which was reached with the assistance of pulleys. The ascent (11 cubits) and the annexe together were 19 cubits broad. The total breadth of the buildings was therefore 70 cubits. Josephus states the breadth at 60 cubits; but he does not mention the ascent, and probably allows 12 cubits on each side for the annexe. The Temple building thus retained its old Oriental style. It was raised, however, to an imposing height, over-topping all its surroundings. A plan to restore 20 cubits to the height in accordance with the supposed original design (*Ant.* XV. xi. 3; *cp.* 2 Ch. 3.[4]), although materials were collected for the purpose, was never executed (*BJ.* V. i. 5).

When Titus took the Sanctuary on the 17th of Tammuz A.D. 70, the daily sacrifice was suspended. On the 9th or 10th (Jos.) of Ab, this same year, the Temple was burned. There is no record of any attempt to restore the Temple during the insurrection of A.D. 132–135. The work was actually begun in A.D. 363, at the command of the emperor Julian, but was interrupted by his sudden death. Through a strange leading of Providence the necessary preparation for this work did much to remove the last visible remains of the Temple building (*see* Couret, *La Palestine sous les Empereurs Grecs*, p. 69), and so to the fulfilment of Christ's prediction: "There shall not be left here one stone upon another" (Mw. 24.[2]). G. H. DALMAN.

TEMPLES, HEATHEN. Although perhaps, when Jerusalem fell, the Holy Temple there was, as Merivale contends, the most spacious sacred edifice in the world, and the most splendid, yet still there were others that extorted the admiration of the beholder and impressed themselves upon his thoughts. The apostle Paul, Jew as he was, when he wrote to the Ephesians of believers "growing unto an holy temple in the Lord," probably considered the associations of his audience as much as his own memories, and therefore had in his mind as much the Temple of Diana in Ephesus as that of Jehovah in Jerusalem. To understand the references of Christian apostles it may be desirable to know something of those heathen structures with wh. they came in contact. Yet as the human mind grows by what it sees, and the human imagination is educated by the achievements of the past, the Temple of Jerusalem itself must have owed something to the more ancient heathen temples that were around, as well as to the Tabernacle that Moses had made in the wilderness. For that reason also we ought to devote a little time to the structure and arrangements of these fanes of heathendom. Some of the events in Old Testament history are connected with such temples, and can be understood only through knowledge of them. If we wd. study the Temple truly we must do so in its evolution.

Whatever origin we assume for the idea of God and of worship, we must hold that the simpler preceded the more complex. The idea of God implied the need of propitiating Him; that is to say, it implied its contrast, the idea of sin, and the recognition by man of himself as a sinner. His ordinary affairs were so low and mean, and so polluted, that he must separate everything connected with his approach to Deity fm. his usual avocations. If in any way Deity had been manifest in a particular place; if a man had or imagined he had a communication fm. Deity there; if lightning, the arrows of the Almighty, struck the ground; that spot at once became sacred, a place set apart fm. the common earth around. The next stage was to mark this off with some object; either a stone was set upright, or a tree was planted. The latter became at length the sacred grove. In the former case the stone had offerings of oil or of the blood of victims poured upon it. The form was then modified to greater suitability for this purpose, the altar being thus evolved; and, further, it was guarded by a fence built round it. There was a sacred *temenos*, or domain, thus marked off. Still further, to dignify this place and indicate its sacred character more clearly, the altar was covered over; this formed a dwelling in wh. the Deity was supposed to reside. The simple memorial stone was now carved into some likeness of the being worshipped; not infrequently the human form was combined with the head or limbs of some of the lower animals, implying by symbol that the Deity was endowed with the attributes so indicated; thus the wings of the eagle indicated swiftness, practical ubiquity; and the paws of the lion, or the body of the bull, signified strength. With greater artistic knowledge the arbitrary symbols were displaced; the human form and the expression of the human face became natural symbols. This image of Deity, this idol, was rele-

gated to an inner shrine, where he sat in dignity and darkness, separated fm. his votaries, visited only at intervals by one of his priests. The priest, the consecrated person, necessarily followed the consecrated place; then there came consecrated actions, ritual; and consecrated language and tones, wh. became poetry and music.

There were round Palestine, near enough to influence it at the time of Solomon, three different forms of temple. In the flat plains of Babylonia the sacred place was marked off fm. the flat land around by being raised on stage after stage of brickwork, so as to form a suggestion of a mountain. In that way the special shrine in wh. was the abode of the god was at once remote fm. the worshipper, yet glorified by being made conspicuous. In the monuments of Babylon and Nineveh we have several delineations of the *ziggurat* or staged temple. First a great platform of solid brick was reared; on this was raised, sometimes in the centre of the foundation platform, sometimes nearer to one end, another smaller platform, also solid; on this a third; on it a fourth, and so on possibly to a seventh, and on the top of this was the shrine proper. Access from the one storey to the other was by stairs, outside generally, though sometimes, if we may trust the restorations of M. Chipiez, let into the mound of brick. The outer wall of each platform was covered with decorations, wh. increased in splendour of decoration as one ascended; sometimes the casing was of encaustic bricks, on wh. were portrayed men and animals in resplendent colours. In Herodotus (i. 181–183) we have a description of the Temple of Bel in Babylon, fm. wh. we may extract the following: "The sacred precinct of Zeus Belus was square, of two furlongs each way. In the centre of this sacred enclosure was a tower built solid, a furlong in length and breadth: upon this tower another tower was raised, and another again upon this, until there were eight towers. The ascent to these is made by an outside stairway round about all the towers. In the middle of this ascent is a resting-place with benches for reclining, on wh. those going up may rest. In the topmost tower is a great shrine; and in the shrine a large couch is placed, beautifully upholstered, and a golden table placed beside it. There is no statue of any kind set up there. The Chaldæans, the priests of the god, declare that the god himself comes down to the shrine and reclines upon the couch." (Rawlinson thinks Herodotus has mixed up the temple at Birs Nimroud, which he takes to be Borsippa, with that at Babylon. For section *see* Rawlinson, *Herodotus*, ii. 483.) The temple at Mugheir (Ur of the Chaldees), of wh. many bricks are to be found in Europe, and wh. was in its splendour in the youth of Abraham, before he left the city of his nativity, was probably of a similar but simpler structure. (For the different forms of Babylonian and Assyrian temples *see* Perrot and Chipiez, *Hist. of Art in Chaldæa and Assyria*, i., plates ii., iii., iv., figs. 169–190.) In Nineveh the palace of the monarch very frequently contained a temple (Restoration of the Palace of Sargon—Perot and Chipiez, *op. cit.*, ii., plate v.). Perhaps the element of a built platform may have suggested the extension of the area by under-building for Solomon's Temple. Though the influence of Babylonia in general matters had been very great in Palestine, as evidenced by the Tell Amarna tablets, in the period just before the entrance of the Israelites into it, and although the race had originally come fm. Babylonia, yet the mountainous character of the country was so different fm. the flat plain of Lower Mesopotamia that Babylonian architecture cd. be but little followed in Palestine.

As Solomon cd. get few lessons fm. the temple-builders of the east and north, fm. Babylon and Assyria, the possibility at once presents itself that he may have learned from the Egyptians to the south and west. The fact that he had married a daughter of the reigning Pharaoh renders this more probable. In Egypt there was nothing resembling the Babylonian *ziggurat.* There are mountains in Egypt wh., though not high as compared with mountains elsewhere, wd. dwarf any human structure into insignificance. Hence, starting fm. the tent, the Egyptians made the pillar an important part of their structures. In Babylonia, while there was abundant opportunity of making bricks, stones could be obtained with difficulty. In Egp., on the other hand, there were convenient quarries fm. wh. porphyry monoliths cd. be brought for obelisks, or granite lintels to span the space between great columns. The tent and tent-poles of primitive times were followed by the wooden hut, and that by the building of stone. The architecture of the lintel has always many characteristics of carpentry; indeed their domestic architecture seems largely to have been of wood all through their history. In the Temple of the Sphinx, with its accurately squared, monolithic columns, we seem to see proof of this. The temple we have mentioned has certainly many very enigmatic features: the immensely thick walls, the narrowness of the passage by wh. the pillared halls were approached, the darkness wh. must have enveloped the worshipper unless artificial light were resorted to, if there was any roof, all make it difficult to comprehend the structure or its purpose. The more magnificent Temples of Karnak and Luxor are probably more immediately to be considered, as even the latest of the great temples was old when Solomon built the Temple at Jerusalem. The evolution of any of the greater temples was a process similar to that fm. wh. our great cathedrals resulted. Successive bishops added towers, aisles, or

transepts to the original structure, or modified and replaced earlier portions by features more in accordance with the taste of the period. In like manner the Pharaohs added courts and porticoes to more ancient shrines. Everything of this kind tended to seclude more and more the immediate abode of the Deity. We may take the great Temple at Karnak as a specimen of an Egyptian temple. In the days of what is called the Middle Dynasty a temple was erected to Amen. During the rule of the Hyksos kings this shrine fell into ruins. By the XVIII. Dynasty that replaced them a portico was added, flanked by two great pylons—masses of masonry in the form of gigantic trapezoids—the sloping sides of wh. were covered with sculptures and hieroglyphs; within that another smaller portico flanked by smaller pylons, and within that a third yet smaller; colonnades filled up the interspaces. One of the later monarchs of this dynasty erected two yet more gigantic pylons in front of the portico of Thothmes I. In front of this again the XIX. Dynasty formed a large court, crowded it with huge and splendid pillars, and in front placed two other pylons that dwarfed all those within; and in front of this long avenues of sphinxes. Such was the great Temple of Luxor as it was left by the dynasty which, according to most archæologists, saw the Exodus. This form of temple was very frequently adopted all over Egypt, down to the times of the Ptolemies. Few features in the Egyptian temple directly influenced the Temple of Solomon. The principal element was the use of the portico to add dignity to the inner oracle. The differences, however are greater than the resemblances; there is nothing corresponding to the huge pylons wh. are so marked a feature of Egyptian temples; something, perhaps, of their æsthetic effect was attained by the pillars Jachin and Boaz at the door of the Holy Place; only these were distinctly pillars, not pylons.

The remaining source of artistic influence is Phœnicia. There is a strong probability that the æsthetic ideas of the Jews were affected by Phœnician influences, especially in the days of Solomon. The Tyrians were the near neighbours of Israel. Their city afforded a market for the Hebrews of Palestine, where they cd. dispose of their own products and purchase those of other countries. Further, they spoke the same language. In such circumstances intercourse cd. not fail to be extensive, and its effect very marked in every direction. Hiram the king was closely consulted by Solomon, and from Tyre came Hiram, the artificer in brass. Probably, therefore, Phœnician models were before the minds of the builders and architects of the Temple in Jerusalem. There is, however, great difficulty in verifying this. There remain no extensive ruins of Phœnician temples of the primitive type, such as are found of the Egyptian. The Egyptian civilisation, art, and religion offered more resistance to Hellenism, even when supported by the military power of Rome. Although the Greek language was largely spoken, Greek city life appears to have taken little hold of Egypt; Alexandria seems to have been the only city in Egypt in wh. the Hellenic model was followed with any closeness. The Ptolemies declared themselves "sons of Ra," and built shrines to Amen in wh. the pylons and pillars of the old architecture ruled. In Syria it was very different; cities after the Greek model abounded; old temples were replaced by new, old deities received attributes wh. assimilated them to the denizens of Olympus. Any one who rides fm. Tyre to Sidon will find everywhere drums of columns and fragments of decorative detail, but these are all Roman. Even in Baalbek all that is left of the ancient structures are the massive stones forming the stylobate of the great columns wh. remain fm. the Temple of the Sun. There are the remains of small shrines, there are descriptions, and figures on coins; that is all we have to guide us as to the architecture of Tyre and Sidon. The small shrines probably give us some idea of what the inner holy place of the larger temples continued to be. These indicate that the form of the "cromlech" dominated the minds of the Phœnician architects. [*Cp.* the *Ma'abed* (temple) at Amrith (Perrot and Chipiez, *Art in Phœnicia*, i., figs. 185–187), and 'Ain-el-Hayat (*idem*, fig. 188).] Instead of being in rough stones like their prototypes, the stones are carefully squared, and the front is dignified with ornament. It wd. seem that all over Pal. the same form of temple prevailed. From coins and models that have come down to us the arrangement seems to have been a small central shrine with a large courtyard surrounded by a colonnade. The shrine in the Temple of Dagon must have been small for his image to fall on the threshold and be broken (1 S. 5.[4]). Even if the shrine in question were twice as large in every dimension as that at Amrith, the statue wd. not need to be more than heroic size, or to be raised on more than a moderately elevated pedestal, for its fall to bring it to the threshold of the inner shrine. The Temple of Venus in Cyprus, as seen on the coin figured in Lewin (*St. Paul*, i. 224), and as restored by Münter and Hetsch (*idem*, i. 222), shows the arrangement suggested. The "Temple" of Golgos, the plan of wh. is figured by di Cesnola, represents a totally different structure; it had been a rectangular building, the roof of wh. was supported by fifteen pillars, presumed to have been of wood; the walls are thought to have been of sun-dried bricks. M. Chipiez brings forward strong reasons for maintaining that it was not a temple, but only an annexe to one, in wh. possibly votive offerings were kept. Neglecting this aberrant specimen, the

shrine seems to have been a cubical structure. Round this was a large court, as we have said above; in di Cesnola's *Cyprus* (p. 212) there is a plan of the Temple at Paphos, wh. exhibits such a disposition of parts as that of wh. we have spoken. The Temple in Gaza, in wh. SAMSON wrought such havoc on the Philistines, must have had a similar arrangement; on the roof of the colonnade and under its shade were the spectators gathered; to pull down the central pillars wd. precipitate to the ground all who were on the roof, and precipitate the roof and them on those beneath; panic wd. set in, and the carnage narrated in Scripture mt. easily result. The Temple of Baal, in wh. JEHU massacred the Baal-worshippers, must have had something of the same arrangement of parts: a huge court with chambers round it, in wh. were kept the priestly robes; a central shrine, in wh. was the image of Baal. Probably there were places in wh. wooden statues as votive offerings were kept. It is possible that the *matztzēbōth*, the burning of wh. formed a feature in the desecration of the Temple of Baal, may have been the tall posts or pillars, wh. seem fm. coins and other delineations to have been common features of Phœnician temples; they may well have been of wood, like the huge masts that illustrate the square of St. Mark's. These appear to have been the prototypes of Jachin and Boaz in the Temple of Solomon. Their presence forms the principal resemblance between Phœnician temples and that in Jrs. There certainly was the great courtyard, but there does not seem to have been anything equivalent to the *hēkal* (Holy Place) as distinct fm. the *debīr* (Most Holy). Further, the Solomonic bldg. was predominantly wood and metal; the "Oracle" especially was plated with gold inside. Boards of cedar everywhere encased the walls: on these was the mass of the carving that formed the ornamentation. In material the two pillars, being wholly brass, or rather bronze, differed fm. the wooden *matztzēbōth* of the Phœnician temples; no one cd. have burned Jachin and Boaz. Although the Phœnician temple more resembles that of Solomon than either the Assyrian or Egyptian, yet still differences predominate. The model of the Tabernacle, wh., some critics declare, never existed, appears really to have had most to do with the Temple of Solomon.

Little as we know of the real form and structure of the Temple of Solomon, still less do we know of that of Zerubbabel. It is to be presumed that the returning captives wd. endeavour to rebuild the Temple as nearly in its original form as their means made possible. It is conceivable that not a few features wd. be added to compensate, in some measure, for the want of the splendour of the gold and brass of the "former house." These wd. be drawn fm. the ideas represented in the architecture of Persia. In digging foundations in Sidon there were found marble fragments of the capitals of huge columns of the Persepolitan type. If the Sidonians departed fm. their traditional forms to adopt those of the dominant Persians, the Jews may well have done the same. Ezekiel's Temple mt. to a certain extent be a guide; but it showed merely his idea of the first Temple as he wished it reconstructed. The dimensions given by Cyrus of the Temple wh. he permits the Jews to build do not coincide either with those of the Solomonic Temple or of those of Ezekiel's Temple. The terms were probably given according to the dimensions of some known building in his neighbourhood. This makes the presence of Persian elements the more probable.

The Herodian Temple would of necessity be modelled on the classic temples of Greece and Rome, especially the latter, so far as the religious ideas of Herod's subjects wd. permit. A Greek temple was a building rectangular in shape, rather more than twice as long as it was broad, surrounded by a colonnade. The columns that composed the colonnade were, with the Greeks, usually Doric, or Ionic. The Romans preferred the more gorgeous Corinthian column to the severer Doric. In the account Josephus gives of Herod's Temple he mentions pillars; these wd. almost certainly be Corinthian, and not fluted, as are the columns of Jerash. The greatest temple at that time was probably that of Diana of the Ephesians. Its columns were of the Ionic order, and were gorgeously enriched with bas-reliefs not merely in the base but also in the pedestal; and, what was more singular, in the first drum of the column. Dominating as it did the thoughts of those to whom he was writing, it is hardly possible that S. Paul had not in his mind the Temple of Diana when he wrote to the Ephesian believers of the whole Church "growing together to an holy temple in the Lord"—a text we have already referred to; the notice of the corner-stone may refer to the difficulties experienced in laying the foundations of this vast structure on the marshy ground on the banks of the Cayster. The temples of Athens, of Corinth, and above all of Rome, cd. not fail to influence the apostles, though we cannot put our finger on evidences of this influence. The grandeur of these temples wd. necessarily have seductive power over those who possessed, as so many of the Greeks did, an artistic nature, and thus tend to deafen their ears to the message of the apostles.

TEN COMMANDMENTS, THE (Heb. *'ăsereth had-debārim*, "the decade of the words" (Ex. 34.[28])). There are two recensions of this catalogue of laws, one in Ex. 20.[1-17], E., the other in Dt. 5.[1-22]. While these two are essentially the same, yet there are many, if minor, variants; the most important of these is the reason assigned for the Fourth Com-

mandment. In Exodus it is God's rest after the completion of the work of creation; in Deuteronomy it is God's deliverance of the children of Israel fm. the bondage of Egypt. Proceeding merely by analysis of the variations, it wd. be difficult to decide wh. of the two recensions is the earlier. The insertion in the Deuteronomic version of the words, "nor thine ox nor thine ass," into the Fourth Commandment is pleonastic, and so suggestive of an afterthought. The earlier insertion, "as the Lord thy God hath commanded thee," seems to imply an earlier promulgation of the Sabbatic law. On the other hand, the use of "remember" in regard to the Sabbath in the Exodus account, instead of "keep" as in Deuteronomy, wd. imply the previous publication of the latter. But another question was raised by Goethe and adopted by Wellhausen: Is there in Exodus 34., wh. is J., an earlier decalogue than that in chap. 20., wh. is attributed to E.? This Decalogue is as follows: "(1) Thou shalt worship no other God. (2) Thou shalt make thee no molten gods. (3) The Feast of Unleavened Bread shalt thou keep. (4) All that openeth the matrix is Mine. (5) Thou shalt observe the Feast of Weeks. (6) Thou shalt observe the Feast of Ingathering. (7) Thou shalt not offer the blood of My sacrifice with leaven. (8) Neither shall the sacrifice of the Feast of the Passover be left unto the morning. (9) The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. (10) Thou shalt not seethe a kid in his mother's milk." The truth is that these "ten" are really a selection out of fourteen; no principle is laid down why that selection should be made, and not any other of the scores of possible alternatives. The purely ritual character of the precepts, the conspicuous want of logic in the form and of morality in the matter of them, make it incomprehensible how these commandments shd. be marked off as specially sacred. To any one without a theory it wd. be obvious that the "ten words" of 34.[28] refer to "these words" of 20.[1]. A still more amazing thing is the belief some critics have hinted, and others asserted, that the Mosaic code has been borrowed fm. that of Ḥammurabi. Although so much more ancient than that of Moses, the code of Ḥammurabi seems much more modern in the complexity of the civil and commercial relations. Above all, there is no attempt to arrange the precepts under ten heads, embracing the essentials of social and religious morality without wh. society wd. be impossible. As to the arrangement of the precepts: the Roman Catholic, and, following them, the Lutheran Church, combine into one what are the First and Second Commandments to the Reformed, the Anglican, and the Presbyterian Churches; to make the number "ten" they split the Tenth into two. This command against the making of idols has been taken to prove that the Decalogue did not originate with Moses, as the Northern Tribes continued to have idols down to the end of the State. The Roman Catholic Church has statues and pictures wh. it uses in worship; yet images are forbidden by what, if not a second and a separate precept, is at least an inspired explanation and amplification of the first. The separation of the precept against coveting the "neighbour's wife" fm. those forbidding the coveting of his property, while supported by the code as given in Deuteronomy, is in antagonism to the arrangement in Exodus. Another question of arrangement is the position of the precepts on the two tables. If we take the Decalogue as it stands, with its expansions, it is very difficult to make a satisfactory division. If the common division is taken, that of "Divine" and "Human," the first four belonging to the former class, and the last six to the latter, then three-quarters of the words in the whole Decalogue are in the first. If we take what is an old Jewish division, and place the first three alone on the first table, then two-fifths of the words are on the first table, and three-fifths on the second. If, however, the expansions are removed, the Decalogue can be divided into two groups of five commandments; in each, then, there is a nearer approach to equality. The first wd. refer to Reverence, and the second to Honesty. The first four commandments are directed to mark off Israel as the nation to whom the Divine Revelation was entrusted. The unity, spirituality, and the awful dignity of God, and the duty of worshipping Him, are implied in the four commandments wh. end with that on the sanctity of the Sabbath. Man can only realise his own reverence and worship by the consecration of something. But the consecration of an object becomes idolatry; the consecration of a place tends to limit the ideas of God; the consecration of a space of time to the service of God harmonises with man's need for consecrating something, and with the spirituality of God. With regard to the human portion of the Decalogue: unless there is obedience to authority, society cannot be organised into a state; unless human life is safe, society in no form is possible; unless the sanctity of the family and of marriage is preserved, the continuance of society is ultimately impossible; unless property is maintained, violence and anarchy will prevail, and society be dissolved; the administration of justice wd. be impossible unless evidence cd. be believed. All these statutes cd. be evaded by chicane if men have the mind to; but they are forbidden to have the mind to, in the command, "Thou shalt not covet." The profundity and comprehensiveness of the Decalogue can scarcely be exaggerated. When we compare its morality with that of the Egyptian Book of the Dead, or of the Code of Ḥammurabi, it seems im-

possible to avoid the conclusion that it is the product, not of human genius, but of Divine Revelation.

TENT. Tent life is said to have been instituted by Jabal, son of Lamech (Gn. 4.[20]). He is called "the fr. of such as dwell in tents." This was the form of life followed by Abraham and the patriarchs. In the wilderness Israel dwelt in tents, and traces of this ancient custom persisted in the language of the people for long: *e.g.* to go to one's tent was to go home (2 S. 20.[1, 22], &c.); *cp.* "To your tents, O Israel" (1 K. 12.[16]). In OT. *'ōhel* is the usual word for tent; *mishkān*, "Tabernacle" (lit. "habitation"), is once (SS. 1.[8]) trd. "tent." *Sukkāh*, "booth," is also once (2 S. 11.[11] AV.) trd. "tent." The rabbis held that a "booth"—made of wattled leaves and branches—became a "tent" if a piece of cloth were spread over it. *Qubbāh* (Nu. 25.[8] AV.) corresponds to the Arb. *qubbah*, a tent of a more spacious kind. It also denotes "vault" or



Arab Tent, East of Jordan

"dome": hence, by way of the Spanish, we have "alcove."

The Ark of the Covenant was long sheltered in a tent (*see* Tabernacle). In warfare it was customary to carry tents for the protection of the soldiers (2 K. 7.[7], &c.). The tents of Assyrian soldiers, as figured in the sculptures, are bell-shaped, and not unlike those of the Turkish soldiers at the present time. It is prob. that the tribes of Isr., devoted especially to pastoral pursuits, spent at least part of the year in tents, like the Arabs in the borderland between "the desert and the town" to-day. A tent was erected for a newly-married couple, a practice still followed among the Arabs. The name *ḥuppāh* still attaches to the canopy under wh. Jewish pairs are wedded.

The mod. Arab "house of hair" doubtless retains the main characteristics of the ancient tent. It is of black haircloth, spun and woven for the most part by the women, whose business also it is to pitch and strike the tents, and pack them for removal. The tent is supported on poles, 6 to 7 ft. in height, commonly nine in number, arranged in three rows of three, the middle row being slightly the highest. The poles are held in position by cords fastened to pins driven into the ground (*cp.* the tent-peg with wh. Jael killed Sisera). The cloth when slightly wet becomes practically waterproof. A curtain of the same material is generally stretched across the tent within, separating the women's apartment from that wh. is more public. The women's part is never entered by strangers, and anything of value is as a rule kept there.

The furniture is as simple as the dwelling. Sometimes cushions and thin mattresses are found, but often only rough straw matting is spread on the floor. The thin loaves baked in the desert are wrapped up in a sheet of leather, wh. is spread out at meal-times. Tin lamps now take the place of the ancient clay vessels. A plate of metal for baking, a few cooking pans, a hand-mill, mortar and pestle, coffee-pot and cups, and bags made of goat-skins for grain, water, milk, &c., are usually present. In a skin swung on a tripod the milk is shaken to make butter. Saddles and saddle-bags are also kept in the tent.

If the tents are few they are generally pitched in a circle. A large encampment is arranged like the streets of a village. The sheikh's tent, larger than the rest, stands where strangers are most likely to approach the camp.

In the figurative lang. of Scrip. the heavens are the blue canopy of God's great tent (Is. 40.[22]). The shepherd's tent is the symbol of man's transient life: here to-day, gone to-morrow (Is. 38.[12]). The tent-cord is a figure of the thread of life (Jb. 4.[21]). Strong cords and firm pegs suggest security (Is. 33.[20]). Enlargement of the tent, making cords longer and pegs stronger, is a picture of prosperous growth.

St. Paul, Aquila and Priscilla followed the trade of **tentmakers** (Ac. 18.[2f.]).

TERAH, s. of Nahor and fr. of Abraham, Nahor, and Haran (Gn. 11.[24ff.], &c.). A native of Ur of the Chaldees, he moved with his family to Haran, his son Haran having died before this migration. Apparently after his father's death in Haran Abram set out on his wanderings (12.[1ff.]). In Jo. 24.[2] he is described as an idolater, having "served other gods," "beyond the river," *i.e.* the Euphrates. Whether he continued to serve these gods after his migration is unknown.

TERAPHIM. This word occurs in AV. six times thus transliterated, once in Ho. 3.[4], the rest in Jg. 17. and 18.; elsewhere when the word occurs in Heb., seven times out of nine it is tr. "images" (Gn. 31.[19, 34, 35]; 1 S. 19.[13, 16]; 2 K. 23.[24]; Ek. 21.[21]); the other cases are 1 S. 15.[23] "idolatry," and Zc. 10.[2] "idols"; RV. uniformly "teraphim." The LXX have no uniform rendering; in Gn. it is *eidōla*, in Jg. and in 1 S. 15.[23] it is transliterated *theraphin*. In 1 S. 19.[13f.] there is the singular rendering *kenotaphia*, a tr. wh. has given rise to the

idea that the Hellenistic Jews regarded the gods of the heathen as men who had died, and therefore that their images were like monuments over an empty tomb. In Ek. 21.[21] the tr. is *gluptoi*, "graven (images)"; the rendering in Ho. 3.[4], *dēla*, suggests the interpretation that T. were the *Urim* of the High Priest's breastplate; *apophtheg-menoi*, the tr. in Zc. 10.[2], suggests that they were images used for incantations. Psh. usually trs. *tzelma*, "image"; but in Ho. 3.[4] *besama*, "incense," a rendering wh. suggests another reading, as also does *dēla* in the LXX. These T. were images occupying the place of the Lares and Penates among the Romans; they were sometimes relatively small, so that they cd. be hid in the "camel's furniture" (probably the palanquin put on a camel for women to travel in); sometimes relatively large, able to be mistaken for a man, as when Michal deceived her father's messengers. They were worshipped; for Laban calls them "my gods" (*'elōhāy*, Gn. 31.[30]), yet they seem to be different fm. "molten" or "graven" images (Jg. 18.[17]); this mt. suggest that they were like fetishes—not images, but objects that drew attention by their oddness. The frequency of the mention of Ephod along with T. confirms the idea suggested by LXX rendering of Zc. 10.[2], that they were used for divination.


Teraphim

Little information can be obtained fm. the etymology of the word; it seems not improbable that the rabbins have altered it to suit some shameful etymology. Fm. the fact that the Heb. "sibilant" is not infrequently represented in Aram. by the corresponding "dental," it may not be impossible that the initial ש of Seraphim has for a purpose of contempt been changed into ת. The seraphim are associated with the "cherubim" in their function of attendance on Deity, and these again are associated with the composite forms, winged bulls and winged lions, winged figures with eagle heads, &c., of Nineveh and Babylon, wh. seem to be "genii" guarding the house. May not the T. have been like those?

Although when Jacob buried "the strange gods" under the oaks at Shechem (Gn. 35.[4], E.), that implied the abandonment of the worship of T., yet such objects appear to be regarded in the narrative of Michal's device as if they were part of the regular furniture of a house—it is "*the* teraphim" that Michal takes (1 S. 19.[13]). The Targumic account of how Laban had formed his T. is more curious than instructive. "They had slain a man, a first-born, and cut off his head: they salted it with salt and balsams, and wrote incantations on a plate of gold and put it under the tongue, and set it up in the wall and it spake with them" (Tg. PJ., Gn. 31.[19], Etheridge's trans.).

TEREBINTH (RV.). This tree, where it grows in favourable conditions, forms a striking feature in many Palestinian landscapes. It attains at times a height of over 30 ft., and when its wide-spreading branches are covered with foliage it affords grateful shelter from the heat. Often beside solitary trees are found sacred places, tombs of saints, &c. Here, doubtless, we have an illustration of the persistence of ancient ideas. In olden times we have the "terebinth of the seer" (*i.e.* of Moreh, Gn. 12.[6]), the "terebinth of the soothsayers" (*i.e.* of Meonenim, Jg. 9.[37]), &c. It was evidently much associated with the heathen worship of the old Canaanites (Gn. 35.[4]; Jo. 24.[26]; Is. 1.[29], &c., where for "oak," AV., we must read "terebinth"). Pure turpentine may be obtained through incisions made in the bark, in the form of a resinous exudation.

In RV. it stands for Teil Tree (Is. 6.[13]), and for Elm (Ho. 4.[13]). *See* Oak.

TERESH, one of the officers of Ahasuerus who conspired to assassinate the king, whose plot was discovered by Mordecai (Est. 2.[21]), called "Tharra" in Ad. Est. 12.[1].

TERTIUS, the amanuensis of Paul when he wrote the Epistle to the Romans; in the middle of Paul's salutations he interpolates a salutation fm. himself (Rm. 16.[22]). He appears to have been a Roman resident in Corinth, who expects to be known by those to whom the epistle is addressed. Some have identified T. with Silas, as *shālish* means "a third" in Heb. as T. does in Latin. Nothing further is known of him.

TERTULLUS, the Roman *rhētōr*, or advocate, employed by the Jewish High Priest and the members of the Sanhedrin to be their spokesman before the court of Felix (Ac. 24.[1]). The name is a diminutive of Tertius, like Lucullus fm. Lucius, and, like it, used as an *agnomen*. Cases before the courts of Roman governors were usually conducted in Latin, so it wd. be the custom for those who had causes before the provincial courts to employ pleaders who were acquainted with the language as well as the laws of Rome. As a consequence of this, many pleaders attended the proconsuls and proprætors to their jurisdictions in hope of employment as *causidici*. We cannot infer that Tertullus was a Jew because he uses in his speech the first personal pronoun, saying, "Whom *we* wd. have judged accdg. to *our* law," since advocates then, as now, were prone in speaking to identify themselves with their clients. T. must, however, have been in Jrs., either as resident or on a visit, as he came down to Cæsarea with Ananias. Probably, therefore, he was the son of a Jewish freedman, who had become a pleader and had possibly come to Jrs. to worship. His speech, wh. is condensed by Luke, is skilfully calculated to flatter Felix, laying stress on the few praiseworthy events in his rule, and the clearance of the country fm.

robbers and fanatics. He does not particularise, but implies that all these were too well known to require more than a hint in passing. Possibly also the pompously cadence style was suited to the taste of the procurator. The pleading is specious, making it appear as if they wd. not have troubled the procurator had it not been for the interference of Claudius Lysias.

TESTAMENT. *See* COVENANT.

TESTIMONY (Heb. *'edōth*, *'edūth*). In the pl. this word stands in the OT., especially in Ps. 119., for the Divine law; possibly the reference in this name is to the evidences God had given of His favour for Isr., and the occasions when He had brought these up before His people (*cp.* Dt. 8., 9.). T. is frequently joined with "commandments" (2 K. 23.[3]), as if the same, yet under a different aspect. It is used emphatically for the two tables of the law (Ex. 31.[18]), and for the Ark as containing them (Ex. 25.[16]). In the coronation of Jehoash it is said that Jehoiada "put on him the crown and the T." (2 K. 11.[12]; 2 Ch. 23.[11]). Wellhausen thinks that a letter has dropped out, and that it shd. be read "bracelets"; against this is the fact that the reading is the same in both Kings and Chronicles; in K. LXX has *marturion*, and in Ch. *marturia;* the Tg. Jn. has *sahadutha*, "testimony." All the difficulties that Wellhausen sees in the MT. must have been as patent to the ancient scribe who wrote the MS. fm. wh. the chronicler made his extract, and the copyist fm. whose MS. the LXX was trd. Royal bracelets were well enough known. There was no reason either of propriety or story to lead him to drop the letter in question, and so make what was clear difficult to understand. It seems much simpler to supply before the words "the T.," *vayitten*, fm. the first clause, in its ordinary sense of "gave," as is done in EV. A conjectural change of reading wh. makes the sense easier, ought never to be adopted if it is opposed to the unanimous evidence of the VV., unless a motive, obvious and undoubted, can be assigned for the falsification of the original document.

TETRARCH. The Romans, when they divided among several claimants a kingdom wh. had been ruled over by a subject ally, borrowed this term fm. the Greek. It had also quite another meaning among the Greeks fm. that given to it by the Romans; with the Spartans it meant the commander of four *lochoi*, or "companies." In the Roman meaning it had been used of the division of Thessaly into four parts, by Philip of Macedon. A classic case was that of Galatia, wh. was formed into no less than twelve tetrarchies; each of the three Galatian tribes being divided into four. At the death of Herod the Great his dominions were divided; Archelaus, with the title Ethnarch, had Judæa and Samaria; Herod Antipas received Galilee with Peræa; and Herod Philip, Ituræa and Trachonitis. Although the T. was inferior in rank to a king, it wd. seem that he was addressed as king by courtesy; *e.g.* in Mw. 14.[1]. Herod Antipas is called T., yet in v. 9 he is called "king"; and when he makes his promise to Salome he calls his dominion a "kingdom." His great ambition, and also that of his wife Herodias, was to change the courtesy royalty into actual kingship.

THADDÆUS, one of the twelve apostles, named by Matthew (10.[3]) and Mark (3.[18]). In the lists given by Luke his place is taken by Judas son of James (Lk. 6.[16]; Ac. 1.[13]). In Mw. the true reading appears to be "Thaddæus," "Lebbæus, whose surname was," being a gloss. If the scribe connected "Thaddæus" with the Aram. *tad* (תד), "*mamma*," taking thought for the dignity of an apostle he may have suggested the name connected with the Heb. *lēb*, "heart," perhaps as connoting similar qualities. If he is identical with Judas son of James, it was not unnatural that he shd. be distinguished from the other Judas by some epithet. That there was a second Judas among the Twelve is clear from Jn. 14.[22]: "Judas . . . not Iscariot." Dalman (*Die Worte Jesu*, p. 40) suggests that "Lebbæus" may be derived from the Nabatæan לבאי, and that "Thaddæus" may be equivalent to "Theudas"—not thinking it necessary to find any common significance in the two names. W. C. Allen (*EB. s.v.*) thinks it more prob. that "by corruption in Greek or Aramaic" Thaddæus represents an original יהו(ו)דה or יהו(ו)דא (*i.e.* Judas). Of James the father of Judas nothing further is known.

In fulfilment of a promise said to have been made by Jesus Christ before His death to Abgar, king of Edessa, Eusebius (*HE.* i. 13) reports that Thaddæus was sent by the apostle Thomas to Edessa, to preach the Gospel to the people. There he is described as one of the seventy disciples of Christ. In a later Syriac legend the name Addai replaces that of Thaddæus. Nothing is certain as to the life of Thaddæus; but there are many traditions. According to one, he died a peaceful death at Berytus in Phœnicia. By another he is said to have preached in Edessa; to have suffered crucifixion; and to have been buried in "Ostracine," in Egypt (*Const. Apost.* ed. Lagarde, p. 283).

THANK-OFFERING, a rendering of Heb. *shelem* in AVm. instead of "peace-offering" in Ek. 43.[27], 45.[15, 17]; Am. 5.[22]. It is also the tr. of Heb. *tōdāh* in 2 Ch. 29.[31], 33.[16], instead of the more usual rendering, "thanksgiving." *See* SACRIFICE.

THEATRE. Fm. the position the drama occupied in the civil and religious life of Greece the T. was the most characteristic feature of a Gr. city; built entirely of stone and open to the sky, the T. has survived in many cases the all but total disappearance even of the temples of the city whose

meeting-place it was. This is strikingly the case in regard to the T. of EPHESUS, the only T. mentioned in Scripture (Ac. 19.[29, 31]). The marble seats of the T. still remain, while the Temple of Diana has only been revealed by excavation. For a description of the structure and arrangements of the ancient T. *see* Rich, *Comp. to Lat. Dict. and Gr. Lex.*, and Smith's *Dict. of Antiq.* The practice of punishing criminals in the T. occasions the use of *theatron* in 1 Cor. 4.[9], trd. "spectacle"; also a similar use of the verb *theatrizein* in He. 10.[33]; Christians regarded as criminals were made a theatrical spectacle.

THEBES. *See* NO-AMMON.

THEBEZ, a strong city in the territory of Ephraim opposed to Abimelech's pretensions, and therefore besieged and taken by him. In attempting then to storm the citadel in which the inhabitants had taken refuge, he was killed by an upper millstone which a woman threw down on his head (Jg. 9.[50ff.]; 2 S. 11.[21]). *OEJ.* places it 13 Rm. miles from Neapolis (*Nāblus*), on the way to Scythopolis (*Beisān*). We may confidently identify it with *Ṭūbās*, *c.* 10 miles fm. *Nāblus*, a considerable village in the midst of a fruitful district, rich in olives and corn. The water-supply is mainly from cisterns cut in the rock. The Samaritans believe that the tomb of *Neby Toba*, in the vill., is the burying place of Asher the patriarch.

THEFT. *See* CRIMES AND PENALTIES.

THEOPHILUS, to whom the third Gospel and the Acts of the Apostles are addressed, is distinguished as *kratistos*, "most excellent," a title like our own "Excellency," applying to certain high officials, *e.g.* to Felix and Festus (Ac. 23.[26], 24.[3], 26.[25]). The probability is, therefore, that he was a Gentile citizen of Rome, and a member of the equestrian order. The name "Beloved of God," or "Lover of God," points him out as a Christian. It has been taken to be simply a common designation of a Christian; so that the writings would be addressed in effect to the Christian reader. The title "most excellent," however, renders this improbable.

THESSALONIANS, THE EPISTLES TO THE. These epistles were probably written at Corinth, at the time when Silvanus and Timothy were there with Paul. We read (Ac. 18.[5]) that "When Silas and Timothy came down from Macedonia, Paul was constrained by the Word." In 2 Cor. 1.[19] we read of Silvanus and Timothy as fellow-workers with Paul. In both epistles to the Thessalonians the names Paul, Silvanus, and Timothy are conjoined in the opening salutation. The probability is that these epistles were written when these three were working together at Corinth, some time in the years 51–53. In Ac. 17. we find Luke's account of the visit of Paul to Thessalonica, and of his work there. As his custom was, he visited the synagogue, and for three Sabbaths reasoned with them from the Scriptures. We read of the impression made on the devout Greeks and on the honourable women. But the impression made on the Jews was different. They were moved with jealousy, they gathered a crowd, and set the city in an uproar. They brought against Paul and his company the very accusation which was most likely to be listened to by the politarchs: "They all act contrary to the decrees of Cæsar, saying that there is another king, one Jesus." It was the kind of accusation which was to be most frequently brought against the Christians in the years to come. For *Majestas* was precisely the accusation which the Roman Government most readily listened to, and which stirred them to immediate action.

When we read the Epistles to the Thessalonians, we realise how meagre is the account in Acts of Paul's work in Thessalonica. Paul's work must have lasted longer than the "three Sabbath days" there described. For from the epistles we find that his converts were Gentiles (1 Th. 1.[9-10], 2.[14]). It is best, however, to gather from the epistles themselves what was the nature of Paul's work among them, and the character of his teaching. In the synagogue he had reasoned with the Jews from the Scriptures. From the epistles we gather that his reasoning was not from the Scriptures, but from the primal elementary persuasions of the human heart, and from the convictions of the human conscience. As, at a later time, he reasoned of righteousness, and temperance, and judgment to come, until Felix was terrified, so among the Thessalonian Gentiles he reasoned of judgment, and the coming wrath, until they were afraid and eagerly listened to the message of deliverance. The burden of his message was Jesus, "which delivereth us from the wrath to come" (1.[10]). On this theme Paul seems to have dwelt in all his work among them. "The coming wrath," the deliverance therefrom, the suddenness of the coming of the day of the Lord, and its unexpectedness, were the main topics of the preaching of Paul. The impression made on the Thessalonians was very great. For in both epistles the apostle dwells on these topics, explains how they had misunderstood them, and in many ways strives to teach them the truth as he conceives it.

Paul's work among them had been cut short, and he had to be sent away. He had left them before he had grounded them completely in the faith. He was anxious to revisit them: "I would fain have come unto you, I Paul, once and again, and Satan hindered us" (1 Th. 2.[18]). Being hindered himself, he sent Timothy to help them. When Timothy had rejoined him, Paul eagerly listened to his report, and in reply sent them this epistle. He is rejoiced to know how they had so far kept the faith. He rejoiced that through them the word of God had sounded forth through all their neighbour-

hood. How they had received the apostle, how they had turned from idols to the service of the living God, were known through Macedonia and Achaia, but there were elements in the report of Timothy which were not pleasant or favourable. For one thing, Timothy had reported that insinuations had been made against the character and the motives of the apostle himself. Whether the source of these insinuations was Jewish or Gentile is not said, but it was hinted that Paul was like those wandering Sophists who began to teach without hire in the hope that, when an impression was made upon their hearers, fees would be forthcoming. With some warmth Paul repudiates the insinuation. He reminds them of his treatment at Philippi, of the state in which he was when he arrived at Thessalonica, of how he had laboured with his hands to support himself, of how he was among them as a nurse cherishing her children. He thus defended himself, for the truth of his message was closely bound up with the sincerity of the messenger. They had received his message as the word of God, and they had proven their sincerity in the stress of persecution.

They had indeed suffered at the hands of their own countrymen the same treatment which Jewish Christians had suffered at the hands of the Jews. Then follows the most severe indictment which Paul ever wrote against the Jews. His mind was full of resentment against the virulent opposition of his countrymen to the cause of Jesus, and against his own treatment at their hands, and he writes: "Who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they may be saved, to fill up their sins alway: but the wrath is come upon them to the uttermost" (2.[15-16]). Had we space, something might be said on this passage. It has been contrasted with the attitude of Paul in Romans, and stress has been laid on the phrase, "Wrath is come upon them to the uttermost." As regards the first point, account must be taken of the treatment which Paul had received at the hands of the Jews, and of the vehemence of his feeling in remembrance of that treatment. The second point has been used by Baur and many others in order to prove that the epistle must be dated after the destruction of Jerusalem. But even the destruction of Jerusalem, or any one event in history, is insufficient to justify the phrase, "Wrath is come upon them to the uttermost." Judicial blindness is the highest outcome of wrath; inability to recognise truth, or to accept it, is the most severe form of punishment, and this was the fate of the Jews.

Turning back to his personal relationship to them, he reminds them that he had not forgotten them. He had not deserted them. He had striven to return to them, but was hindered. He had sent his companions to their help, and he had remained alone in an unfriendly city. He was left behind in Athens alone. He sent Timothy, and with great feeling he tells of his gladness when Timothy brought good tidings of their faith and love. After thanksgiving and a prayer that they may be unblamable in holiness, he turns to other matters of practical importance. He raises the standard of conduct far above that to which they had been accustomed: "For this is the will of God, even your sanctification." They are, in following out their faith, to sever themselves from many practices which they had regarded as morally indifferent, and they are to study to be quiet, to mind their own business, and to walk honestly, although they did expect the speedy coming of their Lord. Paul had spoken to them, while he was yet with them, of the coming of the Lord. Jesus was the Deliverer from the coming wrath. His coming was to be sudden and unexpected. But this teaching had given rise to many questions, and some of these questions were likely put to Timothy, and he was the bearer of them to the apostle. From the reply of Paul we may gather what questions had perplexed the Thessalonian Christians. What about those who had died? And what about those who were alive at the coming of the Lord? Would those who were asleep be shut out from the glory by which His coming would be attended? These questions were answered by the apostle. Not till the dead in Christ had arisen would the living be caught up along with them to meet the Lord in the air. The main thing was that "we shall ever be with the Lord."

Nor should they be anxious concerning the times and the seasons, for the day of the Lord cometh as a thief in the night. But that fact need give no concern to the Christian, for they were already in the day, and the night was past. They had no concern with the things of the night: "For God appointed us not to wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him." With a reference to some internal difficulties that had arisen in the young community, he gives instructions by the observance of which they might be preserved without blame at the coming of our Lord Jesus Christ.

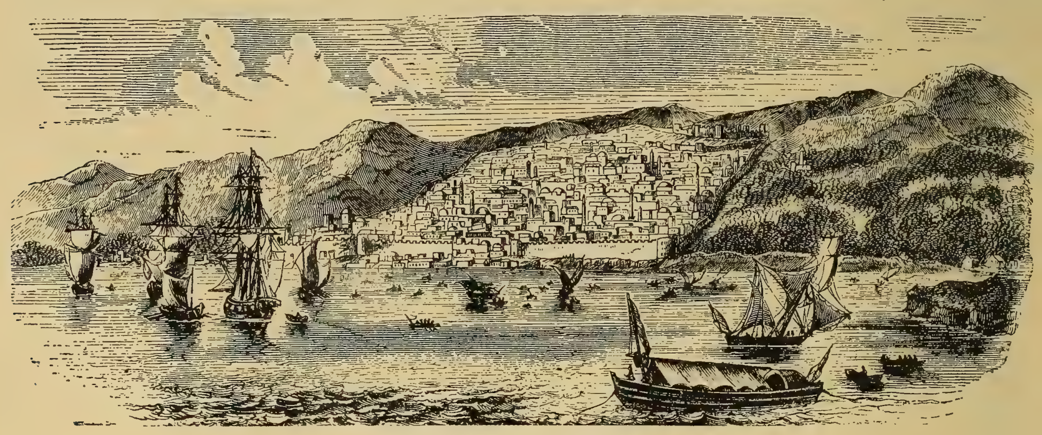
After the first epistle had been sent to Thessalonica, the bearer of it, or some other friend of Paul and the Thessalonian Church, had returned to Corinth, and had told the apostle of the state of matters there. The news was in some respects encouraging, and in other respects not encouraging. The Church was growing in faith and love, and Paul writes: "We ourselves glory in you in the churches of God for your patience and faith in all

your persecutions, and in the afflictions which ye endure" (2 Th. 1.4). But the reading of the first epistle had not allayed the excitement caused by their expectation of the coming of the Lord. That excitement had been deepened by influences described by the apostle as "by spirit, or by word, or by epistle as from us," the aim of hich was to establish that "the day of the Lord is now present." He recalls the fact that while he was yet with them he had told them that the coming of the day would be heralded in by certain definite signs, and these signs he now recapitulates. The chief among them was the coming of the man of lawlessness, who for the present was held in check, but who would be fully manifested ere the coming of the end. This striking apocalyptic passage is the theme of a wide literature, and has had many interpretations. Into these we cannot enter within our limits. Nor is it necessary. For the main thing is, not the precise interpretation of the passage, but the fact that it served the purpose of teaching the Thessalonians that, while the day of the Lord would be sudden and unexpected, yet it was not imminent. They must not neglect their work, nor sit idle in the expectation that the day would soon come: rather with quietness they are to work, to eat their own bread, and not to be weary in well-doing.

In some respects these epistles are among the most remarkable of those written by the apostle. They are rich in personal interest; they reveal clearly Paul's relations with his people, his interest in them, and his missionary and pastoral methods. They reveal also the frequent intercourse he had with the churches he had founded. A close study of them makes manifest how rapid was the spread of Christianity in Europe, as the outcome of the apostle's work. If we may date the epistles during Paul's work at Corinth, as is most likely, we get a graphic picture of the spread of the Gospel in Macedonia. Not more than two years elapsed between Paul's arrival at Macedonia and the writing of these epistles. But what a tale of progress these epistles reveal within that brief period. Not to recapitulate, yet it ought to be noted that Paul describes the progress as so great that it has gone forth through Macedonia and Achaia, and also "in every place." The internal progress was also remarkable. These Christians were thinking about their faith, were asking questions, and were striving to reason out the matter. Nor is this unconnected with the burden of the message which Paul delivered. It was salvation from the coming wrath. The Lord Jesus Christ was He who delivereth from the wrath to come. It is a terrible truth. Does the Church of to-day sufficiently realise and preach it?

JAMES IVERACH.

THESSALONICA, a Macedonian city which still bears its ancient name, only without the "Thes"—*Saloniki*. It stood at the NE. corner of the Thermaic Gulf, and was connected with the East and the West by the great overland route, the *Via Egnatia*. In ancient times the site was occupied by a city called Therme, prob. on account of the hot springs found in the neighbourhood. Here Xerxes halted on his march to Greece (Herod. vii. 121, &c.). T. appears to have been rebuilt *c.* B.C. 315, by Cassander, and named by him in compliment to his wife, a step-sister of Alexander the Great. It prospered greatly under Roman rule, becoming capital of the province of Macedonia (constituted B.C. 146). Taking advantage of its natural position, docks were built wh. afforded facilities for merchant shipping. The great trade road ran through the city, which thus became an important and flourishing centre of commerce. Cicero here found asylum for seven months, B.C. 58. It favoured the cause of Antony and Octavian, and to this prob. owed the grant of freedom made in B.C. 42. The right of self-government thus conveyed is attested by the reference to "the people"


THESSALONICA FROM THE SEA

(τὸν δῆμον) in Ac. 17.[5]. St. Luke was also aware of the title, *politarch*, borne by the magistrates (Ac. 17.[6, 8], EV. " rulers of the city ").

There was a strong colony of Jews in the city, whom St. Paul sought to persuade of the truth of the Gospel. Far from being persuaded, they stirred up a popular tumult against him and Silas. The influence of the politarchs quieted the crowd, and the apostles at once departed, security having been given by their friends on their account. Of the Church founded here something may be learned from the EPISTLES TO THE THESSALONIANS, written later by St. Paul.

The houses of the mod. city, built on the slope of the mountain as it curves round the head of the bay, almost suggest the tiers of a gigantic theatre. The place is an important military centre; and it is interesting to note that it was the army of Saloniki wh. restored order only the other day in Constantinople.



COIN OF THESSALONICA

THEUDAS, the leader of a Jewish insurrection mentioned by Gamaliel (Ac. 5.[36]), which ended in miserable failure, himself being slain. His rising was followed by that of Judas of Galilee (v. 37), which was similarly stamped out, Judas also perishing. Of such enterprises under leaders with these names at that time we have no other record. Gamaliel's speech was certainly delivered before A.D. 37. About A.D. 45 or 46 Josephus (*Ant.* XX. v. 1) tells of one Theudas who, under the procuratorship of Fadus, misled a great multitude, persuading them that by prophetic power he could divide the waters of Jordan. Fadus fell upon him suddenly, and extinguished the movement in blood. In the next paragraph Jos. tells of the death of the sons of Judas of Galilee, who had caused the people to revolt in the time of Quirinius. If the insurrection of this Theudas is intended, clearly the writer of the Acts is guilty of an anachronism.

But these were stormy and unsettled days, when risings on varying scales against the Roman power were common. It need not surprise us if in this verse we have the only notice preserved of one of them. That Theudas in Josephus is a Christian interpolation, as has been suggested, is improbable.

THIEVES, THE TWO. In all the accounts of our Lord's crucifixion it is mentioned that two others were crucified with Him; these in Mw. and Mk. are called *lēstai*, " robbers " (RV.) or " thieves " (AV.). They probably were *sicarii*, rebels against the authority of Rome, who supported themselves by robbing their political opponents; not unlikely part of the dispersed band of Barabbas. Since they were hoping for " the kingdom of heaven," the kingdom of the Messiah, they wd. naturally be curious concerning JESUS; hence the penitent T. cd. appeal as to a thing well known that Jesus had " done nothing amiss." Christ's life had prepared the way for the conversion wh. His death effected. In the Apocryphal " Narrative of Joseph " the penitent T. is called Demas and his companion Gestas; in the Arabic Gospel of the Infancy they are Titus and Dumachus respectively.

THIGH. The thigh is first mentioned in connection with an oath (Gn. 24.[2]). Placing the hand under the thigh evidently gave an added solemnity to the vow. This may be understood when we remember that a man's descendants are thought to come from his thigh (Gn. 46.[26], &c., Heb.). The act may thus be regarded as an appeal to posterity to avenge any failure in fulfilment of the oath.

The shrinking of the sinew in Jacob's thigh, at the touch of his mysterious antagonist, is given as the reason why the Jews abstain from eating the sinew of the hip (Gn. 32.[25, 32]). The sword was girt upon the thigh (Ex. 32.[27] RV.; Jg. 3.[16]). In the latter case a left-handed man girds the sword on his right thigh. In the jealousy trial by bitter water the woman's guilt was proclaimed by the falling away of her thigh (Nu. 5.[21], &c.). To smite upon the thigh is a sign of confusion, shame, and distress (Jr. 31.[19]; Ek. 21.[12]). The thigh is one of the choice pieces of a carcase (Ek. 24.[4]). The phrase " hip and thigh " is lit. " leg upon thigh," denoting the confusion of severed limbs (Jg. 15.[8]).

In Rv. 19.[16], " On His garment and on His thigh a name written," prob. means that the name was seen on the garment where it folded over the thigh.

THIMNATHAH, RV. TIMNAH, *which see* (Jo. 19.[43]).

THISTLES, THORNS, &c. Of Pal. it must be said that it brings forth thorny plants in great abundance and in almost bewildering variety. They are hardy, surviving privations from drought which are fatal to other vegetation, and during weary months they furnish partial food for camels, goats, &c. The ease and relish with which these animals devour heads and twigs, armed with the most cruel points, is nothing short of astounding. They serve as fuel, for wh. purpose they are cut, gathered into bundles, and carried home, chiefly by the women. Dry thorn bushes, held in position by heavy stones, often enclose plots of garden ground. A frequent hedge in Pal. is the prickly pear, a great shelter for venomous creatures. The horseman sometimes finds it difficult to see over the tall thistles that grow by the highway side. These spread rapidly over

fallow land, and have to be burned to make way for tillage. Of certain kinds the seed is sometimes beaten out, and used as food for animals. The conditions are reflected in the language of Scrip. The names used are numerous; but for the most part it is impossible to say which plant is intended by each. No uniform tr. has been attempted in EV.

Dardar is trd. "thistles" in EV. (Gn. 3.[18]; Ho. 10.[8]), and in both cases is associated with *gōtz*, "thorns," or "thorn bushes." The same word in Arabic stands for "elm," *dardār;* but in connection with *shaukeh—shauket ed-dardār*—it indicates generically the thorny Centaureas, or knapweeds. It answers to the Gr. *tribolos* (Mw. 7.[16]; He. 6.[8]; in the second passage *tribolos* is rendered "brier"). Prob. the *Centaurea calcitrapa*, or *Verutum*, both common in Pal., may be intended. *Hōāḥ* is trd. "thistle" (2 K. 14.[9], &c.), "bramble" (Is. 34.[13] AV.), "thorn" (2 Ch. 33.[11], &c.), "hook" (Jb. 41.[2] RV.). It was a plant that might be trodden down in passing by "a beast of the field"; therefore prob. some kind of thistle, poss. *Notobasis Syriaca*. AVm. in Is. 17.[13] gives "thistle down" for *gilgal*, instead of AV. "rolling thing." In Ps. 83.[13] AV. trs. the same word "wheel." In both cases RV. trs. "the whirling dust." Thomson (*LB*. ed. 1881, i. 212) suggests that the "vegetable globes" of the *'akkūb*, Echinops or globe-thistle, are meant.

"It throws out numerous branches of equal size and length in all directions, forming a sort of sphere or globe, a foot or more in diameter. When ripe and dry in autumn, these branches become rigid and light as a feather, the parent stem breaks off at the ground, and the wind carries these vegetable globes whithersoever it pleaseth. At the proper season thousands of them come scudding over the plain, rolling, leaping, bounding, to the dismay of both the horse and his rider."

'Aṭād is a personal name in Gn. 50.[10f.] It is trd. "bramble" in Jg. 9.[14f.] (AVm. "thistle," RVm. "thorn"), and once "thorn" (Ps. 58.[9]). It prob. denotes the *Rhamnus Palestina*, a small thorny shrub, much used for fuel, and quite general in Pal. *Barqānīm*, trd. "briers" in Jg. 8.[7, 16], prob. corresponds to the plant called *barqān* in Egyptian Arabic, the *Centaurea scoparia*, a composite plant with thorny heads, common in Pal., but the meaning is uncertain. *Ḥēdeq*, "thorn" (Pr. 15.[19], "an hedge of thorns"); "brier" (Mi. 7.[4]). *Ḥadaq* in Arabic is "an enclosed garden." Some thorny plant is intended, suitable for a hedge. *Na'atzūtz* (Is. 7.[19], 55.[13]) is connected with the new Heb. verb *nā'atz*, "to prick," "to thrust in," &c., and prob. denotes prickly plants in general. *Ṣīrīm* are used as fuel (Ec. 7.[6]); they are a sign of desolation, growing among ruins (Is. 34.[13]); they form a barrier (Ho. 2.[6]). In Na. 1.[10] the text is corrupt. The form *ṣīrōth* appears in Am. 4.[2], denoting "hooks." No special identification is possible. *Ṣillōn* (Ek. 28.[24], "brier"), *ṣallōnīm* (Ek. 2.[6], "thorns"), from an unknown root, prob. denoting "thorn," or "pricking point." *Ṣārābīm* (Ek. 2.[6], "briers," AVm. "rebels"), prob. participle of the Aram. loan-word *ṣārab*, "to contradict," "to tell lies." The text is evidently corrupt. The following word shd. prob. be *ṣolīm* instead of *ṣallōnīm*. Then the phrase would read, "though they gainsay and contemn thee." *Ṣirpad* (Is. 55.[13], "brier") is prob. connected with *sāraph* = *ṣāraph*, "to burn," and may be a species of nettle. It is a desert plant, contrasted with myrtle. *Tzinnīm* (Jb. 5.[5]; Pr. 22.[5], "thorns"), *tzĕnīnīm* (Nu. 33.[55]; Jo. 23.[13], "thorns"), may be taken as indicating thorns generally. *Qōtz* is the word most frequently used for "thorns," but it also is not specific (Gn. 3.[18], &c.). *Qimmōsh* (Is. 34.[13]; Ho. 9.[6], "nettles"), *qimmāshōn* (Pr. 24.[31], "thorns"), prob. a general name for thistles and nettles. *Sikkīm* (Nu. 33.[55], "pricks"), from *sākak*, "to pierce" (sing. *sēk* = Arabic *shauk*, "thorn"). *Shayith* (Is. 5.[6], &c., "thorn," always associated with *shāmīr*, "brier"). Its derivation is unknown; but it evidently denotes thorny bushes. *Shāmīr*, its constant companion, is equally general in meaning.

In NT. the Gr. *akanthai* is the usual word for thorns (Mw. 7.[16], &c.). It is used for the thorns of wh. the soldiers made the crown (Mw. 27.[29]). *Batos* is the Bramble (Lk. 6.[44]). *Skolops* is used only of the apostle's "thorn," or "stake" in the flesh (2 Cor. 12.[7]).

Tribolos, as we have seen, answers to *dardar*.

THOMAS. This name appears in all the lists of the Twelve Apostles. John (11.[16]) adds the note that he was "called Didymus"—*i.e.* "Twin." "Thomas" is simply a Greek transliteration of the Heb. *tĕ'om* (Gn. 25.[24], &c.), of wh. Didymus is a Greek translation. If the fourth Gospel were written for Christians who were Greek-speaking, "Didymus" would have a meaning for them, but "Thomas" would be unintelligible. It is hardly possible that "Twin" should be the personal name of the apostle. More likely it was given to distinguish him from another, or others, who bore the same name, and thus came to be ordinarily used. His own name may have been Judas, always a popular name among Jews. He is called "Judas Thomas" in the apocryphal book, *Acta Thomæ*. This name is also preserved by Eusebius in the story wh. says that he sent Thaddæus to Edessa (*HE*. i. 13).

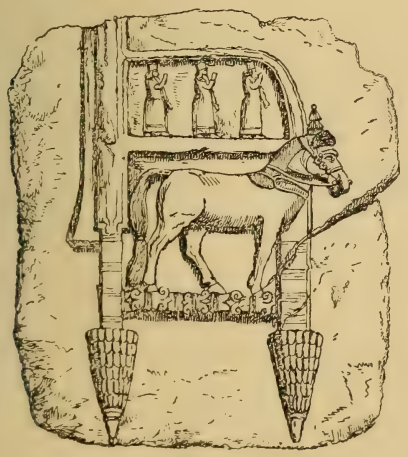
The information regarding Thomas preserved to us is meagre, and confined to the fourth Gospel. It presents a perfectly self-consistent picture. He was a man inclined to dark views, prone to hopelessness, with strong elements of love and courage in him. We need not suppose any unwillingness on the part of the others to share the Master's perils, although they would have Him keep out of danger's way. But it is Thomas, who, foreseeing certain

disaster, prefers death with Christ to life without Him (Jn. 11.[7, 16]). Yet, mysteriously unmanned in the Garden, Thomas, like the rest, "forsook Him and fled" (Mk. 14.[50]). At the table he almost seems to resent Christ's assumption that they knew where He was going, as if their love and sorrow were not being treated quite seriously (Jn. 14.[5]). Thomas' refusal to credit the news of the resurrection was only the disbelief of a broken heart, and a withered hope. It was "too good news to be true." Yet how ready he was to acknowledge his error, and how sublime his confession, "My Lord and my God." He was one of the company who with Peter went fishing in the Sea of Galilee (Jn. 21.[2]), where they met the risen Lord; and the last glimpse we get of him in Scrip. is in the upper room at Jerusalem (Ac. 1.[13]).

There are many legends regarding his subsequent career wh. need not be dealt with here. The Christians of St. Thomas at Malabar attribute the conversion of their ancestors to the missionary labour of Thomas the apostle in India. He is spoken of as a carpenter. He is also said to have preached in Parthia, and to have been buried in Edessa.

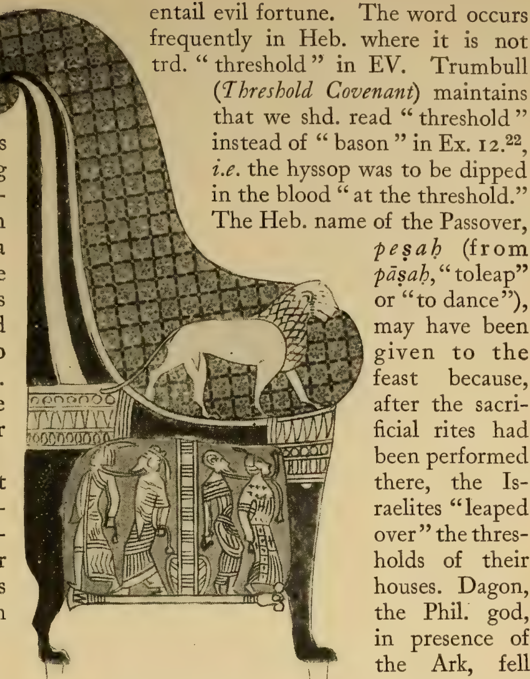
THRESHING. *See* Agriculture.

THRESHOLD. (1) *'Ăsuppīm* (Ne. 12.[25]). Here we must read with RV. "*storehouses* of the gates." So also RV. renders the word in 1 Ch. 26.[15, 17]. (2) *Saph.* This is the usual word for T. (Jg. 19.[27]; 1 K. 14.[17]; Ek. 40.[6], &c.). (3) *Miphtān*, from a root פתן, the exact meaning of wh. is uncertain, prob. with some reference to protection or asylum. It is used only of the threshold of a sanctuary (1 S. 5.[4f.]; Ek. 9.[3], &c.). A certain sacredness attached



Arm-chair or Throne (Khorsabad)

to the T. as the seat of particular deities. The Moslems still regard it as the haunt of evil spirits. In mod. Pal. a bride is carried over the threshold of her new home, lest she should tread upon it and so entail evil fortune. The word occurs frequently in Heb. where it is not trd. "threshold" in EV. Trumbull (*Threshold Covenant*) maintains that we shd. read "threshold" instead of "bason" in Ex. 12.[22], *i.e.* the hyssop was to be dipped in the blood "at the threshold." The Heb. name of the Passover, *pesah* (from *pāsah*, "to leap" or "to dance"), may have been given to the feast because, after the sacrificial rites had been performed there, the Israelites "leaped over" the thresholds of their houses. Dagon, the Phil. god, in presence of the Ark, fell down: his head and hands, broken off, lay on the threshold of his sanctuary. The Phil. reverently stepped over the threshold consecrated by contact with these sacred members (1 S. 5.[4f.]). The custom of leaping over the threshold is referred to in Zp. 1.[9]. In ruined Nineveh desolation (perhaps with LXX we shd. read "ravens") is to sit on the thresholds. Those "that kept the door" (2 K. 12.[9], &c.) were lit. those "that guarded the threshold." Owing to the sacredness of the spot this would be an honourable duty. The post is one for wh. the exiled Psalmist longs (Ps. 84.[11]). In Is. 6.[4] we must read with RV. "the foundations of the thresholds were moved." Also with RV. in Am. 9.[1], where the temple at Bethel is referred to, we must read "smite the chapiters [or capitals] that the threshold may shake," *i.e.* the capitals of the columns that supported the roof.



Throne: Egyptian

THRONE, the official seat of a king (Gn. 41.[40]; 1 K. 22.[10]). It trs. the Heb. *kissē'*, wh. is used also of the seat of the High Priest (1 S. 1.[9]). It is used as equivalent to kingship, as 1 K. 1.[13f.] Alike fm. the description of Solomon's T. and fm. the representations on Egyptian and Asyr. monuments we gather that thrones were made gorgeous with gold and sculpture. God as King is represented as sitting on a T. (1 K. 22.[19]). In Col. 1.[16] thrones appear to represent some grade in the heavenly hierarchy. A similar representation is found in Rv. 20.[4].

THUMB (Heb. *bōhen yad*, "thumb," *bōhen regel*, "great toe"). Thumbs are never mentioned in Scrip. save along with great toes (Ex. 29.[20]; Jg. 1.[6], &c.). In the directions for "hallowing" those who were to minister in the priest's office, we find that the tip of the right ear and the right thumb and great toe of Aaron and his sons were to be touched with the blood of the slain ram (Lv. 8.[23], &c.). This may have signified that all within these extremities was consecrated. In the ritual for the cleansing of the leper, the same parts of him who was to be cleansed were touched with the blood of the guilt-offering, and with oil (Lv. 14.[14, 17]). Adonibezek's thumbs and great toes were cut off. The barbarity did not occasion him any surprise, nor does it appear to have roused his resentment. He had practised it himself on an extensive scale (Jg. 1.[6f.]). This mutilation was probably held to disqualify a man for the royal office, as it certainly unfitted him for military duty.

THUMMIM. *See* URIM.

THUNDER. The effect of thunder among lofty mountains and deep valleys such as those of Pal. is always awe-inspiring. Thunder-storms with heavy rain are not infrequent in winter; but from the end of March till October, during the cloudless months, they are seldom witnessed. Thunder in the time of the wheat harvest was a portent (1 S. 12.[17f.]). The Heb. word for T. is *raʿam*, but very frequently it is spoken of as "the voice of the Lord." Thus in 1 S. 7.[10] "the Lord thundered with a great voice" (Heb. *qōl*). It was a speech that might be understood (Jn. 12.[28f.]; *cp.* Mw. 3.[17], &c.). The thunder was regarded as being subject to the control and direction of God (Jb. 28.[26], &c.). He used it, accompanied with hail, to terrify and punish the Egyptians (Ex. 9.[23], &c.), and in overwhelming the Philistines (1 S. 7.[10]). The people were awed by the thunders of Sinai (Ex. 19.[16], &c.) Thunders and lightnings are the symbols of God's resistless might (Ps. 18.[13], &c.) and terrific vengeance (Is. 30.[30]). The impression made on the poetic soul by a thunderstorm in Pal. is marvellously portrayed in the 29th Psalm.

THYATIRA. In the district of Northern Lydia, in the mouth of the long vale which connects the valley of the Caicos on the N. with that of the Hermes on the S., lay the city of Thyatira, on the left bank of a stream wh. flows into the Lycus. This vale has always furnished easy means of communication between the two valleys. One of the great trade routes of Asia Minor traversed it in ancient times, as the railway does to-day. It was the main avenue of intercourse between Pergamum in the days of its greatness, and all the regions to the SE.

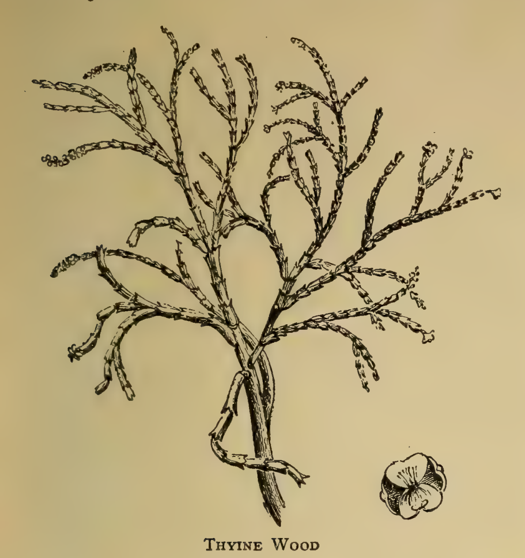
From its position in the middle of the vale T. could never be a place of great military strength, but it was of high strategic importance. It was built by Seleucus I. (Nicator), king of Syria, at a date not exactly determined, shortly after B.C. 300. The site was previously occupied by a temple, round wh. a few inhabitants had gathered. It marked the boundary of Seleucus' territory in this direction, the Caicos valley being evidently in the hands of Lysimachus, to whom Western Asia Minor then belonged. When the kingdom of Pergamum was founded (B.C. 282), the possession of T. became an object of rivalry between it and Syria, a strong garrison here being able to guard the road in the interests of the dominant power. It was the seat of a "Macedonian colony" (Strabo, 625), consisting mainly, no doubt, of the soldiers of Alexander the Great and their children. The name signifies "village (*teira*) of Thya." A fanciful derivation was suggested from *Thugateira*, a name thought to be given because here Seleucus heard of the birth of his daughter (*thugatēr*).

As might be expected from its position on the great trade route, T. was a considerable centre of trade and commerce. The manufacture of woollen cloth, and especially of dyed fabrics, was a staple industry. In this connection LYDIA is mentioned (Ac. 16.[14]). She prob. represented in Philippi a Thyatiran trade guild or company. The "purple" there spoken of was almost certainly the turkey-red dye, extracted from the madder root, wh. is plentiful in that region. The inscriptions also refer to guilds of "linen-workers, makers of outer garments, dyers, leather-workers, tanners, potters, bakers, slave-dealers and bronze-smiths. The dealers in garments and the slave-dealers would have a good market in a road-centre."

It may be taken as certain that there was a settlement of Jews in the city. Their value in promoting the prosperity of trade was generally recognised. Lydia, who is described as "God-fearing," probably came under the influence of the synagogue here. No clear account of the Thyatiran religion is yet possible. The hero-god Tyrimnos, as represented on the coins, with his strange mingling of names, evidently embodied characteristics of both Greek and Anatolian deities. He often appears as "a standing figure, wearing only a cloak (*chlamys*) fastened with a brooch round his neck, carrying a battle-axe over one shoulder, and holding forth in his right hand a laurel-branch, wh. symbolises his purifying power." Games were celebrated in T., modelled upon the Pythian games of Greece. In the worship connected with them the emperor Elagabalus was associated with Tyrimnos. A coin represents the emperor clasping hands with the god. The popular religion of Asia, and that of Rome, were thus drawn into closer relations.

The letter to the Church at T. (Rv. 1.[11], &c.) is the most difficult of interpretation. Allusions wh.

were quite intelligible to the Thyatirans are to us obscure because of our ignorance of facts and conditions referred to. Some have thought that "the woman Jezebel" who is so sternly denounced may



Thyine Wood

have been the sibyl of some shrine, where elements of Pagan, Hebrew, and Christian worship were combined. Others think that some unworthy development of Christianity in the Church, heretical and impure, is referred to, such as might be typified by the woman who sought of old to lead Israel into evil ways. Sir Wm. Ramsay argues for the view that the woman was a prophetess of broad and liberal sympathies, whose teaching the apostle saw was likely to lead to disastrous issues.

At the time when the Seven Letters were written T. was still a comparatively small city. The opportunities afforded by the *Pax Romana* were improved, and for a time the city prospered greatly. Soon, however, it is lost sight of, and we know nothing of its subsequent history, although this must have been exciting and varied in a high degree. In the tides of war that have so often swept over the country its rôle must have been for the most part that of sufferer. The irony of its fate is illustrated by the fact that, commanding the approach to a rich country, it could never successfully resist a powerful attack; yet the conqueror, in order to make good his possession, must of necessity at once rear its fortifications afresh. The mod. town, Ak-Hissar, on the old site, has a population of *c.* 20,000.

Lit.: Ramsay, *Letters to the Seven Churches*, 316ff.; artt. *HDB.* and *EB. s.v.*

THYINE-WOOD, an article of merchandise in the Apocalyptic Babylon (Rv. 18.[12]), is the θυία of the Greeks, the Lat. *citrus*. The Gr. name suggests aromatic qualities. The θυία was found in the Atlas region (Pliny, XIII. xv. 29). It is prob. identical with the *Thuia articulata*, a tree resembling the cypress, and growing to a height of 24 or 25 ft. The brown, hard, durable, and fragrant wood of this tree was greatly prized for finer cabinet work.

TIBERIAS. The city of Tiberias lay on the W. shore of the Sea of Galilee, about midway between N. and S.; and nearly opposite the fortress of Gamala. At this point the mountains recede from the beach, leaving a plain of irregular crescent shape, about two miles long. Here, *c.* A.D. 26, Herod Antipas founded a new city, and in compliment to the emperor Tiberius, his benefactor, called it Tiberias. It covered the southern part of the plain, as is shown by the existing ruins, and so came near to the site of the ancient Hammath, represented by *el-Ḥammeh*, the hot baths, about two miles S. of the mod. town. Prob. it was the tombs in the burying-ground of Ḥammath that had to be removed in preparing part of the foundations (*Ant.* XVIII. ii. 3). Herod's palace, "the golden house," was built on the crest of a rocky hill, *c.* 500 ft. high, to the W. A strong wall enclosing the city and the palace ran along the western slope and down to the shore. This may still be traced along most of its course. There are also traces of a sea-wall with formidable towers. Whether or not it covered any part of the site of ancient Rakkath or Chinnereth, with both of wh. it is identified in the Talmud (Neubauer, *Geog. d. Tlm.* 208), must remain an open question. The Jews (Nu. 19.[16]) were naturally averse to entering a city any part of wh. covered an old cemetery. In order to find a population for his new city Antipas had to be content with a mixed multitude, mainly of the poorer people, foreigners, and others who were "not quite freemen." And



Tiberias: Part of Old Fortification to Sea

these he attracted to dwell there by furnishing them with good houses and land. It may be regarded as practically a Greek city at first, with a stadium, a palace which had in it "figures of living creatures,"

and a senate (*BJ.* II. xxi. 6; *Vit.* 12, &c.). There was also a commodious *proseuchē*, or Jewish place of prayer, within the city (*Vit.* 54). From the prevailingly Greek character of the city it is not surprising that it appears so little in the Gospel story (Jn. 6.[23]). It was, however, of sufficient importance to give its name to the sea (Jn. 6.[1], 21.[1]), even as it does to-day. Standing on the white strand, washed by the blue waters of the lake, with its walls and towers, its colonnades, public buildings and open spaces, with marble statues, dominated from the western hill by the splendid palace of the tetrarch, it must have formed a picture of singular beauty.

After the destruction of Jerusalem (A.D. 70) it became a favourite resort of Jews. The Sanhedrin, wh. had been moved first to Sepphoris, was transferred in the second cent. to Tiberias. Here, some time before A.D. 220, under the supervision of the famous Rabbi Jehudah ha-Nasi, "Judah the prince," or, as he is also called, *haq-Qōdesh*, "the Holy," the civil and ritual laws, decrees, customs, &c., held to be of binding obligation, handed down by tradition, but not having Scriptural authority, were codified and written down, under the title of **Mishna.** Here also later was compiled the Jerusalem Talmud (*Yerushalmi* as distinguished from that compiled in Babylon—*Babli*). The city thus



TIBERIAS

T. became the capital of Galilee, a position hitherto held by Sepphoris. It continued to be the seat of government under Agrippa I. and under the Roman procurators. Its Jewish inhabitants distinguished themselves by their strenuous opposition to the desire of Gaius to have his statue erected in the Temple (*Ant.* XVIII. viii. 3ff.). It surrendered to Vespasian on his advance agst. it with three legions. T. was gifted by Nero to Agrippa II., who again moved the government to Sepphoris. The part it played during the Jewish rebellion (A.D. 66) shows that the population had become prevailingly Jewish. Their objection to residence there having been got over, it was destined, from being contemned, to become one of their holy cities. On the death of Agrippa II. (A.D. 100) it passed under the direct control of Rome.

became a great centre of Jewish learning. The tomb of Maimonides is still shown to the NW. of the present town, and that of Aqība on the slope of the mountain further west.

T. was the seat of a bishop under Constantine. It was taken by the Arabs in 637. Captured by Tancred, who erected a church in the city, it was lost by the Crusaders after the battle of *Ḥaṭṭīn* (A.D. 1187). By treaty with the Sultan of Damascus it passed into Christian hands again in A.D. 1240. In 1247 it was taken by the Sultan of Egypt, and has ever since remained under Moslem power.

The mod. town, *Ṭabarīyeh*, stands at the NE. corner of the plain, some of the front walls actually rising out of the water. The enclosing walls are those of Tancred. They were repaired by Sheikh Ḍāher el-'Omar in 1738. Sad havoc was made of

them by the earthquake of 1837, a catastrophe wh. wrought terrible destruction in the city. The ruined castle, wh. must have been a position of considerable strength, stands on rising ground to the NW., and just under it, overlooking the sea, are the premises of the United Free Church of Scotland's Mission, comprising well-equipped hospital, schools, &c. Towers at intervals along the walls, and also along the sea front, strengthened the defences. The inhabitants number between 4000 and 5000, and are mainly Jews. The fishing industry is pursued by Moslems and Christians, who now own a fleet of over twenty boats. The Jews are the chief merchants; but many of them are devoted to the practices of piety, reading, and prayer, and are supported by contributions sent by their fellow-religionists in other lands. Tiberias is the only inhabited place of consequence round the lake, and is therefore the market town for a wide district. It has for many years had a governor (*qaim-maqām*) under the Pasha of Acre. The lake furnishes the main water-supply, but there are cisterns for rain-water under many of the houses, and the water from a spring on the slope to the west is greatly appreciated. Many descriptions of the town are entirely misleading. In matters of cleanliness and sanitation it is quite Oriental; and no worse than many places wh. have less to excuse their conditions. In summer it is very hot, the temperature in sirocco reaching 114° Fah. in the shade. But during the greater part of the year it is fairly healthy. The worst season is at the beginning of the rains, when the impurities gathered on the ground during the dry months are washed into the lake, and the people are not sufficiently careful as to the water they use.



TOMB OF MAIMONIDES, TIBERIAS

The extensive ruins that strew the plain between the mod. city and the hot baths would probably well repay excavation. The Arab name for the ruins of Herod's castle—*Qaṣr bint el-Melek*, "palace of the king's daughter"—suggests a possible connection with the daughter of Herodias (Mw. 14.[6], &c.).

TIBERIUS, the step-son, son-in-law, and successor of AUGUSTUS as Roman emperor. Reckoning fm. the death of Augustus, T. reigned fm. A.D. 14 to 37; but if his rule is to be regarded as counting fm. the date when his step-father associated him in empire, his reign will be two years longer. He was an able general but of a cynical disposition. He assumed as prime favourite Sejanus, who had saved his life, but he proved unworthy of confidence, and the emperor became more and more suspicious of mankind; hence the sting in the retort of the Jews to Pilate, "If thou let this man go, thou art not Cæsar's friend" (Jn. 19.[12]). T. has had the misfortune to have his character drawn by Tacitus, who hated him, and by Suetonius, who cared only for scandal; a careful study of these writers enables one to read between the lines, and find a man soured by circumstance, who yet really desired to do his duty.

TIBHATH, a city of Hadarezer, from wh. "David took very much brass" (1 Ch. 18.[8]). The name is given as "Betah" in 2 S. 8.[8], where we ought prob. to read with the Syr. "TEBAH," wh. occurs in Gn. 22.[24] as the name of a son of Nahor. The site is unknown; but must possibly be sought to the east of the Anti-Lebanon range.



MOSQUE OF TIBERIAS

TIBNI, s. of Ginath, who opposed Omri's claim to the throne of Isr., half of the people following him (1 K. 16.[21f.]). On Tibni's death Omri was left in possession. The LXX speaks of a brother of Tibni, called Joram, who died with him.

TIDAL, "king of nations," one of the allies of

CHEDORLAOMER in his campaign against Sodom (Gn. 14.[1f.]). He has been identified with Tudghula, king of Gutium, mentioned in a cuneiform tablet found by Dr. Pinches as contemporary with Eri-aku (Arioch), king of Larsa (Ellasar), and Ḥammurabi (Amraphel). Chedorlaomer has been identified with Kudur-Lagamar, mentioned as a contemporary of these previously named. Dr. Cheyne thinks it hazardous because it involves making *g* correspond with ע in לְעֹמֶר (-la'omer), as if that correspondence were not made by LXX in this passage when it calls him Χοδολλογομόρ.



TIBERIUS WITH TOGA

TIGLATH-PILESER (in Asyr. *Tugulti-pal-Esarra*), the third monarch of that name in Assyria. As there is no mention of his father, it is probable that he was a prominent general under Assurnirari and usurped the throne, possibly putting his predecessor to death. As king of Babylon he is called PUL, wh. may have been his own name; T. was a name he assumed on ascending the throne in April B.C. 745, as it had already been borne by two famous kings in the past. He was a man of great military and administrative ability; he kept the sensitive Babylonians at peace by reigning over them as their own king, and to them using his own name of Pul. His first campaign was to deliver them fm. the Aramæan tribes that were pressing in upon Babylonia, and then he was saluted k. of Sumer and Akkad. He definitely turned his arms to the W. Menahem became one of his tributaries, as also Rezin, k. of Damascus.

It is a question with whom T. has dealings in this expedition, whether the Azrijahu of Jaudi is Azariah (Uzziah), k. of Judah, or a king of Ja'adi; in the Panammu inscription in Sinjirli there is no name given to the king dispossessed by T. in favour of Panammu; it is unscientific to invent a king to suit. The military activity of Azariah was indeed extensive; but it was probably as an ally of T. that he warred against the Philistines, &c. Some previous relation between the kdm. of Judah and Asyr. is implied in Ahaz's appeal to T. (2 K. 16.[7]).

The revolution in the Northern Kdm. of Isr. wh. set Pekah on the throne of Samaria appears to have coincided with a confederacy being formed against Asyr.; the refusal of Ahaz to join it was the occasion of the determined assault made on the kdm. of Judah by Pekah and Rezin wh. led to the appeal to T. by Ahaz already referred to. In this campaign T. besieged Damascus, and, apparently masking it, he proceeded to the conquest of Gilead and Galilee, deporting the inhabitants. At Damascus he held a court, at wh. a number of his subject allies were present, and among them Ahaz of Judah, to celebrate the capture of the city and the death of Rezin. T. may have visited Jerusalem about this time. He certainly carried on campaigns in Philistia and Phœnicia, and so a visit to his ally wd. be quite in course. Hanun of Gaza, who had attended the "durbar" at Damascus, seems to have been dissatisfied in some way, and, becoming suspect by T., he fled into Egypt. After this T. had to march into Babylonia to repress the Chaldæans and Aramæans and arrange matters with deputy-kings he had set up in Babylon. In 728 he received the crown fm. the hands of Bel, and thus was consecrated king of Babylon, a ceremony wh. he does not seem to have performed before. About this time Merodach-Baladan appears as sending an embassy to T. In December of the following year the great conqueror passed away. He was succeeded by Shalmaneser IV., who possibly was his son.



TIGLATH-PILESER I. (From rock tablet near Korkhar.)

TIKVAH. (1) Father of Shallum the husband of Huldah (2 K. 22.[14]), called "Tikvath" in 2 Ch. 34.[22] AV. (2) Father of Jahaziah (Ez. 10.[15]), called "Theocanus" in 1 Es. 9.[14].

TILE, TILES. (1) The "tile" of Ek. 4.[1] is a brick, *i.e.* a soft piece of clay on wh. the diagram is impressed with a stylus or other pointed instrument. The brick is then put into the oven and baked hard. Thus the plan becomes permanent. (2) The "tiles" (RV.) or "tiling" (AV.) of Lk. 5.[19] are the equivalent of "roof" in Mk. 2.[4]. It seems prob. that St. Luke adapted the expression to the understanding of readers familiar with tiled roofs, but not with the methods of roofing practised in Pal.

TILGATH-PILNESER. *See* TIGLATH-PILESER.

TILON, a Judahite, son of Shimon (1 Ch. 4.[20]).

TIMÆUS, father of the blind man, Bar-Timæus, healed by Jesus (Mk. 10.[46]).

TIMBREL. *See* MUSIC.

TIME. Questions regarding the Calendar are discussed under YEAR; more limited periods are considered under DAY, HOUR, and MONTH respectively. There are, however, two words, one Aramaic, *'iddan*, and the other Heb., *mo'ed*, and their Greek equivalent, *kairos*. The first of these naturally is restricted to Daniel, and is used in different senses in different chapters. In 2.[8] it appears to mean an indeterminate "space of time"; this, however, is rendered doubtful since the word "time" is in the emphatic state, that is, it has the definite article; the verb, too, means "to purchase." The word may thus mean "the time when there was a favourable conjunction" in the astrological sense. Nebuchadnezzar accused the astrologers of meaning to buy "the favourable conjunction" for themselves at his expense. This is certainly the meaning of the word in the following v.: "till the time be changed" can only mean "till the favourable conjunction shall have passed away." The natural meaning of the word in v. 21 is the same; God is the source of the apparent movement of the sun through the constellations of the Zodiac, and therefore of the succession of the seasons: "He changeth the times and the seasons." As, however, this is followed by "removeth kings and setteth up kings," it is clear that the astrological aspect bulks most largely in the mind of the writer. With regard to the madness of Nebuchadnezzar, three times is it declared that his madness shall last until "seven times shall pass"; this clearly indicates a space of time without defining it, probably "a month" (*see* Daniel, *Pulpit Commentary*, pp. 146–149). The prophetic portion of Daniel gives this term another aspect (Dn. 7.[25]): "until a time, times, and a dividing of times"; evidently this also means a space, not necessarily, though probably, a year. The Heb. phrase occurs in 12.[7], and the same remarks apply. In Revelation (12.[14]) we have the same phrase in Greek with evidently the same force. Students of Apocalyptic on the futurist conception, or as they call themselves "Students of Prophecy," assume that a day in these prophetic numbers stands for a year, a theory certainly in accordance with the "weeks of years" so dominant in Jewish Apocalyptic, yet wh. cannot, we shd. think, be accepted absolutely. It is true that in not a few cases the results of the application have satisfied those that made use of it; but to expect to find an almanac-like accuracy in it seems to us to misconceive totally the nature and purpose of prophecy.

TIMNA. (1) A concubine of Eliphaz the son of Esau, mother of Amalek (Gn. 36.[12]). (2) Dr. of Seir and sister of Lotan (Gn. 36.[22]). (3) A phylarch of Edom (Gn. 36.[40]; 1 Ch. 1.[51] AV. wrongly "Timnah").

TIMNAH. (1) A city on the border of Judah (Jo. 15.[10]), reckoned to Dan (Jo. 19.[43], "THIMNATHAH"). It lay between EKRON and BETH-SHEMESH, and is prob. identical with the mod. *Tibneh*, wh. stands to the S. of *Wādy eṣ-Sarār*, *c.* 18 miles W. of Jerusalem, two miles south-west from BETH-SHEMESH. In the days of Samson it was in the hands of the Phil. (Jg. 14.[1]). Here Samson found and married his Philistine wife. The "vineyards" and olive groves that still cover the slopes N. of *Tibneh*, doubtless mark the neighbourhood where he met and slew the lion (vv. 5f.). It was probably taken during the victorious campaign of Uzziah (2 Ch. 26.[6ff.]), but in the time of Ahaz the Phil. captured it again (28.[18]). Sennacherib, after the defeat of the Egyptians at Elteke, occupied the town, wh. appears as *Tamnā* in the inscrips. (2) The town to wh. Judah "went up unto his sheep-shearers" (Gn. 38.[12ff.]). It may be represented by the ruin *Tibna*, about eight miles to the W. of Bethlehem. It is possible, however, that this may be identical with (1). (3) Timnah appears in AV. of Gn. 36.[40] for **Timna**, one of the "dukes" of Edom (*cp.* 1 Ch. 1.[51]).

TIMNATH-HERES, TIMNATH-SERAH. These two names indicate the one place, "Heres" in Jg. 2.[9] simply reversing the letters in "Serah" (Jo. 19.[50], 24.[30]). It was a city in Mount Ephraim assigned to Joshua, described as lying to the N. of the MOUNTAIN OF GAASH. This mountain cannot now be identified. In Timnath-Serah Joshua was buried. It is called *Thamna* by Josephus, and poss. answers to *Thamnatha* of 1 M. 9.[50]. This latter, however, is assigned to Judæa. It was reduced to slavery by Cassius (*Ant.* XIV. xi. 2). Later it became head of a Jewish toparchy (*BJ.* III. iii. 5; IV. viii. 1). In each case it is named with LYDDA and EMMAUS. *OEJ.* places it at *Tibneh*, *c.* 14 miles NE. of *Ludd*, and seven miles NW. of Gophna (*Jifneh*), with wh. it is also named. In Jerome's time the tomb of Joshua was pointed out there. This may be identical with a large tomb, on the S. of the Roman road fm. Jerusalem to Cæsarea, wh. contains fourteen loculi, and a small chamber behind with one loculus. There are no fewer than 200 small niches for lamps round the exterior of the tomb, showing in what high honour it is held.

According to the Samaritans Joshua was buried in *Kefr Ḥāris*, *c.* 10 miles S. of Nāblus, in which we may have a survival of only the second element in the name. Of two sanctuaries found here one is sacred to *Neby Kifl*, "prophet of the portion," a title that might apply to Joshua.

TIMON, one of the seven chosen by the disciples at the request of the apostles, and appointed to

supervise the business of the daily distribution (Ac. 6.5). Nothing further is heard of him in Scrip. For legends regarding him see *Acta Sanctorum*, April 19.

TIMOTHEUS, a variant form of TIMOTHY, *which see.*

TIMOTHY, the young friend and fellow-labourer of St. Paul. He was a native of Lystra, his mother Eunice being a Jewess, and his father a Greek. Of the latter nothing more is known; possibly he was dead before St. Paul and Timothy met. Under the influence of his mother and his grandmother Lois he was trained in the Scriptures from his earliest years (2 Tm. 1.5, 3.15), but, owing to his Greek paternity, he was not circumcised. There is no definite statement as to the time and agent of his conversion. It seems, however, a fair interpretation of 1 Cor. 4.14-17 that St. Paul claims him as the fruit of his own ministry. He may therefore have been won when the apostle first visited his native city. If this be so, he may have witnessed the deeds of power, the humility, and the sufferings of St. Paul (Ac. 14.6ff.), wh. could not fail to make a deep impression (2 Tm. 3.10f.). When St. Paul again visited Lystra time enough had elapsed to prove his fidelity. He was a disciple well reported of by the brethren. He so gained the apostle's affection and confidence as to be chosen by him as travelling companion and helper. For this work he seems also to have been pointed out by prophecy (1 Tm. 1.18), and he was ordained by laying on of hands by the elders (1 Tm. 4.14), St. Paul being associated with them (2 Tm. 1.6). At some point in this solemn service Timothy made his confession of faith (1 Tm. 6.12). As the son of a Greek father Timothy did not come under the obligation to be circumcised, but by circumcising him St. Paul removed what might have been an obstacle to success in work among the Jews. The apostle had no cause to regret his choice (Php. 2.22). Timothy went with St. Paul across to Europe in obedience to the vision seen at Troas, and is next named when the apostles reach Berœa (Ac. 17.14), whence he follows St. Paul to Athens. From Athens he was sent to establish and comfort the Thessalonians who were suffering persecution (1 Th. 3.1ff.). He brought a favourable report to the apostle at Corinth. Here he took his share in preaching (2 Cor. 1.19), and prob. acted as amanuensis in writing the letters to the Thessalonians. He is next mentioned at Ephesus (Ac. 19.22), whence he was sent to Corinth (1 Cor. 4.17), and in the letter written soon after St. Paul shows some anxiety as to his reception (1 Cor. 16.10f.). Timothy and his companion going by way of Macedonia (Ac. 19.21f.), if this letter were sent by ship it would reach Corinth before them. He had joined the apostle in Macedonia, where the second letter to the Corinthians was written (2 Cor. 1.1), and was a fellow-worker with him in Corinth, when the letter to the Romans was penned (Rm. 16.21). He accompanied St. Paul when he set out on his last journey to Jerusalem (Ac. 20.4f.). He is found with St. Paul in Rome during his imprisonment (Php. 1.1; Col. 1.1; Phm. 1). After St. Paul was set free he and Timothy were together in Ephesus, and there Timothy remained as the apostle's representative, armed with full authority to preserve order and discipline in the Church (1 Tm. 1.3, &c.). During St. Paul's second imprisonment he sent for Timothy (2 Tm. 4.9, 21). This probably led to Timothy's own arrest, as we read at a later time of his being set at liberty (He. 13.23). Nothing further is directly said of him in Scrip. Some think he may have been the angel of the Church in Ephesus to whom the message in Rv. 2.1ff. is addressed. Eusebius says that he was martyred in Ephesus in a popular riot (*HE.* iii. 46).

TIMOTHY, EPISTLES TO. The Epistles to Timothy and that to TITUS are known as the **Pastoral Epistles** (Lat. *pastor* = shepherd). They are so called because they consist largely of elaborate instructions for the appointment of officers and the pastoral care of the Christian churches. These epistles form a distinct group among the New Testament epistles, and show many points of contact with one another and with the Pauline epistles, from the latter of which, however, there are numerous departures both in diction and subject-matter. They are private letters of an official stamp, standing half-way between the Pauline epistles to communities (*e.g.* Romans, Galatians) and the personal note to Philemon. 1 Tm. and Tt. resemble each other more closely in structure and similarity of ideas (*e.g.*, *cp.* 1 Tm. 1.1, 2 with Tt. 1.1-4; 1 Tm. 3.1-7 with Tt. 1.6-9; 1 Tm. 5.1-2 with Tt. 2.2-6, &c.); they are more pastoral, the official element is more pronounced and the personal less, and on the whole they fall behind 2 Tm. in earnestness and grandeur. 2 Tm. is the most personal of the three; it is the grandest and the most Paul-like.

These epistles, because of their near kinship to one another, their striking parallels with, as well as their many points of departure from, the acknowledged Pauline letters, their philological and historical difficulties, have given rise to much discussion, in which the most disputed question is the

Authorship.—Are the Pastorals written by Paul himself or by some one else, steeped in his style, impersonating him? For Pauline authorship we have the following considerations: (*a*) They are professedly written by Paul and bear his name. (*b*) They are thoroughly Pauline in form and structure, address and greeting, the body of the letter, many personal notes, salutation and benediction. The parallelisms with the Pauline epistles, especially Romans, and 1 and 2 Corinthians, are many and

often close (*e.g.* 1 Tm. 1.[5] with Rm. 13.[10]; 1 Tm. 1.[8] with Rm. 7.[16]; 1 Tm. 4.[4] with 1 Cor. 10.[30]; 2 Tm. 2.[11, 12] with Rm. 6.[8]; Tt. 1.[15] with Rm. 14.[20]; *see* lists in art. in *HBD*.). Those who deny Pauline authorship say that these parallelisms are the work of a forger who had a comprehensive knowledge of the Pauline style. (*c*) The Pastorals are addressed to those whom we know only from the Pauline epistles and the story of Paul in Acts, and who were intimately associated with Paul in the work of founding and organising churches, and the work of organisation in the Pastorals is on the same lines as that touched on in the epistles of Paul; *cp.* Php. 1.[1]; 1 Th. 5.[12]; Rm. 16.[1]; 1 Cor. 12f.; Ac. 20.[1, 28]. (*d*) The spirit and much of the theology are Pauline, as the function of law, the doctrine of grace, salvation for all men, necessity of faith, dying with Christ to live a new life. It is true we find in the Pastorals other aspects of truth emphasised, *e.g.* insistence on good works, but the same holds true of particular Pauline epistles, as the person of Christ in Col. (*e*) We have early and sufficient attestation, as early as we should expect for private letters. In the Muratorian Fragment (*c.* A.D. 170) all three are given to Paul (*ad Titum unam, et ad Timotheum duas*), and in the Peshitta (Syriac version) of the second century. Noteworthy is the fact that we have the belief of the important centres of early Christianity, Tertullian representing North Africa, Clement of Alexandria Egypt, and Irenæus the East with Gaul and Rome, all quoting the Pastorals as Pauline. (*f*) By no means the least important evidence are the many personal notes and seeming improbabilities where it would be difficult for a forger to be successful. Indeed these trivialities seem to defy explanation on any but authentic Pauline authorship. In 2 Tm. 1.[3] we have a Pauline note. He there thanks God " night and day " on behalf of Timothy, as he does in his epistles (except Gal.), and follows it in verse 8 with an exhortation not to be ashamed of the Gospel. Is it likely that a forger would have hit upon both these characteristics? (Salmon). There is a seeming contradiction between 4.[11] and 4.[21], but the writer means that only Luke remains of his travelling companions. It would be highly improbable that a forger should send Titus to Dalmatia instead of Crete (2 Tm. 4.[10]). Neither would he speak so friendly of Mark (4.[11]), and most unlikely would one represent a man, the time of whose departure is come, sending for a cloak, books, and parchments from Troas. It is true these all occur in 2 Tm., but if 2 Tm. is Pauline, all three are, for it is practically agreed that the Pastorals must stand or fall together.

Agst. Pauline authorship are urged: (*a*) That the external evidence is unsatisfactory, being too late and the references too uncertain; but this may be due to the fact that the Pastorals are more private and personal, and therefore not likely to be either so universally or so early known. But the external evidence is on the whole quite as good as that for several of the other canonical books. (*b*) The improbability of Paul writing in such a way to Timothy and Titus. How could Paul use such formal greetings to those who were his fellow-workers, and whom he had seen quite recently and hoped to see again in the near future, while he drops this formality to Philemon? Why should he give an almost scholastic account of his ecclesiastical economy to those who for years must have been familiar with his views on these as on other matters? Had he forgotten to give instructions, if such were necessary, when he left them at their posts? But Paul, nearing the end of life and burdened with toil and cares, may have heard in the interval of the dangers that were threatening, and, with an old man's anxiety, wished to leave a written record for Church government, not only for the present but for the *future.* And Paul wrote other acknowledged epistles when he hoped soon to see the addressees (1 Cor. 4.[19]; 1 Th. 2.[18], 3.[10]). Must he tell Timothy that he had left him in Ephesus, and Titus that he had left him in Crete? But this need be no more than the aged apostle reminding them of their responsibility. And to the spiritual overseer of Ephesus he says, " Let no man despise thy youth " (1 Tm. 4.[12]), and again, " Flee youthful lusts " (2 Tm. 2.[22]), though he had long entrusted him with difficult missions. Timothy had apparently failed on one mission (to Corinth), much to Paul's disappointment, so Paul may not have had so much confidence in Timothy as he felt affection toward him. And Timothy, though not a young man, was young for the important office he held. (*c*) The impossibility of finding time and place for these epistles in the recorded life of Paul (*see* under separate epistles). All attempts to make the date of the Pastorals tally with the facts of Acts and the Pauline epistles have failed. We must, therefore, have recourse to the *unrecorded* remainder of the apostle's life. Those who deny Pauline authorship say we have no evidence for an acquittal and further activity of Paul after the " two whole years " (Ac. 28.[30]). If this were true, neither have we any to the contrary. So that the hypothesis of a second imprisonment is on as good footing as its rival, or better, for we have more reason to accept the former. (1) The Pastorals. If they were written by Paul, he speaks for himself; if un-Pauline, they at least represent the conviction of a writer thoroughly familiar with Pauline affairs, and imply the same belief on the part of the *churches* to which they were addressed (for the name Timothy is then the only fiction of the clever pseudo-Paul). (2) The sanguine hopes entertained by Paul for his own release (Php. 1.[25, 26], 2.[24]; Phm.[22]). (3) Clement of Rome (who may possibly have been Paul's

disciple and fellow-worker), writing to Corinth from *Rome*, and in the *first* century, says (1.[5]) that Paul had preached in the East and in the West, and that he had journeyed before his martyrdom to the extremity of the West (τὸ τέρμα τῆς δύσεως). (4) The Muratorian Fragment speaks of a journey of Paul to Spain (*sed et profectionem Pauli ab urbe ad Spaniam profiscentis*). (5) The persistence of this belief in later writers. Chrysostom, Jerome, and others understand 2 Tm. 4.[16] as implying acquittal, and Eusebius (*HE.* ii. 22) says " report holds " that Paul went a second time to Rome; *cp.* Paul's intention in Rm. 15.[28]. (6) Acts is by no means a *complete* narrative of Paul's life: the author passed over some events of importance, *e.g.* about Corinth, as we learn from 2 Cor. Luke left his Gospel incomplete, to be supplemented by Acts, and perhaps he had similar intentions of supplementing Acts. (7) Before A.D. 64—and Paul was released early in A.D. 63—there was no special reason for severity against the Christians, and they were not till after that date regarded as distinct from the Jews. (8) More difficulties are explained and less new ones are raised by the hypothesis of a release and second imprisonment. (*d*) The heresies referred to in the Pastorals. The addressees were familiar with the tenets of the false teachers, so the writer had not reason to elaborate. Hence we find ourselves in the difficulty of lack of sufficient detail, and our knowledge of the teaching of that day is too scanty. Are the false teachers Judaistic or Gnostic, or Judæo-Gnostic? Do they represent one system or several? Is the same system combated in each of the Pastorals? It was probably some kind of Gnosticism with emphasis on " knowledge," the " endless genealogies " being the succession of æons; matter is evil, hence abstinence is the law. But there was an undoubted mixture of Judaism—" a Jewish form of Gnosticism " (Plummer). The main tendency is " that of a rabbinic speculative Judaism, playing with historical legends and casuistry, and coloured with an asceticism borrowed from some heathen source, perhaps through Essenism " (Lock in *HBD.*). The problem for Pauline authorship is to account for such perversions of Christianity in the decades following the establishment of the Church. But heresies were rapidly appearing (*cp.* Col.), and with an inquisitive Hellenism, an interpenetrating Orientalism, and a ubiquitous Judaism, we may understand all the perversion even in Paul's last days. (*e*) That the Pastorals represent a later and more highly organised ecclesiasticism of the second century, *e.g.*, struggle between bishops and heretics, prominence of Gnosticism, contrast of clergy and laity, putting widows in charge of the bishops, opposition to second marriages of widows and ecclesiastical officials. Here we must remember, however, that we have traces of the same officers in the recorded Pauline period; that the Pastorals are manuals of Church discipline, in which we expect more differentiation of offices and more clearly defined qualifications; that the Pastorals are late, and so Paul, if the author, had time to watch the operation of his theories in the churches of his institution; that even in the Pastorals we are still remote from the monarchical episcopate of the Ignatian epistles; and due allowance for the development from the republican or democratic forms may bring the date of the Pastorals to the time allowed by the second imprisonment. (*f*) Another, and, to the writer's mind, a greater difficulty, is the philological gulf between the Pastorals and the Pauline, both in individual words and expressions, both positively and negatively. Many of the most characteristic Pauline words and expressions are absent or scantily represented; others are replaced by rival words, *e.g.* the word for *master* as opposed to servant is δεσπότης in the Pastorals, κύριος in Paul; Christ's second coming is ἐπιφάνεια, not παρουσία (*cp.* 2 Th. 2.[8]), διάβολος for Σατανᾶς. Very suspicious is the large group of ἅπαξ λεγόμενα (words occurring only once) in each of the Pastorals, seventy-two in 1 Tm., twenty-six in Tt., and forty-four in 2 Tm., and the apparently stereotyped phrases (πιστὸς ὁ λόγος, ὑγιαίνουσα διδασκαλία, ὁ σωτὴρ θεὸς, καθαρὰ συνείδησις or καρδία, ἐπίγνωσις ἀληθείας, ὁ νῦν αἰὼν, εὐσέβεια, σώφρων, and many others). We find also a love for strange compounds, as ἑτεροδιδασκαλεῖν. This evidence might be continued to any length. The diction speaks still louder against Pauline authorship. In spite of the numerous parallelisms and verbal echoes there is little in the style to recall Paul. The Pauline rush and enthusiasm are absent; there is nothing of that rugged grandeur. The thought does not, as in Paul, repeatedly defy expression, neither do we meet these tangential thoughts which make it so difficult to follow the mind of the apostle. The sentences are built in the easiest schoolboy fashion; everything is on a lower level, more commonplace and normal. The Pauline figures of speech are rare (apart, perhaps, from similes and metaphors); *anacoluthon* is practically absent, and that in *private* letters, where we should expect it to abound. Of course there are varieties both of vocabulary and style in the Pauline epistles, but no epistle or group of epistles shows such a departure as the Pastorals. No doubt a large number of the ἅπαξ λεγόμενα can be explained by the treatment of new topics, and it is not only conceivable, but probable, that Paul modified his style considerably in his later years; but whether he could modify it in five years of toil, increasing infirmities, and desertion by friends succeeding the first imprisonment, to the extent required by the Pastorals, is difficult to say, and not probable. The amanuensis employed (and we

must suppose the *same* amanuensis for all three epistles) may have had a more pronounced individuality than his predecessors, or Paul may have allowed him a freer hand, or even entrusted to him the thoughts to clothe in what philological dress he pleased.

Integrity.—Allowing for the discursiveness and freedom of a private letter, there is not the slightest ground to regard any of the Pastorals as a mosaic composed of genuine Pauline fragments with the interpolation of pieces of later work by a redactor, and no confidence can be placed in the attempts made to dismantle these letters. In fact all such attempts are evidence for probable Pauline authorship for the entire letters; for if those parts that can be submitted to test are proved Pauline, the presumption is the other parts are also. They are either *in toto* Pauline or *in toto* pseudo-Pauline. All MSS. agree as to the integrity.

Date.—There is little to guide us about the date of the Pastorals. But it is evident from the vocabulary, style, similarity of topics, and method of treatment, they were written within a very short space of one another, so if we could decide the date of one we should have the date of all. If we accept Pauline authorship we must suppose the latest date consistent with the limit of Paul's life. Paul came to Rome in the spring of A.D. 61, was acquitted in the spring of A.D. 63, and no doubt immediately hastened eastward to visit his churches, and perhaps new churches, spent perhaps a couple of years in the East, then went to Spain, returned eastward, was arrested (perhaps at Nicopolis) and carried to Rome. Tradition is persistent that Paul was martyred under Nero. Now Nero's death happened in the summer of A.D. 68, and Paul's probably the spring or early summer of 68. 1 Tm. was written as late as 67 in Macedonia, and Titus later in the same year; 2 Tm. shortly before his execution in 68 (the date given by Conybeare and Howson).

Much later dates are given by those who reject the authenticity of the Pastorals. They rely upon the state of Church organisation reflected, the definite separation of the clergy from the laity, the ripeness of heresies, as evidence of a necessary late date. "The struggle for existence between sound doctrine, apostolic tradition, and subjectivism became the chief task of the Church for the first time in the second century" (Jülicher, who prefers the first quarter of the second century). But forgery, to have been so successful, must have taken place before the Pauline canon was securely closed, and before the date at which we find authentic traces of the existence of the Pastorals. Early in the first century would suit these requirements.

Teaching. (*a*) *Doctrinal.*—The Pastorals are strongly doctrinal, and insist repeatedly on healthy doctrine. But the Christian life must show no incongruity between creed and practice (Tt. 2.[7], 3.[8]), it must be adorned with good works (1 Tm. 2.[10], 5.[10], 6.[18]; 2 Tm. 2.[21]; Tt. 2.[7], 2.[14], 3.[8]); for the Christian must be an example to the outside world. Christianity must be translated into ethical and spiritual terms. Christian duties are not only Godward and subjective, but extend to our fellowmen in whatever circumstances Providence has placed us (1 Tm. 6.[1]; Tt. 2.[9], 3.[1]). Of course the Christian must exercise sobriety and self-restraint in all things; true asceticism is moderation with judgment (1 Tm. 5.[22f.]). Godliness is the only true gain (1 Tm. 4.[8], 6.[5]), especially when accompanied by contentment (1 Tm. 6.[6]). The Christian is to war a good warfare (1 Tm. 1.[18], 6.[12]; 2 Tm. 2.[4]), and must expect suffering (2 Tm. 1.[8], 2.[3], 3.[12], 4.[5]), and his swan song will be a song of victory (2 Tm. 4.[8]).

God our Saviour's purpose is the salvation of all men (1 Tm. 2.[4], 4.[10]; Tt. 2.[11]), not by works, but according to His mercy through the laver of regeneration and the renewing of the Spirit, but unto good works (Tt. 3.[4-7]).

Other points are the unity of God (1 Tm. 2.[5]), His majesty (1 Tm. 1.[17], 6.[15]), the resurrection of Christ (2 Tm. 2.[8]), His atonement (1 Tm. 2.[6]; Tt. 2.[14]), His incarnation (1 Tm. 3.[16]), the indwelling of the Spirit (2 Tm. 1.[14]), inspiration of Scripture (2 Tm. 3.[16]), danger of riches (1 Tm. 6.[9, 17]), God is also our Saviour (1 Tm. 2.[3]; Tt. 1.[3], 2.[10], 3.[4]), Christian home life to be duly regulated (1 Tm. 3.[4]), every gift of God is good (1 Tm. 4.[3-5]; Tt. 1.[15]), no multiplicity of media between God and man, only one Mediator and He a man (1 Tm. 2.[5]), Christ's second appearing (1 Tm. 6.[14]; 2 Tm. 4.[8]), prayers for the dead (2 Tm. 1.[18]).

(*b*) *On Church Organisation.*—*See* articles on CHURCH, MINISTER, BISHOP, ELDER, DEACON.

Lit.: The modern critical study of the Pastorals began in the early years of the nineteenth century with Schleiermacher, who denied Pauline authorship to 1 Tm.

Against Pauline authorship may be mentioned Baur, *Die Sogenannten Pastoralbriefe*; H. J. Holtzmann's *Einleitung*[3] (1892); *Die Pastoralbriefe* (1880), with a splendid account of the literature of the controversy up to that date; von Soden in *Hand-Commentar*; Harnack, *Chronologie*, i. 480f. For English readers: Jülicher, *Introduction*, Eng. tr.; Moffatt, *Historical NT.*; M'Giffert, *Apostolic Age*; *Introductions* by S. Davidson and B. W. Bacon; art. by Moffatt in *EB*.

On the conservative side: Weiss, *Paul. Briefe*; Riggenboch in *Kurz. Comm.* For English readers: Zahn, *Introduction*, Eng. tr.; Salmon, *Introduction*; Purves, *Apostolic Age*; Plummer, *Pastorals in Exp. Bib.*; J. H. Bernard in *Camb. Gk. Test.*; art. by Lock in *Hastings' BD.*; Conybeare and

Howson, *Life and Epistles of Paul; see also* general literature under PAUL.

First Epistle to Timothy.—*Historical Position.* The writer is at liberty; he had seen Timothy at Ephesus (or perhaps when passing near Ephesus, as in Ac. 20.[17]), where he had left Timothy in charge, as he himself was going into Macedonia (1.[3]); Paul hoped to return soon (3.[14]), but delay was contingent (3.[15]).

These data cannot be fitted into the record of Acts and the Pauline epistles. They cannot be placed after the riot in Ephesus, after which Paul went into Macedonia (Ac. 20.[1]); for Timothy had been sent forward into Macedonia (19.[22]), and joined in the greetings from Macedonia to the Corinthians (2 Cor. 1.[1]), whence he returned in Paul's company (Ac. 20.[4]): besides, the havoc depicted in 1 Tm. is something that has been in progress for some time, whereas in Paul's speech at Miletus to the Ephesian elders such perils are of the future (Ac. 20.[29, 30]). Neither could the epistle be written during the free confinement at Cæsarea, as we have no trace in the epistle of any restraint. There remains the hypothetical journey into Macedonia during the "three years" residence at Ephesus, but, besides being merely hypothetical, this visit must have been very brief to find no mention in the narrative of Acts, and could not have given time for such a state of affairs as we find in 1 Tm. We must place it in the period between the first and second imprisonment.

Analysis.

i. 1–2. Address and greeting.
3–5. Timothy's commission.
6–11. False teaching, not tending toward spirituality, misunderstanding law and its relation to the Gospel.
12–17. Expression of gratitude and praise to Christ Jesus for mercy shown to Paul in spite of his sinfulness.
18–20. Charge continued; Timothy to be true to the prophecies relating to him; warning from the example of two faithless brethren.

ii. Regulations for public worship—
1–7. Public prayers for all men, for kings and those in authority, because God wishes all to be saved and because Christ died for all.
8. Men should lead the prayers.
9–15. Position of women in public worship.

iii. 1–13. Qualifications of church officers—
1–7. Bishops, of unreproachable private character and administrative abilities.
8–13. Deacons.
10. Women (or wives of deacons).
14–15. Teach these things. Paul's hope to return quickly, and desire to leave written instructions in case of delay.
16. Hymn on the mystery of godliness.

iv. 1–7. Tasks of the Church against various forms of error; necessity of holding to the good doctrine, and exercising oneself unto godliness, for—
8–10. Godliness is profitable according to the faithful saying.
11–16. In spite of his youth to be an ensample and neglect not his gifts.

v. 1–22. How to treat different classes of Church membership—
1. Old and young men.
2. Old and young women.
3–16. Widows.
17–22. Elders.
23–25. Personal note—in keeping yourself pure use judgment and moderation for the sake of health.

vi. 1–2. Duties of servants.
3–10. Against false teachers, ignorant, vain, and whose questions cause strife, who think godliness gain and know not true contentment; dangers of wealth.
11–14. Solemn appeal to the man of God to follow righteousness, fight the good fight, and be faithful till the appearing of the Lord Jesus Christ—
15–16. Which is certain; Doxology.
17–19. Advice to the rich.
20–21*a*. Parting appeal to keep the committed trust.
21*b*. Salutation.

Second Epistle to Timothy.—Paul is a prisoner (1.[8]) at Rome (1.[17]) for the cause of Christ, and writes to Timothy, probably still at Ephesus (*cp.* 1.[18] and 4.[19]). He had been travelling recently in Asia, where his Asiatic friends deserted him (1.[15]), had been at Troas (4.[13]) and Miletus, and probably in Corinth (4.[20]). Of his companions Luke alone remains with him (4.[11]), though he is in contact with the Roman Christians (4.[21]). Timothy was somewhere from which he might with haste reach Paul before winter (4.[21]). Paul was confidently expecting death (4.[6f.]), and had already made his "first defence" (4.[16]).

These data will not tally with the beginning of the "two whole years" of imprisonment in Ac. 28., for in that case the epistle was written before Col. and Php. and Phm., which is impossible both on philological grounds and because of the confident tone of Php. and Phm. contrasted with the gloomy outlook of 2 Tm. And also what then would his "first defence" mean? (which is rightly taken by the ancient interpreters and by Zahn of his first imprisonment). The only other conceivable time is toward the end of the "two whole years," but this is precluded by the way in which the apostle speaks of his travels as if quite recent. Surely Timothy would have heard long before of Trophimus' illness, and surely Paul would have tried sooner to recover the cloak left at Troas. Again we must have recourse to the second imprisonment.

Analysis.

i. 1–2. Address and greeting.
3–5. Thanksgiving and prayer for Timothy.
6–14. To stir up his gift, to be constant, and not be ashamed of the Gospel, following Paul's example.
15–18. Personal notes.

ii. 1–13. Charge to Timothy to commit the truth to faithful men, and suffer hardship like a good soldier, like an athlete contending in the games, like a toiling husbandman, remembering Jesus Christ risen from the dead and the encouragement of the "faithful saying."

ii. 14–21. To charge the people to avoid empty strife about words; to be a good workman himself, shunning profane babblings which issue in ungodliness, of which Hymenæus and Philetus are sad examples; to remember the seal of God's foundation, and that to be a vessel unto honour a man must purge himself and perform good works.
22–26. Flee the passions of youth, and be truly the Lord's servant, so as to help the fallen to recover themselves.
iii. 1–9. The unholy men of the last days.
10–17. Having seen Paul's suffering, and realising that the godly must suffer and evil-doers grow worse, he must abide by the things he has learned, having the advantage of being well trained from youth in the inspired Scriptures.
iv. 1–5. Solemn charge to be diligent in preaching in view of the evil days that are coming and—
6–8. Paul's nearness to the end of his earthly career.
9–18. Personal communications: to come soon, as the writer is friendless but for Luke, to bring Mark, and not forget the cloak. God stood by him in his "first defence," and thus he has confidence that the Lord will deliver him from every evil work and save him unto His heavenly kingdom.
19–21. Salutations.
22. Blessing.

S. Angus.

TIN (Heb. *bĕdīl*, "that wh. is separated," *i.e.* fm. precious metals) is mentioned among the metals that mt. be purified by passing through fire (Nu. 31.[22]). The refce. in Is. 1.[25] is to tin used as an alloy. It is one of the "drosses" named in Ek. 22.[18, 20]. It was part of the Tyrian merchandise brought from Tarshish (27.[12]). The "plummet" (Zc. 4.[10]) is lit. "stone of tin." The use of tin as an alloy has been known from very early times. The Cornish mines may have been among the sources of supply for the ancient world. Sr. 47.[18] shows that it was plentiful in Pal.

TIPHSAH ("ford"). (1) T. is named as on the northern border of the territory ruled by Solomon (1 K. 4.[24]), Gaza marking its southern limit. It is usually identified with Thapsacus on the Euphrates. It lay on one of the great trade roads between east and west, which here crossed the river by the ford. It was the crossing-place of Cyrus the younger (Xen. *Anab.* I. iv. 11) and of Darius, whom Alexander followed by means of bridges (Arrian, iii. 7). From the time of Seleucus I. it was called Amphipolis. It is prob. represented by mod. *Qalʿat Dibse*, where the river bends eastward, eight miles below Meskene. Here there is a ford used by the caravans. (2) A town, apparently near Tirzah, smitten by Menahem (2 K. 15.[16]). Following LXX (Lucian), many think that the original name here was *Tappuah*. Conder suggests identification with *Kirbet Ṭafsah*, six miles SW. of Nāblus.

TIRAS indicates a people descended from Japheth (Gn. 10.[2]; 1 Ch. 1.[5]). After Josephus (*Ant.* I. vi. 1), they were for long identified with the Thracians. We should prob. understand by them the Turusha who appear on the Egyptian monuments, a piratical people who rendered Grecian waters unsafe, and even made their way into Egypt. Jensen would identify it with Tarsus; W. Max Müller with Tarshish.

TIRATHITES, a family of scribes residing at Jabez (1 Ch. 2.[55]).

TIRHAKAH, a king of Ethiopia (Cush) who came against Sennacherib when the Rabshakeh returned to his master after he had borne his insulting message to Hezekiah in Jerusalem (2 K. 19.[9]). The last king of the 25th Dynasty (Ethiopian) is called Taharqa, but he does not seem to have ascended the throne till B.C. 691; whereas the date of Sennacherib's first expedition was B.C. 701. Three suggestions have been made; one that T. has been written instead of Shabataka; or that before becoming king of Egypt he was generalissimo of Egypt, and that then he made his advance against Sennacherib; a third suggestion is that there were several expeditions made by Sennacherib, and these are condensed in the Biblical account. T. was a great builder, especially in Thebes. In 669 he was expelled fm. Lower Egypt by Esarhaddon, but on his death returned into Lower Egypt. Asshurbanipal marched against him and expelled him fm. Egypt wholly, appointing governors over the whole country. A conspiracy of these governors, inviting him, led T. to invade Egypt again, only to be finally driven into Ethiopia.

TIRHANAH, son of Caleb by Maachah (1 Ch. 2.[48]).

TIRIA, a Judahite, son of Jehaleleel (1 Ch. 4.[16]).

TIRSHATHA, the official title of Nehemiah as governor of Pal.; modified fm. the old Persian *tarsata*, a term wh. may be rendered "his excellency." It occurs five times, once in Ezra in a passage wh. is repeated in Nehemiah, other three times in Nehemiah. Nehemiah is eight times called "governor" by the more usual designation of *peḥāh*. In LXX Tirshatha is treated as if it were a proper name *Athersastha*, and *Artasastha*, with MS. variations. In the Apcr. (1 Es. 5.[40]) it is *Atharias*, a name wh. is joined by "and" to "Neemias," as if separate individuals.

TIRZAH. (1) A Canaanite royal city taken by Joshua (12.[24]). It became the seat of government of the Northern monarchy, and the residence of its kings (1 K. 14.[17], &c.). Here dwelt Jeroboam I., Baasha, Elah, and Zimri. The last named was swiftly overthrown by Omri, and perished here in the flames of the burning palace. Although the seat of government was changed to Samaria, Tirzah continued to be a position of importance, and was the centre of Menahem's rising (2 K. 15.[14]). It would appear to have been a place of great beauty (SS. 6.[4]). It cannot be certainly identd. *Ṭallūza*, *c.* 4 miles N. of Nāblus; *Teyāṣīr*, *c.* 11 miles NW. of Nāblus, on the road to *Beisān*, an ancient site, in the midst of a fruitful district; and *eṭ-Ṭīreh*, a ruin *c.* 4 miles S. of Nāblus, have been suggested. Bro-

cardus (A.D. 1332) speaks of a place called Thersa, three hours east of Samaria. This points to the district of *'Ain el-Fār'a*, near which, to the N. and SW., are hills with considerable ruins. (2) One of Zelophehad's daughters (Nu. 26.[33], &c.).

TISHBITE, the designation by wh. ELIJAH is commonly referred to (1 K. 17.[1], &c.), from the name of his native place Tishbeh (LXX "Thesbon") in Gilead.

TITHE. The practice of offering to their gods a tenth of the produce of the land, of their flocks, of spoil taken in war, and of their other property, prevailed among many peoples of antiquity. The idea in these old customs probably corresponded to that in the offerings made by primitive peoples still. Gifts to the deity to whom the land belongs incline him favourably to the givers, and ensure to them fruitful seasons and success in their enterprises. When good had been received, naturally such offerings would be made as an expression of gratitude. There is, however, nothing to show why the proportion of a tenth should have been chosen. There is nothing exceptional, therefore, in the action of Abraham offering a tithe of the spoils of war to Melchizedek (Gn. 14.[20]), nor in Jacob's vow to devote to God a tenth of all that he should receive from Him (28.[22]).

In Israel the tribe of Levi was set apart for religious service, and in lieu of any portion in the land all the tithes were assigned to them (Nu. 18.[21ff.], &c.). Corn, wine, oil and the firstlings of the flocks are specified for tithing (Dt. 12.[17], 14.[23], &c.). These the Levites received as representing Jehovah, the Owner of the land, who of His royal bounty had given it to Israel. The portion of the priests was a tenth of the tithe given to the Levites (Nu. 18.[26ff.]). If one did not wish to part with the portion due under this system to the Levites, he might redeem it at the price set upon it, plus one-fifth (Lv. 27.[30ff.]). Withholding of the tithes was regarded as robbery of God, while their faithful delivery was a condition of blessing (Ml. 3.[8, 10]). Amos (4.[4f.]) scornfully calls the people to their idolatrous worship, and caricatures their zeal, as offering tithes beyond all requirement. The practice of tithing is referred to in the NT. (Mw. 23.[23]; Lk. 18.[12], &c.), and appears to have been continued till the destruction of the Temple (He. 7.[8]).

Abraham gave the tenth of all to Melchizedek, not as king, but as priest of the Most High God (Gn. 14.[20]). But from 1 S. 8.[15, 17] we may infer that in some cases the tithe was levied by the king.

TITLE. (1) Heb. *tzīyūn* (2 K. 23.[17]). Elsewhere the word is trd. "waymark" (Jr. 31.[21]), and "sign" (Ek. 39.[15]). In 2 K. 23.[17] we should read with RV. "monument." (2) When criminals were executed the Romans were accustomed to write on a board the name of the doomed man, and the offence for wh. he was to suffer. This was displayed on the way to the place of execution, and in the case of crucifixion might be attached to the cross over the victim's head (Mw. 27.[37]). This title or "superscription," in the case of Jesus, Pilate had written in three languages—Hebrew, Greek, and Latin; *i.e.* in the tongue spoken by the Jews, in the *lingua franca* of the time, and in the official language of the empire. The title is given with slight variations by all the four evangelists. The variations may perhaps be accounted for by the form taken in the different languages. It may have been something like the following:—

ישוע הנצרי מלך היהודים

ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

REX JUDAEORUM

Whatever Pilate's intention was (and he had no special reason for considering their feelings), the description of Jesus without qualification was regarded by His enemies as insulting. Approaching him to remonstrate, they received peremptory dismissal (Jn. 19.[21]).

TITTLE, the tr. in EV. of the Gr. *keraia*, primarily "a little horn" (Mw. 5.[18]; Lk. 16.[17]). In the first of these passages it is associated with JOT, ἰῶτα, supposed to refer to the small protuberances by wh. certain Heb. letters were distinguished fm. each other as ב and כ. Others have supposed the reference to have been to the *taggīn*, ornamental additions made to the letters. It may have been a reference to the Gr. accents, as the square character does not seem to have been in use in our Lord's lifetime.

TITUS, a friend and companion of St. Paul, not named in the Acts of the Apostles; all we know of him is learned from the letters of the apostle. He was of pure Greek birth. According to certain legends he was born in Crete, or Corinth, and was living in Iconium when St. Paul first visited that city. It may be that there, hearing the Gospel from the apostle, he was converted (Ti. 1.[4]). He is first mentioned as going up to Jerusalem with St. Paul, from Antioch. This was fourteen years after St. Paul's first visit to the holy city as a Christian (Lightfoot on Gal. 2.). The burning question to be discussed there was the relation of Gentile converts to the Mosaic law. St. Paul maintained their freedom from certain of its obligations, including submission to the characteristic rite of circumcision. An attempt was made to compel the circumcision of Titus, but this the apostle successfully resisted, and so vindicated the liberty of non-Jewish Christians (Ac. 15.[28f.]). Probably from that time Titus continued to be a fellow-worker with the apostle, altho' he is next mentioned by name in the second

letter to the Corinthians. A year before the writing of the second letter he had been sent to Corinth, possibly one of those charged with carrying the first, and there he began making arrangements for the collection of contributions, to be sent for the relief of the needy brethren in Judæa (2 Cor. 8.[10]). Steps in this direction had before been taken by St. Paul himself (1 Cor. 16.[1f.]). So far matters seem to have gone successfully. Soon after his return, however, news came from Corinth wh. caused St. Paul much anxiety, and he again despatched Titus thither to exercise discipline and to restore peace and harmony. The letter mentioned in 2 Cor. 2.[3ff.], 7.[8ff.] was probably then entrusted to him. St. Paul went to Troas hoping to meet him on his return (2 Cor. 2.[12f.]). Brooking ill the delay, he passed over to Macedonia. He found his messenger and was comforted with the good news of his mission. Bearing St. Paul's letter, known as 2 Corinthians, T. again visited Corinth, to carry through the work connected with "the collection."

After his first imprisonment the apostle appears to have visited Crete, evangelising, and to have left there his companion Titus (Ti. 1.[5]), armed with authority to take all measures necessary for the welfare of the Church. Zenas and Apollos may have been the bearers of this letter (3.[13]). Titus is exhorted, on seeing Artemas or Tychicus, to meet the apostle at Nicopolis (3.[12]). What came of this plan we know not. Titus was, however, with the apostle in Rome after his second arrest, and thence he went on to Dalmatia (2 Tm. 4.[10]).

Nothing certain is known of his after life. He is said to have lived to be an old man, unmarried, as bishop of Crete (Eusebius, *HE.* III. iv. 6; *Const. Apost.* vii. 46).

TITUS, EPISTLE TO. **Historical Position.**—Paul was evidently free, could plan his itinerary as he pleased (3.[12]), and had with him a band of followers (3.[15]). He and Titus had been together in Crete, where he left Titus to organise the churches (1.[5]); that island had been to a considerable degree evangelised ("every city," 1.[5]); the writer intended to winter in Nicopolis (3.[12]; probably in Epirus, which was the most important of the cities bearing that name); Apollos was known to the writer (3.[13]).

To find place satisfactorily for these data before Paul's first voyage to Rome is impossible. Only once did he touch at Crete before reaching Rome (Ac. 27.[7]), and on that occasion he was a prisoner and could not avail himself of the "much time" (Ac. 27.[9]) to do any work of evangelisation, and also where was Titus? And it is probable that Luke would have made some reference to the Christian Church there if such existed. It has been suggested that the visit to Crete was made during the three years at Ephesus (Ac. 20.[31]), which is quite inconsistent with the language of Acts. Neither is there room for the evangelisation of Crete during the second missionary journey (Ac. 15.[41f.]), for he did not know Apollos till after that time (Ac. 18.[24]), nor in the journey from Corinth to Antioch *via* Ephesus (Ac. 18.[18-22]), for Paul was then apparently in haste, refusing the request of the Ephesians to tarry longer; still less on the way from Antioch to Ephesus (Ac. 18.[22]–19.[1]), for he passed through "the upper country."

On any theory of authorship we must place Titus after the close of Acts and the period of the other Pauline epistles.

Analysis.

i. 1–4. Address.
5–9. Titus' commission to appoint elders in every city; qualifications of these officers.
10–12. Necessity of approved overseers because of the unruliness of the Cretan character.
13–16. Oppose those who give heed to Jewish fables and commandments of men and teach that matter is evil, whose profession and works are at variance.

ii. 1–10. Teach all how they ought to behave: elder men (2), elder women (3), young women (4, 5), young men (6), so that they may adorn the doctrine of God our Saviour—
11–14. Because of the grace of God and the sacrifice of Christ to purify unto Himself a people zealous of good works.
15. Titus' authority.

iii. 1–2. The behaviour of Christians toward authority and toward one another, founded on—
3–8. The kindness and mercy of God, His love toward us and the renewing of the Holy Spirit. Necessity of maintaining good works.
9. Negative instructions to Titus.
10–11. How to treat a heretic.
12–13. Personal communications.
14. Parting advice to Cretan followers.
15. Salutation and blessing.

See TIMOTHY, EPISTLES TO. S. ANGUS.

TIZITE, the designation of Joha, one of David's mighty men (1 Ch. 11.[45]).

TOAH, a Kohathite Levite (1 Ch. 6.[34]), called "Nahath" in 1 Ch. 6.[26]; "Tohu" in 1 S. 1.[1].

TOB. Jephthah fled from his brothers to the land of Tob (Jg. 11.[3]), and thence the elders of Isr. fetched him in the hour of their need (v. 5). It must be sought somewhere in the neighbourhood of Gilead and Ammon. Twelve thousand men of Tob (2 S. 10.[6, 8] RV.) joined the Ammonite allies against David. It may be identical with Tubias (1 M. 5.[13]). The Talmud (Neubauer, *Geog. d. Tlm.* 239) identifies it with Hippos, mod. *Sūsiyeh*, E. of the Sea of Galilee, a little to the SW. of *Fīq*. The name, "The Good Land," corresponds exactly in meaning with that of *eṭ-Ṭaiyibeh*, *c.* 10 miles S. of Gadara, with wh. some would identify it.

TOB-ADONIJAH, one of the Levites sent by Jehoshaphat to teach the people (2 Ch. 17.[8]).

TOBIAH. (1) The reputed ancestor of a family who returned with Ezra, but whose genealogy had been lost during the Exile (Ez. 2.[60]; Ne. 7 [62]).

(2) An Ammonite who co-operated with the enemies of Nehemiah in hindering the work of restoration which he had undertaken (Ne. 2.[10], &c.). (3) and (4) *See* TOBIJAH.

TOBIJAH. (1) One of the Levites who, in obedience to the command of Jehoshaphat, carried " the book of the law of the Lord " with them, and " went throughout all the cities of Judah, and taught among the people " (2 Ch. 17.[8f.]). (2) A member of the deputation who brought gifts of the precious metals from Babylon to Jerusalem, out of wh. Zechariah was sent to select what was needful to make a crown, wh. should be " for a memorial in the Temple of the Lord," to the generous givers (Zc. 6.[9ff.]).

TOCHEN, an unidentd. town in Simeon, named with Etam and 'Ain Rimmon (1 Ch. 4.[32]). It is omitted in the corresponding list in Jo. 19.[7]. In LXX its place is taken by " Thokka." We may therefore conclude that the name has slipped out of the MT. by mistake.

TOGARMAH, son of GOMER the son of JAPHETH, and therefore br. of Ashkenaz and Riphath (Gn. 10.[3]; 1 Ch. 1.[6]). " They of the house of T. traded " in the fairs of Tyre, " in horses and horsemen and mules." It cannot be definitely fixed what the geographical situation of T. was; but the most common idea is Western Armenia.

TOI, king of HAMATH, who rejoiced at the downfall of his enemy Hadadezer, and sent his son to bless David, who by his victory had freed him from anxiety (2 S. 8.[9f.]). In 1 Ch. 18.[9f.] the name appears as Tou.

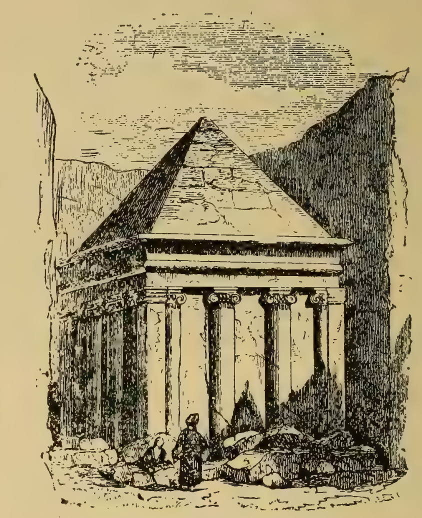
TOLA. (1) A son of Issachar (Gn. 46.[13]), reputed ancestor of the clan of **Tolaites** (Nu. 26.[23], &c.). (2) Son of Puah, of the tribe of Issachar, who arose to judge Israel after Abimelech. His home was in Shamir, a town in Mt. Ephraim, not identified. He judged Isr. twenty-three years. He was buried in Shamir.

TOLAD. *See* EL-TOLAD.

TOMB. Of the customs with regard to disposal of the dead, prevalent in Pal. in pre-Israelite times, interesting evidence is given by Mr. Macalister in his reports of the excavations at Gezer (*PEFQ.* 1902–1909). At one time cremation was practised, and the thick layer of burnt ash found in a large burial cave shows that it lasted long. This cave was afterwards used for inhumation. The dead were laid upon " a layer of stones, or within cists, or in pits, in the floor of the caverns." The bodies were placed in no special position. Sometimes they are squatting—doubtless the attitude habitually assumed when at rest in life.

From the days of Abraham until now the Israelites have buried their dead. The care and reverence with which the body was handled, and the arrangements made for sepulture, were due to certain ideas prevalent among the Hebrews, not unlike those held by other ancient peoples. A close connection was thought to exist between the soul and the body even after death. That the body should be buried was the one condition essential to the spirit's rest in Sheol. There was no thought of the spirit's return to occupy the body in another life, and so, although spices were used in wrapping it for burial, it was not embalmed as in Egypt. Neither was it thought necessary to add grandeur and beauty to the tomb, if only it were strong and safe; although in Is. 22.[16] some adornment may be suggested. Where anything in the way of ornament is found, it may generally be attributed to Hellenistic or Roman influence.

Further, the Hebrews preserved the sense of the family unity after death. This was fostered by



SO-CALLED TOMB OF ZECHARIAH

finding rest for the bodies of the household within the one burying-place. Evidently the hope of meeting the beloved dead in the world beyond (2 S. 12.[23]) in some way depended on the association of their dust in ancestral tombs; and so the phrase " he slept with his fathers," had for them a peculiar and pleasing significance.

We can thus understand the horror of the Israelite at the thought of being left unburied, and at any fate such as drowning at sea or devouring by wild beasts, which involved the decay or destruction of the unburied body. Even the executed criminal and slaughtered foeman were to be buried (Dt. 21.[23]; Jo. 10.[26f.], &c.); *see* Ec. 6.[3]; Is. 14.[20]; Jr. 22.[19]. The calamity next in importance was to be excluded from the sepulchre of his fathers (Gn. 49.[29f.], &c.). This lends special meaning to David's action in laying the bones of Saul and his sons in the family sepulchre (2 S. 21.[12ff.]). The

burial-ground was inalienable property, and it was strictly guarded against the burial of strangers there. Inscriptions invoke curses on any who disturb the sleepers within; and in some cases upon



PEF. Drawing
ROCK-HEWN TOMB, TIBNEH

any who intrude the corpse of one not belonging to the family. The tombs were therefore made secure not only against possible plunderers, but against defilement of all kinds. The sarcophagus, so familiar among their neighbours on the Phœnician seaboard, seems to have been little used by the Hebrews.

Burning is indeed spoken of, but only as a punishment for infamous conduct (Gn. 38.[24]; Lv. 20.[14], &c.), or as a method for disposing of the bodies of men slain in battle (1 S. 31.[12f.]); and then the bones, or ashes, must receive burial. The stones heaped upon the body of a criminal served to protect it against wild beasts, and also formed a monument of warning to others.

In the climate of Pal. swift burial is necessary. One dying, therefore, away from home, or on a journey, was forthwith laid to rest in a solitary grave (Gn. 35.[8, 19]). This would prob. resemble "the graves of the common people" (2 K. 23.[6]). These appear to have been pits cut in the earth or in the rock, each for the reception of a single body, with a covering of stones, or of one single heavy stone. The family graves were side by side. When special emphasis came to be laid on impurity contracted by contact with a tomb, these stones were whitewashed (Mw. 23.[27]), lest one might stumble upon them at unawares.

With men of rank and larger means it was the pious custom to prepare their burial-places while yet alive (Mw. 27.[60]). The most common were hewn in the solid rock. Sometimes the caves which abound in Pal. were utilised and adapted to the purpose. Often a shaft was driven horizontally into the face of the rock, and a chamber excavated in the soft limestone. In many cases *kōkīm*, recesses 6 ft. to 7 ft. deep and 18 in. to 2 ft. in height and breadth, were cut in the walls of the chamber at right angles to the surface. Into these the bodies were slipped, with the feet towards the opening. A later form had ledges on several sides, about 18 in. above the floor, on which the bodies were laid. Sometimes these were arched over. There are also tombs in wh. the ledges or "loculi" are present with the *kōkīm*, evidently a transition form. Joseph's tomb must have been furnished with loculi, since the body could be seen by one looking in (Jn. 20.[5]). There are also cases in which a hollow has been cut in the ledge for the reception of the corpse. Rarely the *kōkīm* and *loculi* were of sufficient width to permit of two bodies being laid side by side. Frequently the first chamber communicated with others by means of low rock-cut passages, thus forming a complex of tombs. Instances are seen in the so-called "Tombs of the Kings" and "Tombs of the Prophets" near Jerusalem. The mouth of the entrance passage was closed by a great stone. This might swing in a socket as in the larger openings to burial caves, or it might be raised and lowered by means of a lever placed in a hole in its surface. Commonly it was shaped like a stout circular millstone, and moved in a groove cut before the opening.

In 1902 an important discovery of tombs was made at Mareshah (see *PEF.*, *Painted Tombs in the Necropolis of Marissa*). The oldest of these, shown in the illustration on page 429, dates from the second half of the third century B.C. Their elaborate ornamentation, paintings, and inscriptions are of great value as illustrating the history of that period.

Examples of tombs of masonry may be seen at *Qedes* (KADESH NAPHTALI), Tell Hum, &c. These belong to a later date. The practice of raising monuments over tombs does not appear before the time of the Greeks. Simon the Maccabee marked

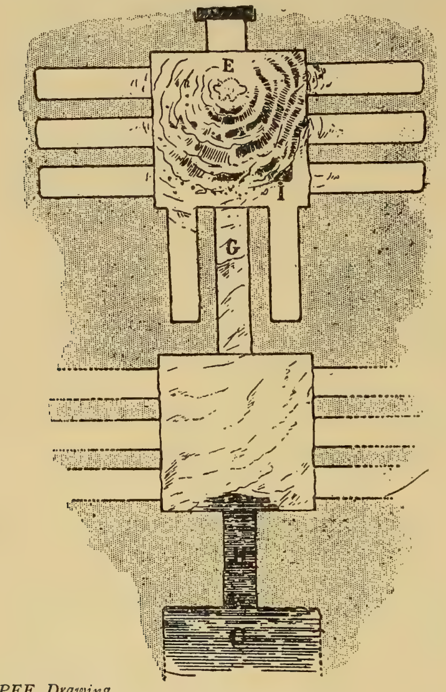


PEF. Drawing
ROCK-CUT TOMB NEAR AMWAS, SHOWING MODE OF CLOSING ENTRANCE

in this way the burial-place of his father, his mother, and brothers (1 M. 13.[27ff.]).

Many of the holy places in Pal. to-day are associated with the tombs of saints or heroes. These "maqāms" are regarded by the common people with a reverence far beyond that accorded to the

mosque. The shrine is carefully guarded against defilement and profanation. Anything deposited near the tomb is regarded as under the saint's protection. The perfect security thus obtained often brings together there a strange collection of articles. Nothing within the enclosure must be injured, on pain of enduring the saint's wrath. The present writer knows of one case where the death penalty was inflicted for the cutting down of a tree wh. had grown to obstruct the way to the shrine. The Jews also hold in great reverence the tombs of their famous rabbis: synagogues wh. became places of pilgrimage being built over them, like that of Rabbi



PEF. Drawing

PLAN OF JEWISH TOMB

Meir at Tiberias, and of Rabbi Shimyon ben Yochai at Meiron.

TONGUES, THE CONFUSION OF. The narrative of Gn. 11.$^{1-9}$ explains the diversity of language, the dispersion of mankind over the face of the earth, and the origin of the name of the city of Babylon. But the account is beset with difficulties. The name Babylon is derived by the sacred writer from the Hebrew *bālal*, to confuse. But competent Babylonian scholars are unanimous in holding that the native Babylonian name, *Babilu*, signifies the "Gate of God." * Then as to the dispersion of men over the world, the narrative of Gn. 11.$^{1-9}$ does not accord well with the narrative of Gn. 10., wh. represents the dispersion of men and their division into different nationalities as the result of a natural process of migration, not as a punishment for misdirected ambition. No place seems left for the events related in Gn. 11.$^{1-9}$. Neither does the narrative of Gn. 11.$^{1-9}$ fit in well with the narrative of the Flood. The whole tenor of the narrative of Gn. 11.$^{1-9}$ implies the presence on the earth of a very considerable population, a population much larger than the family of Noah or those who could have descended from them in the interval of time between the Flood and the dispersion. Indeed the narrative of Gn. 11.$^{1-9}$ seems entirely independent of the narratives of the Flood and of Gn. 10. But a yet greater difficulty arises out of the conflict between Gn. 11.$^{1-9}$ and the results of archæology and anthropology. The Biblical date of the Flood is B.C. 2501, or, according to the Septuagint, B.C. 3066, *i.e.* if we accept the Biblical Chronology as it stands. But there exist inscriptions dating apparently from much earlier than the earliest of these dates, written in three distinct languages—Sumerian, Babylonian, and Egyptian. Thus it would seem that diversity of language had arisen very much sooner than Gn. 11.$^{1-9}$ would lead us to suppose. Yet again, Gn. 11.$^{1-9}$ fails to account for the existing diversity of races and their wide distribution over the surface of the earth. If the various race-types to be found in the world at present have been derived from one parent stock, as the Bible and science agree in teaching that they have been, a much vaster period of time is needed for their development and distribution than seems to be allowed for by Gn. 11.$^{1-9}$. Existing race-types show no tendency to vary even under changed conditions. And the types depicted on the monuments of Egypt have not changed in the 4000 years wh. separate their age and ours. From wh. the inference has been drawn that the characteristic features of the various races of mankind have been impressed upon them before the dawn of history, in the early youth of mankind, when the human frame must have been more plastic than in these later ages, when the traits wh. separate one race from another have apparently been fixed once for all. All this points to the great antiquity of the human race. And this is confirmed by evidence derived from various sources, more particularly from the numerous relics of human workmanship wh. have been found in different parts of Europe and America, showing that man in a rude and primitive stage of development ranged thro' the forests and river-valleys of these continents in company with mammals now extinct, during the glacial age. With this also agree the wide distribution of the human race over the surface of the earth and the radical differences which separate the various families of language from each other. The evidence at our command goes to show that diversity of race originated at a much earlier date than Gn. 11.$^{1-9}$ wd. lead us to suppose, and that this diversity

* The Biblical derivation may, however, be a play on the word, rather than a derivation proper.

of race is the cause and not the result of diversity of language.

How, then, are we to regard the narrative of Gn. 11.[1-9] ?

(1) It may be a reminiscence of some incident in the history of man in Western Asia. No Babylonian parallel to it has as yet been found. But it has been connected conjecturally with the remains of two buildings in Babylonia. One is the celebrated tower of Birs-Nimrûd at Borsippa, wh. stands at a little distance south-west from Babylon, on the west bank of the Euphrates, the ruins of which form a mound of enormous size. The other is the great Temple of Merodach within Babylon itself, wh. Nebuchadnezzar mentions that he found in a dilapidated condition and restored to great splendour and magnificence. This latter was erected in pre-historic times; its earliest name was Accadian, *Bit-Saggatu*, "the house of the lofty summit"; it was frequently restored by Babylonian kings, and was the principal shrine in Babylon. Possibly it was some incident connected with one of these buildings that is referred to in Gn. 11.[1-9], presumably some act of daring, impious ambition.

(2) But however we may regard the narrative, it is, like all the early narratives of Genesis, suggestive of religious truth. It seems to imply that the accumulation of human beings in congested centres of population is not according to God's plan, nor is it for man's good. Man was intended by God to spread over the surface of the earth and to subdue it. It also strikes a note distinctly hostile to the existence of great brutal world-powers, of wh. Babylon has ever been the type. It teaches the sinfulness of man exalting himself against God and seeking his own glory rather than God's glory. It also teaches that rebellion against God leads to discord amongst men. And it suggests that diversity of race and language finds a place and serves a purpose in God's providential government of men. God's punishment of man's sin becomes a means of good.

Lit.: Driver, *Com. on Genesis* (Westminster Com., Methuen), and his article in *HDB. s.v.;* Dods, *Genesis* (Handbooks for Bible Classes, T. & T. Clark); Ryle, *Early Narratives of Genesis* (Macmillan & Co.); Gordon, *The Early Traditions of Genesis* (T. & T. Clark); Sayce, *The Races of the Old Testament* (Religious Tract Society).

John W. Slater.

TONGUES, GIFT OF. Our knowledge of this phenomenon of the apostolic age is derived from two NT. passages, 1 Cor. 12.–14. and Ac. 2.[1-18]. There are references to it also in Mk. 16.[17]; Ac. 10.[46], 19.[6], but with no information as to its nature. We have to distinguish at the outset between the facts described and the religious interpretation and valuation put upon them. The first question is as to the facts.

Since St. Paul's account is the more circumstantial, the earlier, that of an eye-witness, and of one who himself possessed and exercised the gift, it is from it we must start. It is clear that the phenomenon he describes was of an ecstatic character. The speaker was in a state of religious rapture or ecstasy. His spirit prayed, or sang, or blessed, but his understanding was unfruitful, *i.e.* in abeyance (1 Cor. 14.[14f.]). He was under the influence of a compelling power, and his utterances were involuntary (12.[2, 3], 14.[32]). The impression produced on an outsider was that he was mad (14.[2,3]). This submersion of thought and will, and subjection to an overmastering impulse, are well-known features of the ecstatic state. More difficult to make out is the precise character of the words or sounds to which the speaker with tongues gave utterance. Were we to start from the account in Acts we might suppose that they were those of some foreign language unknown to the speaker under normal conditions. But St. Paul's account absolutely precludes such an idea. He who speaks in a tongue does not speak to man—so not to a foreigner—but to God (14.[2]). His words are not those of a foreign language, but "mysteries"; and they are unintelligible to others, and, until they are interpreted, useless for edification (14.[2ff.]). Still further, the fact that in 14.[10] the apostle compares *glossolalia* with speech in a foreign tongue is a decisive proof that he could not have regarded the two as identical. But if the ecstatic utterances were not of the nature of speech in a foreign language, what were they? Their outstanding feature, to which the apostle again and again returns, was their unintelligibleness. This does not altogether preclude the idea of disjointed ejaculations like "Jesus is Lord," "Maranatha," "Abba," "Hallelujah," and 12.[3] seems to point to such. But probably in most cases the words uttered were wholly incoherent. The apostle compares them to the sounds of a pipe or harp played without time or tune (14.[7]). What meaning they possessed was derived from the emotion of praise or prayer or blessing, of which they were the inarticulate expression. To divine this meaning and communicate it to others was the office of the interpreter of tongues. The apostle alludes to divers kinds of tongues. They may have been distinguished by the manner of utterance, whether sung or spoken, or, again, by the character of the emotion expressed—adoration, benediction, confession, &c.

The account in Ac. 2 differs from that in 1 Cor. 12.–14. in at least one important particular. While in the second account there is no question of speech in a foreign language, in the first this seems to be clearly implied. The foreign Jews in Jerusalem hear the wonderful works of God, each in his native tongue, from Galilæan speakers who presumably were ignorant of any tongue but their own (2.[7ff.]).

Must we then conclude that the pneumatic gift described in Acts is different in kind from that described by St. Paul? Such a conclusion is by no means inevitable. The phenomenon of Pentecost was repeated in the house of Cornelius—its identity is expressly asserted by St. Peter (Ac. 11.[15])—and there is a strong presumption that that familiar to St. Paul, since it bore the same name, was also of the same character. Moreover, in both accounts the phenomenon is clearly ecstatic. The disciples at Pentecost did not set themselves to address a congregation of foreigners, but burst, when the Spirit fell upon them, into involuntary utterance. Only after this did a crowd collect to witness the marvel and to listen (Ac. 2.[4ff.]). And in both cases the impression produced on the unsympathetic listener was the same (Ac. 2.[13]). The real difference between the two accounts is that in Acts the interpreter is omitted as unnecessary. The hearers are themselves able to interpret. They have the faculty of instinctively apprehending the language of intense religious emotion—a language which is, indeed, in some sense universal.

The second question to be considered is that of the religious interpretation which the NT. puts upon the gift of tongues and the value it attaches to it. For the popular religious thought of St. Paul's time the mere fact of ecstasy was itself evidence that the subject of it was under the sway of a superhuman power. And St. Paul starts from this. As the heathen ecstatic was the instrument of a demon, so the Christian was the instrument of the Holy Spirit (1 Cor. 12.[2, 3]). But at once the apostle carries the interpretation into a far higher region. The question had been put to him how the ecstatic phenomena of the Christian Church were to be distinguished from those of heathenism, or of demoniac possession, with which, externally, they had much in common. He finds the difference, not in the fact that the one class was more of a marvel than the othe , but in their moral character and outcome. If the ecstatic called Jesus Lord, he was under the influence of the Spirit of God; if he called Him accursed, he was under a demon's influence (12.[3]). The proof of the Spirit's working was not ecstasy in itself, but the man's attitude to Jesus. The apostle's ethical standpoint appears even more clearly when he proceeds to estimate the relative value of the various gifts in which the Spirit's presence and working were recognised. No other criterion of value is allowed than that of their use for the edification of the Church. Judged by this criterion, the gift of tongues is relegated to a subordinate place, and the exercising of it is severely restricted (14.[27f.]). It is much inferior to prophecy, itself an ecstatic gift; for while the prophet, speaking words that can be understood, edifies others, the speaker in an unknown tongue edifies only himself (14.[4]). It is inferior also to the gift of knowledge or teaching, which is not ecstatic at all. St. Paul declares that he would rather speak five words with his understanding, that he might instruct others, than ten thousand words in a tongue. It is, however, when he proceeds to speak of love that he touches the culminating point of his conception of spiritual gifts and of the Spirit's working. To this gift of ordinary life he assigns a place far above that of the gifts that were esteemed mainly on account of their marvellous character. Love is the supreme manifestation of the Holy Spirit's activity, and, destitute of love, the speaker with tongues is nothing better than sounding brass. In this ethicising of the doctrine of the Spirit we find one of St. Paul's greatest services to the Christian faith.

Lit.: Weizsäcker, *Apostolic Age*; Gunkel, *Die Wirkungen des heiligen Geistes*; Joh. Weiss, *Die Schriften des NTs.*, 1 Cor. 12.–14.; A. Wright, *Some NT. Problems.* W. MORGAN.

TOPAZ (Heb. *piṭdāh*), a precious stone, the second in the first row of the jewels on the High Priest's breastplate (Ex. 28.[17], 39.[10]); it is mentioned with other gems as the covering of the prince of Tyre (Ek. 28.[13]). It was regarded as very precious (Jb. 28.[19]). "The T. of Ethiopia shall not equal it" (Wisdom). It is presumably our T. *See* STONES, PRECIOUS STONES.

TOPHEL. This name occurs in a passage of admitted difficulty (Dt. 1.[1]). The intention apparently is, by mentioning certain places, to define more closely the position of the camp of Israel. Proposed identifications all refer to places too distant to serve this purpose. Many have thought that Tophel may be represented by *eṭ-Ṭafeleh*, a large vill. *c.* 15 miles SE. of the Dead Sea, on the road between Kerak and Petra. Besides the consideration mentioned above, the change of the light *t* to the heavy *ṭ* is a difficulty.

TOPHET, TOPHETH, "place of burning," accdg. to LXX was originally the name of a high place in the valley of Hinnom, where the Jerusalemites made their children "pass through the fire" to Molech (2 Ch. 28.[3], 33.[6]; Jr. 32.[35]). Fm. Is. 30.[33] it may be inferred that the "place of burning" was a pit rather than an altar. The place was defiled by Josiah (2 K. 23.[10]). Jeremiah (7.[32], 19.[6]) says "the days come" when the valley shall be called "the valley of the slain" (EV. "slaughter"), because, no place else being available, the slain of Jrs. shall be buried there. The meaning is that victims of another kind will atone for the atrocious offerings to Molech. Clearly, therefore, it was a place in the bottom of the valley: and if it was to become a burial-place for a multitude of corpses, the prophet cannot intend the narrow space in the mod. *Wādy er-Rabābi*, but rather the wide part where it opens into the Kidron. *See* HINNOM, KIDRON. G. H. DALMAN.

TORCH. *See* Lamp.

TORTOISE, an animal declared to be unclean (Lv. 11.[29]). The Heb. name *tzab* resembles so closely the Arb. *ḍubb*, "a lizard of large size," that one is inclined to identify the animals; yet it seems strange that the still commoner tortoise shd. not be forbidden. The LXX and the Psh. render "lizard."

TORTURE had two objects—either to make punishment more cruel or to force a confession, either of a crime or of associates; or (and this was not infrequent in Turkey within the past half century) to tell where treasure was hidden. The first of these appears to have been common among the Assyrians, as the flaying alive of prisoners who had rendered themselves specially obnoxious. The Romans used T. in both ways; crucifixion, preceded as it was by scourging, had as a punishment the element of vindictiveness. Scourging was used by them as a means of extracting truth, especially fm. slaves. Claudius Lysias was about to apply this to the Apostle Paul (Ac. 22.[24]) when the latter appealed to his citizenship.



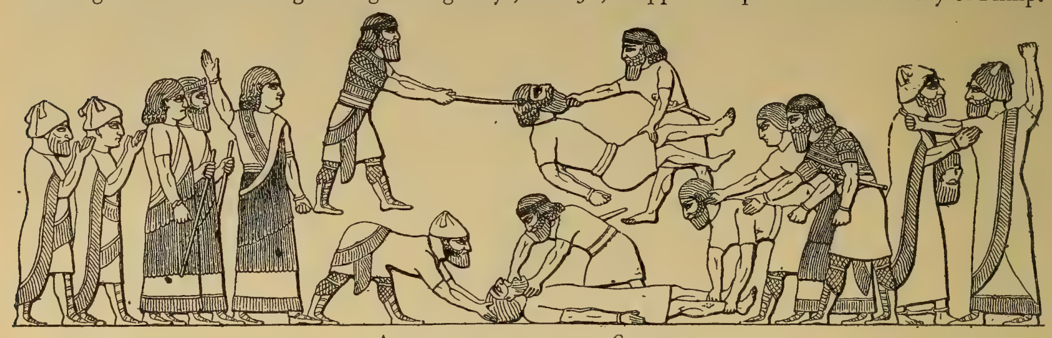
Assyrians flaying their Prisoners alive, and carrying away Heads of the Slain

TOU. *See* Toi.

TOWER represents several words in Heb. (1) *Baḥan*, "watch-tower" (Is. 32.[14] RV.); *bāḥōn* (pl. *baḥūnīm*) is prob. a "siege tower" (Is. 23.[13]), wh. might be used for surveying the defences as well as for purposes of attack. In Jr. 6.[27] the word poss. means "assayer," or "trier" (RVm.), from the same verb, *bāḥan*, "to scrutinise," or "prove." (2) *Migdāl* is the usual word for "tower," whether it be part of the fortification of a city (2 Ch. 14.[7], &c.), a tower for observation in the country, or for the guarding of the roads, the vineyards, or the flocks (2 K. 9.[17]; 2 Ch. 27.[4]; Is. 5.[2], &c.). (3) *Migdōl* is trd. as the name of a fortified city in Ex. 14.[2]; Nu. 33.[7]; Jr. 44.[1], 46.[14]. It shd. also be so rendered in Ek. 29.[10], 30.[6] (RV.). (4) *Mātzōr*, "siege," "entrenchment," is only once rendered "tower" (Hb. 2.[1], RVm. "fortress"). Here it may be derived from נצר, "to observe," and should be trd. "watch-tower." (5) *'Ōphel* (2 K. 5.[24]) is lit. "hill." (6) *Pinnah*, lit. "corner." In fortified towers the corners were strengthened with battlements (2 Ch. 26.[15] RV.; *cp.* Ne. 3.[24], &c.; Zp. 1.[16], 3.[6]). (7) *Misgāb*, "high fort," or "stronghold" (Is. 25.[12]), is trd. "tower" in many figurative phrases (Is. 33.[16]; 2 S. 22.[3]; Ps. 46.[8, 12], &c.). In Jr. 48.[1] "Misgab" is probably = "Kir Moab." In NT. πύργος stands for the watch-tower in the vineyard (Mw. 21.[33], &c.) and for the fortress (Lk. 14.[28]).

Besides the towers which strengthened the exterior defences of a city, at the corners, at the gates, or at certain intervals on the walls, such as those built by Solomon and Herod (*see* Jerusalem), there was often a tower or citadel, to which in extremity

of peril the citizens were wont to retire. The "towers" in the vineyards were probably simple structures like those to be seen to-day, of dry stones and boughs. Of the towers guarding the highways, or sources of water, in which soldiers were quartered, comparatively mod. examples may be seen at *Khān et-Tujjār*, to the NE. of Tabor, and at the so-called Pools of Solomon S. of Bethlehem. Strength as well as gracefulness is implied in comparing the neck of the beloved with a "tower of ivory" (SS. 7.[4]). One or other of the strong forts, occupying almost inaccessible heights in his mountainous country, would nearly always be within sight of the Israelite. This lends peculiar significance to the phrase "my high tower" as applied to God (Ps. 18.[2], &c.); and "the name of the Lord is a strong tower." If one in danger calls on the name of a powerful man, it is enough in most cases still in the East to stay the aggressor's hand. The protector's power is the measure of the security.



Assyrians torturing their Captives

TOWN CLERK. This official is mentioned in NT. only in connection with the tumult in Ephesus (Ac. 19.[35]). The position of *grammateus* in Græco-Asiatic cities at that time was one of honour and responsibility, and was usually held by one who had gained repute by the discharge of important duties in the public service. The people were accustomed to meet in assembly (*ekklēsia*) at stated times for the transaction of business. Decrees approved by the senate were submitted to them for approval or rejection. They had no power to modify. The form in which those decrees were laid before the assembly was determined by the *grammateus*, who frequently presided, and himself proposed the approval of the decrees. Meetings at other times could be held only with the sanction of the provincial governor. An irregular gathering like that in the theatre at Ephesus was apt to excite the anger of the Romans, who were keenly suspicious of all movements stirring up popular excitement. Some responsibility for the orderly behaviour of the people must have lain upon the town clerk, as he seems to have thought that the proceedings involved danger to himself. The ease with which he quelled the disturbance may have been due to his own personal influence.

TRACHONITIS. The name occurs only in Lk. 3.[1], as applied to part of the tetrarchy of Philip. It denotes the country associated with the Trachon. *Trachōn* is the Greek word for "a rugged, stony tract." They called by this name two definitely marked volcanic areas to the S. and E. of Damascus. That lying to the NE. of the mountain of Bashan (mod. *Jebel ed-Druze*) is much the larger (*eṣ-Ṣafā'*), but lying as it does well into the desert zone, it is uninhabitable by man, and therefore plays no part in history. That to the NW. of the mountain—*el-Lejā'*, "the refuge"—must always have been inhabited, and it gave its name to the surrounding district. The two Trachons referred to by Strabo (xvi. 2, 20) are of similar origin. They consist of a vast outflow of lava which, rushing over the plain, has broken up and cooled in all manner of fantastic shapes. The general level is about 30 ft. above the surrounding plain, into the greenery of which the dark, rocky edges often sink almost precipitously. That *el-Lejā'* is to be identified with *the* Trachon with which we have to do is proved by an inscription found in *Musmīyeh*, at the point where the Roman road from the N. entered *el-Lejā'* (Waddington, 2524). *El-Lejā'* is almost a triangle with apex to the N., with sides *c.* 25 and base *c.* 20 miles in length. The present writer describes the district as he saw it on riding through it: "Wherever we looked, before or behind, lay wide fields of volcanic rock, black and repulsive . . . with here and there a deep circular depression, through wh., in the dim past, red destruction had belched forth, now carefully walled round the lip to prevent wandering sheep or goats from falling in by night. The general impression conveyed was as if the dark waters of a great sea, lashed to fury by a storm, had been suddenly petrified. . . . At times we passed over vast sheets of lava, which, in cooling, had cracked in nearly regular lines, and wh., broken through in parts, appeared to rest on a stratum of different character, like pieces of cyclopean pavement. Curious rounded rocks were occasionally seen, like gigantic

black soap-bubbles, blown up by the subterranean steam and gases of the active volcanic age, often with the side broken out, as if burst by escaping vapour; the mass, having cooled too far to collapse, remained an enduring monument of the force that formed it. Scanty vegetation peeped from the fissures in the rocks, or preserved a precarious existence in the thin soil, sometimes seen in a hollow between opposing slopes. . . . When the traveller has fairly penetrated the rough barriers that surround *el-Lejā'*, he finds not a little pleasant land within—fertile soil which, if only freed a little more from overlying stones, might support a moderate population. In ancient times it was partly cleared, and the work of these old-world agriculturists remains in gigantic banks of stones carefully built along the edges of the patches they cultivated" (*Arab and Druze at Home*, pp. 30ff.). Near the centre there are breadths of fairly cultivated land. Until recently considerable tracts were covered by a forest of terebinth; but this has practically gone for timber and charcoal. A native described the district to the NE. as nothing but *wa'r* (rugged and stony; *cp.* Heb. *ya'ar*), over which, in summer, not even a bird would fly. Ruined sites are numerous; many houses, constructed entirely of stone, seem almost as perfect as the day they were built. Water-supply appears to have been secured by means of cisterns, in the making of which the spacious caves which abound in *el-Lejā'* would be largely utilised. The Trachon does not seem to be referred to in the OT. unless it is included in the *ḥărērīm*, "parched places" of Jr. 17.[6]. The Heb. word corresponds to the Arabic *el-Ḥarrah*, applied to such stony tracts in Arabia. Some have thought to identify it with Argob: this, however, is impossible (*see* ARGOB). Yet it is not easy to understand how a district of such importance, so easy of defence, so well described by its Arabic name, "the refuge," should have been overlooked.

The robber Arabs of *el-Lejā'*, who, in alliance with the bandit chief, Zenodorus, terrorised the country, were brought into subjection by Herod the Great, who, however, was able to preserve tranquillity only by means of an army of 3000 Idumæans whom he kept in the district (*Ant.* XV. x. 1ff.; XVI. ix. 1f.), giving command to a Babylonian Jew, Zamaris by name (*Ant.* XVII. ii. 1ff.). When Herod died (B.C. 4) Trachonitis was part of the territory wh., by his will, fell to his son Philip (*Ant.* XVII. viii. 1; xi. 4, &c.). While Philip lived, good order seems to have been preserved. Dying in A.D. 34, after a reign of thirty-seven years, he left no heir. Tiberius therefore added his tetrarchy to the province of Syria (*Ant.* XVIII. iv. 6). It was given by Caligula to Agrippa I. in A.D. 37. At his death in A.D. 44 his son was still a minor; the district was therefore administered by Roman officers under the governor of Syria, until in A.D. 53 it passed into the hands of Agrippa II., who reigned until he died, A.D. 100. The Romans then again took control. In 106, under Trajan, Cornelius Palma constituted the new province of Arabia, making Bozrah the capital, and a period of great prosperity followed, carrying forward the work of civilisation begun by Agrippa I. and his successor. Of this evidence is furnished by the Greek inscriptions which are plentiful, the remains of buildings, temples, theatres, roads, aqueducts, &c. To this period must be assigned the great bulk of the remains found above-ground in the region to-day.

TRADE AND COMMERCE. Even when communities were very small, one of the most obvious benefits wh. accrued to their members was the opportunity of exchange. As communities became larger and functions became separated, possibilities of exchange multiplied; barley cd. be bartered for ploughs, and oxen for clothes. A further stage was reached when communities began to enter into commercial relations with each other. Neglecting for the moment those that were of the nature of castes, certain of the tribes that occupied different geographical situations may have been in want of what, if not necessities of existence, yet made life more comfortable and healthy. Thus some nomads who lived mainly on milk and flesh, with an admixture possibly of dates, wd. find life more healthful if they mingled the diet of their deserts with cereal meal, either of barley or wheat, and wd. therefore be glad to exchange their camels or oxen for grain and for mills to grind it. Metals wd. soon be recognised as necessities; every one not having tools or weapons of metal wd. see himself set at such a disadvantage that he wd. endeavour to possess himself of them by means of barter. So on the other hand those living where metals cd. be wrought cd. only share in the fertility of the plains by bartering. The earliest records we have reveal a complicated system of inter-relations. The laws of Ḥammurabi are largely occupied with questions of the exchange of commodities, interest on loans, and rent of land. These, however, are mainly domestic, but in the Tell Amarna tablets we have foreign commerce taken for granted as of long standing, having regular routes along wh. goods were conveyed. Between the time of Ḥammurabi and that of the Amarna letters occurred the history of Joseph. The sale of Joseph into Egypt implies trade routes and recognised traders upon them. The caravan of his brethren to buy corn confirms this, for we are not to consider the *běnē Yisrā'ēl* singular in the discovery that there was corn in Egypt. The trade in this case was a government affair. Our object in the present instance is, however, to consider the nature and extent of the commercial intercourse of Israel with Gentile nations

during the continuance of the Jewish State. Addicted to commerce as the Jewish race are now, the fact that merchants were called "Canaanites" is evidence that, compared with other races in Pal., they were *not* commercial. In the next place we must remember that in no portion, save perhaps in the case of the territory of Asher, did Israel abut on the sea in the formative period of their history. Roughly speaking, S. of Carmel the Philistines possessed the sea coast, and north of it the Phœnicians. Palestine, besides, is very destitute of natural harbours; there are no inlets where the sea runs up into the land as it does in Greece; no islands form breakwaters, no great river falling into the sea affords a harbour in its estuary. Thus cut off fm. direct sea traffic, they had either to convey their merchandise by caravan, or, using the maritime peoples as their intermediaries, ship through them. Under David the Philistines became tributary to Israel, but of their cities only Joppa had even indifferent accommodation for sea-going vessels. It is in the reign of Solomon that Israel first appears as a trading nation. Yet in his case the conveyance of horses and chariots fm. Egypt was a commercial enterprise undertaken by the king himself, not a general movement of the people. He appears to have held possession of Joppa, as there he received the cedar trees sent by Hiram. In default of harbours in his own immediate territory Solomon endeavoured to utilise the extensive Gulf of 'Aqaba by taking fm. his tributary, Edom, the city of Elath, wh. approximately represents the modern 'Aqaba. Fm. his ally Hiram were sent "shipmen that had knowledge of the sea," to educate the servants of Solomon in seamanship. We are not to suppose that Solomon merely exported to Ophir the scant surplusage of the oil and barley produced in Pal. He imported for export the wheat of the Ḥaurān, the fabrics of Damascus, and the merchandise of Tyre; only in this way can we explain the rich results of these voyages (1 K. 9.[28]; 2 Ch. 8.[18]). 420 talents of gold wd. be *c.* £2,500,000; this probably represents the profit not only of what was sold fm. the products of Syria in Ophir, but also of the products of Ophir sold in Syria. Merchandise beyond the sea was not a thing for private enterprise in those days; it was for "the kings of the Hittites and for the kings of Syria" that Solomon imported horses and chariots fm. Egypt. With his possession of Philistia and Edom Solomon held all the caravan routes between Egypt and Syria. All the while there was no class of merchants or of tradespeople in Israel; the people did not take any interest in traffic; consequently with the passing away of the merchant prince merchandise ceased. Probably, even though there had been no revolt of the Northern Tribes, REHOBOAM wd. have been unable to have continued the enterprises of his father; but the revolt did occur, and was followed by the invasion by Shishak. After this the monarchs of Israel cease to be traders. Jehoshaphat and Ahaziah had something of Solomon's plan in mind, but the storm that destroyed the ships at Ezion-Geber, and the death of Ahaziah, put a stop to this plan (2 Ch. 20.[36, 37]). Meantime there was a certain amount of individual business carried on; the streets (*ḥūtzōth*) wh. AHAB was to set up in DAMASCUS seem to have really been bazaars in wh. the Israelites mt. have their shops. In the description of the trade of Tyre, Judah and Israel are declared to have traded in her market "wheat of Minnith and Pannag, and honey, and oil, and balm" (Ek. 27.[17]).

It ought to be noted that "Minnith" and "Pannag" are probably not the names of places but of commodities; LXX "myrrh and cassia," Psh. "rice and scents." "Dan" in v. 19 is possibly a district in Arabia.

The post-exilic notices of trade in Nehemiah exhibit the Jews as purchasing, not exporting. At the same time, from the history of later Judaism, it is certain that with this crisis in their national development the Jews began to be the traders they have become. They were removed fm. their ancestral fields by the deportation to Babylon; on their return it wd. be impossible to secure their former possessions fm. those who had assumed property in them. Hence they were necessarily forced into traffic. The Macedonian and Roman empires enabled the Jews to spread and carry on trade fm. the heart of Persia to the Pillars of Hercules. Their occupations seem generally to have been humble.

Modes of conveyance form an important question in regard to commerce. Under the Romans the splendid roads they made for military purposes served the occasions of traffic, and by their stern extinction of piracy the Mediterranean became safe for trading vessels, and regular trade routes were established. In earlier days the roads were, as to a great extent they are still in Pal., paths beaten flat by the feet of the camels. These caravan routes became fixed by custom, so that, although the rains of winter mt. obliterate the road, the general track wd. be kept when the dry season enabled traffic to be resumed. There were three main tracks: one following the coast; another to the E. of Jordan, wh. may be traced by the great cities that sprang up in its course—AMMAN, Jerash, Muzērīb; the third proceeded more irregularly up the centre of the country. For commercial purposes wheeled vehicles were little used; all merchandise was conveyed on the backs of asses, mules, and camels; the horse was only used for war and pageants. *See* PALESTINE, **Roads**.

TRADITION. The "tradition of the elders" (Mw. 15.[2], &c.), which in later days was held in supreme reverence by pious Jews, consisted of addi-

tions to and explanation of the written law, wh. were believed to have been communicated orally to Moses. He in turn passed them on to the elders. Then from generation to generation they were handed down; growing, naturally, in bulk and complexity, as with changing conditions new interpreters had to discover and teach fresh applications. The requirements and prohibitions came to be perfectly bewildering in their number and character. In this way was formed the mass of tradition with which the SCRIBES had to deal. Such importance was attached to it that if in any point it came into opposition to the written law, at least the spirit of it, the latter had to give way: *i.e.* it was made "of none effect" (Mw. 15.[6], &c.). The importance attached to the mere washing of the hands well illustrates the emphasis laid on quite trifling things, emptying the obligation of moral content, and making observance a burden. The "tradition" was committed to writing in the beginning of the third Christian cent., under the superintendence of Rabbi Yehudah haq-Qōdesh, in Tiberias. This, known as the Mishna (the "second law"), with the commentaries upon it (Gemara), constitutes the Talmud.

The growth of tradition in bulk, complexity, and authority was not a peculiarity of the Jewish system. It finds ample illustration in the related faith of Islām. Beyond the revelation contained in the Qor'ān, Moslems believe that the prophet received an "unread revelation," in accordance with which he gave authoritative decisions on religious questions, moral, ceremonial, or doctrinal. Tradition is concerned with what the prophet said and did, and is regarded as the uninspired record of an inspired life. It includes also what was done in his presence without rebuke; and the authoritative sayings and doings of the companions of the prophet, who might be supposed best to understand his mind. In process of time many cases arose for wh. the Qor'ān made no provision. These were settled by appeal to tradition, wh. thus came to take a position in some respects practically superior to that of the Qor'ān itself.

We need not do more than allude to the position held by tradition in the Roman Catholic and Greek Churches. Nor can we say that traditional interpretations of truth are without influence among ourselves. The element of value in tradition is recognised by St. Paul, when he applies the term to the truth of the Gospel as communicated to others by the first believers (2 Th. 2.[15], 3.[6]).

TRANCE (Gr. *ekstasis*) occurs three times in Ac., always of visions; twice of Peter's at Joppa (10.[10], 11.[5]), and once of Paul's in the Temple at Jerusalem (26.[17]). The Gr. word occurs elsewhere, and is rendered "astonishment," "amazed," expressing the feelings with which the spectators beheld the miracles of Christ, or heard tidings of the resurrection. In the LXX it is used of deep sleep, as of Adam (Gn. 2.[21]), of the panic that fell on the camp of the Philistines when Jonathan and his armourbearer assailed them (1 S. 14.[15]), the amazement that was to fall upon the "princes of the sea" when they shd. hear the news of the fall of Tyre (Ek. 26.[16]). In Dn. 10.[7] there is a distinction made between the *ekstasis* wh. fell upon Daniel's attendants and the "vision" (*optasia*) vouchsafed to himself. The influence of Deity is implied, generally either giving a vision or prompting to action; there is no loss of intelligence implied.

TRANSFIGURATION, THE. Of this transcendent event in the life of Jesus there is an account, with slight variations, in each of the first three Gospels, and it is alluded to in the second Epistle of Peter (Mw. 17.[1-8]; Mk. 9.[2-8]; Lk. 9.[28-36]; 2 P. 1.[16-18]). The name comes to us through the Latin tr. (*transfiguratus est*) of the Greek *metamorphōthē*. In the narratives of the evangelists the following details are peculiar to each, viz., Mw. 17.[6, 7]: the disciples hearing the voice fell on their faces in fear; Jesus coming, touches them, bidding them arise and fear not; Mk. 9.[3], "so as no fuller on earth can whiten them." St. Luke tells the story in his own language, with certain additions. Jesus did not go to the mountain to be transfigured, but to pray. While He was praying the fashion of His countenance was altered (lit. "became other"). He must have deliberately rejected the word *metamorphōthē*, owing, no doubt, to its association with the changes in form supposed to be effected by the gods of the heathen. He tells us also the subject of conversation with Moses and Elias (v. 31), and that the disciples were drowsy (v. 32).

The tradition wh. places the Transfiguration on the Mt. of Olives need not be considered. Jesus and His disciples were in the north; and in any case there was no fit locality on Olivet. For many centuries it was thought that MOUNT TABOR might claim the distinction. But two considerations seem decisive to the contrary. Jesus was on His way to Jerusalem. (*a*) While it was possible in the time indicated to go from Cæsarea Philippi to Mount Tabor, and then to return to Capernaum (Mw. and Mk., "six days"; Lk. about "eight days"—more than ample time), there is no evident reason why He should have done this. (*b*) It appears certain that the summit of Tabor was at that time occupied by a town, which during the Jewish war was fortified by Josephus (*BJ.* IV. i. 8, &c.). During a stay of some weeks on the mountain the present writer satisfied himself that the remoteness and quietude required for such a transaction could not be found on Mt. Tabor.

Many recent writers favour some spot on Mount

Hermon or one of the spurs of that mountain. There is nothing, however, that points certainly to Mt. Hermon. Cæsarea Philippi was then mainly a heathen city, and the centre of a non-Jewish population (Schürer, *HJP.* II. i. 133f.). Both the city and the mountain were beyond the border of Galilee. "The sacredness of Hermon in the eyes of the surrounding tribes" could hardly have "fitted it for the purpose" (Stanley, *SP.* 399), since its associations were all with heathen worship. Whatever help the identification received from "the transient comparison of the celestial splendour with the snow, where alone it cd. be seen in Pal." (*ib.* 400), must be given up, as ὡς χιών forms no part of the original text (Mk. 9.³). There are, however, few heights in Palestine from which Hermon is not visible: and looking from Jebel Jermuk on a clear night, the snow on Hermon seems close at hand.

Jesus "went up into the mountain to pray" (Lk.



Ṣafed and Jebel Jermuk

9.²⁸), prob. at night, as He seems to have come down "the next day" (v. 37). With this purpose in view it is hard to see why the ascent of Hermon should have been undertaken, involving a journey to the neighbourhood of *Ḥasbeiyah*, whence the mountain is most accessible. Even then the ascent is long and toilsome. The association of Hermon with idolatry might be a reason for avoiding it. If these difficulties were got over, it is yet obvious that in this district, on descending, He wd. not have met a crowd of *Jews*. The presence of "the scribes questioning with them" clearly indicates a *Jewish multitude* (Mk. 9.¹⁴).

Among the mountains of Upper Galilee *Jebel Jermuk* is specially conspicuous, its shapely form rising full 4000 ft. above the sea. It is the highest mountain in Palestine proper, and is fitly described as ὑψηλόν. In that district it is *the* mountain, par excellence (Lk. 9.²⁸). It stands to the W., over against the Ṣafed uplands, separated from them by a spacious valley, in the bottom of wh. runs the tremendous gorge, Wādy Leimūn. It is by far the most striking feature in all the Galilean landscape. It rises from the midst of a district wh. then supported a large population of Jews, with such important Jewish centres as Kefr Bir'im, Gischala, Meirōn, &c., around its base. Remote and lonely as it is, the summit was just such a place as Jesus mt. have chosen for prayer. It was comparatively easy to reach, and might be comfortably climbed in the evening. Then, on His descent next day, the crowd might swiftly assemble from the country and the villages near by.

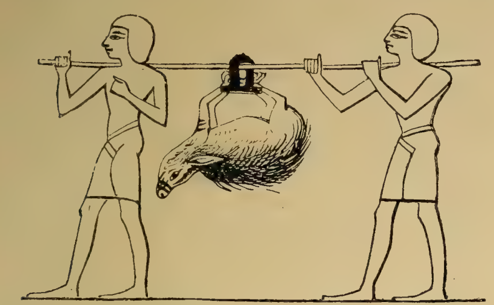
From Mw. 17.²² it is almost a necessary inference that the healing of the demoniac boy took place in Galilee. Mark's statement that they went forth from thence and passed through Galilee, does not conflict with this. From Jermuk to Capernaum He was passing through Galilean territory.

How long our Lord stayed near Cæsarea Philippi after the conversation recorded in Mw. 16. we do not know. From Banias to Gischala, *e.g.*, one might walk on foot without fatigue in a couple of days. If a little time were spent in the Jewish villages passed on the way, the six days, or Luke's "about eight days," are easily accounted for. It is significant that St. Luke, while recording the conversation, the Transfiguration, and the miracle, makes no allusion to Cæsarea Philippi (*cf.* art. by the present writer in *Expository Times*, vol. xviii. p. 333f.).

As to the nature of the transaction, it is described by Jesus as a "vision" (Mw. 17.⁹). The fact that it was seen by three men, whose independent testimony is evidently reflected in the extant narrative, at once takes it out of the region of unreality. How they were able to recognise the visitors from the spirit world we do not know; but doubtless this was part of the Divine revelation granted to them. The reality of the event was accepted in the early Church (2 P. 1.¹⁶ᶠᶠ·). On any other theory it is difficult to see why Jesus should be represented as enjoining silence upon His disciples.

The full significance of the Transfiguration does not fall to be discussed here. Possibly we may see in it the opening of the door by which Jesus might have resumed His place in the heavenlies. It was now abundantly clear that to accomplish the task for which He had come, in the way before Him, He must pass through suffering and shameful death. If He now regretted His choice, there was even yet this way of escape, leaving men to their fate. If this were so, then, in full view of all it meant, His final decision was taken, and we can understand why His "decease," about to be accomplished, was the subject of converse; and the experience on the mount may well have been designed to strengthen Him for His awful duty. From the vision and the voice, also, the disciples received impressions of the true nature of their Master, and of the kingdom He had come to establish, for the proper development

of wh. time and reflection were required. This may in part explain why they were forbidden to speak of it. The glimpse of their Master's essential glory, associated as it was with the thought of His death, no doubt prepared them in due time to receive and accept the astounding news of His resurrection.


HYÆNA CAUGHT IN TRAP

TRAP. Three Heb. words are so rendered. (1) *Mōqēsh* (Jo. 23.[13]; Ps. 69.[22]), a cord with a running noose, set for birds and ground game: *see* SNARE. (2) *Malkodeth*, lit. "a catching instrument." It is used only figuratively (Jb. 18.[10]). (3) *Mashḥith*, lit. "ruin" or destruction (Jr. 5.[26]), applied to the "trap" as a means of bringing destruction upon the victim. The Greek θήρα (Rm. 11.[9]) is lit. "a hunting of wild beasts." The words here quoted are not found in either MT. or LXX. Perhaps we should render "let them be for a hunting."

The illustrations show ancient methods of trapping wild animals.

TREASURE, TREASURY. The Heb. word *'ōtzār* denotes either the treasure, or the place where the treasure is kept. It is used of vessels made of the precious metals, gold, silver, &c. (Jo. 6.[19, 24]; Is. 2.[7], &c.). "Treasures of darkness" (Is. 45.[3]) are such as have been hoarded or concealed. It is ap-

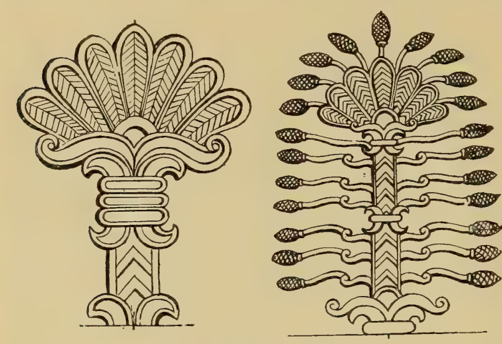

LION LET OUT OF TRAP

plied to wealth, *i.e.* ample material resources (Pr. 15.[16], &c.). It describes the material David had prepared for the building of the Temple (1 Ch. 29.[8], &c.). In 2 Ch. 11.[11] it is the "store" (EV.) of victual and oil and wine. It stands for the place where the precious things are kept (1 K. 7.[51], &c.); for granary or store (Jl. 1.[17], &c.), and for a magazine of arms (Jr. 50.[25] [fig.]). With *beth*, also, it stands for "treasure-house" (Ne. 10.[38]), and for "store-house" or "magazine" (Ml. 3.[10]). It occurs also, figuratively, for God's "store-houses" of rain, snow, hail, wind, and sea (Dt. 28.[12]; Jb. 38.[22]; Jr. 10.[13], 51.[16]; Ps. 33.[7], 135.[7]); see *Oxford Heb.-Eng. Lex. s.v.* The other Heb. words do not call for special notice. But we may observe that Pharaoh's "treasure cities," *'ārē miskěnoth* (Ex. 1.[11]), are cities where provisions are stored. In NT. *thesauros* has also the double meaning; *e.g.* in Mw. 2.[11] it stands for the precious gifts brought by the WISE MEN; while in Mw. 12.[35], 13.[52] we should read "treasury," not "treasure." In Ac. 8.[27] *gaza*, a word of Persian origin, is used for the "treasure" of Candace. The treasury (Mk. 12.[41], &c.) prob. means the outer court of the Temple, having thirteen openings shaped like trumpets, for the reception of Temple offerings and gifts for the poor (Gould, *St. Mark, in loc.*). The *korbanās* (Mw. 27.[6]) was the sacred treasure chest, the receptacle for the CORBAN, into wh. no foreign coins, and nothing with any taint, might be cast (Dt. 23.[18]). The thirty pieces of silver returned by Judas would be held to come under this prohibition.

TREASURER. The term (pl.) occurs in Ne. 13.[13] for Heb. *'ōtzārōth*, from *'ātzar*, "to lay up"; in Ez. 1.[8], 7.[21] for *gizbār*, a Persian loan-word; in Dn. 3.[2, 3] for *gidabraiyā'*, prob. a scribal error by dittography from the following *děthabraiyā'*; in Is. 22.[15] for *ṣākan*, "servitor," "steward," from *ṣākan*, "to be of use, or service." In NT. "treasurer" appears only in RV. (Rm. 16.[23]), replacing AV. "CHAMBERLAIN."

TREE. The particular trees mentioned in the Bible are dealt with in articles under their separate names. The ancient woods and forests of Pal. have largely disappeared. Such trees as are found to-day are for the most part cultivated for the sake of the fruit they bear. Large, solitary trees, however, still form striking features in most of the landscapes. This must always have been true in Palestine; and now, as in ancient times, such trees, especially the oak and the terebinth, are often associated with a shrine, the reputed tomb of some saint. They are held sacred as his property, and regarded with reverence. They may even be endowed with supernatural powers, so that help, healing, and guidance may be obtained from them. Even apart from such connection with a shrine, trees may have derived peculiar qualities from the resting of a saint under their shadows. It is impossible to deny that such trees are the objects of worship. "Incense is burned to them, and they receive sacrifices and offerings; they are loaded with food, gifts, and (on special

occasions) with lamps. They give oracles, and the sick sleep beneath their shade, confident that a supernatural messenger will prescribe for their ailments. They are decked with rags, wh. thus acquire wonderful properties; and the worshipper who leaves a shred, as a pledge of attachment, or, it may be, to transfer a malady, will take away a rag wh. may serve as a charm" (Cook, *Religion of Ancient Palestine*, 25). It is certain that in these modern, popular beliefs and practices we have survivals from ancient times (*see* Curtiss, *Primitive Semitic Religion To-day*, passim, esp. pp. 90ff.). The "fall" is represented as taking place under a tree (Gn. 3.[6]). Abraham came to the terebinth of Moreh ("teacher," or "seer") (Gn. 12.[6]). Poss. under this very tree Jacob "hid" the strange gods, &c. (35.[4]); and under *the* oak near Bethel he buried Rachel (v. 8). Deborah sat under a palm (Jg. 4.[5]).



SACRED TREE (NIMRUD)

Under a terebinth in Ophra sat the angel of the Lord (6.[11]). The green trees and thick terebinths were closely associated with the idolatrous worship into which Israel was so often seduced (Ek. 6.[13]; *cp.* Is. 1.[29]). The *'ashērah*, associated with worship in the high places (1 K. 14.[23], &c.), was prob. a tree-like post. Figures of the sacred tree are found on the monuments. It is interesting to note that in the apocalyptic vision the symbol of healing for the nations is found in the leaves of the tree of life (Rv. 22.[2]).

"Tree" is used for the stake on which the body of an executed criminal might be raised for exposure (Dt. 21.[22f]; Jo. 8.[29]). This exposure was deep indignity. "Tree" is also used frequently for the cross on which Jesus suffered (Ac. 5.[30]; Gal. 3.[13], &c.).

TRESPASS-OFFERING. *See* SACRIFICE.

TRIAL. Originally among the Hebrews, as among all nomads, the right of punishment and therefore of trial resided in the chief; Judah claimed this right in regard to Tamar (Gn. 38.[24]). When wrong was done to one outside the clan then revenge was the remedy; if one of the clan had been killed, then the avenger of blood must pursue the manslayer. The institution of the Cities of Refuge was a means of forcing men to lay aside blood vengeance and seek the righting of wrongs fm. a properly constituted tribunal. The tribunal contemplated in this institution appears to be the whole congregation, presumably of the City of Refuge, who shd. decide whether any given "man-slayer" had accidentally or with intention slain his fellow. In 1 K. 21. we have an account of a trial in wh., since there was glaring injustice as to fact, we may presume there wd. be the most scrupulous attention to legal form. First a crime is alleged against Naboth; as if in penitence for the sin of one of its members, a fast is proclaimed to the whole community; as the impeached person, Naboth is set on high; then the suborned witnesses come forward and declare what they allege they have heard. This process was carried out before the whole congregation of Naboth's city, and he was condemned by the shout of the multitude, much as, nearly a millennium later, a Holier was. The elders seem to have presided on such occasions. It is difficult to see what the function of the "judges" was in such a process, and yet they seem to have acted along with the "elders" (Ez. 10.[14]). When we come to NT. times the two trials of our Lord, before the Sanhedrin and before Pilate, are the first and most important. As shown by Dr. Taylor Innes (*Trial of Jesus Christ*, pp. 14–59), the rules laid down in the Talmud were flagrantly transgressed; it is possible that he accepts too implicitly the Talmudic statements; his own quotations show the Talmudic disregard for fact. In regard to the Roman trial we are on safer ground. The Jewish trial of our Lord was before the Sanhedrin as a *cause célèbre;* after the arrest there ought to have been a delay, as there was in the apostles' case (Ac. 5.[18]). Although the injustice of suborning witnesses is obvious, yet the fact that when the witnesses do not agree they give up testimony and proceed to adjuration, proves a certain attention to the forms of judicial procedure. It proves that the evidence of one witness alone was not regarded as sufficient. The witnesses were kept apart, so that it was made impossible for the second witness to copy the first. The trials of the earlier apostles and of Paul appear to have less of the formal about them. The Roman trial of our Lord and those of Paul belong rather to Roman jurisprudence than to Biblical science. It may be noted that not one of these was, strictly speaking, a regular trial; no witnesses were called either for the prosecution or defence; hence a discussion of the Roman methods of criminal procedure, while of interest, is not of importance in regard to Biblical study.

TRIBE in OT. translates two Heb. words. (1) *Maṭṭeh* (lit. "staff" or "rod," the badge of a leader) may have meant originally a company led by a chief with a "staff" (*Oxford Heb. Lex. s.v.*).

(2) *Shēbeṭ* (lit. "rod," "staff," "sceptre," a "club" used by shepherds in mustering their sheep: a "truncheon" or "sceptre") is used as a synonym for *maṭṭeh*, but also for a portion or sub-division of a tribe; *e.g.* "the tribe of the families of the Kohathites from among the Levites" (Nu. 4.[18]).

"Tribe" is the name given to each division of the people of Israel which claimed descent from one of the sons of Jacob, and was known by the name of its reputed ancestor. On this theory each tribe was composed of the descendants of a single patriarch, and, after the conquest of Palestine, had assigned to it a portion of the land for its own possession. In recent years many scholars have favoured the view that the story of the patriarchs and their immediate descendants is not really concerned with individuals, but presents, in the form of personal narratives, the history of the tribes. It is taken as certain that before the Conquest there was no complete tribal organisation. While certain tribes were fairly defined, the people as a whole consisted of a congeries of kindred clans. The twofold process of separation and concentration went forward as groups of families were moved by community of interest. The consolidation of the tribe was secured, and the sense of unity promoted, by the practice of common religious rites, and sharing the sacrificial meal, which was supposed to create identity of blood (*see* KIN, KINSHIP). In this way arose the tribes of Gad, Asher, Dan, and Naphtali, who are represented as sons of Jacob's concubines. Ephraim and Manasseh arise through partition of the tribe of Joseph: their kinship did not prevent risk of conflict at times (Ju 8.[1]).

There is little in Scrip. to guide us as to the internal constitution of the tribe after the Conquest, how order was preserved and justice administered. Probably the system resembled (that which obtains among the Arabian tribes to-day. The direction of affairs would be mainly in the hands of the "elders" of each township or division of the community, their authority and influence being not statutory but personal. They were open to be roused and led to war by any man of striking ability. The bonds that united them before the days of the kings seem to have been slender; and perhaps traces may be seen of the rivalry between the northern and the southern tribes, destined to culminate in the great schism.

We need not doubt the historical character of the patriarchal narratives, and the account there given of the origin of the tribes. But it may be taken as certain that the strength of each tribe was augmented by the introduction of foreign slaves, wives, &c., and, after the settlement in Canaan, by absorption of the native elements of population within their various territories.

For the history of individual tribes see separate articles.

TRIBUTE. By tribute we commonly mean a fixed amount paid by one nation to another as the price of peace or protection. In EV., however, it translates several words of very different meanings. (1) *Bĕlō* (Aram., prob. loan-word fm. Asyr. or Old Iranian), prop. "payment in kind" (Ez. 4.[13, 20], 7.[24], RV. "custom"). The word *mindāh* (Asyr. loan-word), wh. precedes *bĕlō* in this verse, AV. trs. "custom," RV. "tribute." It is prob. a form of *middāh*, wh. appears in Ez. 6.[8]; Ne. 5.[4]. (2) *Mekeṣ*, "computation," a tax to be paid according to a fixed proportion (Nu. 31.[28, 37, 38, 41]). (3) *Maṣ*, a collective name, denoting a body of forced labourers, and then the forced labour itself, task-work, and serfdom. The body of forced workers, raised by levy for the public service, is referred to in 2 S. 20.[24] under David, and it was used on a far larger scale by Solomon (1 K. 4.[6], 5.[13], 9.[15, 21], &c.).



A SUBJECT PEOPLE PAYING TRIBUTE

The word appears in the pl. *miṣṣīm*, in Ex. 1.[11], where the overseers of the slave-gangs are mentioned. *Maṣ* stands for the forced labour to wh. conquered and subject peoples were put (Gn. 49.[15]; Dt. 20.[11]; Jo. 16.[10], &c.). The tribute laid by Ahasuerus upon the isles of the sea was prob. enforced payment. (4) *Miṣṣath* (Aram. often in Tg. and Syriac V.), "sufficiency." In Dt. 16.[10], where alone it occurs in MT., it signifies that the freewill offering is to be equal to the giver's ability, according as the Lord has prospered him. (5) *Maṣṣā'*, a load, or burden, that which is carried, as *e.g.* silver for tribute (2 Ch. 17.[11]). (6) *'Ōnesh*, "a fine," the "indemnity" imposed on Judah by Pharaoh-necho (2 K. 23.[33]). It is the "penalty" or "fine" borne by the man of great wrath (Pr. 19.[19]).

In the NT.: (1) The *didrachmon* (Mw. 17.[24]) is the half-shekel (RV.) which every male Israelite was under obligation to pay into the Temple treasury, to meet the expense of the public sacrifices. The *tetradrachmon* (v. 27) was therefore = a shekel, and so sufficient for both Peter and his Master. (2) The

kēnsos was first the register of property wh. furnished the basis for calculating the taxes, then it came to mean the tax levied upon persons or property (Mw. 17.[25]; Mk. 12.[14], &c.). (3) *Phoros* was a tax upon the land, payable in kind. Both *kēnsos* and *phoros* were taxes collected on behalf of the imperial government. The **tribute money** was a Roman coin. The imperial taxes could be legally paid only in imperial coin.

TRINITY. This is a purely theological term, and is not found in the Bible. The Christian Church asserts its belief in the Father, the Son, and the Holy Ghost, one God, and the name "Trinity" is applied to the peculiarly Christian idea of the Godhead, in which, within the unity of the Godhead, three distinct "persons" are distinguished. Christians from the earliest times worshipped and prayed to Jesus Christ as God, they prayed to the God whom Jesus revealed as Father, and to the Holy Spirit whom Jesus promised to send to carry on His work. At the same time they held fast to the belief in the unity of God. Thus the doctrine of the Trinity was developed to give expression on the one hand to the unity of God, and on the other, to guard the doctrines of the Divinity of Christ and the distinct personality of the Holy Spirit. The doctrine is stated in the formula: "The Father is God, the Son is God, the Holy Spirit is God. And yet they are not three Gods but one God. The Godhead of the Father, and of the Son, and of the Holy Ghost is all one, the Glory equal, the Majesty co-eternal. And in this Trinity none is afore or after other, none is greater than another, but the whole three Persons are co-eternal together and co-equal."

This doctrine is based on the Incarnation of Jesus Christ, and His claim to be the Son of God, whom He revealed as Father. He is distinct from God the Father, and can say "Thou" to Him, while He speaks of the Holy Ghost as "He," and ascribes to Him a distinct personality and work. In all the books of the NT. Divine names are applied to all three, and prayers are offered to all equally, while the unity of God is as strongly asserted (1 Cor. 8.[4]; Js. 2.[19]). The aspects of this doctrine which have been attacked are: (1) the Divinity of Christ (*cp.* art. CHRIST, PERSON OF); and (2) the distinct Personality of the Holy Spirit (*cp.* art. SPIRIT). We must remember that the word "person" in this connection is not used in the sense of separate, independent existence, as that would involve Tritheism, but is intended to denote distinctions in the Godhead which are no mere temporal manifestations or modes of Divine activity, but eternally abiding differences within the Divine Unity. The further treatment of this specifically Christian conception belongs to Dogmatic Theology and History of Dogma.

Lit.: Works on Dogmatic Theology by Hodge, Oostezee, Martensen, Dorner, Haering, Kaftan, &c.; Harnack, *History of Dogma;* Illingworth, *Personality, &c.: Doctrine of the Trinity;* Cunningham, *Historical Theology*, &c., &c.

W. F. BOYD.

TRIUMPH. In 2 Cor. 2.[14]; Col. 2.[15] there is allusion to the custom of voting a Roman general a "triumph" on his return from victorious war. He then rode in a triumphal procession through the city. The glory of the triumph was greatly enhanced if he were able to make a show openly in his train of famous foemen, whom he had vanquished and led captive.

TROAS, a city of Mysia, situated over against the island of Tenedos, on the coast of Asia Minor. Here St. Paul saw the vision of the man of Macedonia, and hence he set out to carry the Gospel across the sea to Europe (Ac. 16.[8, 11]). Here he waited expecting to meet Titus (2 Cor. 2.[12, 13]). Here he joined those who had gone on before him from Philippi (Ac. 20.[5f.]), and before he left the incident connected with Eutychus occurred. Prob. on another visit, of wh. we have no record, he left the cloak, books, and parchments in the house of Crispus, wh. he desired Timothy to fetch him (2 Tm. 4.[13]).

The full name of the city was Alexandria Troas, *i.e.* Trojan Alexandria. It was thus distinguished from other cities bearing the same name. Sometimes, however, it was called by the name Alexandria alone, *e.g.* by Strabo and Polybius; and again by Troas alone (Pliny, *HN.* v. 33). It was founded as Antigonia Troas by Antigonus, who peopled it with drafts from the population of neighbouring cities. Lysimachus enlarged and adorned it in B.C. 300, under the name of Alexandria Troas. After the fall of Antiochus the Great it passed to the Romans. The favour shown by the latter to the city was due in some measure to their belief that from the Troad their race took its origin. Augustus made Troas a Roman colony. It is said that both Julius Cæsar and Constantine thought of making it the capital of the Roman empire. In connection with the latter it is interesting to note that the mod. name of the place is *Eski-Stamboul*, "Old Stamboul." Under the Romans the city enjoyed a period of great prosperity. Augustus, Hadrian, and Herodes Atticus all made substantial contributions to its beauty and splendour. To the last-named was due the aqueduct, the remains of which for long were an imposing feature in the plain. The position of Troas at the eastern end of the great sea-passage between Asia and Europe lent it unique importance, and here trade routes from north and south, as well as from the interior, had their focus. The extent of the ruins shows how great a part the city must have played in these days. The wall enclosed a space of more than a square mile. The

ancient harbour may also be traced, the basin measuring 400 × 200 ft.

TROGYLLIUM. To the NW. of Caria, on the coast of Asia Minor, Mount Mycale terminates towards the sea in the spur known as Trogyllium, the mod. Cape *Santa Maria.* It overlaps the eastern projection of the island of Samos, from wh. it is separated by a strait, now called Little Boghaz, about a mile in breadth. The ship in wh. St. Paul sailed, returning from his third missionary journey, having passed Chios, made for the eastern promontory of Samos, sailed through this strait, perhaps touching at the island, and remained overnight at Trogyllium (Ac. 20.[15]). In the chief MSS. (ℵ, A, B, C), the phrase, "tarried at T." does not appear. TR., however, probably preserves the correct reading. It was impossible to make the voyage from Chios to Miletus in a single day. The night must have been spent in this neighbourhood. There is an anchorage a little way E. of the extreme point of the spur, which is still known as St. Paul's Port.

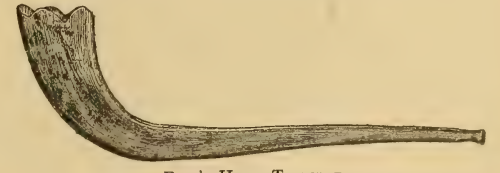
TROOP. The Heb. word *gĕdūd* signifies primarily a company of marauders, men banded together for purposes of plunder. EV. frequently renders **band**. Irresponsible, subject to no regular discipline or control, making sudden incursions where opportunity offered, and swiftly dissolving if danger threatened them, such bands became a cause of frequent mischief and constant insecurity to peaceful dwellers within reach of their haunts (1 S. 30.[8], &c.; 2 Ch. 22.[1]; Ho. 6.[9], &c.). The word is used also for the raid or foray itself made by regular troops (2 S. 3.[22] RV.). In later use it applied to a detachment of the army (1 Ch. 7.[4]). In 2 Ch. 25.[9f.] it is the "army" of mercenaries hired by Amaziah from Israel.

TROPHIMUS, a companion of St. Paul, a native of Ephesus, who accompanied him fm. Macedonia to Jerusalem. He with some others preceded Paul to Troas (Ac. 20.[4]). In Jerusalem he was seen by certain Jews of Asia with Paul, and thus was the occasion of the riot wh. so nearly cost the apostle his life (Ac. 21.[29]). The only other notice of him we have is in 2 Tm. 4.[20], "T. have I left in Miletus sick"; this must have occurred in the interval between Paul's first and second imprisonment. It was suggested by Dean Stanley that T. was the "brother whose praise is in the Gospel throughout all the churches" (2 Cor. 8.[18]).

TRUMPET, FEAST OF TRUMPETS. Trumpet represents mainly two Heb. words, *ḥătzotzĕrāh* and *shōphār;* the Gr. is *salpinx*. The former of these was a priestly instrument; the formation of it is commanded by God, and its use prescribed (Nu. 10.[2-10]). A pair of them were to be made; they were to be of one piece of silver; their form is well known fm. the figure on the Arch of Titus, and fm. the coins of Barcochba—thin, straight, with bell-shaped mouth, slightly under a cubit in length (Jos. *Ant.* III. xii.): the Egyptian military T. was of this shape. The greater part of the passage referred to defines the use to be made of these while Isr. was still encamped; if the priest blew (*taqa'*) with only one trumpet, the heads of the people were to assemble at the door of the Tabernacle; if, however, both were blown, then the whole assembly were summoned. When the T. "sounded an alarm" (*tĕrū'āh*), then the east camp, that of Judah, was to strike tent and move, then the Tabernacle was to be taken down; next the camp of Reuben, that to the S., moved, and then that of Ephraim, and last, that of Dan.


Trumpeter: Egyptian

The precise difference between a simple blast of the T. and "sounding an alarm," cannot be fixed with any accuracy, but it wd. seem that the latter was louder and more prolonged. In the pre-exilic Scriptures the only use of *ḥătzotzĕrōth* is in 2 K. 11., in regard to the coronation of Joash, and in Ho. 5.[8]. It occurs in the undated Ps. 98. The chronicler introduces trumpets into his description of the bringing up of the Ark to the city of David, and of the victories of Abijah, Asa, Jehoshaphat, the coronation of Joash, and the Passover of Hezekiah. In Ezra and Nehemiah these trumpets are mentioned in connection with the dedication of the second Temple. Later the trumpet was sounded at new moons and Sabbaths, and was very marked at the drawing of water at the Feast of Tabernacles. The *shōfār* was a much more primitive instrument, usually made of ram's horn; the mouthpiece being formed by piercing and scraping the small end. Some said the ram must be a first-born. Although the ram's horn is generally very convolute, the *shōfār* has usually only one curvature. The sound of the *shōfār* is harsh, and it can scarcely be regarded as a musical instrument. The earliest mention of it is


Ram's Horn Trumpet
From Wood's "Bible Animals." By permission of Messrs. Longmans, Green & Co.

the comparison of the sound wh. accompanied the giving of the law on Mount Sinai (Ex. 19.[16]). In the institution of Jubilee it was the *shōfār* that was to be blown (Lv. 25.[9]). When Joshua marched

round Jericho it was trumpets such as were used in proclaiming Jubilee—that is, of ram's horn—that were used by the priests to blow before the ark of the Lord (Jo. 6.[4f.]). When Ehud called the people to rise against Moab it was the *shōfār* he sounded (Jg. 3.[27]); and when Gideon, with his three hundred, surrounded the camp of the Midianites, it was *shōfāroth* they had in their hands (Jg. 7.[16]). In the times of the kings it was the trumpet that called the hosts together to battle (1 S. 13.[3]), or summoned them to desist fm. pursuit (2 S. 2.[28]). It was used for the proclamation of kings as Absalom (2 S. 15.[10]), of Solomon (1 K. 1.[39]). Although according to later custom it was the *ḥătzotzĕrāh* that was blown at "new moon," yet in Ps. 81.[3 (4)] it is the *shōfār* that is to be used. In the prophets it is looked upon as one of the accompaniments of war, except in Jl. 2.[15], when it summons the people to a fast. In the synagogues of modern Judaism it is used to proclaim the New Year, and also on certain other occasions. New Year is the **Feast of Trumpets**; it is celebrated on the first of Tishri (*c.* October). *See* New Year.

TRYPHÆNA and TRYPHOSA. The names of two female workers saluted by St. Paul in Rm. 16.[12]. They are declared to be "labouring in the Lord." Both names are found among imperial monuments of the first century. They probably were deaconesses, and not impossibly personally sisters. In the *Acts of Paul and Thekla* a Tryphæna is introduced, who is called queen, and declared to be a kinswoman of Cæsar. There was a Queen Tryphæna who was cousin of Claudius.

TUBAL (Gn. 10.[2]), the fifth son of Japheth. There are two races, *Mushkaa* and *Tubalaa*, associated in the Asyr. inscriptions, as Meshech and T. are in Gn. and Ek. 32.[26], 38.[2], 39.[1]: these are supposed to be intended. T. seems to have occupied a territory nearly coinciding with the modern Georgia. Along with Javan, with whom T. is associated in Is. 66.[19], and Meshech, so generally his companion, T. brings "slaves and vessels of brass" into the Tyrian market (Ek. 27.[13]).

TUBAL-CAIN, the son of Lamech the Cainite by Zillah (Gn. 4.[22]), "the instructor of every artificer of brass and iron." The text here appears to be corrupt, as the literal rendering wd. be "the sharpener of every artificer." The LXX omit *kol*, "all," and the Psh. omits *lōṭēsh*, "whetter." The RV. trs. "the forger of every cutting instrument of brass or iron"; the tr. of *ḥārāsh* is somewhat violent.

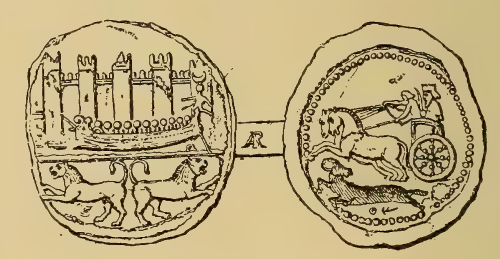
TURPENTINE TREE. *See* Terebinth.

TURTLE, TURTLE DOVE (Heb. *tōr*), a bird allied to the pigeon, three species of wh. are found in Pal. While the European species winter in SW. Asia, the Egyptian visits Pal. in summer, and some are indigenous to the Jordan valley with its tropical climate. One species builds in palms. The note of the T. heard among the trees is a sign of the arrival of spring, wh. is not far fm. coinciding with the latter part of our winter (SS. 2.[12]); the migratory habit of the T. is noted (Jr. 8.[7]). Fm. its commonness the T. was a sacrifice open to the poorest: even in the wilderness, wherever there were palms the T. wd. be plentiful.

TYCHICUS, a companion of St. Paul, associated with Trophimus as, like him, a native of Roman Asia (Ac. 20.[4]). He was with the apostle during a portion of his first imprisonment in Rome, and as his messenger bore epistles and tidings to the believers in Asia (Eph. 6.[21]; Col. 4.[7]). He or Artemas was to be sent to relieve Titus in Crete, in order that the latter mt. join St. Paul at Nicopolis (Tt. 3.[12]). Fm. 2 Tm. 4.[12] we learn that Paul sent T. a second time to Ephesus, possibly to relieve Timothy.

TYRANNUS. An Ephesian rhetor in whose lecture-hall Paul taught when he left the synagogue. As manuscript authority is overwhelmingly agst. the insertion of the indefinite pron. "one," the question rises, "Why is it assumed that T. needed only to be named for the state of things to be understood by the readers of Acts?" If T. had been a convert to Christianity and put his lecture-hall at Paul's service, the matter seems simple enough; all prominent members of the small but intensely vital Christian community wd. know each other at least by name. The *codex* Bezæ has an interesting addition wh. has a mark of genuineness, "from the fifth to the tenth hour," *i.e.* after school hours.

TYRE (Τῦρος, Heb. צֹר, *Tzōr*, Asyr. *Ẓuru*, "rock"), called "the fortress-city" (Jo. 19.[29];

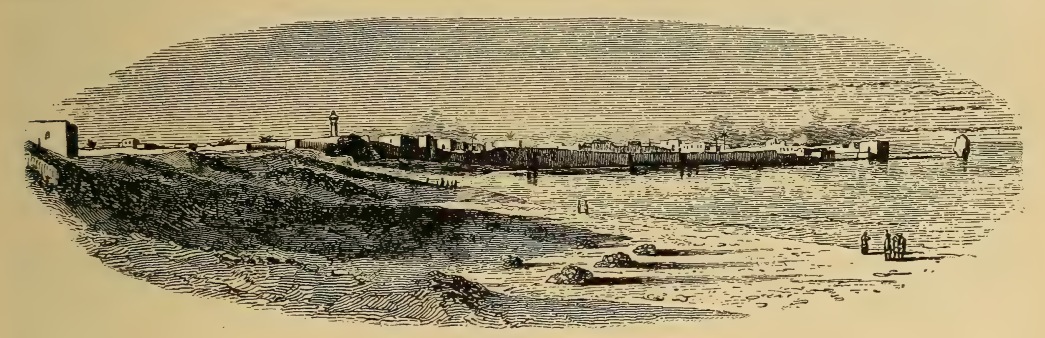


Coin of Tyre

cp. 2 S. 24.[7]), famous for its ships and trade, was built on the Phœnician coast, about midway between Acre and Sidon, on what were originally two rocky islands, 22 stadia round, at a little distance from the shore. It had two harbours, the northern 900 ft. long and 700 ft. broad, and the southern, or Egyptian, formed by means of a breakwater; a canal, running thro' the city, connected them. On the shore was another city, as well as the necropolis and a supply of water (now *Ras el-'Ain*). In later times the city on the mainland was known as Palætyrus, "Old Tyre," but it is pretty certain that it

was really Hosah (Jo. 19.[29]) or Usu. In the time of Moses, an Egyptian traveller describes Tyre as an island to wh. water was brought in boats.

According to Herodotus (ii. 44), the temple of Baal-Melkarth, its supreme god, was built 2300 years before his visit, and in it were two pillars, one of gold, the other of emerald (*cp.* 1 K. 7.[21]). Among the Tel el-Amarna tablets are letters from its Egyptian governor Abimelech, complaining of hostilities carried on against him by the governor of Sidon, whose capture of Usu had deprived him of water and wood. Tyre was one of the Phœnician cities taken by Seti I., the father of Ramses II., and we hear of a letter sent to its king in the third year of Meneptah, the successor of Ramses. A new dynasty seems to have commenced with Abibal and his son Hiram I., the contemporary of David and Solomon. As the Greek histories of Tyre begin with their reigns, it is probable that the Phœnician alphabet was now first substituted for the earlier cuneiform script. Hiram joined the larger island to the smaller one on the SW., and conducted water to it from the mainland. He also fortified the whole area and restored the temples. He sent carpenters and masons for the construction of David's palace at Jerusalem (2 S. 5.[11]), and furnished his ally, Solomon, with cedar and fir for the Temple, as well as with a master-craftsman (1 K. 5.[1-11], 7.[13, 14]; 2 Ch. 2.[3-16]). In return Solomon gave Hiram a yearly tribute of wheat and oil, together with twenty cities in the Galilean region of Cabul (1 K. 9.[11]). Hiram's seventh successor was Eth-baal, the priest of Ashtoreth, and father of Jezebel, who reigned thirty-two years. The third successor of Eth-baal was Pygmalion, in whose seventh year his sister Elissa or Dido fled to Africa and founded Carthage. Under Elulæus Tyre was besieged for five years by the Assyrian king Shalmaneser IV. (B.C. 727–2), but without result, tho' the supply of water from the mainland was cut off. Like Eth-baal (1 K. 16.[31]), Elulæus was king also of Sidon, whence he fled to Cyprus on the occasion of Sennacherib's campaign against Hezekiah (B.C. 701). Tyre, however, now submitted to Assyria, and the revolt of its king, Baal, against Esar-haddon was promptly suppressed. It was again besieged, for thirteen years, by Nebuchadnezzar (Ek. 26.[7-14], 29.[18-20]). It must have eventually surrendered, since a Babylonian contract-tablet is dated at Tyre in the fortieth year of that king, and there were Tyrian hostages at the Babylonian court. For a short time the city was governed by *suffetes* or "judges." Under the Persians it furnished the government with a large fleet, and Alexander the Great accordingly made every effort to destroy the town. Palætyrus was razed to the ground, and its materials used in constructing an embankment 60 yds. wide and ¼ mile long, wh. united the mainland with the island-city. After a siege of seven months the city was taken by storm; 10,000 of its inhabitants were massacred



View of Tyre

and 40,000 sold as slaves. Alexander's mole, however, remained, and the island thus became a peninsula. Under the Romans its trade declined. Its territory was visited by Christ (Mk. 7.[24]), and St Paul spent seven days there (Ac. 21.[3, 4]). It subsequently became the seat of a bishopric, and St. Jerome calls it the first and greatest city of Phœnicia. It was taken by the Crusaders under Baldwin II. in 1124, and in 1190 Frederick Barbarossa was buried in its cathedral. But in 1191 it surrendered to the Mohammedans. It is now a small place, with a Latin monastery and a population of about 3000.

Its trade extended to all parts of the known world (Ek. 27.). The staple of its early commerce was the purple dye obtained from the murex, to wh. was afterwards added the tin of Spain and Britain. A brisk trade was also carried on in slaves (Jl. 3.[4-6]), as well as in timber. The metal-workers and woven fabrics of Tyre were celebrated (2 Ch. 2.[7, 14]), and the remains of its glass factories are still visible. In the Tel el-Amarna tablets (B.C. 1400) Tyre is already described as a "great city."

A. H. Sayce.

U

UCAL AND ITHIEL appear in EV. as the names of men to whom Agur addressed the proverbs in Pr. 30. The phrase is one as to the interpretation of wh. there have been wide differences of opinion among scholars. These depend on the pointing of the Heb. text. With slight changes RVm. reads, "I have wearied myself, O God, I have wearied myself, O God, and am consumed."

UEL, a son of Bani who had married a foreign wife (Ez. 10.[34]), called "Juel" in 1 Es. 9.[34].

UKNAZ stands in AVm. for "and Kenaz" in the text (1 Ch. 4.[15]). The MT. is prob. imperfect, something having fallen out before "and Kenaz." The intention was evidently to name the *sons* of Elah; but only Kenaz is mentioned. LXX and Vlg. omit "and."

ULAI, a river in Elam known to classical geographers as *Eulæus;* it flowed past Shushan (Susa, Dn. 8.[2, 16]). In a battle near here in wh. he was victorious Asshur-bani-pal declares the U. was choked with dead bodies. The courses of the rivers in this quarter have greatly changed; if we trust an ancient tablet the U. emptied its waters direct into the Persian Gulf.

ULAM. (1) A descendant of Gilead, father of Bedan (1 Ch. 7.[17]). (2) The first-born son of Eshek, a Benjamite whose sons and sons' sons numbered a hundred and fifty, and were famous as archers (1 Ch. 8.[39f.]). The Benjamites seem to have given special attention to archery (2 Ch. 14.[8]).

ULLA, head of an Asherite family (1 Ch. 7.[39]).

UMMAH, an unidentd. city in Asher, named with Aphek and Rehob (Jo. 19.[30]). A proposed emendation of the text would read *'Acho*, identifying it with the mod. Acre. This, however, is very doubtful.

UNCLEAN, UNCLEANNESS. *See* PURIFICATION.

UNCTION, lit. "anointing." As ointment was poured upon the head, so the Holy Spirit was conceived as poured out upon believers. This is the "anointing" referred to in 1 Jn. 2.[27]. The effect of this anointing is fig. called "unction" (v. 20).

UNDERGIRDERS, called HELPS (Ac. 27.[17]). Owing to the imperfect construction of ancient ships there was danger, in stress of weather, that the planks might spring, causing leakage. To obviate this cables and chains were carried, and when necessity arose these were passed round the body of the vessel and drawn tight. This in English is called "frapping."

UNDERSETTER. This is EV. tr. of Heb. *kātheph*, lit. "shoulder," in the description of the lavers in Solomon's Temple (1 K. 7.[30], &c.). They furnished supports for certain parts of the bases. It is impossible more exactly to define them.

UNICORN (Heb. *r'ēm*), an animal of the ox tribe, as it is associated with "bullocks" as suitable for sacrifice (Is. 34.[7]). Its strength is noted (Nu. 23.[22], 24.[8]); its horns are prominent (Dt. 33.[17]; Ps. 22.[21], 92.[10]). The first of these passages proves that it has two horns, for the AVm. rendering "unicorn" is more accurate than the text. It is fierce and untamable (Jb. 39.[9, 10]), but at the same time agile (Ps. 29.[6]). The rendering of the AV. is due to the LXX tr. *monokerōs*, wh. Jerome followed. The wild ox was a frequent object of chase among the Asyr., as may be seen in the monuments.

UNKNOWN GOD, THE. An altar seen by St. Paul when passing through Athens was inscribed "to the unknown God." This suggested the introduction to his speech (Ac. 17.[23]). From the phrase, "Whom therefore ye ignorantly worship, him declare I unto you," it might be a legitimate inference that the deity here referred to was Jehovah, the God of the Jews. In that case an Athenian citizen who had been preserved from some danger in Judæa, may, on his return, have erected the altar in thanksgiving, being in ignorance of, or having forgotten, the name of the God of that land. There is, however, ample evidence in Greek Lit. of the existence of altars with similar if not quite identical inscriptions. It illustrates the "religiousness" of the Athenians, and their care that no deity who could claim a sacrifice should be overlooked, that on the occasion of a plague some black and white sheep were turned out on the Areopagus, and wherever one lay down it was sacrificed "to the god concerned," *i.e.* to the deity of the particular place, whether he were known or not.

UNLEAVENED BREAD. *See* PASSOVER, FEAST OF.

UNNI. (1) One of those appointed "with psalteries" in the Temple service (1 Ch. 15.[18, 20]). (2) A Levite who returned with Zerubbabel (Ne. 12.[9], RV. "Unno").

UNNO. *See* UNNI (2).

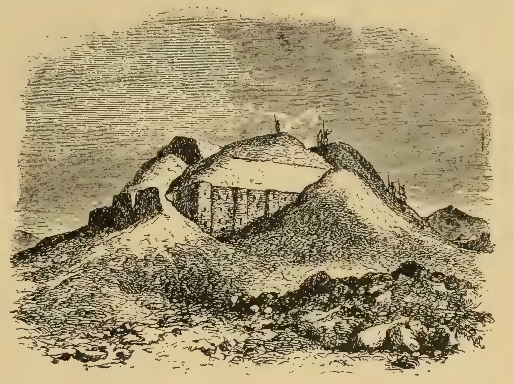
UPHARSIN. The closing and emphatic word in the inscription wh. appeared on the wall opposite the lights on the occasion of Belshazzar's feast (Dn. 5.[25]). It is given in the plural, with the conjuntion ו, in v. 25, but in the interpretation (v. 27) we find it in the singular without the conjunction. The word as it stands means "fragments" or "fractions." The difficulty of interpreting the three words lay in the fact that the natural meaning of the words as they stood consonantally was simply

a statement of weights—*mene*, "a pound"; *tekel*, "an ounce"; and *upharsin*, "and fractions." It has been suggested that the inscription had been written there before, and simply indicated where the standard weights were kept, but that, the light falling on it, the inscription flashed out on the king, and he read it as an omen. The record, alike in the Chigi version and in the Massoretic text, speaks of a hand coming forth. There have been various interpretations of the difficulty of "reading" the inscription. A rabbinic explanation given by Fuller (*Speaker's Com.*) is that the words were written perpendicularly, and the Babylonian astrologers attempted to read them horizontally but cd. not find any meaning in the words so constructed. This seems an unlikely supposition. Another suggestion is that the inscription wd. be in cuneiform, and as the signs had so many possible meanings attachable to them, the astrologers were unable to fix the meaning to be given to them in this case. This also is unlikely: so far as this indefiniteness of the cuneiform symbols is true, it applies to modern scholars, but wd. not apply to those who had been taught to read cuneiform in infancy. The difficulty was that, as shown above, consonantally the words were simple enough, but were utterly unmeaning in the circumstances—there was no plausible explanation possible of this mysterious hand appearing and merely chronicling the names of weights. Daniel, divinely directed, took the words as verbs, and in each word read a deeper meaning than met the eye. He rendered *mene* "numbered": when the days of life of person or nation are numbered they are nearing an end. *Tekel*, "weighed," has in it a play on the verb *qelal*, "to be light," and *peres* may mean "Persian" as well as "divided" or "broken." It is to be observed that in the LXX (Chigi), Thd., and Vlg. the first word is not repeated. The fact that the prophecy that the kingdom shd. be given to the *Persians* is regarded as fulfilled when Darius "the *Mede*" received the kingdom, effectually disposes of the idea that the writer of "Daniel" thought the kingdoms of the Medes and Persians were different.

UPHAZ (Jr. 10.[9]; Dn. 10.[5]), apparently a place fm. wh. gold appears to have been brought; Dr. Pinches has suggested (*HDB.*) that U. was originally Ophir, wh. consonantally differs only in the final letter fm. Uphaz. The tendency is, however, to change the less known into the well known, not the reverse. Were it not for the initial א it mt. be regarded as Hophal part. of the *pāzaz*, "to purify"; a form wh. occurs in 1 K. 10.[18]. This solution wd. not apply to Dn. 10.[5] unless the words have been improperly divided; there seems to be some uncertainty as to the reading here.

UR, father of one of David's mighty men (1 Ch. 11.[35]).

UR OF THE CHALDEES (אוּר כַּשְׂדִּים), the birthplace of Abraham (Gn. 11.[28]), so called to distinguish it from an Ur or "City" elsewhere, is the Uru—"the City" *par excellence*—of the cuneiform texts, now *El-Muqayyar* (*Mugheir*), "the Bituminous," on the west bank of the Euphrates in southern Babylonia. In the age of its foundation the river fell into the Persian Gulf a little south of the town, but in consequence of the deposition of silt the coast is now about 100 miles distant. The river-bed also has retreated about 5 miles to the east. Owing to its situation on the Arabian side of the river there was a large West-Semitic community in the town, including more especially "Amorite" merchants from Canaan. In Sumerian times it was known as "the City of the Moon-god," to whom its



Mugheir Temple: Ur of the Chaldees

great temple was dedicated. The name given to it by the Semites may have been due to the fact that it was the only representative of the Babylonian city on the Arabian side of the Euphrates. It is probably the Babylonian Οὐρίη mentioned by Eupolemus (Euseb., *Præp. Ev.* IX. 17), wh. he says was also called Camarinê, since *qamar* is "moon" in Arabic. The mounds wh. mark its site are 2700 metres in circumference, the remains of the temple lying to the north-west, and the whole place is surrounded by graves. No scientific excavations, however, have as yet been conducted there. "Ships of Ur" are referred to in Sumerian times, and trade was carried on with southern and central Arabia through the Wadi Rummein. A few centuries before the birth of Abraham Babylonia had been ruled for 117 years by a dynasty of five kings who had their capital at Ur. The first of them had been a great builder. They revived the claims of Babylonia over Syria and Palestine, and a fragmentary cadastral survey exists wh. was compiled for one of them by Urimelech, the governor of "the land of the Amorites." The last of the dynasty fell in battle against the Elamites. Ur suffered in the Elamite and civil wars wh. preceded the recovery of Babylonian independence

under Khammu-rabi, and the massacre of its inhabitants in the 14th year of his father's reign may have led to the migration of its West-Semitic settlers (*cp.* Gn. 11.[31]). Henceforward Ur lost its importance except as one of the old centres of Babylonian religion.

Lit.: Taylor in Jrl. R.A.S., 1855, ix. pp. 260 *sqq.;* Loftus, *Chaldæa and Susiana*, Nisbet, 1857, pp. 127–35; Hommel, *Die semitischen Völker*, Leipzig, 1883, pp. 204–11. A. H. Sayce.

URBANE, RV. URBANUS, a Christian in Rome saluted by the apostle Paul as a "fellow-worker" (Rm. 16.[9]). When and where he laboured along with St. Paul we do not know. The name, wh. is Latin (Urbanus), was often borne by slaves. Tradition makes him bishop of Tarsus, consecrated to that office by St. Peter.

URI. (1) Father of the skilful artificer Bezaleel (Ex. 31.[2], &c.). (2) Father of Geber, one of Solomon's officers in Gilead (1 K. 4.[19]). (3) One of the gatekeepers who had married a foreign wife (Ez. 10.[24]).

URIAH, URIJAH. (1) A man of Hittite origin, one of David's "mighty men" (2 S. 23.[39]; 1 Ch. 11.[41]), and husband of Bathsheba. His name ("my light is J″.," or "J″. is a fire") seems to show that he was a convert to the faith of Israel. It is evident that he was possessed of true soldierly qualities. Summoned to Jerusalem by his royal master, he refused to enjoy comforts wh. could not be shared by his comrades in the field. This attitude, admirable as it was (and none would have been more ready than David in his right mind to appreciate it), frustrated the king's purpose and cost him his life. There was nothing calling for remark in putting Uriah in the forefront of the battle at Rabbah; it was his natural place. The excellences of the simple-hearted soldier throw out in bolder relief the infamy of David and his perfidious wife. David's crime has been often repeated; his repentance was peculiar to himself. (2) A High Priest in the reign of Ahaz, who actively assisted that king in the introduction of foreign innovations. He made the altar after the pattern of that seen by Ahaz in Damascus, and by his instructions put it in the position formerly occupied by the brazen altar. This latter was moved to the north, and retained there, apparently for purposes of divination (2 K. 16.[10ff.]). He is possibly identical with Uriah, who acted as a witness for Isaiah (8.[2]). His name is given as **Urijah** in 2 K. 16. EV. He does not appear in the list of High Priests in 1 Ch. 6.[4-15]; but his name is found in the list of Josephus (*Ant.* X. viii. 6). (3) A prophet in the time of Jeremiah (Jr. 26.[20]), son of Shemaiah of Kirjath-Jearim. His utterances agreed with those of the great prophet, and so roused the anger of Jehoiakim that he had to flee for his life to Egypt. Thence, however, he was brought by Elnathan, and by the king's orders he was slain, his dead body being cast "into the graves of the common people" (AV. **Urijah**). (4) Father of Merimoth, and son of Hakkoz (AV. Koz) (Ez. 8.[33]; Ne. 3.[4, 21]). His son Merimoth had charge of the sacred vessels of silver and gold brought back from Babylon, and took part in building the wall of Jerusalem (**Urijah**, Ne. 3.[4, 21]). (5) One of the prominent men who stood by Ezra at the reading of the law (Ne. 8.[4], AV. **Urijah**).

URIEL ("fire of God"). (1) A Kohathite named in the genealogy in 1 Ch. 6.[24]. (2) Chief of the Kohathite Levites in the time of David who with his brethren took part in moving the Ark from the house of Obed-edom (1 Ch. 15.[11]).

URIM AND THUMMIM. What is meant by these terms it is impossible to say with certainty. The words themselves are enigmatical; "lights" and "perfections" are terms wh. do not convey much that is intelligible. Indeed they have the appearance of being foreign words, Egyptian or Assyrian, modified to make them significant in Heb. When we look at the passages we may note several things wh. are so far illuminative, if only negatively so. Moses is told to put them in the breastplate of judgment; it is significant that he is not commanded to make the U. and T.; they were extant before. They are two separate articles; they have always the definite article before them, except in the Ezra-Nehemiah passage, and *'eth*, the sign of the accusative, also precedes each. Further, they are to be "put *in* (*'ĕl*) the breastplate (*ḥōshen*) of judgment." It was therefore no illumination either of the stones of the breastplate or the "ouches" on his shoulders that constituted the U. and T. They must have been relatively small, or they cd. not have been put in the folds of the *ḥōshen*—a pouch of nine inches square, jewelled without. As to what they were like the versions give us no assistance. Although *photes* and *teleia*, the exact translations of the Heb., lay to hand, the LXX, except in the Ezra-Nehemiah passage, renders *dēlosis* ("manifestation") and *alētheia* ("truth"). The Psh. tr. *nahira* and *shalom*, a literal rendering of the words; the Tg. of Onkelos simply transliterates, Tg. PJ. adds a periphrastic explanation of each term. Josephus implies that U. and T. were illuminative manifestations fm. the "ouches" on the shoulders of the High Priest. Philo tells us that the breastplate meant human organs of speech, and the reference is to considerate, well-ordered speech. Rashi speaks of the *shem-hammphorash* and its illuminative power. All this, however, throws no light either on the form of the U. and T. or on the way in wh. they were used. It is an evidence of the early ignorance of the nature of the U. and T. that the Samaritan Pentateuch inserts in Ex. 28.[30], "And thou shalt make the U. and the T.," and in 39.[21], "And he made the U. and the T. as the Lord com-

manded Moses." It was less likely that MT. shd. omit such a statement twice over than that the Sam. shd. insert it. That they were used in some way to learn the Divine will is certain fm. Nu. 27.[21] and 1 S. 28.[6]. It is more difficult to discover how this was done. There is a passage in 1 S. 14.[37f.], concerning the casting of the lot between Saul and Jonathan, in wh. there seems to be some confusion; "Give perfections" is unintelligible. The reading of the LXX at first seems little better: "Lord God of Israel, give clear (*dēlous*) if the iniquity be in me or in Jonathan my son, but if the iniquity be in the people give holiness (*hosiotēs*)." However, when one remembers that *dēlous* is fm. the same root as *dēlōsis*, then it may mean Urim, and the contrasted term will be equivalent to *alētheia* (Thummim); the account will then mean that, if U. was given, Jonathan and his father were guilty, if T., then the people. This we ought to say is in the Lucianic recension; the Vatican version is in confusion. From this it wd. appear that the answer of U. and T. was given by means of the lot. Fm. the connection of the *ḥōshen* with the EPHOD it seems probable that the frequent inquiries made by EPHOD were really by U. and T., *i.e.* by sacred lot (1 S. 23.[9-12]); it is to be noted that the answers cd. all be represented by "Yes" or "No," a mode of reply that itself suggests the lot. Were there a plate of metal with the words U. and T. on opposite sides, this wd. be a simple solution; but it seems clear that there were two objects. They mt. be cast into a helmet, as were the lots at the Trojan War, and shaken till one leaped out (*Il.* vii. 176f.). We have already suggested that U. and T. are foreign words modified into significance in Heb. The Egyptian deities Har (Horus), and Tum have names suggestively resembling U. and T.; only one feels that the roots of primitive Heb. custom are to be sought on the banks of the Euphrates rather than of the Nile. Prof. Muss-Arnolt has suggested an analogy with the tables of destiny wh. Marduk bore in his bosom, and the names he wd. derive fm. the Asyr. *urtu*, "a decision," and *tamitu*, "an oracle." The late Dean Plumptre had a theory that the objects, the U. and T., were contemplated by the priest so fixedly that he fell into a hypnotic trance, and in that state gave oracular responses. Though it is ingenious, the proof seems fairly strong that it was by lot in some way that the Divine will was interpreted. There is no indication that the U. and T. were ever consulted after the death of David; silence, however, is by no means a conclusive argument, the more so as Josephus speaks as if they had only disappeared about a couple of centuries before his own time. Against this statement is to be put the Ezra-Nehemiah passage, wh. implies that at the return fm. Babylon at all events there was no priest having the Urim and Thummim (Ez. 2.[63]; Ne. 7.[65]). If these objects were lost about the beginning of the Babylonian Captivity, it does not seem extraordinary that very little definite shd. be known about their form, or the method of inquiring by them.

USURY (Heb. *nāshak*, "to lend on interest," *neshek*, "interest"; there are also *marbīth* and *tarbīth*, tr. "increase" [Lv. 25.[36, 37]], Gr. *tokos*). To the Heb., lending on interest to a brother Heb. was a crime (Ex. 22.[25]; Dt. 23.[19]); one of the characteristics of the "man who shd. ascend into the hill of God" is that he does not lend "on usury" (Ps. 15.[5]). While lending on interest to their brethren is thus forbidden to the Israelite, it is not forbidden to lend on these terms to foreign nations (Dt. 15.[6]). The code of Ḥammurabi reveals the high rate charged in those days in Babylon. There is no denunciation of U. in the NT.; so far fm. that, it is implied to be right and proper (Mw. 25.[27]; Lk. 19.[23]). *See* DEBT.

UTHAI. (1) Son of Ammihud, a Judahite dwelling in Jerusalem after the Exile (1 Ch. 9.[4]). (2) A son of Bigvai, who returned with Ezra (Ez. 8.[14]).

UZ. (1) In three cases in the RV. a personal name (Gn. 10.[23], 22.[21] [Huz AV.], 36.[28]); fm. the fact that ARAM occurs in connection with the two former, and in the last in the slight disguise of ARAN, a plausible case may be made out for regarding them as the same. (2) The land to wh. JOB belonged (Jb. 1.[1]). It is difficult to fix the precise geographical position of U., but it is clearly E. of Pal., for Job is said to be "the greatest of all the men of the East." The names of the countries fm. which the three friends are said to spring confirms this; Eliphaz comes fm. Teman, wh. so far as can be identified is to the SE. of Pal.; Shuah, fm. wh. Bildad comes, is to the NE.; no definite opinion appears to have been reached as to the geographical situation of the native place of Zophar, but it seems to have been E.; Buz the br. of Huz, fm. whom Elihu came, was the son of NAHOR, whose grandson LABAN dwelt among "the sons of the East" (Gn. 29.[1]). Arabic tradition wd. place it in the Ḥaurān, while Delitzsch wd. locate it near Palmyra; that, however, seems too far N. for Chaldæan raiders to infest. There is a place *Utztza*, fm. wh. Salmaneser received tribute, but it was NW. of Aleppo, and more unsuitable, therefore, than Palmyra.

UZAI, father of Palal, one of those who assisted in repairing the wall of Jerusalem (Ne. 3.[25]).

UZAL, the sixth son of Joktan (Gn. 10.[27]; 1 Ch. 1.[21]). The name also appears in Ezekiel as that of a city in Arabia. The passage is difficult owing to disorder in the text, but the rendering now generally favoured is "Vedan and Javan of Uzal furnished their wares" (Ek. 27.[19]; *see* Davidson, *ad loc.*). The tr. "from Uzal" is relegated by RV. to the margin. This city may with some confidence

be identified with *Ṣan'a*, the chief city of *el-Yemen*, the ancient name of which, *Awzāl*, corresponds exactly to the Heb. The mod. name *Ṣan'a* prob. comes from Abyssinia, in the language of wh. country it means "fortress." It was known as Azal or Izal to the Jewish inhabitants in the pre-Mohammadan time, who perhaps had revived the ancient name. The Arabs believed it to be the oldest city in the world, perhaps deriving the name from *azal*, "eternity." "Bright iron" was one of the commodities in wh. she trafficked. Iron is still found in various parts of Arabia; and the steel weapons manufactured in *Ṣan'a* are held in high repute. She also formed a depot for goods imported from India.

The mod. city stands in a wide vale among the uplands, 7250 feet above the level of the sea. It is dominated from the east by *Jebel Nujūm*, a spur of which is crowned by a strong fortress. At this great height the city enjoys light air and a charming climate. Through the centre of the town runs a river bed, wh. for several months of the year carries down a plentiful supply of water. This is largely used for irrigation. The soil is very fertile, and the gardens and orchards are such in beauty and fruitfulness that Arabian writers frequently compare the city to Damascus. Great wells and cisterns furnish water during the rest of the year. The famous fortress *Beit Ghumdān*, and the temple dedicated to Zahrah, the Arabian Venus, on the site now occupied by the mod. citadel, were the architectural pride of Arabia until, by the orders of Othman, they were destroyed. With the temple disappeared the last vestiges of idolatry in el-Yemen. A Christian church was built by Abraha el-Ashram, viceroy of el-Yemen under king Aryat of Abyssinia, for the building of wh. the Roman emperor sent contributions in marble and workmen. This structure also perished by order of Othman.

There are many khāns or caravanserais in the city for the accommodation of travellers and their animals. Tribespeople from every part of the interior are to be seen around the gates of these khāns—"bringers of salt from Mareb, the mod. Saba or Sheba; of coffee from the northern districts; of indigo and grain and spices from wherever the soil is suitable to their growth. Caravans from the Hadramaut and Yaffa discharge their goods here too, and reload their camels with the produce of the largest city of Southern Arabia" (Harris, *A Journey through Yemen*, 312).

UZZA, UZZAH. (1) One of the sons of Abinadab in whose house the Ark had rested for a time. U. and his br. Ahio drove the cart on wh. the Ark was placed with the object of removing it to Jrs. (2 S. 6.1ff.; 1 Ch. 13.7, &c.). At the threshing floor of Nacon the oxen stumbled, and Uzzah, anxious for the safety of the Ark, put out his hand to steady it. He at once fell dead. This was understood as a token of Divine anger at his sacrilegious touch. It displeased David, who called the place Perez-Uzzah, "breach of Uzzah," and abandoned for a time the project of taking the Ark to his capital. (2) Manasseh and his son Amon are said to have been buried in the garden of Uzza (2 K. 21.18, 26). This seems to indicate that the garden was attached to the palace. It had prob. been acquired at some time for the royal demesne from the patrimony of one Uzza. But nothing further is known of him. Others are mentioned of this name in 1 Ch. 6.29, 8.7; Ez. 2.49, &c.

UZZEN-SHERAH, RV. UZZEN-SHEERAH, "the weighed portion of Sheerah," according to MT. (1 Ch. 7.24) is the name of a city said to have been built by Sheerah, the daughter of Ephraim. The building of the two BETH-HORONS is also attributed to her; but while they are well known, no satisfactory identification of Uzzen-Sheerah has yet been suggested. The text may have been interfered with. The LXX reads instead of the place-name, καὶ υἱοὶ Ὀζάν-Σεηρά.

UZZI. (1) A descendant of Aaron in the line of Phinehas (1 Ch. 6.5, &c.). (2) Father of Izrahiah, of the tribe of Issachar (1 Ch. 7.2, &c.). A Benjamite (1 Ch. 7.7, 9.8). (4) An overseer of the Levites (Ne. 11.22). (5) A priest of the family of Jedaiah (Ne. 12.19, 42).

UZZIA, the Ashterathite, one of David's mighty men (1 Ch. 11.44).

UZZIAH = AZARIAH, king of Judah, son of Amaziah (2 K. 15.1, &c.). The shorter form of the name may be a contraction of the longer. The two are kindred in meaning: Uzziah = "My strength is Jehovah," Azariah = "Jehovah hath helped." Or again the name Uzziah may have been adopted at his coronation. When his father was assassinated at Lachish U. was only sixteen years of age, but he was made king by acclamation (2 K. 14.17ff.), and his reign extended to the long period of fifty-two years. The book of Kings records little of his life, and the one warlike enterprise mentioned there is the restoration and fortification of the seaport on the Red Sea, Elath (2 K. 14.22). For most of our information we depend on the Chronicler. "He did that wh. was right in the eyes of the Lord," and prosperity waited on his efforts. He waged successful war against the Phil., breaking down the fortifications of many of their cities. He defeated the Arabians and the Mehunim, and the Ammonites were made tributary. He strengthened the defences of Jrs. The towers wh. he built in the wilderness were doubtless to guard the cisterns made for the watering of the flocks. Being a lover of husbandry, agriculture and vinedressing flourished under his patronage. He had a strong, well-equipped standing army, and the engines he had in

Jrs. for discharging missiles were the admiration of the age (2 Ch. 26.[1-15]). We are also told that for presuming in his pride of heart to usurp the sacred function of the priest he was smitten with leprosy, and had thenceforth to dwell apart. For the discharge of such duties as involved contact with the people, his son Jotham was associated with him as regent (vv. 16[ff.]). This fact has to be remembered in connection with the somewhat confusing chronology of the period of the kings.

The reign of U. was signalised by a great earthquake, wh. seems to have made a deep impression on the mind of the people (Am. 1.[1]; Zc. 14.[5]). Perhaps echoes of it may be heard in Is. 2.[19ff] (*cp. Ant.* IX. x. 4).

By many scholars it was once thought that U. may be the Azriya'u of Ya'udi mentioned in the inscription of Tiglath-pileser III. (B.C. 738). This identification is now, however, generally rejected, the reference prob. being to some North Syrian prince.

U. was buried "in the field of burial wh. belonged to the kings." This evidently means that his polluted body was kept apart from the ashes in the royal tombs, "for they said, He is a leper" (2 Ch. 26.[23]).

UZZIEL, "God is my strength." Six men of this name are mentioned in OT. The more important were: (1) Fourth son of Kohath (Ex. 6.[18], &c.), reputed ancestor of the **Uzzielites** (Nu. 3.[27], &c.). When David brought up the Ark to Jerusalem the house of U. comprised 112 adults, under their chief Amminadab (1 Ch. 15.[10]). (2) A Simeonite who took part in the raid upon the Amalekites in Mt. Seir, securing a permanent dwelling there (1 Ch. 4.[42f.]) in the days of Hezekiah. (3) One of the goldsmiths who took part in repairing the wall of Jrs. under Nehemiah (3.[8]). If he were a priest, as his name seems to indicate, it wd. be his duty to make and repair the sacred vessels of the precious metal for use in the sanctuary. *See also* 1 Ch. 7.[7], 25.[4]; 2 Ch. 29.[14].

V

VAGABOND (Heb. *nūd*, "wandering") is used of Cain, as a fugitive without definite aim (Gn. 4.[12, 14]). In NT. it is used also in its literal sense of certain Jews, as tr. of the Greek *periarchomai*, "to go round about." In Ps. 109.[10] it stands for *nūa'*, "to tremble," "totter," "stagger." Here it suggests, perhaps, the tottering step of the beggar.

VAHEB (RV. and AVm.), the name of a place evidently on the border of Amorite territory east of the Jordan (Nu. 21.[14]); not identd.

VAIL. *See* VEIL.

VAJEZATHA, one of the ten sons of Haman, slain by the Jews in Shushan (Est. 9.[9]).

VALE, VALLEY. Five Heb. words are so trd. in EV., "vale" standing only for *'ēmeq* and *shephēlah*. (1) *'Ēmeq* is prop. "a deepening," or "depth." It is "a highlander's word for a valley as he looks *down* into it, and is applied to wide avenues running up into a mountainous country, like the vale of Elah, the vale of Hebron, and the vale of Aijalon" (*HGHL.*[1], 384). The word is applied to an opening in the uplands wider than the *gai'*, but not so broad as the *biq'āh*. As illustrations of its use we have the valley of Achor (Jo. 7.[24]), the valley of Aijalon (10.[12]), the valley of Jezreel (Jo. 17.[16], &c.), where the vale sloping to the Jordan valley between Little Hermon and Gilboa is referred to. (2) *Gai'* is "a ravine," or "glen," narrower than the *'ēmeq*. Such a ravine might run in the bottom of the *'ēmeq*, as for example that in the vale of Elah (1 S. 17.[2f.]). By this name the valley of the son of Hinnom is known, the ravine that runs to the S. of Jerusalem (Jo. 15.[8], &c.). So also, in Ps. 23.[4], the "valley of the shadows" is the "ravine." (3) *Biq'āh* signifies a broad valley. It is prop. a plain wh. is enclosed by rising ground. It applies to the plain of the Jordan to the N. of the Dead Sea (Dt. 34.[3]), to the wide reaches of Esdraelon (2 Ch. 35.[22], &c.), and to the spacious hollow between the Lebanon and Antilebanon ranges (Jo. 11.[17]). In this last case the ancient name still lingers in the mod. *el-Biqā'*. The diminutive *el-Buqei'a* is applied to a vill. in a "*little Biqā'*," high in the mountains to the N. of *er-Rāmeh* in Upper Galilee. (4) *Naḥal* is = Arb. *Wādy*, a vale with a stream or torrent bed in the bottom. It may also apply to the stream itself (*see* BROOK). (5) *Shephēlah*, "lowland," applies to the stretch of lower hill country between the central range and the maritime plain. *See* SHEPHELAH.

VANIAH, a son of Bani, who had married a foreign wife (Ez. 10.[36]).

VANITY. This word is never used in Scrip. in our mod. sense of foolish pride. (1) *'Aven*, "trouble," "sorrow," "wickedness." In Jb. 15.[35]; Ps. 10.[7], RV. renders "iniquity"; in Pr. 22.[8], "calamity"; in Is. 58.[9], "wickedly." It stands for idolatry (Ho. 12.[2] &c.), trouble of iniquity (Jb. 22.[15]), &c. (2) *Hebel*, "breath," "vapour." This is the word most commonly rendered "vanity." In Is. 57.[13], "A breath shall carry them all (idols) away," and Pr. 21.[6], "The getting of treasures by a lying tongue is a vapour," it is used literally. For the rest it denotes what is evanescent and worthless, *e.g.* idols (Jr. 10.[15], &c.); heathen

statutes or ordinances (v. 2); life (Jb. 7.[16], &c.); the fruitlessness of human endeavour (Ec. 1.[2], &c.); false gods (Dt. 32.[21], &c.); see *Oxf. Heb. Lex. s.v.* (3) *Rīq*, "emptiness" (Ps. 4.[2]; Hb. 2.[13]). Used of labour from wh. no profit results (Is. 49.[4], &c.). (4) *Shāv'*, "nothingness," almost synonymous with *rīq*. It is used of profitless toils (Ps. 127.[2]). "For what vanity" (Ps. 89.[47] RV.), *i.e.* "what nothingness hast thou created all the children of men." It is used of lying, *i.e.* unreal speech (Pr. 30.[8], &c.), of false, *i.e.* empty prophecy (Ek. 12.[34], &c.), of vain, *i.e.* worthless persons (Ps. 26.[4], &c.). (5) *Tōhū*, "formlessness," "unreality." It is applied to the confusion of the primæval world (Gn. 1.[2]); of a ruined city (Is. 24.[10], "city of confusion"), of idols, as "things of naught" (40.[17], &c.), of moral unreality (59.[4]), &c. In NT. *kenos*, "empty," denotes lack of truth (Eph. 5.[6]), of insight (Js. 2.[20]), of advantage (1 Cor. 15.[10], &c.); *eikē* indicates what is purposeless, heedless, or at random (Rm. 13.[4]; 1 Cor. 15.[2], &c.); *mataios*, what is devoid of force, truth, real outcome (1 Cor. 3.[20]; Tt. 3.[9]; Js. 1.[26]; 1 P. 1.[18]). *Matiotēs* is a frequent LXX rendering of *hebel* (*see* (2) above). It occurs three times in NT. It is applied to the condition in wh. the creation is in consequence of sin (Rm. 8.[20]), to the uselessness of heathen intellectual speculations (Eph. 4.[17]), to the high-sounding but profitless speech of certain boastful, false teachers (2 P. 2.[18]).

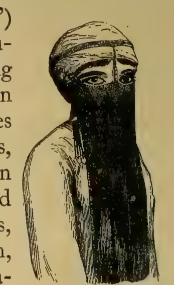
Vanity in Scrip. thus denotes what is evanescent, unreal, empty, unprofitable, and worthless. Our sense of empty pride is expressed by the word *kenodoxia*, "vainglory" (Php. 2.[3]; *cp.* Gal. 5.[26]).

VASHNI, the first-born son of Samuel (1 Ch. 6.[28]), according to MT. In 1 S. 8.[2] the name of Samuel's first-born is Joel (*cp.* 1 Ch. 6.[33]). The Peshittā reads "his first-born Joel, and the name of his second son Abiah." It would appear that the name "Joel" has fallen out of the text in 1 Ch. 6.[28], and then *vāshēnī*, "and the second," has been read as a proper name. So RV. understands it, and reads "the first-born Joel, and the second Abiah."

VASHTI, "best" (Persian), the queen of Ahasuerus who refused to display herself to the king and his companions in their carouse, and was in consequence sent away. It is impossible to identify V. with any queen known to history. The Persians, according to Plutarch (*Conjug. Præcept.* c. 16) and Herodotus (v. 18), were accustomed to have their legitimate wives seated with them at their banquets (Josephus [*Ant.* XI. vi. 1] denies this), and when excess began the wives were sent away, and concubines and dancing girls were called in. V. may have been an inferior wife who refused the rôle of the latter.

VEDAN, RV., where AV. reads "Dan also" (Ek. 27.[19]). AV. is certainly mistaken. It is the name of a city or people who traded with Tyre, apparently in Arabia. If the former, it may be identified with the town of *Waddān*, to the SW. of Medina. But owing to the state of the text no certain decision is possible.

VEIL, VAIL. The RV. spelling is uniformly "veil." The veil which covers the whole or part of the face is a common article of female attire in the East. The *ḥarīm* ("woman-kind") of the Moslems in the cities regularly veil the face; but it is wrong to say that "no respectable woman in an Eastern village or city goes out without the veil" (Davies, *HDB. s.v.*). Dr. Davies refers in his next paragraph to the wife and daughters of the chief of Zobas, between Nāblus and the Jordan, who wore no veils, whose respectability he does not impugn. The village and Bedawy women are seldom veiled; the like is true of the Christian and Jewish women in the towns; and certainly a missionary lady veiled wd. be a *rara avis* in Pal. (*ibid*). (1) *Miṭpaḥath* (Ru. 3.[15]) is a "covering," RV. "mantle." (2) *Maṣveh* is used only of the covering wh. Moses put over his face when he came down from the Mount (Ex. 34.[33ff.]). (3) *Tzā'īph*, lit. a "double or folded thing." This is the wrapper, or shawl, with wh. Rebecca covered herself on meeting with Isaac (Gn. 24.[65]). With this also Tamar wrapped herself (Gn. 38.[14]). Her object was to conceal her identity from her father-in-law. There is nothing to show that any evil significance attached to this particular "veil." (4) *Rēdīd* (SS. 5.[1]; Is. 3.[23]) is a wide wrapper, prob. going over the other garments. In the NT. *kalumma* is the covering worn by Moses over his face (2 Cor. 3.[30ff.]).


Ornamented Black Veil

No curtain or veil is mentioned in the account of the construction of Solomon's Temple save in 2 Ch. 3.[14], where it is described as made of blue and purple and crimson and fine linen, with cherubim embroidered on it. In similar terms is described the veil wh. hung upon four pillars of acacia overlaid with gold, cutting off the Holy of Holies from the Holy Place in the Tabernacle (Ex. 26.[31ff.], &c.). The Heb. word is *pārōketh*, lit. "what habitually shuts off." *Māsāḥ* is the term trd. "hanging" (AV.) or "screen" (RV.), denoting three curtains or veils, connected with the Tabernacle: (*a*) that which hung at the entrance to the court (Ex. 27.[16], &c.); (*b*) that which closed the doorway of the tent of meeting (Ex. 26.[36], &c.; and (*c*) the veil between the Holy Place and the Holy of Holies, within the tent (Ex. 35.[12], &c.). This word is also used for the covering spread over the well in the court of the house of Bahurim (2 S. 17.[19]).

Although information is lacking as to details, it is probable that such veils were found in the Temple

of Zerubbabel. Evidence for one veil in the Temple of Herod is supplied by the narratives that record its rending at the time of the crucifixion (Mw. 27.[51], &c.), and by references in the Epistle to the Hebrews (6.[19], 9.[3], 10.[20]). The veil there mentioned is that concealing the Holy of Holies. The mention of it as "the second veil" is also evidence as to the first, which hung at the entrance to the Holy Place. This is confirmed by Josephus, who describes here what he himself knew familiarly. The first was "a Babylonian curtain," 55 cubits high and 16 cubits in breadth, "embroidered with blue and fine linen, and scarlet and purple, and of a contexture that was truly wonderful." A mystical significance attached to the colours and figures wrought npon it (*BJ*. V. v. 4). The second veil he mentions, but does not describe (*ib.* 5). *See* TABERNACLE, TEMPLE.

VENISON (Heb. *tzayid*, "something taken in hunting"). The word might almost be trd. "game"; but the idea of "sport" in our sense was not then familiar to the Hebrew mind. Their ancestors had lived largely by the produce of their bow and spear. The old feeling of its stern necessity had hardly worn off, and men did not hunt for amusement. Esau went to the chase only in the interests of the table (Gn. 25.[28], 27.[5,] &c.).

VERMILION (Heb. *shāshar*), used for adornment of houses (Jr. 22.[14]), for portraying figures (Ek. 23.[14]). Gr. *miltos*. *See* COLOUR.

VESTRY (Heb. *meltāḥāh*), a word of uncertain meaning, gen. taken to denote the place where the worshippers of Baal were provided with holy vestments. Cheyne (*EB. s.v.*) suggests that we shd. read by a slight emendation of the text, "him that was over the *hall*."

VIAL in 1 S. 10.[1] is EV. tr. of *pak*, "a flask" for oil; in 2 K. 9.[13] AV. renders "box," RV. "vial." The "vial" of Rv. 5.[8], &c., Gr. *phialē*, was a shallow, saucer-like "bowl" (so RV.) used in pouring libations of wine, &c., upon heathen altars.

VILLAGE. When the people of Israel changed their manner of life from the nomadic to the settled, they carried over many of their old words and applied them to new things. "Tent," *e.g.*, continued to be the word for a man's dwelling. In this way prob. *ḥawwoth*, wh. like the Arb. *ḥiwā'* may have signified a group of tents, came to mean the collection of dwellings forming a village (Nu. 32.[41], &c.); *see* HAVOTH-JAIR. Solitary houses were never reckoned safe in Pal.; consequently the scattered homesteads and cottages that dot our landscape were never seen there. For society and mutual protection men drew close together, and the villages thus formed were grouped around a common centre, a fortified city, and ranked as its "daughters." In the NT. the distinction between the city (*polis*) and the village (*kōmē*) was one of constitution rather than size, altho' the city was probably always fortified. The *kōmopoleis* of Mk. 1.[38], lit. "village-cities," were not smaller than the cities, but occupied an inferior position as regarded constitution. Josephus (*BJ*. III. iii. 2), speaking of the villages of Galilee, says that the smallest contained 15,000 inhabitants. It is impossible to accept his figures; but evidently he had very large "villages" in view.

The villagers till the soil, the land round the vill. often being common property. Imperial taxes are paid and the rest of the year's crops is divided. Sometimes the villagers work the land for other owners, and receive a percentage of the yield.

The position of the villages has been determined by two considerations, the nearness of water supply, and ease of defence. They often stand on sites marked by ruins of ancient buildings, with stones fm. wh. they have been built. Many of the villages, however, are composed of poor mud-huts, usually of but one apartment, in wh. the animals find shelter at night, as well as the family. There is an air of temporariness over all their wretched life, so that



TYPICAL PALESTINIAN VILLAGE

for centuries the land has worn the aspect of a house in the hands of caretakers, who expect at any moment the owner's return. Yet there are elements of nobler things in this strange people, *e.g.* in their regard for the comfort and security of the guest. The village "guest-house" is usually near that of the sheikh who acts as "host." But each villager holds himself responsible for his share towards the proper entertainment of "the guest of God." The religious practices of the peasants, nominally Mohammadans, connected with their *maqāms*, the little white-domed sanctuaries, which are always at hand, point to the survival of certain elements of the worship of the ancient Canaanites. This field yet awaits thorough investigation. *See* Curtiss, *Primitive Semitic Religion To-day*, *passim*.

VINE, VINEYARD. Noah is said to have planted a vineyard (Gn. 9.[20]). Prob. in view of the evil wrought by unwise use of its produce, old traditions have attributed this planting to Satan. The vine was early cultivated in Egypt, where it was said Osiris taught men how to manage it. In the days of Joseph the pressing of grapes into the cup of the king was one of the duties of Pharaoh's chief

butler (Gn. 40.[9ff.]). A ground of complaint in the wilderness was that it was "no place of . . . vines" (Nu. 20.[5]). The hail destroyed the vines of Egypt (Ps. 78.[47]). Vine-culture was undoubtedly followed from very early times in Palestine. While still in the hands of the Canaanites it was famous for its vines (Dt. 8.[8]). Grapes from the vale of Eshcol formed the chief of the fruits brought back by the spies (Nu. 13.[23f.]). The vine flourished then also in the land of Edom (Nu. 20.[17], &c.). Israel took possession of the vineyards as they found them in Palestine (Jo. 24.[13]). The regulations referring to vine-culture in Lv. and Dt. show its importance. And this is fully attested by the traces of ancient vineyards in many districts where there is no sign of vines to-day. It was an industry provided for during the Captivity, when the poor of the land were left to act as vine-dressers (2 K. 25.[12], &c.). For its satisfactory cultivation, however, peaceful and secure times were needful, so that for a man to sit



PEF. Photo THE RETURN OF THE SPIES

under his vine (Mi. 4.[4]) was a symbol of safe contentment.

Both the soil and the climate of Pal. are well suited for vine-culture. On the terraced slopes of the sunny hill-sides, through long unclouded months, the vines bring their precious clusters to perfection, the heavy night-dews furnishing sufficient moisture. The terraces require careful attention lest the winter rains destroy them. The ground is worked over with a hoe, and all alien roots removed. The space occupied by the vineyard is usually surrounded by a dry-stone dyke, or fence of thorns, while a "tower," or shelter for the watchman, is always present, whence the vines may be guarded against pillage or injury by robbers or animals. The vines are planted in rows, about 8 or 10 ft. apart. They are trained in a sloping position. Pruning is done in December and January. April and May see the blossoms, and in the month of September the vintage is general. The industry, wh. seems to have flourished for at least 200 years after Christ, languished under Moslem dominion. In recent years the influence of German and Jewish colonies has done much to restore it in certain districts, and vast numbers of the choicest vines have been introduced. While the bulk of the grapes are used in the making of wine, &c., many are dried as raisins, while great quantities are disposed of, fresh, in the markets. The grapes of *es-Salṭ*, on the east of the Jordan, are especially prized for raisins. It appears certain also that in ancient times, as to-day, the custom prevailed of boiling the grape-juice into a thick, sweet syrup, known as *dibs*, "grape honey." This is possibly at times intended by the Heb. *dĕbash*, wh. EV. always render "honey." For wine-press, &c., *see* WINE AND STRONG DRINK.

The Nazirite was forbidden to touch any product of the vine (Nu. 6.[4], &c.). The vine has long been to the nomads the symbol of the settled life, wh. tends always to encroach upon their free domain. As such they have regarded it with antipathy; and this may to some extent explain their aversion to the produce of the vine to-day, and also the attitude of the RECHABITES in the olden time.

Jesus takes the vine-stock as a figure of Himself. He is the great life-giver and sustainer of those wh. trust Him. The condition of fruit-bearing is that the branches abide in Him, that the relation between them remain fresh and vital (Jn. 15.[1ff.]). This allegorical use of the vine was all the more easy and natural because "in the OT., and partially in Jewish thought, the vine was the symbol of Israel, not in their national but in their church capacity" (Edersheim, *LTJ*. ii. 520).

VINE OF SODOM. *See* SODOM.

VINEGAR (Heb. *ḥōmetz*, Gr. *oxos*). V. "of wine," and V. "of strong drink," were both prohibited to the Nazirite (Nu. 6.[3]). The former is the light wine of the country gone sour, *i.e.* it has passed through the process of fermentation in which the alcohol it contains has been converted into acetic acid: the latter is formed by the fermentation of saccharine fluids. V. was used with food in ancient times, the bread being dipped in it and then eaten (Ru. 2.[14]). It was certainly used as a beverage by the humbler people, but the Psalmist (Ps. 69.[21]) seems to complain that nothing better was given to slake his thirst. It was a safe and refreshing drink (diluted with water, of course), of wh., under the name of *posca*, the Roman soldiers were very fond. They had a jar full of it at the cross (Jn. 19.[29]), fm. wh. the executioners might drink. In ancient medicine it was highly valued for its cooling properties. Moved by Jesus' cry of distress, and not understanding it, one dipped a sponge in the vinegar wh. stood by the cross, and putting it on a reed, reached it up to the lips of the Sufferer. This He gratefully accepted. It is noteworthy that, having rejected the wine mingled with myrrh, wh. wd. have acted as a narcotic, He drank the vinegar, wh. would have a refreshing effect (Mw. 27.[48], &c.).

Undiluted V. sets the teeth " on edge " (Pr. 10.[20]). V. dropped on nitre (crude sodic carbonate) causes effervescence (Pr. 25.[20]).

VIOL (Heb. *nebel;* this word, except in Is. 5.[12], 14.[11], 22.[24] AVm.; Am. 5.[23], 6.[5], is rendered in AV. PSALTERY: in Is. 22.[24] text is " flagons "). *See* MUSIC.

VIPER. *See* SERPENT.

VIRGIN. The usual Heb. word is *bĕthûlāh*, wh. in certain places denotes *virgo intacta* (Gn. 24.[16]; Dt. 22.[23], &c.). The importance attached to virginity in a bride led to strict regulations for the protection of virgins (Dt. 22.[13ff.]; vv. 23ff., &c.). The exact significance of the word, when used figuratively of a people, is not easy to determine. It occurs with the word " daughter," *e.g.* " the virgin daughter of Zion " (Is. 37.[22], &c.), " virgin dr. of Zidon " (Is. 23.[12]), &c. It may possibly mean that the people remain unconquered, never having yielded to the foe. But in Jr. 31.[4] virgin is applied to Israel with the yoke of bondage on her neck. In Jl. 1.[8] it is applied to a woman who laments in sackcloth " the husband of her youth."

The word *'almāh* in Gn. 24.[43] denotes " virgin." In SS. 1.[1], 6.[8], the meaning is uncertain. It may prob. be understood as a young woman who has reached the stage of puberty; who may be married or unmarried. In Is. 7.[14] the LXX translates it *parthenos*, wh. means strictly " virgin," and St. Matthew, quoting from the LXX, regards this verse as a definite prophecy of the virgin birth of Christ. It is strange that this word should have been used in Heb. when the more familiar *bĕthûlāh* would more clearly have conveyed the meaning.

In NT. *parthenos* bears its usual meaning of *virgo intacta*, but in RV. 14.[4] it is applied to men, where possibly it implies that they have preserved themselves from impurity, not that they were celibates. Perhaps to this verse may be in part traced the emphasis subsequently laid upon the excellence of virginity, as a condition of religious life. For **Virgin Birth** *see* JESUS CHRIST.

VISION (Heb. *ḥāzōn*, and other derivatives of *ḥāzāh;* and *mar'āh*), the state of mind in wh. a prophet was when he received a Divine communication. In the case of some of the literary prophets the seer describes what he saw: thus Ezekiel gives a picture of what appeared to him at the river Chebar (Ek. 1.[4-28]); so also Daniel. On the other hand, Isaiah assumes the picture and gives, as it were, a lyric accompaniment to it. Balaam's account of the phenomena is worthy of special attention; he describes himself as he " which saw the vision of God falling into a trance but having his eyes open," *i.e.* retaining his consciousness. The prophet, seized upon by the Divine Spirit, his own spiritual nature filled with the message of God, saw pictures that were flashed forth fm. his imagination to give body to " the burden " that was oppressing him. V. was not a mere literary device consciously adopted; it was part of the phenomena of prophecy.

VOLUME (Heb. *mĕgillāh*, Gr. *kephalis*) is lit. " roll " (so RV.: Ps. 40.[7]; He. 10.[7]). The prepared skin or parchment on which the work was written was rolled round a piece of wood and unrolled for reading. *See* illustration to SAMARITAN PENTATEUCH.

VOPHSI, father of Nahbi, who represented Naphtali among the spies (Nu. 13.[14]).

VOW. From very ancient times the Hebrews shared the widespread custom among primitive peoples of making vows to the deity on special occasions. In moments of grave peril, or of pressing need, men naturally appeal to their god for protection or help. In like manner, embarking on an enterprise of more than usual anxiety, they seek for assurance of divine assistance. To convince the deity concerned of the grateful spirit that is in them, to win his favour and incline him to grant their requests, they promise to dedicate to him what they believe will be pleasing in his eyes, if their desires are fulfilled. Or again, in a spirit of loyalty and devotion, to prove their zeal and sincerity in their religious service, men promise to deprive themselves of certain things which make for comfort and enjoyment, and even dedicate themselves personally to the deity. The former transaction is in the nature of a bargain. The oldest instance in Scrip. is that of Jacob, who vowed to make the pillar he had set up the house of God, and to give to Him a tenth of all he should possess, on the distinct condition, however, that God should be with him and help him, give him bread and raiment, and bring him again to his father's house in peace (Gn. 28.[20ff.]). Jephthah's vow was of the same order (Jg. 11.[30]).* Hannah also vowed that if the Lord gave her a son he should be consecrated to the Divine service—a NAZIRITE from the womb (1 S. 1.[11]), and we find the vow remembered with the yearly sacrifice (v. 20). On the pretext of paying such a vow, made in his exile at Geshur, Absalom was allowed to go to Hebron, and so secured the opportunity to raise there the standard of revolt (2 S. 15.[7f.]). The vow of self-denial may be illustrated by the resolve of Israel not to profit by the spoil of Arad, if God gave it into their hands, but to devote it absolutely to Him, *i.e.* to destroy it (Nu. 21.[2]). Saul sought to prove his devotion by abstaining himself, and causing all his army to abstain, from food until the evening of the

* A curious Jewish explanation of the phrase "was buried in the cities of Gilead" (Jg. 12.[7] Heb.) is that it was Jephthah's duty to have obtained relief from the obligation of his rash vow, from an official in Israel, who had authority to absolve men from vows wh. were displeasing to God. Jephthah preferred to execute his wicked vow: for this he was smitten with a terrible disease. In the course of visiting the fortresses of Gilead, the members of his body dropped off one by one, and were buried where they fell.

day on which he sought vengeance on the Phil. (1 S. 14.[24]); *cp.* also David's vow (Ps. 132.[1ff.]).

There was in Israel no necessity for one to make a vow (Dt. 23.[22]); but from the obligation to fulfil the vow, once it was made, there was no escape (Nu. 30.[2]; Dt. 23.[21]). A vow taken by a maid living in her father's house might be disallowed by him and thus become void. The like was true regarding the vow of a woman living with her husband. But if the father or husband kept silence the vow was valid. A widow, or divorced woman, acted on her own responsibility. The phrase " bind the soul " may mean that death was the penalty of a broken vow (Nu. 30. *passim*). Any attempt to escape the full responsibility, by substituting " a blemished thing " in the sacrifice, was cursed (Ml. 1.[14]). Anything vowed, however, except animals, might be redeemed on certain terms (Lv. 27.). Nothing could be vowed wh. already belonged of right to God, *e.g.* firstlings.

In the days of Jesus the vow was used as a means of escape from some of the most sacred filial duties. Children must support their parents in the helplessness and need of old age. But if they declared the intention to devote their possessions to God—calling it *Corban*—while still at their own disposal for personal purposes, they could no longer be used for the help of their parents (Nu. 15.[5], &c.). Unnatural greed found a pretext in piety. St. Paul conformed to Jewish practice in relation to vows (Ac. 18.[18], 21.[23ff.]). As to cutting the hair on the fulfilment of a vow, *see* HAIR, NAZIRITE.

To this day vows are common among the Jews and the Arabs in the East. Vows taken in hours of distress often involve long pilgrimage and much privation in their fulfilment. But in this matter there is a very sensitive conscience. The present writer has known men who suffered much personal inconvenience and loss rather than run the risks attached to failure.

VULGATE. The word is a contraction for *Vulgata Editio*, and means practically the *current* Latin version of Holy Scripture, though St. Jerome and later writers apply that name to the Greek version known as the Septuagint, which was the current version in the early days of the Church. It might have been expected that the earliest Latin translation of the Bible should have been made at Rome, and for the use of Roman Christians. As a matter of fact this was not so. The early Christian Church at Rome was essentially Greek. Greek was the ordinary language of the community; the names of the Roman bishops were Greek; the earliest Roman liturgy was Greek; and such remains as we have of the early Roman Christian literature are Greek. And in the churches of Gaul Greek held a correspondingly predominant place. There is a general agreement among scholars that the earliest Latin version of the Bible was made for the use of the Roman settlements in North Africa, which seem to have been Latin-speaking from the first. This translation may probably be dated about the middle of the second century, though it is sometimes traced back to apostolic times. Though the work of private hands, and not produced by any public authority, it would seem from the language of Tertullian to have acquired a measure of public recognition before the end of the second century. This version is known to scholars as the old Latin (*Vetus Latina*). In Italy it was held to be marked by provincial roughness of expression; and the acquaintance of the leading bishops with Greek naturally led to comparisons between the original language of the NT. and the African version. The result of these influences was the Latin version known as the *Itala*, which appeared in the fourth century, and seems to have been made with some degree of authority. It secured the commendation of Augustine on the ground of its close accuracy and perspicuity. It has been held that similar national recensions were made for other countries.

Jerome's Version.—Apart from variations which in course of time are bound to creep into manuscripts transmitted from age to age, a statement of Augustine (*De Doctr. Christ.* ii. 16) encourages the view that there was no recognised authority for securing the transmission of a correct text of Scripture. Any one who came into possession of a Greek manuscript of any part of Scripture, and who thought that he had any command of the two languages, held himself entitled to undertake a Latin version; the result towards the end of the fourth century being that the bishop of Rome (Damasus) felt that an authoritative recension was necessary. The imminent severance of the Church into East and West at this juncture rendered the necessity all the greater. Providentially the services of a great scholar were at hand to meet the requirements of the western division of Christendom. Jerome—his full name was Eusebius Hieronymus—was a native of Stridon, in Pannonia. He was born about the year 346 (sometimes given as 329, which, however, is contradicted by his letters), and lived to 420. He lived the life of a student and scholar; he was by education master of the Latin and Greek tongues, while of Hebrew he made a special study, that he might know at first hand the language from which he must render the OT. into Latin. He came to Rome in 381 and stayed there till 385. At the request of the bishop (Pope Damasus) he devoted himself to the revision of certain portions of the Bible, and as a matter of fact the new version of the Psalms, which he made from the Septuagint, was used in the Roman Church till the Pontificate of Pius V. By strenuous preliminary labours on the *Itala*, and by commentaries on various books of the

Bible, he prepared himself for the production of the Vulgate or Latin version of the Bible, which was destined to be for centuries the authoritative version of Scripture current in Western Christendom. His labours were steadily continued notwithstanding the suspicions and enmity of the clergy and people, whom his vigorous and at times contemptuous language certainly did nothing to conciliate. There is ground for holding that the deliberate purpose of preparing a Latin version of the whole Bible was formed when Jerome settled in the monastery at Bethlehem in the year 386. The work was accomplished and issued in successive portions, and, though variously interrupted, it was completed and issued as a whole about the year 404; and the title of Vulgate, hitherto applied to the version previously in use, came in time to belong to the edition which was mainly the work of Jerome. Certain parts of the work are admitted by Jerome himself to have been hastily performed, and they obviously bear the marks of haste. But, as Westcott says, "Such defects are trifling when compared with what he successfully accomplished. The work remained for eight centuries the bulwark of Western Christianity; and as a monument of ancient linguistic power, the translation of the OT. stands unrivalled and unique."

Carolingian Version.—The version of Jerome was permitted to work its way gradually into acceptance by the Church without any exercise of authority being made in its favour. But in course of time its text deteriorated under the same influences as corrupted the text before Jerome, namely, the liability to the introduction of error into copies written by the hand, and the disposition of individuals who had some knowledge of Greek to introduce changes from the Septuagint. However caused, the variations in the text of Scripture drew the attention of Charlemagne, and about the year 802 Alcuin was entrusted with the duty of revising the text for the use of the public service of the Church. Opinions differ as to the extent and scope of Alcuin's work. According to some, he made a fresh translation from the Hebrew and the Greek; according to others, to these resources he added a collation of the best attainable MSS. of the Vulgate; while others, like Porson, think that he employed MSS. alone. In any case, he preserved the continuity of the Vulgate by prefixing the prologues or prefaces of Jerome to the books. The British Museum contains a copy of Alcuin's or Charlemagne's Bible. The revision is allowed to have contributed much towards preserving a good Vulgate text, though it could not, of course, any more than its predecessors, secure its permanent purity. Inevitable corruption gradually took place. A fresh revision was undertaken by Lanfranc, Archbishop of Canterbury (1089), and in the following century Cardinal Nicolaus (1150), finding the copies very corrupt (*paene quot codices tot exemplaria reperirem*), undertook to revise the text. The *Correctoria* or *Epanorthotæ*, which were issued by learned and religious associations, and contained revised Biblical texts with critical remarks in the margin, did not contribute to the purity of the text, though they were not without value. They were constructed on no sound critical canons, but merely gave the readings adopted by preference from some favourite Father. From these causes it has been inferred that "the old MSS. had far more variations than are to be seen in any critical edition of the Vulgate afterwards printed; and that the text has passed through so many circumstances as make it a hopeless task to bring it back to what it was at first. It cannot but be corrupt now, whatever be the labour expended in restoring it." The invention of printing at once revealed the confusion existing in the MS. texts.

Printed Versions.—The first book that issued from the press was the Bible. It was without date, but is usually assigned to the year 1455 (Mainz: Gutenberg and Fust). The first that had a date was published at Mainz in 1462; numerous editions followed, issuing from Rome, Nürnberg, Piacenza, Paris, Naples, Venice, &c. The first attempt to form a really critical text was made by Cardinal Ximenes (1502–1517) in the *Complutensian Polyglott*, a work of great labour based upon a comparison of various MSS., and occasionally upon the Hebrew and Greek originals. It was far surpassed, however, by the edition of the Paris printer, Robert Estienne or Stephens (1528), improved in successive editions to the eighth in 1557. Various translations—Catholic and Protestant—followed, constructed in varying degrees of dependence upon Vulgate MSS. and the original tongues. A full account of these will be found in the article "Lateinische Bibelübersetzungen" in Herzog's *Encyclopädie*. In the year 1546 the Council of Trent pronounced the Vulgate version *authentic*, and decreed that "hereafter sacred Scripture, but especially this ancient and Vulgate edition itself, shall be printed as accurately as possible." By the term *authentic* the Council probably meant that the Vulgate should be used as the *authorised* or *standard* version of the Catholic Church, to which appeal should be made in all disputations or expositions. This decree, however, did not prevent the issue of new editions with varying texts, and at length a text specially prepared under papal authority was found necessary.

The Sixtine and Clementine Editions.—The work was seriously undertaken by Sixtus V. (1585–90), who brought together a number of scholars to labour at it without intermission. In cases of difficulty the Pope himself decided the reading that should be adopted in the text, and with his own

hand corrected errors of the press. The result was issued in 1590 as the *true, legitimate, and authentic* text for all future time, and the greater excommunication was threatened against all who in any way presumed to alter it. Notwithstanding this, it was ill received by the scholars and theologians, whose labours on the text had been disregarded by Sixtus in the readings which he imperiously and arbitrarily introduced. As Sixtus died in the same year in which his work was published, the attempt was made to suppress it entirely and to issue a new edition in its stead. The three following popes were short-lived: one of them (Gregory XIV.) authorised two of his cardinals to make a new revision of the Vulgate by comparing the Sixtine edition with the original texts. He died before the work was finished, but its completion was undertaken by Clement VIII., who entrusted the work to three cardinals, and under their care it was published in 1592. This new edition was also declared authentic, and the same threat of excommunication was issued against alteration as in the case of the Sixtine text. Roman Catholic theologians have always had a difficulty in reconciling the actions of these two popes; and to save the credit of the Sixtine edition the expedient of Bellarmine, who wrote the preface to the Clementine edition, has generally been adopted of throwing the blame on the printer. On this theory the Clementine edition was merely a reprint of the Sixtine with the printer's error corrected; but Protestant critics have little difficulty in proving the untenability of this position (Davidson, *Biblical Criticism*, p. 279). Fresh editions of the Clementine version were issued in 1593 and 1598, the last with a *correctorium* of itself and of the 1592 and 1593 editions; but the differences between the three are so considerable in number and importance that they cannot well be regarded as merely typographical errors. The Clementine editions contain the official text of the Latin Bible of the Roman Catholic Church, and the publication of various readings with this edition of the Vulgate was and is expressly prohibited. Of the three editions, that of 1593 is allowed to be the best. All editions of the Vulgate that have appeared since the Clementine are of merely private authority. Even the meritorious work of Vercellone (Rome, 1861), which was the first attempt to establish Jerome's text on the basis of all available material and on sound critical canons, although issued from Rome and under all the customary guarantees of authority, is only a private and not an official text. The attempt of Lethielleux in the Paris edition of 1891 to republish Vercellone's text as official in France, is altogether discountenanced in the appendix to the latest edition of the Clementine text by P. Michael Hetzenaver (Innsbruck, 1906), an elaborate work representing the toil of fifteen years. This text is based upon a collation of the three Clementine editions and the *Correctorium.* Beyond the correction of obvious typographical errors, everything admitted into this text must have Clementine authority. The Vulgate text agrees generally with the Massoretic Hebrew. It has had immense power in forming the doctrinal terminology of Western Christianity. J. HUTCHISON.

VULTURE (Heb. *'ayyāh*, Jb. 28.[7]; elsewhere trd. "kite"; *dā'āh*, Lv. 11.[14]; *dayyāh*, Dt. 14.[13]; Is. 34.[15], so AV.: RV. reserves V. for *rāḥām*, Lv. 11.[18], AV. "gier eagle"). There are several kinds of V. in Pal., and it is difficult to determine the special kind meant by each term. It is to be noted that there is no reference to the principal function of the V., *i.e.* acting as scavenger, in the Bible notices; that work is assigned to the eagle (*actos*) in the NT. (Mw. 24.[28]; Lk. 17.[37]). They are often depicted on the Asyr. marbles.

W

WAFER represents two Heb. words. (1) *Tzĕphīḥith* (only once, Ex. 16.[31]), from *tzāphah*, "to make wide" or "broad." (2) *Rāqīq*, from *rāqaq*, "to be thin." This is the usual term (Ex. 29.[2], &c.). Both words obviously are descriptive of the same thing—the thin cake of unleavened bread wh. figures in many of the ritual directions.

WAGES are first mentioned in connection with Jacob's service to Laban, and there they are paid in kind (Gn. 29.[15], &c.). To one in Jacob's position money would have been of little use. Wages were promised to Moses' mother by Pharaoh's daughter (Ex. 2.[9]). Micah engaged the Levite to perform the functions of "a father and a priest" in his house at a stipend of "ten pieces of silver by the year and a suit of apparel," together with his food (Jg. 17.[10]). Nebuchadnezzar failed to take Tyre, and so his army is said to have had no "wages" for the weary toil of the siege. Egypt, however, is to fall to him, and its spoil shall be "wages" for his army (Ek. 29.[18f.]). Of the rate of wages paid there is no indication in the OT., but in the NT. a *denarius* (*see* MONEY) is taken apparently as an ordinary day's wage for a labourer (Mw. 20.[2]). The denarius wd. be worth about 7½d. of our money. Tobit hired the angel Gabriel as a companion in travel to his son, at the rate of "a *drachm* a day, and things necessary," with the promise of something more if they should return in safety. This last is clearly the *bakhshīsh* which the soul of the Oriental loves. Nothing is

said of the amount given to the hired man who looked after the flocks (Jn. 10.[12]).

In olden days the work on the land would be done for the most part by the peasant farmer and his family. Not many would be able to afford the luxury of slaves. But when hired help was called in the payment of wages was strictly regulated. They must be paid in the evening of each day (Lv. 19.[13]; Dt. 24.[15]; *cp.* Mw. 20.[8]). It is probable that the master supplied the labourers with food. Jb. 24.[10f.] seems to reproach the employer who stinted the workers' provisions. The hired servant cost twice as much as the slave, *i.e.* food and clothes besides his wages (Dt. 15.[18]). To withhold the hire of the toiler was regarded with special reprobation (Jr. 22.[13]; Ml. 3.[5]; Js. 5.[4]). In Rm. 6.[23] "wages" stands for death, as the reward gained by the practice of sin. It was customary to give one who was engaged for a specified time to do special work, a part of the wage agreed upon at the beginning. This was the *arrhabōn*, "earnest" (2 Cor. 1.[22], &c.), the Arb. *ra'bōn*, or "pledge"; the remainder being paid on completion of the work.

The Code of Ḥammurabi shows that in ancient Babylonia the wages paid to artisans and different classes of workmen were strictly defined. Thus the harvester gets eight *gur* of corn per year, the ox-driver six, and the herdsman eight. The labourer hired for work in the fields receives six *she* of silver per day during the first five months of the year, and five *she* per day for the rest of the year. The brick-maker, the tailor, the stone-cutter, the carpenter, the builder, &c., have all their hire prescribed. So also with the ox, the ass, and the calf, for threshing; the cart, boat, or ship (see *Code of Ḥammurabi*, *HDB*. extra vol. p. 606f.).

WAGGON. *See* Cart.

WAILING. *See* Mourning.

WAITERS FOR THE REDEMPTION. Of the aged Simeon who met Mary and Joseph when they brought the child Jesus into the Temple, it is said he was "waiting for (RV. "looking for," Gr. *prosdechomenos*) the consolation of Israel" (Lk. 2.[25]). Anna, who also recognised Christ, "spake of Him to all them that looked for redemption in Jerusalem" (2.[38]). Again at the end of our Lord's earthly career, when Joseph of Arimathea begs the body of Jesus, we are told of him that he was one that "waited for (RV. "looked for") the kingdom of God" (Mk. 15.[43]; Lk. 23.[51]). As all the Jews, with the possible exception of the sceptical Sadducees, were "looking for" the coming of the Messiah, unless the words have a more restricted meaning, Anna's talk concerning Jesus wd. be addressed to every inhabitant of Jrs. There appears to have been a sect wh. assumed a name in wh. "waiting" was an essential element. Josephus refers to no such sect, nor does Philo. On the other hand, although our Lord met with every class of person—Pharisees, Sadducees, Zealots, Herodians, publicans, scribes, &c.—He never meets with the Essenes, a sect of whom both Philo and Josephus make a great deal. This is the more extraordinary, as Josephus says that "many dwell in every city" (*BJ*. II. viii. 4); and Philo says that there were myriads of them, and that they inhabited many cities and large and populous villages (quoted fm. Philo's *Apology* by Eus. *Prep. Evang.* viii. 11). If "Essenes," however, were of the nature of a nickname, as "Quakers" for the Society of Friends, then our Lord mt. encounter them under another name; as the sect of W. for the R. is otherwise unmentioned, we may identify them with the Essenes. It is slightly confirmatory of this view that Epiphanius associates the Essenes with a sect which he names *Gortheni*, a name wh. may be derived fm. *agrey*, "to expect" (Aph. fm. *gara*). The etymology of Essene is extremely difficult, but the most probable seems that of Baur and Gfrörer, wh. derives it fm. *aṣa*, "to heal" (*cp.* *aṣya*, "a physician"), as this suits the practice Jos. attributes to them of healing by incantations and their knowledge of the healing powers of herbs. The accounts given of them are somewhat difficult to harmonise. The detailed descriptions we find in Jos. and Philo relate only to a community of cœnobites who resided at En-Gedi, near the Dead Sea, about four thousand in all. We can only summarise the elaborate accounts wh. these authors, especially the former, give of them. Those living at En-Gedi carried on simple husbandry under the superintendence of "overseers" (*epimelētai*), working fm. sunrise to an hour fm. midday. Then, having bathed and put on white linen garments, they assemble together in a refectory and partake of a simple meal; each has a single small loaf put before him, and a dish with one kind of food. The priest then offers a prayer, before wh. it is unlawful to taste the food: after the meal he again prays. Having doffed their white garments, they return to their labour, at wh. they continue till sunset, when they sup as they had dined. As to their general characteristics, Josephus says that they have more mutual affection than any of the other sects, that they have all things in common, they avoid swearing, and are ready to help all that stand in need of succour. These features shd. be noted for the resemblance they bear to the teaching of Christ and the practices of the early Church. There are certain other features wh. have more a ceremonial aspect; the extreme strictness with wh. they sanctified the Sabbath, the avoidance of oil for anointing themselves, and the dressing in white. Philo says in addition, "No one of the Essenes ever marries a wife"; on the other hand Josephus says, "They do not absolutely repudiate marriage," though "they

despise " it. Members are received into the community by a ceremony wh. suggests baptism ; " he partakes of the purest water for cleansing." They avoided everything connected with war, they did not go to the Temple, and did not approve of bloody sacrifices. One thing that strikes the student is that these features harmonise neither with each other nor with notices we have of individual Essenes. The earliest incident Josephus narrates contradicts the statement that they shunned the Temple. Judas the Essene was teaching in the court of the Temple when Antigonus, son of John Hyrcanus, br. of Aristobulus the High Priest, passed through ; when he saw him he exclaimed that he was proved a false prophet, for he had foretold that Antigonus was to die that day in Strato's Tower (Cæsarea), and here he was 600 stadia fm. there. While he was lamenting his mistake the tidings was brought that the youth had been assassinated in a subterranean passage, beneath a tower in the wall of Jrs., wh. had that name. They are said to have nothing to do with war, yet one of the commanders of the Jews at the opening of their war against the Romans was John the Essene. These differences are most easily explained by considering that there were several kinds of Essenes, as there are several kinds of Methodists among ourselves, differing in tenets and practices. There were some Essenes who were practically monks in the community on the shores of the Dead Sea ; there were those who travelled about the country, who had little communities and houses of call in every city ; there were those who had no aversion to the Temple, as well as those who had ; there were those who eschewed marriage, and those who did not.

The Relation of the Essenes to the Apocalyptic Books.—Hilgenfeld (*Messias Judæorum*) conjectures that they are the authors of the majority of the Jewish Apocalyptic books. A great deal can be said for that view. Josephus mentions that they preserve books " that belong to their sect, and the names of the angels." All these Apocalypses assume the names of ancient prophets and patriarchs, and claim to be on a par with Scripture. Further, their angelology, especially that of the largest of them, the book or books of Enoch, is very complex, and many names are given to seraphim and cherubim and ophanim, besides the seven who stand before God—who sometimes are four. One point of difference is that while in the Apocalyptic books the Messiah and His kingdom bulk largely, in the accounts we have of the doctrines of the Essenes there is no mention of this. We have to remember the two sources of our information, Josephus and Philo. Both had reasons wh. led to the avoidance of all notice of the Messianic hopes of his people, yet both had so commended the Essenes that they wd. have had to declare an adhesion to these hopes if they mentioned them at all. To Gentiles—the audience addressed by both—these hopes wd. seem absurd and chimerical ; there mt. even be elements of danger fm. the Roman authorities to any Jew who mt. be supposed to be inciting the people to renew the contest so recently ended. Hence the silence of Josephus and Philo has no evidential value.

The Relation of the Essenes to Christ and Christianity.—If our identification of the W. for the R. with the Essenes is correct, then it wd. seem probable that both Joseph and Mary belonged to this brotherhood, through some of its freer forms ; it is clear, at all events, that the brotherhood took them up. The action of Joseph of Arimathea is made more easily explicable on this supposition. There are numerous points in our Lord's ethical teaching wh. confirm this view ; the despising of riches, the mutual love and helpfulness enjoined, the admission into the brotherhood by baptism. There are indirect suggestions of a connection ; as when the apostles are sent forth two and two, in every town they are to seek " who in it is worthy " : if this meant belonging to the Essene brotherhood, the search wd. be simple, the more especially as they had regular houses of entertainment. Like the apostles when the Lord sent them out, they carried nothing with them ; singularly enough, he mentions that they carry weapons for fear of robbers ; and Peter had a sword. The most striking indication, however, is the fact referred to above, that our Lord is never recorded as having met an Essene ; were He, in however outward a sense, a member of the society, His encounters with Essenes wd. be a meeting with brethren ; it may be that the " brethren " who, with His mother, wished to speak with Him, and who declared Him to be beside Himself, were the *epimelētai* of the Essenes. In this we wd. not be held as derogating fm. the supreme originality of Jesus. Real originality does not consist in throwing a thought athwart the line of human development, utterly unrelated to anything that has preceded. Such a thought cd. only be apprehended with difficulty by those to whom it was addressed. Originality consists rather in summing up all that has gone before and advancing the line of progress. Our Lord cut away fm. Essenism all its sanctimoniousness, as He threw off the posing of the Pharisees. Combining in Himself all that was best in Judaism, He fulfilled, and so superseded it, as the setting seed supersedes the flower.* The subsequent history of the Essenes

* We must always remember that Jesus was more than a teacher. His originality did not consist so much in the doctrines He taught as in the vital force His substitutionary death contributed to those that believe in Him and realise these doctrines in their lives. Other teachers before and since have taught morality ; He alone gave an adequate impulse to live out the precepts, and living power to do so.

confirms this view. With the fall of Jerusalem they disappeared in the Christian Church. Bishop Lightfoot traces Essenism in the heresy that infected the Church at Colosse; that infection came fm. Judaisers; therefore the Judaising members of the Church were Essenes. The character Hegesippus gives of James, the Lord's brother, and the respect in wh. he was held by the people, all suggest that he belonged to the wider Essene brotherhood. Much of the Gnosticism of slightly subsequent times was due to Essenian elements. The sect of the Nazarenes, if not also the Ebionites, were the Essenes as baptized unto Christ. In another aspect the white robes of the blessed in Paradise may be a reflection fm. the garments of pure white linen in wh. the Essenes sat down to their evening meal when their work was done and they entered into rest.

WALLET. *See* Bag.

WALLS. There are three purposes wh. are regarded as served by walls in Scrip., and in the OT. these are denoted by different words. (*a*) A fence (Heb. *gādēr*, *geder*, *gēderāh*). In Pal. at present walls are generally used for fences, and are built fm. the loose stones, fragments of limestone rock that have mingled with the soil; they are not very high, and broad in proportion to their height. No mortar is used, and the stones fitted into each other are held in position by their weight. Probably these walls have always been in use to protect gardens and fields fm. the intrusion of cattle and beasts of the field. (*b*) The W. of a house, temple, or palace (Heb. *qīr*). Houses are now built of squared stone, and the foundation dug as described in the art. on House. An older form of building was constructed of sun-dried brick, seen to this day in Damascus and in the plains of Mesopotamia. The idea of burning the clay seems soon to have occurred to the inhabitants of Babylonia; still the walls of private dwellings seem to have been constructed of sun-dried brick. In Nineveh even the palaces were built of such bricks, and the thick walls so resulting were faced with gypsum slabs adorned with historic bas-reliefs and inscriptions. Although stone was plentiful in Egypt, and easily accessible, most private buildings were erected of this crude brick mixed with straw. We may presume that carved stone was little used in Pal., at least before the days of David, a presumption wh. is confirmed by Solomon's employment of Hiram's hewers along with his own subjects in the building of the Temple (1 K. 5.[18]). In Gezer the walls of houses were built of unhewn stone faced with mud; the stones are such as are found in any field at the present time; the mud supplied the place of mortar. Probably stone wd. be employed for the foundation. In Egypt the walls were much more solidly constructed even fm. the earliest times; the stones that form the Temple of the Sphinx are so accurate that in many places the joints are scarcely perceptible. The stones used in Egypt were frequently large, and were fastened together with tenons of wood. The Phœnicians also used stones of great size, as may be seen at Baalbek; sometimes, while accurately fitting the joints, they left the outside rough, merely channelling the stones at the joints in order to make sure of accuracy; the effect was thus much like Roman rustication; no cement was used. The foundation stones of the Temple at Jerusalem are huge square blocks channelled at the joints as above referred to, thus resembling the Phœnician method of construction. The tower in Gezer within the bastion of Bacchides, as shown in Macalister's *Bible Side Lights*, fig. 37, exhibits this also. (*c*) Walls of a city (Heb. *ḥōmāh*). Though in purpose this resembled the "fence" (*geder*), the solidity of structure required brings it more into line with the W. of a temple or palace. The wall at Gezer is formed of large, untrimmed stones cemented with earth; it is perpendicular to a height at present of fm. 12 to 14 ft., a height wh. can represent little more than the foundation of the finished structure; its thickness is 14 ft. At intervals along the course of the W. were towers; especially was the gate so strengthened. The Solomonic W., with its closely fitting stones, was yet stronger than the W. of the earlier Canaanites. With the sculptures of Nineveh and the wall-paintings of Egypt we have a pretty good idea of what a city W. must have been in OT. times. Fm. the frequency with wh. Assyrian soldiers are depicted removing stones fm. the foundations of the W. of besieged cities with the point of their spears (Layard, *Mon. of Nineveh*, plate 66), or with implements fitted for the purpose (*id.* plate 19), and fm. the small size of stones represented as being removed, it wd. seem that the structure of city W. in the days of Sennacherib was in general like that of the Amorite wall of Gezer. There are several other words for W. in OT., as *ḥēl*, "a bulwark" (Ps. 122.[7]); *bātzār*, "a fortification" (Nu. 13.[28]); *shūr*, "a wall" in general (*cp.* Gn. 49.[22] with Ps. 18.[29]).

WAR. In ancient times a state of W. was presumed unless a treaty existed, hence we do not find among the Jews any regular form of "declaration of war" as there was among the Romans. The nearest approach to a declaration of war is the message of Amaziah to Joash of Israel (2 K. 14.[8]). The first step before entering on any warlike expedition was, among the Israelites, as indeed among all ancient nations, to consult the Deity. They approached JHWH by sacrifice and learned His will fm. His priest (Jg. 20.[26-28]). Later, prophets were inquired at (1 K. 22.[5f.]). When war had been decided on, and it was determined to invade the territory of the foe, Divine direction was again en-

treated as to how they were to go up against them (2 S. 5.[23]). Under the word Army the constitution of the military force of Israel is considered. Saul began with a small standing army, then increased it; under David it appears to have become yet more numerous. A levy *en masse* does not seem to have been resorted to in cases where W. had to be carried on beyond the boundaries of Israel. Thus when David made a campaign against Hadadezer of Zobah, he cd. not have all those able to bear arms with him; there wd. only be a chosen number. Even in wars against nearer foes, Moab and Ammon, it was only the "choice men of Israel," and "all the host of the mighty men," that went. Although it is said that when it was told David that Hadarezer had assembled all the Syrians against him, "he gathered all Israel together," the choice of those of age to carry arms is all that is meant. We know nothing of the way this conscription was carried out. The campaign began in spring, in March, when operations were less likely to be interrupted by floods of rain, and when the grain of the country invaded was either yet in the field or in the threshing floor ready for being garnered; there was grass also for the horses. The Biblical narrative is interested in war in a purely subordinate way, so we learn nothing of how they marched when making an expedition in an enemy's country; or how they kept up their communications. Encampments are yet more important than modes of marching or of securing communications; of these we know something fm. the Egyptian and Assyrian monuments, and it is probable the Hebrews followed methods not unlike those of their more military neighbours, and had a rampart of a sort round their camp. In confirmation of this it may be noted that in 1 S. 26.[5] *ma'gāl* (*ma'gālāh*, 1 S. 17.[20]), trd. "trench," really means a "rampart of waggons," a system of defence adopted in S. Africa against the Kafirs. They do not seem to have formed, like the Romans, a rampart of earth, or one formed of shields like the Egyptians. The division of the night into "watches" is a proof that they placed sentinels. In the dry climate of the nearer East there is no need of tents, and we see that Saul was lying on the earth with his spear stuck in the ground at his head. When the purpose of the campaign was not a mere plundering raid, the objective was the capital of the country; the possession of it was frequently decided by a battle in its neighbourhood. Although the Egyptians had their Army arranged in brigades and battalions wh. charged together as we see fm. the monuments; although fm. the different uniforms portrayed something similar must have existed among the Assyrians, a battle with the Israelites was a much more irregular affair; champions played a prominent part in the conflict, as in the Homeric battles. Since there were "captains of thousands, of hundreds, and of fifties," there appears to have been some approach to military organisation. It shd. be observed that "thousand" (*'eleph*) probably in this connection meant "family." These wd. charge together, the champions taking the lead, much as did the Highland clans with the armed *dhuine-wassails* in front. Battles seem to have been most frequently decided by panic seizing one party or the other. To induce this, ambuscades were resorted to (Jo. 8.[3, 11]), and surprises (Jg. 7.[15ff.]). David's tactics against the Philistines seem to combine both (2 S. 5.[23f.]). If the battle under the walls, as it might be, of the capital resulted in a decisive victory, frequently the victors pressed in and seized the city. If this was not accomplished, the tedious operations of a Siege had to be resorted to. The method most usual was a strict blockade; to make this effective the army went into encampment and surrounded the city with lines of circumvallation. Mining and escalade were attempted, as we see fm. the paintings of Egypt and the sculptures of Assyria, to expedite the slow effects of hunger and hopelessness. The Jews do not seem to have used battering rams, although the Assyrians had them, until Uzziah made "engines invented by cunning men." If the city were captured, then followed sack and slaughter such as we find depicted on the slabs of Kuyunjik and Khorsabad. Sometimes a ransom was paid; in such a case the city sometimes received a garrison, but more frequently gave hostages and promised tribute. In the march of the army wholesale devastation appears to have been the rule. With the Greeks, and still more with the Romans, W. became more scientific; roads were made to facilitate the march of troops, and fortified camps held the conquered peoples in subjection. From their enemies the Jews learned new methods of war. The contest for religious freedom against Antiochus under the leadership of the Maccabæans, and that against the Romans rather more than a couple of centuries later, wd. be carried on in a very different way fm. the conflicts with the Philistines.

WASHING. Apart from the washing necessary for Purification in cases of ceremonial uncleanness, great importance was attached to the washing of the hands and feet. For the former there was an obvious reason. In eating from a common dish the hands are thrust into the food to convey portions to the eater's mouth. For his own comfort, as well as for that of his companions, his hands must be clean. The custom from time immemorial has been to pour water over the hands for cleansing before eating. This in the time of Jesus had been exalted to the rank of a solemn religious duty. "The Pharisees, and all the Jews, except they wash their hands diligently (lit. 'with the fist'), eat not, holding the tradition of the elders" (Mk. 7.[3]). In the same category were "the washing of cups, and pots, and

brasen vessels, and of tables" (v. 4). These were among the rules to wh. Jesus attached no importance, for the neglect of which He and His disciples incurred the hostility of the Pharisees.

The priests were required to wash their feet before going near to minister at the altar (Ex. 30.[19, 21]). In no other case is it prescribed, and the Pharisees do not seem to have thought it of any religious importance. But the washing of the guest's feet, especially if he had walked far on the dusty highway, was an act of gracious and kindly hospitality seldom omitted. The sand, working under the sandal-straps in the heat, fretted the feet, and the application of cold water was peculiarly delightful and refreshing. To withhold this attention was an obvious mark of disrespect. Abraham provided water for his guests to wash their feet (Gn. 18.[4]), so also did Lot (19.[2]). In Joseph's house his brethren were similarly treated (43.[24]). It was part of the old man's hospitality in Gibeah (Jg. 19.[21]). The duty was usually entrusted to a menial, and it was regarded as a special honour to the guest if performed by the host (1 S. 25.[41]; Lk. 7.[38ff.]). That it was a menial duty lends special significance to the act of Jesus (Jn. 13.[10]), where the distinction is drawn between the washing of the feet or hands from travel-stains or soiling of work, wh. may be often repeated, and the washing of the whole body, wh. is done but once a day.

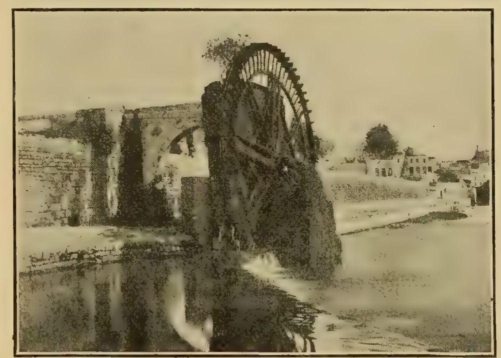
Pilate washed his hands as a sign of his claim that no guilt attached to him for Jesus' death (Mw. 27.[24]).

WATCHES. The Jews divided the night into three divisions, called *'ashmuroth*, "watches," fm. *shāmar*, "to guard." *See* YEAR.

WATCHERS. In Daniel (4.[13]), Nebuchadnezzar, in telling his dream to Daniel, calls the messenger of judgment sent to command that the spreading tree be hewn down, "a watcher" (*'īr*) and a holy one." In the books of Enoch the watchers usually mean the fallen angels, especially in the first book (*e.g.* 1.[5], 10.[9, 15], 12.[2, 4]); in the second and older book the watchers are the archangels (*e.g.* 39.[12, 13], 40.[2]). *See* ANGELS.

WATER is one of the first necessities of life. In its absence not only do men and animals perish of thirst, but all trees and plants of the earth wither and die. Wherever it is scarce it is held in peculiar value, guarded and used with especial care.

In Palestine the average annual rainfall is about 30 inches. This, however, is confined to the months from October to April. During the rest of the year the skies are cloudless. Unlike Egypt and Babylon, with their splendid rivers, Palestine was dependent upon "water from heaven." The Jordan, and such other streams as might almost be called rivers, are so low that their waters are available for irrigation only in the valleys they traverse—a limited area in all. The rain would pour down with futile gush round the tawny flanks of the mountains, were it not caught and stored by human industry against the needs of the months of drought. Great cisterns and reservoirs were therefore constructed for its reception. This was made easier by the limestone formation of the mountains, with its many caves and hollows. From these treasuries of refreshment streamlets were conveyed to garden and orchard as occasion required. There are many springs throughout the country; but these too are dependent upon the rainfall, and often run dry before the summer is over. The coming of the rain is therefore expected with great eagerness by the people. If it be delayed beyond the end of October anxieties deepen; and if December be still dry, synagogues and mosques are full of distressed worshippers crying out for rain. Plentiful rains in October and November are taken



GREAT WHEEL RAISING WATER FOR IRRIGATION

as the heralds of an abundant harvest. When the first shower falls a thrill of joy seems to run through all nature, as if every living thing drank and were glad. The deep wells dug in the maritime plain, many of them of crusading origin, are the successors of those which in old times made life possible here (Gn. 26.[15ff.], &c.). Where abundant and perennial supplies of water are available, field, garden, and orchard smile in perpetual beauty and fruitfulness.

Cities wh. were not built near a river or sea, were supplied by means of CONDUITS, or aqueducts, bringing water from a distance, and also by CISTERNS, or reservoirs, wh. caught the rain from the roofs. It was a matter of importance to conceal the sources from an invading army, and enemies in a country were often sorely put to it in this way (2 K. 3.[19, 25]; 2 Ch. 32.[3f.]).

From the first, water was the natural means to allay thirst, and for this purpose it almost seems to be held as common property. The man who, possessing water, refuses drink to the thirsty, is regarded as a churl (Gn. 24.[17f.], &c.). Often by the wayside, especially near the little white-domed sanctuaries, a jar of water is set, and kept replenished by

certain pious souls, for the refreshment of wayfarers. Even the Metāwileh, the most bigoted and exclusive of Eastern sects, will furnish an alien with drink, although they must destroy the vessel from which

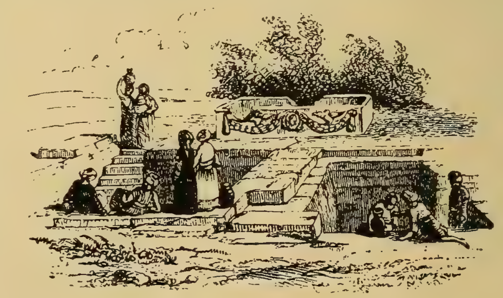


Water Carrier

he drinks, for fear of ceremonial defilement. The same rights, however, cannot be claimed for flocks and herds, because of the amount of the precious liquid they consume. For them it is often necessary to buy water. The order in which the flocks may drink is fixed by unwritten but valid law, and any attempt to override it is apt to breed conflict (Gn. 29.[2ff.], &c.). Wells or cisterns are found now in the open country, now in the mountains, and again in retired spots of the wilderness, the mouth being carefully covered so as to escape the notice of strangers. The movement caused by plunging the buckets down with a cord, to draw water, helps to keep the well fresh. These stores of water belong to the local family, or to the tribe within whose "circuit" they lie, and with them a bargain must be made for its use. The water for use in the tents is drawn and carried exclusively by the women (Gn. 24.[11]; Jn. 4.[7], &c.). When a journey has to be made across the desert, water is drawn and tied up in Bottles of skin. These are strapped on camels: the water oozes slightly through the "bottles," and the consequent evaporation keeps the contents very cool. The water-seller is a familiar figure in the streets of Oriental cities.

There are many allusions to irrigation in Scrip. (Dt. 11.[10]; Ps. 1.[3]; Ek. 17.[7], &c.). In Egypt and Babylonia this practice was universal, the water being led from the great rivers in canals, whence in little runlets it was conducted to garden and orchard, and even distributed over wide reaches of land. In Palestine the field-crops had usually sufficient moisture from the rain, but fruit and vegetables required artificial supplies. These were derived from great tanks in which the rain water had been stored, or into which the water had been raised by mechanical means from the deep wells. When the water ran along channels made in the soil the flow was guided and controlled by the foot, as it is to this day (Dt. 11.[10]). When, at evening, the sluices are lifted and the water makes music through all the shady avenues of the orange groves, while white-robed figures dart among the greenery, directing the course of the vitalising streams, the scene is both picturesque and beautiful.

Naturally the "living," *i.e.* the "flowing" water of the spring or stream is more highly valued than that of the cistern. Exhaustless, life-giving, and refreshing, it is a fit symbol of the Divine grace (Jr. 2.[13]; Jn. 4.[10], &c.). But it is also light and easily moved, and so it becomes the symbol of weakness and instability (Gn. 49.[4]; Ek. 21.[7], &c.). At times the rains fall so heavily that all the streams suddenly overflow their banks. Tents unwarily placed in the Jordan valley, together with their occupants, time and again have been swept away by the raging flood of the swiftly swollen river. Such floods stand for the perils which cannot be foreseen (Ps. 32.[6]; Is. 28.[17]). Their swift subsidence suggests the transiency of human life (Jb. 11.[16]; Ps. 58.[7]).



So-called "Fountain of Cana"

WATER OF JEALOUSY. *See* Bitter Water.

WATER-POTS are mentioned only in Jn. 2.[6f.], 4.[28]. The Greek word is the same (*hudria*), but in the latter case the jar in wh. the water was carried from well or spring is intended. It is usually of ordinary earthenware, and when full is poised upon

the head or shoulder. The water-pots at Cana were much larger, and were filled by means of the smaller jars. These large water-pots are also earthenware, and are often sunk into the earth, in the court, or within the doorway, to keep them cool; and from them water is drawn as required for domestic purposes.

WATERS OF MEROM. *See* MEROM, WATERS OF.

WATERS OF STRIFE. *See* MERIBAH.

WATERSPOUTS occurs only in Ps. 42.[7], "Deep calleth unto deep at the noise of Thy water-spouts." RV. renders "cataracts." The word *tzinnōr* in late Heb. means "spout," "pipe," or "conduit." Its early use is difficult to determine. It is trd. "GUTTER" in 2 S. 5.[8] (RV. "water-course"). Duhm (*ad loc.*) suggests that the reference may be to the tumultuous waterfalls in a stream swollen by melting snow. *Oxf. Heb. Lex.* takes "the sound of Thy (water) spouts" as figurative of the sluices of heaven opened.

WAVE OFFERING (Heb. *tĕnūphāh*), a sacrifice that before being burnt on the altar was waved before the Lord. The offering of these formed part of the ceremony of consecration in the case of Aaron and his sons (Ex. 29.[22-27]). *See* SACRIFICE.

WAY. This is EV. tr. of many Heb. and Greek words, and in most cases a literal road is intended. The usual Heb. word is *derek*, from *dārak*, "to tread." The NT. word most used is the common Greek *hodos*, "a road." "Way" is, however, used in several secondary senses: *e.g.* of a journey (Gn. 30.[36], &c.); of direction (2 Ch. 6.[34, 38], &c.); of manner, or usage (Am. 4.[10], &c.); of the course of life (2 Ch. 13.[22], &c.); of moral action and character (Gn. 6.[12], &c.)—sometimes in a good sense (1 S. 12.[23], &c.); frequently in a bad sense (Jg. 2.[19], &c.). God's purpose of grace is a "way," "the way of the Lord" (Is. 40.[3]; *cp.* Ml. 3.[1]). This phrase recurs in the NT. in relation to Him who had come to fulfil that purpose (Mw. 3.[3]; Mk. 1.[3], &c.). This is the way by wh. men reach peace (Lk. 1.[79]), truth (2 P. 2.[2]), and final salvation (Ac. 16.[17]). Since by Him alone the wandering children of men may find their way back to the great Father, Jesus Himself is "the Way" (Jn. 14.[6]).

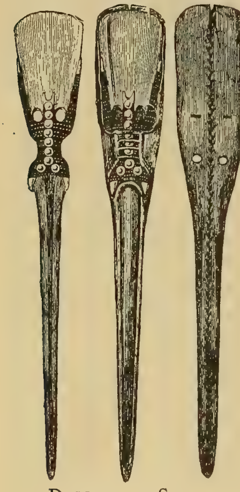
One Scriptural use of the term is specially important. It denotes the combination of ideas and practices associated with a particular faith. Thus Amos speaks of "the way of Beersheba" (Am. 8.[14] RV.), referring to the idolatrous worship there. So in the NT. the word takes a technical character, and "the way" becomes a phrase denoting Christianity: *e.g.* "this way" (Ac. 9.[2]), "that way" (Ac. 19.[9]), "the way which they call heresy" (Ac. 24.[14], &c.). So also the *Qor'ān* describes Islām as "the way" (*eṭ-Ṭarīq*), or "the path" (*es-Sabīl*): or, by way of distinction from all other faiths, it is called "the straight path." The like usage prevails in connection with many religions. *See* ROADS.

WAYMARK. This is EV. tr. of Heb. *tzīyōn*, only in Jr. 31.[21], where something like a milestone is evidently intended. The waymarks are associated with "guide-posts" (RV.) pointing the direction over the desert. In 2 K. 23.[1] it clearly denotes a monument (RV.). In Ek. 39.[15] it is a sign-post.

WEALTH (Heb. *hōn*, *ḥayil*, "might"; *ṭōb*, "good"; *koaḥ*, "strength"; *nĕkāṣīm*, "things stored"; *'ōsher*, "riches"; *rĕkūsh*, "substance"). The Mosaic law discouraged the accumulation of W. in the hands of individuals; Israel was to be an agricultural people, owning the fields they tilled. These fields cd. not be alienated, except temporarily; large estates cd. not be acquired. Like the later agrarian laws of Rome, those of Israel were evaded. Among those who on the E. of Jordan still maintained the nomadic habit, wealth meant large herds of camels and oxen, and numerous flocks of sheep and goats. On the west, where the country was more settled, wealth meant grain stored in pits. In the time of the kings there was the "adding of field to field" (Is. 5.[8]). Slaves do not seem to have been numerous enough to be a generally recognised element of wealth. Altho' usury was forbidden, many lent at interest, as proved by the commendation of those who had not done so. Gold and jewels, also probably carpets and garments, formed stores of wealth. The appropriation of the land by foreigners during the Exile rendered post-exilic application of the law impossible; estates became larger and W. accumulated. In Herodian times the rich became very rich and the poor very poor. W. was almost necessarily the product of wrong; the publicans, the priests, and the members and dependents of the Herodian family were most flagrant sinners. It is this that gives point to our Lord's denunciations of W. and its possessors.

WEAPONS. Primitive weapons were necessarily clubs for hand-to-hand conflict, and stones for throwing at a distant enemy. By the time Israel had become a nation the primitive stage had long been passed. For hand-to-hand struggle the club —"maul," AV. (Heb. *mapītz*)—though used, was greatly superseded by the SWORD (Heb. *ḥereb*). The sword of the Egyptians wh. appears on the monuments and wall paintings, from its form must have been mainly used for cutting; a dagger is also depicted, of such length that it may be called a sword. With the Assyrians the sword is always a subsidiary weapon; it is short, and suitable for either cut or thrust. With the Israelites the sword was mainly for thrusting (Jg. 9.[54]; 1 S. 31.[4]); however, the use of the term "edge (*peh*, "mouth") of the sword" implies the blade. The battle-axe combined the sharp edge of the sword with the weight of the club. This weapon was used both by Egyptians and

Assyrians, but we have no reference to it in Scripture. For conflict with a foe at some distance were slings (*qela'*), darts or javelins (*shēlaḥ, shebeṭ*), bow (*qesheth*), and arrows (*ḥetz*): the bows were sometimes made of bronze (steel). All these are found in the monuments of Egypt and Assyria. A battle was opened by the discharge of these missiles before the hand-to-hand struggle began. Another weapon there was, universal in ancient warfare, the spear (*ḥanīth, kīdōn*); it may be said to combine weapons for near and distant conflict. It prevented the foeman fm. coming so near as to make his personal strength an element in the struggle; moreover the Homeric warriors hurled their spears at their opponents. The Assyrians used them simply for thrusting, as may be seen in the various battle scenes depicted in the monuments. While the Egyptians seem to have used spears in the same way, several of the foreign races are exhibited as carrying two spears, almost a certain sign that they were intended for missiles. They never realised the power of the "hedge of spears"; this was left to be evolved by the Greeks. In a sense the Chariot was a W., especially when scythe-blades were attached to the axles of the wheels. For defensive weapons *see* Armour, also Shield, &c. For more powerful and complex weapons used in the siege and defence of cities *see* Battering-ram, Engine, &c.


Dagger and Sheath

WEASEL (Heb. *ḥōled*), mentioned as an unclean animal in Lv. 11.[29] along with the Mouse and the Tortoise. The EV. have followed in this rendering the LXX, Vlg., and Psh. Etymology wd. suggest "mole," or "rat," fm. the fact that this is the meaning of *khuld* in Arb. Both animals are fairly common in Pal.; the evidence of the versions is, however, preponderant.

WEAVING (Heb. *'ārag*). Although the art of weaving is not reflected in Scripture to anything like the extent to which agriculture, or even carpentry and smith-work are, it was practised in Palestine as widely as any of these. It was known in Egyptian times long prior to Israelitish history. The products of the loom in Palestine never acquired such a reputation as those of Egypt, Phœnicia, and Persia. While the spinning was all done by the women at home, and also the greater part of the weaving (Pr. 31., 2 K. 23.[7]), men were also employed in weaving, probably at the finer qualities of textiles, as tapestries (Ex. 35.[35]), &c. By the time of Christ the finest fabrics were imported. There was a guild of weavers whose occupation in later days was associated with those of the pastry-cook, the hairdresser, and the perfumer, in the contempt of the rabbis. This was due partly to the fact that it, along with the others, was regarded as an unworthy concession to foreign luxurious habits, and partly to the fact that as an occupation it brought men so much into contact with women, which the rabbis regarded as undesirable. Flax was worked up into different qualities of linen, which is mentioned as having been largely used in the coverings of the Tabernacle and the dress of the priests, that of the High Priest being woven in one piece as Christ's was (Jos. *Ant.* III. vii. 4). Woollen fabrics were also woven, being worn chiefly by the wealthy (Mw. 6.[19], 11.[8]; Js. 5.[2]). Goats' hair, when woven, was used chiefly as outer garments by the peasants, and as tent-coverings (Ac. 18.[3]). It was also made into sackcloth. Camels' hair was also woven (Mw. 3.[4]; Mk. 1.[6]). The interweaving of wool and linen was forbidden by the Mosaic law (Lev. 19.[19]; Dt. 22.[11]). The loom was, as it still is, very simple in construction. "Two upright posts are fixed in the ground, which hold the roller to which the threads of the warp are fastened, and upon which the cloth is wound as it is woven. The threads of the warp are carried upward towards the ceiling at the other end of the room, and pass over rollers and are gathered in hanks and weighted to keep them taut. The different sets are kept apart by reeds. The weaver sits at the cloth-roller and works the shuttle while the healds are worked by treadles" (*HDB. s.v.*). Different parts of the loom mentioned in Scripture are the *beam* or cloth-roller (1 S. 17.[7]; 2 S. 21.[19]; 1 Ch. 11.[23], 20.[5]), the *pin* for beating the woof together to form a firm texture (Jg. 16.[14]), the *shuttle* (Jb. 7.[6]), which by its entrance, rapid flight through the threads of the warp, and exit, suggests the shortness of life, while the sharp cutting of the threads suggests the sharpness and finality of death (Is. 38.[12]). RV. renders "embroider" (Ex. 28.[39]) by "weave in chequer-work," and "wrap up" (Mi. 7.[3]) by "weave together."

George P. Wallace.

WEDDING. *See* Marriage.

WEDGE (Heb. *lāshōn*, lit. "tongue") is the EV. term applied to the piece of gold coveted by Achan (Jo. 7.[21, 24]). *See* illustration to article Achan.

WEEDS. The Heb. *ṣūph* is so rendered only in Jh. 2.[5], where clearly it denotes the seaweed that clings round a drowning man. Elsewhere it refers to reeds or rushes (Ex. 2.[3, 5], &c.), or to the arms of the Red Sea, lit. "Sea of reeds" (Ex. 10.[19]; 1 K. 9.[26], &c.).

WEEK, a period usually of seven days; sometimes of as many years (Gn. 29.[27]). *See* YEAR.

WEEKS, FEAST OF. *See* PENTECOST.

WEEPING. *See* MOURNING.

WEIGHTS AND MEASURES. (1) **Weights.**—The Hebrews never seem to have had one system of weights, which they adopted to the exclusion of others. Babylonian, Syrian, and Phœnician systems were all used by them. It has thus been necessary for scholars (1) to determine the present equivalents of the weights of these different nations; (2) to settle if possible which of the systems is referred to in any passage of the Old Testament where weights are mentioned. In the former department of study much has been done, both in the careful study of the Old Testament itself, of Josephus, and of the Mishnah, and in the discovery and publishing of large numbers of Babylonian and Assyrian tablets, from which it has become possible with some degree of certainty



EGYPTIAN WEIGHING RINGS OF METAL, WITH WEIGHTS IN FORM OF ANIMALS

to determine the value of the weights in use. A few actual stone weights have been found in Babylonia and in Palestine itself, and though they are naturally worn by time, are of use by comparison with the information derived from written records.

The chief characteristic of the Babylonian system is that it is sexagesimal, *i.e.* founded on the number 60 (like our division of the hour into 60 minutes, each of 60 seconds). The unit was the *mana* (Heb. *maneh*). It was composed of 60 shekels, while 60 manas made a talent. There was a double standard, the mana, &c., in the *heavy* standard being twice the weight of the corresponding denomination in the *light* standard. In addition to these there was apparently a *government* standard, in which the weights, both heavy and light, were increased by a twentieth.

From weights of an early period (B.C. 3000–2500) now extant the heavy mana is estimated to have been equivalent to 15,160 grains (about $2\frac{1}{6}$ lbs), the light mana to 7580 grains, while the government manas were about 16,000 and 8000 grains respectively. The heavy shekel was thus $252\frac{2}{3}$ grains and the light $126\frac{1}{3}$. It was probably this scale that passed by Babylonian conquests and influence to many countries in the west, where it was adopted with various modifications. It is evidently the scale referred to in 2 K. 18.[14], where the weight of gold agrees with that given in the Assyrian account of the same event (*see* Schrader, *COT.*, on this passage). On the other hand the system generally used in Syria and Palestine seems to have been the result of a blending of the sexagesimal of Babylonia with the decimal used in Egypt. From Egyptian tribute lists of *c.* B.C. 1500, and from certain stone weights (*see below*) found in Palestine, it seems that the heavy shekel of this scale (used in Palestine from *c.* B.C. 1600–600) weighed 320 grains, the light 160, and that 50 of these went to the maneh, and 60 manehs to the talent. The maneh of 16,000 grains was thus the same as the Babylonian government mana.

The enterprise of Phœnician traders led to the introduction into Palestine at a very early date of yet another system of weights, that of the Phœnicians. This seems to have remained in use after the others had been given up. In it the heavy shekel weighed $224\frac{1}{2}$ grains, the light $112\frac{1}{4}$ grains. The full scale was—

50 shekels = 1 maneh.
60 manehs = 1 talent.

This is the system used in the P. writings of the Pentateuch (Ex. 38.[24ff.], 30.[23f.], 38.[29], &c.). The shekel of the sanctuary (Lv. 27.[25]) was of this system (*see* MONEY).

Besides the three weights mentioned above, two others occur in the Old Testament, viz. (1) the *gerah* (Ex. 30.[13]; Lv. 27.[25]; Nu. 3.[47], 18.[16]; Ek. 45.[12]), only in the P. writings and Ezekiel, is defined as a twentieth of a shekel; and (2) the *beka* (Gn. 24.[22]; Ex. 38.[26]), a half-shekel. In the New Testament the *litra* or "pound" (Jn. 12.[3], 19.[39]) weighed 12 ounces.

The instruments used in weighing were (1) the balance (Am. 8.[5]; Lv. 19.[36], &c.); (2) the weights (sometimes carried in a wallet, Dt. 25.[13]), which were of stone, the Hebrew word for "stone" being constantly used for a "weight" (2 S. 14.[6]; Dt. 25.[13], &c.). Four of these stone weights discovered in Palestine are described in *PEFQ.*, 1890, 1893, 1894, and 1899.

(2) **Lineal Measures.**—The Hebrews, like many other peoples, measured comparatively small objects by comparing their length with parts of the body, especially with the hand and fore-arm. The following occur in the Old Testament: the finger or digit (Jr. 52.[31]), the palm or hand breadth (1 K. 7.[26]; Ex. 40.[5], &c.), the span (1 S. 17.[4]), the cubit, *i.e.* the length of the arm from the elbow to the tips of the fingers. Longer measurements were ex-

pressed by a "step" (1 S. 20.[3]) or a "pace" (2 S. 6.[13]), still longer by such terms as a "bowshot" (Gn. 21.[16]) or "a stone's cast" (Lk. 22.[41]).

All these were approximate measurements only originally, and might vary in actual length. It was necessary to take one of them as a unit, give it a fixed measurement, and bring the others in relation to it. The unit of the Hebrews seems to have been the cubit. Two cubits, however, were known in the time of Ezekiel: the ordinary one and that used by Ezekiel in his measurements for the Temple. The latter was one hand-breadth longer than the former, and as Ezekiel is trying to restore the proportions of Solomon's Temple, it is likely that his special cubit was a restoration of the one in actual use earlier in Palestine, the shorter one, in common use in Ezekiel's time, being a later introduction. This latter consisted of two spans; each span was of three palms (or hand-breadths), while each palm was naturally of four digits. Another measurement in Ezekiel was the reed, consisting of six cubits. Various estimates have been made by modern writers of the exact length of a cubit. Some have put it as low as 16 inches, some as high as 25.2 inches. Professor A. R. S. Kennedy (*HDB.* iv. 906ff.) has carefully compared the evidence of the Siloam inscription, of Josephus, and of the Mishnah with that derived from Egyptian monuments, and has shown it to be most probable that the cubit of the Hebrews was of Egyptian origin and measured 17⅗ inches, but in New Testament times had been made equal to the Greek cubit of 17½ inches.

The Hebrew table was thus:—

1 digit =*c.* ¾ in.
4 digits=1 palm=*c.* 3 in.
3 palms=1 span=*c.* 9 in.
2 spans=1 cubit (ordinary in Ezekiel's time)=*c.* 18 in.
2 spans+1 palm=1 cubit (special cubit of Ezekiel)=*c.* 21 in.
6 cubits=1 reed (ordinary)=*c.* 9 ft.; (special)=*c.* 10 ft. 6 in.

Two instruments of measuring are mentioned in the Old Testament: the reed (Ek. 40.[3]) and the line or thread (Jr. 31.[39]; Zc. 2.[1]).

The measures in the New Testament are the cubit (*see above*), the furlong (or stadion), of 600 Greek feet or 194 English yards, and the mile of 5000 Roman feet or 1618 English yards. The fathom in Ac. 27.[28] measured about 6 feet.

(3) **Surface Measures.**—The Hebrews had two ways of expressing the measurement of land-areas, neither of them exactly fixed. The word translated "acre" in Is. 5.[10] is really "yoke," and indicates as much land as could be ploughed by a yoke of oxen in one day. The Romans, who adopted this same method of measuring land, fixed the amount by law at *c.* 3016 sq. yards. We have no indication in the OT. that the Hebrews fixed the amount of the "acre" exactly, but as the Egyptian unit was a square of 100 royal cubits on each side, it is probable that the Hebrew acre was about the same, *i.e.* about half an English acre. The other method of land measurement was according to the amount of seed required to sow it (*cp.* Lv. 27.[16], and so probably 1 K. 18.[32]).

In some cases area is denoted by the words "four square," the length of two sides being given (Ex. 27., 28.[16], &c.).

(4) **Measures of Capacity.**—These are either of *dry measure* or *liquid measure.*

The scale for dry measure according to the OT. is:—

6 kabs=1 seah (=the "measure" of Mw. 13.[33], &c.).
3 seahs=1 ephah.
10 ephahs=1 homer (later called a kor).

The tenth part of an ephah was called an "omer" or a "tenth."

The scale for *liquid measure* is:—

12 logs=1 hin.
6 hins=1 bath.

According to Ek. 45.[11] the ephah and the bath were identical. Josephus identifies the log with the Greek-Roman sextarius, *i.e.* .99 pints, so that the ephah or bath contained 71.28 pints (nearly 9 gallons), or about 1 bushel. From this the equivalents of the other measures can easily be deduced. But comparison with the Babylonian, Egyptian, and Phœnician measures makes it probable that in earlier times these measures were not so large, but that the ephah or bath then contained only 65 pints.

The only new measures of capacity that occur in the NT. are the chœnix = 2 pints (Rv. 6.[6]), used of wheat, and the firkin = 72 pints (Jn. 2.[6]), used of liquids. The "pot" in Mk. 7.[4, 8] is a pint measure, the "bushel" in Mw. 5.[15], &c., is a household vessel holding a seah. G. W. Thatcher.

WELL. The most usual Heb. word is *bĕ'ēr*, lit. "cistern" or "pit." Such were the wells at Beer-lahai-roi (Gn. 16.[14]), and those digged by Isaac (Gn. 21.[30], &c.). They might, however, contain "living water" from a spring in the bottom (26.[19]). *Bōr*, from the same root, also signifies "cistern" or "pit." The well at Bethlehem is so called (2 S. 23.[15], &c.), and the wells digged in the vineyards (Ne. 9.[25]). *Bĕ'ēr* is used of the slime-pits in the vale of Siddim (Gn. 14.[10]); and fig. of the grave (Ps. 55.[23]), and of the strange woman (Pr. 23.[27]). The words *mā'yān* and *'āyin* denote lit. "spring" or "fountain" (Jo. 28.[15], &c.; Gn. 24.[13], &c.). In the NT. the Gr. *pēgē*, "fountain" (Jn. 4.[14]; 2 P. 2.[17]), is also applied to the well of Jacob (Jn. 4.[6]), elsewhere called *phrear*, "pit" (vv. 11f.). It may be that, as some have affirmed, there was a spring in the bottom of the well. *See* Jacob's Well.

It is impossible to exaggerate the importance of the wells to the pastoral peoples of Palestine and Arabia. In most of the valley bottoms water may be reached by patient digging; and in the maritime

plain especially, supplies are abundant at no great depth. Not many wells have been dug during recent centuries, but the work of the ancients was excellent, and their successors enjoy its fruits to-day. The wells at Beersheba furnish illustrations, and Doughty (*Arabia Deserta*, *passim*) shows that the same is true throughout Arabia. It was one of the attractions of Palestine to the Israelites, that wells were already dug which should pass into their possession (Dt. 6.[11]).

The well mouth may be cut in the rock, or it may be a flat stone, with a hole of 12 in. to 15 in. diameter piercing it. Through this the nomads lower the bucket, or *daluw*, attached to a cord, and draw up the water. The opening at the mouth is often deeply scored with the friction of these cords through the long years. The water in a well which fills by percolation is often exhausted at a watering of the camels or flocks; but in the course of a few hours supplies are again available. The mouth is covered by a great stone, often difficult to move (Gn. 29.[2ff.]). When the well collects only the surface water it may be soon exhausted. Then it may be used for a variety of purposes. Into such a "pit" Joseph was let down (Gn. 37.[22]). One was used for concealment (2 S. 17.[18ff.]), and in such a "pit" Jeremiah was imprisoned.

As for the law of the well, "Property in water is older and more important than property in land. In nomadic Arabia there is no property strictly so called in desert pastures, but certain families or tribes hold the watering-places, without which the right of pasture is useless. Or, again, if a man digs a well he has a preferential right to water his camels at it before other camels are admitted; and he has an absolute right to prevent others from using the water for agricultural purposes unless they buy it from him. This is Moslem law; but it is broadly in accordance with old Arabian custom, and indeed with general Semitic custom, as appears from many passages of the OT. (Gn. 21.[25ff.], 26.[17ff.]; Jg. 1.[15]; joint ownership in a well, Gn. 29.[8]; Ex. 2.[16])" (Robertson Smith, *RS.*[2], 104f.). For ideas of sacredness attaching to water, and to particular spots where water is found, see *RS.*[2], by index.

WEN. The Heb. word occurs only once, in the fem. sing. *yabbeleth* (Lv. 22.[22]), and denotes "a running sore or ulcer."

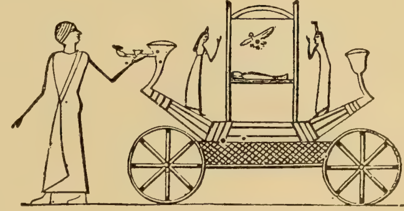
WENCH occurs only in AV. for Heb. *shiphhāh* in 2 S. 17.[17] (RV. "maid-servant"). "Maid," "maid-servant," and "hand-maid" are the usual renderings. It is applied to a maidservant who is her master's concubine (Gn. 16.[2], &c.).

WHALE (Heb. *tan*, *tannin*). Each of the Heb. words so tr. is generally rendered "dragon" or "serpent": only in one case in regard to the first word and twice in regard to the second the tr. is W. In the case of the creature that swallowed Jonah it is called a "great fish," wh. is tr. in LXX *kētos*; so in Mw. 12.[40]. The sperm W. wd. be quite capable of swallowing a man whole; these have sometimes found their way into the Mediterranean. The shark is more frequently found, sometimes as large as 30 feet long. *See* Jonah.

WHEAT was cultivated from very early times in Egypt and Babylonia. To the rich plains of Mesopotamia its origin has by some been assigned. It was also grown in Pal. in ancient times (Dt. 8.[8]). In Gn. 30.[14] the wheat harvest marks a season of the year. Wheat was doubtless the "corn" wh. the sons of Jacob went down to Egp. to buy. In the NT. the Gr. *sitŏs* is always trd. "wheat." The term has a more general significance, and might be rendered "corn," as covering more than the one cereal. But wheat was the most common, so we may take it as practically correct.

Several varieties of wheat (bearded) are still grown in Palestine. The Ḥaurān is the principal wheat-bearing district. The plain is of marvellous fertility, and yields abundantly. Throughout the country, however, more barley than wheat is grown. Barley is sown first, sometimes as early as November, if the rains have been satisfactory; and the wheat immediately afterwards. The wheat harvest is general about the end of May, and the yield of a hundredfold is not unknown to-day. The flour of wheat is used mainly for bread, only the very poor using barley. Wheat is also boiled, keeping the grain whole, and dried, to make what is called *burghul*. This again is often mixed with pieces of meat and pounded in a mortar (Pr. 27.[22]) to make the dish known as *kibbeh*. "The finest of the wheat" (Ps. 81.[16], 147.[14]; EVm. "fat of wheat"), and "the fat kidneys of the wheat" (Dt. 32.[14]), refer to the choice flour of the wheat.

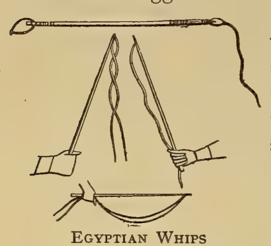
WHEEL. (1) Heb. *'obnayim* (Jr. 18.[3]), lit. "turnings," is the potter's wheel (*see* Potter). (2) Heb. *'ōphān* is used of chariot wheels (Ex. 14.[25], &c.)—*see* Chariot; of the wheels of the threshing



Egyptian Cart with Four Wheels

waggon (Is. 28.[27]); of the wheels in Ezekiel's vision (Ek. 1.[15], &c.); of the brazen wheels which supported the bases of the lavers in Solomon's Temple (1 K. 7.[30], &c.). Of these last it is said, "The work of the wheels was like the work of a chariot wheel; their axletrees, and their felloes, and their spokes, and their naves, were all molten" (1 K. 7.[33] RV.).

The wheel may have been cast in a single piece; but the parts may have been cast separately and fitted together in the workshop. (3) *Galgal*, "wheel," or "whirlwind," used of the wheel of a war-chariot (Is. 5.[28], &c.); of the wheel at a well's mouth, over which the cord is passed to lower and raise the bucket (Ec. 12.[6]); also of the wheels in Ezekiel's vision (Ek. 10.[2], &c.). The figure of the wheels may have been suggested to the prophet by certain striking phenomena which, after sunset, are sometimes witnessed from the plains of Mesopotamia, in the western sky.


EGYPTIAN WHIPS

WHIP. *See* SCOURGE, SCORPION.

WHIRLWIND in EV. stands for two Heb. words. (1) *Sūphah* (from *ṣūph*, "to come to an end") is lit. "a wind that makes an end," *i.e.* a destructive wind, sweeping everything before it (Pr. 1.[27]; Ho. 8.[7], &c.). Sometimes (Jb. 21.[18], &c.) it is rendered "storm." (2) *Ṣa'ar*, or *ṣĕ'ārāh* (from *ṣā'ar*, "to rage, or move tempestuously"), is a tempest or storm-wind that agitates and throws into confusion everything in its path. While neither word, therefore, of necessity means "whirlwind," it is clear from the context in several passages that this is intended (Is. 5.[28]; 2 K. 2.[1], &c.). Moving round its axis with great velocity, it draws up dust, straw, and other light and movable things, forming the appearance of a gigantic column. As it gyrates, it hurries over the landscape, leaving a track of desolation behind it. It sucks up the water it encounters, raising it to a great height, and then the bursting of the column forms the water-spout. The great figure of the whirlwind is regarded with dread, not only because of the destruction it works, but also because of the superstitious ideas that are associated with it. The dark whirling terror is supposed to be the abode of evil spirits. It is worthy of note that from the whirlwind Job heard the voice of God (Jb. 38.[1], &c.). It was a whirlwind that caught Elijah away from earth (2 K. 2.[1, 11]). It is used as a figure for any resistless destroying agency (Is. 40.[24]; Jr. 23.[19], &c.).

WHITE. *See* COLOUR. W. is the symbol of joy (Ec. 9.[8]), the symbol of purity (Is. 1.[18]); so too in RV. *e.g.* 3.[4].

WHITE OF AN EGG. The word trd. "white" (Jb. 6.[6]) is lit. "juice," or "slime." It is used in 1 S. 21.[13] for "spittle." "Slime of the yolk" could only mean "white of egg," but some scholars think the insipid juice of a plant, possibly the common purslam, may be intended.

WIDOW. The support of the widow naturally devolved upon her family; the main responsibility being upon the first-born, who received a double share of his father's property, no doubt with this in view. She was entitled to a portion of the tithe of the third year (Dt. 14.[29], 26.[12]). For her also consideration was to be shown in the matter of the gleaning (Dt. 24.[19ff.]). She also participated in the sacrificial meals (Dt. 16.[11, 14], &c.). In later times we find that she received a share of spoil taken in war (2 M. 8.[28, 30]). God Himself is the special guardian and judge of the widow (Dt. 10.[18]; Ps. 68.[5], 146.[9], &c.). She was therefore to be treated with kindness and respect (Ex. 22.[22], &c.). Oppression or violence done to a widow covers a man with opprobrium and exposes him to a curse (Dt. 27.[19]; Jb. 22.[9]; Mw. 23.[14], &c.). A blessing is promised to those who treat her kindly (Jr. 7.[6], &c.). Her garments might not be taken in pledge (Dt. 24.[17]).

If a widow were left childless, her husband's brother, or his next kinsman, was under obligation to marry her. Beyond this, she was free to marry whom she would. Only the High Priest might not marry a widow (Lv. 21.[14]); a provision applied by Ezekiel to the common priests (44.[22]).

Widows first appear in the NT. in connection with the daily distribution of relief; and the complaints of the Hellenist widows that those of the Hebrews got more than their share, led to the appointment of special officers to attend to this service (Ac. 6.[1ff.]). The maintenance of the widows seems to have been regarded as part of the regular responsibility of the early Church. That it was sometimes burdensome we may well believe. Perhaps we may infer from the directions on the subject given by St. Paul in 1 Tm. 5. that it had been found necessary to keep a carefully prepared list of the most deserving cases, whom the Church would recognise as entitled to support at its hands. No one was to be "enrolled as a widow" (v. 9 RV.) unless she were sixty years of age, had been the wife of one man, and had led a useful and charitable life. These were "widows indeed" (v. 3), who had no near relatives to whom they might look for maintenance. Although this rule was adopted, no doubt individual cases of special need among younger widows might be attended to. The reason for refusing younger widows is their reputation for instability. He would have them to marry again (v. 14 RV.). All who could support their widowed relatives were in honour bound to do so, that the Church might be able to attend to those who were widows indeed (v. 16).

It has been thought by some that this enrolment does not point to a list of pensioners, but rather to a roll of such widows as had so won the respect and confidence of the Church that they might be called on to take some definite share in its work. But it would be precarious to identify this with the order

of "widows" of whom so much is heard in immediately succeeding days.

WIFE. *See* FAMILY, MARRIAGE.

WILDERNESS OF THE WANDERINGS. *See* EXODUS.

WILDERNESS, DESERT. (1) The Heb. word *midbār*, which these terms commonly represent, is practically equivalent to the Arabic *barrīyeh*, which applies to all that lies beyond the settled and cultivated land; the wide spaces where the nomads rove, and the beasts of the wilds take their freedom. Spring covers the desert with a garment of green, and the flocks wander far in enjoyment of fresh pastures. With the advance of summer it becomes very bare and brown, and only the wisdom of the shepherd can guide his charges to the green patches, where hidden waters preserve the sweet grass, or the perennial spring breaks the monotony. Desert shrubs and occasional trees are found, beyond the confines of the sand; and prickly plants in great numbers, which furnish food especially for the camel. Of the "wild beasts" we hear in Mk. 1.[13] (*cp.* Is. 13.[21], &c.). Mention is also made of the owl (Ps. 102.[6]), the ostrich (L. 4.[3]), and the pelican (Ps. 102.[6]), of the wild ass (Jr. 2.[24], 25.[24]), the fox (Ek. 13.[4]), and the dragon (Ml. 1.[3], RV. "jackal").

The great wilderness S. of Palestine is often mentioned in connection with the wanderings of Israel. The various divisions are known by local names: *e.g.* the Wilderness of Sin, the W. of Shur, the W. of Kadesh, &c. It is called to this day *Bādiyet et-Tīh*, "Waste of the Wandering." The wilderness of DAMASCUS (1 K. 19.[15]) is the Syrian desert on the edge of which that city stands. Its rolling sandy breadths, lying between Palestine and the Euphrates, are referred to in Is. 40.[3]; Ek. 20.[35]; 1 Ch. 5.[9]; and different parts of the same desert as it stretches southward along the eastern boundary of Palestine in Nu. 21.[11, 13, 23]; Jg. 11.[22]. The wilderness of JUDAH (Jo. 15.[61]; Jg. 1.[16], &c.) comprised the whole of the Judæan uplands sloping towards the Dead Sea. The name covered districts of varied character. There were pasture lands, in which the interests of the flockmasters made necessary towers for protection, and cisterns for the watering of the cattle (2 Ch. 26.[10]). David's brother accused him of leaving uncared-for the "few sheep in the wilderness" (1 S. 17.[28]). Nabal pastured with his flocks the neighbourhood of Carmel (*ib.* 25.). Amos was a shepherd in the uplands near Tekoa (Am. 1.[1]). There are grim and savage tracts, with great caves, which furnish a refuge for the fugitive, and secure retreat for lawlessness (1 S. 24., 26.; 1 M. 2.[28f.], &c.). Towns are mentioned within its boundaries, where water made their existence possible (Jo. 15.[61], &c.). Then there are the tracts of utterly bare and desolate rock and mountain slope. The different parts of the wilderness are called by the names of the towns which they adjoined—the W. of Beersheba (Gn. 21.[14]); the W. of En-Gedi (1 S. 24.[1]); the W. of Maon (1 S. 23.[24f.]); the W. of Ziph (1 S. 23.[14], &c.). This also applies to its extension northward, where we have the W. of Beth-aven (Jo. 18.[12]), the W. of Gibeon (2 S. 2.[24]), &c.

Besides the usual word *midbār*, we may note (2) *ḥorbāh*, which indicates a dry, uninhabitable land. It is also used for ruins, and the desolation which they mark (Ek. 5.[14], "desolation," RV.; *cp.* Arab. *kharāb*, "ruin," "devastation"). (3) *'Arābāh*, "a desert plain, or steppe." It is applied to the whole bottom of the Jordan valley from Chinneroth to the Dead Sea (Dt. 1.[7], &c.), now *el-Ghōr*, "the depression." But the name *Wādy el-'Arabah* still applies to the great depression between the Dead Sea and the Gulf of 'Aqaba. The plural *'arābōth* is applied to particular level stretches within the area: *e.g.* *'arĕbōth* (AV. "plains") of Moab (Nu. 22.[1]), and of Jericho (Jo. 5.[10])—*see* ARABAH. (4) *Yĕshīmōn*, "waste," "wilderness," denotes savage, forbidding tracts, waterless and tenantless but for wild beasts, the "howling wilderness" (Dt. 32.[10]). It is applied to the dreary region NE. of the Dead Sea (Nu. 21.[20], &c.), in wh. is Beth-Jeshimoth (Nu. 33.[49]); to the wilderness of the wanderings (Dt. 32.[10], &c.); to the district frequented by David as a fugitive from Saul (1 S. 23.[19], &c.), prob. the tracts close to the Dea Sea along its W. shore; and to the desert between the Euphrates and Pal. (Is. 43.[19], &c.). (5) *Tzīyyah*, lit. "dryness" or "drought," is at times represented in AV. by "wilderness" (Jb. 30.[3], RV. "dry ground"), "dry ground" (Ps. 107.[35], &c.). Its literal equivalent, "drought," stands in EV. (Jb. 24.[19], &c.).

WILD OLIVE. *See* OLIVE.

WILD OX. *See* UNICORN.

WILLOW TREE. The Heb. word *tzaphtzāphāh* occurs only once, in Ek. 17.[5], a highly poetical and imaginative passage. It is the Heb. equivalent of the Arabic *ṣafṣāf*, a generic term covering the various species of willow found in Palestine. The Arabic *gharab* is the equivalent of the Heb. *'arābāh*, which may mean "poplar," but also "willow," especially "the weeping willow," *Salix Babylonica*, which is found largely near the sea coast. Some think the Heb. word denotes the white poplar, *Populus Euphratica*. Both poplar and willow abound along the water-courses in the East, with which in Scrip. the *'arābāh* is associated. "Willows of the brook"—*i.e.* of the valley with a water-course in it—were used to make the booths at the Feast of Tabernacles (Lv. 23.[40]). They form a shade for the hippopotamus (Jb. 40.[22]). The harps of the mourners in Babylon were hung on willow trees by the rivers (Ps. 137.[2]). *See also* Is. 15.[7], 44.[4].

Tristram has suggested that instead of "willows"

poss. we should read "oleanders." The oleander is certainly very plentiful along the water-courses and round the Sea of Galilee, and very beautiful is the flush of bright colour it spreads in its season. But the suggestion is improbable. In many districts to-day the natives plant the willow. It grows swiftly, and requires little attention. It is used extensively for making baskets and other wattled work.

WILLOWS, THE BROOK OF THE (Heb. *naḥal hā-'arābīm*), is evidently a wady in Moab (Is. 15.[7]). Wetzstein would identify it with *Wādy el-Aḥsā*, which forms the boundary of the territory of Moab—the lower reaches of the valley, because of the frequency of the *Populus Euphratica*. De Lunyes points to *Wādy eḍ-Derā'a*, at the mouth of *Wādy Kerak*. It is to be noted that another traveller (Irby) found here a local name, *Wādy eṣ-Ṣafṣāf*, "Wady of the willows." *See* Buhl, *GAP.* 124.

WIMPLE is AV. tr. of *mitpaḥath* in Is. 3.[22] (plural *mitpāḥōth*, RV. "shawls"). In Ru. 3.[15], AV. trs. "vail," RV. "mantle." The word is from the root *ṭāphaḥ*, "to spread out," "to abound." "Cloak" (*Oxf. Heb. Lex.*) is perhaps the best translation.

WIND. The Hebrews knew nothing of our exact definition of directions. Anywhere on the southern horizon between, roughly, SE. and SW. was for them south; and similarly with the others. The winds, therefore, are spoken of only as blowing from the cardinal points of the compass. The actual direction in each case, where it is possible, must be fixed by other considerations. The winds from the south are usually warm and pleasant, but the north winds, blowing from the snows of Lebanon and Hermon, are cold. From the great sea in the west the winds come laden with moisture. Those from the eastern deserts are dry and often laden with sand. During the rainy season west and south-west winds prevail. The south-west is popularly known as *Bab esh-Shitta*, "the gateway of the rain." When the rains are over the northerly winds set in, and during the months of summer they help to moderate the fierceness of the heat. In September, and until the rains begin, easterly winds are common. The *sharqīyeh*, or east wind, dry and hot as it is, makes every living thing shrink. The very furniture twists and cracks in its burning breath, and human beings are stricken with utter weariness. Earlier in the year the east wind is a dreaded visitant: with its withering power a few hours suffice to blight the beauty, and with it many hopes, of a country side.

In the evening often a breeze springs up from the Sea of Galilee, to refresh the surrounding region. Through all the summer the dawn brings a soft breath from the western sea, fanning all the seaward face of the Central Range. At sunset the cooling air moves down the slopes; and the higher strata from the sea drift towards the uplands, bearing wealth of precious moisture on their broad bosoms. Hence come the dews that lie so thick in the Palestinian morning, refreshing all things that live.

Storm-winds often burst with great sudd nness and fury over the Sea of Galilee. The sailors of to-day encounter the very trials with which the disciples of our Lord were familiar (Mk. 4.[37], &c.). The "tempestuous wind which is called Euraquilo" (Ac. 27.[14]), which beat down from the island of Crete and caught the ship in which St. Paul was sailing, is the well-known "Levanter," as the sailors in the Eastern Mediterranean call it, which blows from the ENE.

WINDOW is the EV. tr. of several Heb. words. (1) *'Arubbāh*, "a lattice" or "sluice." This word is used for the opening through which smoke escapes (Ho. 13.[3], EV. "chimney"); for the openings of a dovecote (Is. 60.[8]); and metaphorically of eyes (Ec. 12.[3]), perhaps as latticed by the eyelashes. In other places it is used of the sluices in heaven, through which, when opened by God, the rains rush down, to devastate (Gn. 7.[11], &c.) or to fertilise (2 K. 7.[2], &c.). In this latter sense it is used fig. of blessing (Ml. 3.[10]). (2) *Ḥalōn*. This is the word commonly employed for the window of a house. The Eastern window is usually just an aperture in the wall, unglazed, but closed with a lattice. The windows generally open on the court round which the house is built, but one or two may command a view of the street. As they are invariably latticed it is possible for one to see without being seen (Jg. 5.[28]; 2 S. 6.[16], &c.). Frequently, houses which are built on the city wall have projecting windows, whence the surrounding country may be observed. Such windows formed means of escape for men who were hard pressed, as, for example, the spies at Jericho (Jo. 2.[15]), and St. Paul at Damascus (2 Cor. 11.[33]); possibly also for David (1 S. 19.[12]). People sat in the window for coolness, but with the lattice open this was dangerous (Ac. 20.[9]).

In the village houses to-day there is frequently no window. When the family are all housed, with cattle in the lower part of the dwelling, and an oil lamp in a niche emitting its peculiar odour, the atmosphere is often terrible. Under conditions like these the present writer once asked a peasant woman in the plain of Sharon why they had no "window" in the house. In amazement she replied, "Put a window in the wall to help the robbers!" With their slender means of subsistence they live in perpetual dread of marauders, who, without any assistance, too easily dig through their mud-built walls.

(3) *Tzohar* (Gn. 6.[16]), prob. rather "roof" or "back" than "window." (4) *Shĕmāshōth* (Is. 54.[12]), read with RV. "pinnacles." (5) *Sheqeph*

(1 K. 7.[5]) is the framework, or casing of the doors. (6) 1 K. 7.[4] RV. trs. "prospects," possibly "windows of narrowing frames" (*Oxf. Heb. Lex.*). The Greek word used in the passage quoted above from Acts is *thuris*, the diminutive form of *thura*, a door; it generally means "window." In classical Gr. it is sometimes used for the cells of a honey-comb.

WINE AND STRONG DRINK. In this phrase, which occurs frequently in OT., wine signifies the liquor made from the fruit of the vine, and strong drink all other alcoholic beverages. The Heb. terms are respectively *yayin* and *shēkār*. *Shēkār* resembles the Babylonian *shikaru*, a name originally signifying date-wine, the expressed juice of the date which had passed through fermentation. From this it came to be applied to all other drinks possessing the same intoxicating qualities. *Yayin*, denoting the fermented juice of the grape, is a word of Indo-Germanic origin, which came to the Hebrews through the Greek *oinos*, represented in Latin by *vinum*. The Heb. *ḥemer* (Dt. 32.[14]; Is. 27.[2]) and the cognate Aram. *ḥămar*, like the Arabic *khamr*, "wine," denote a drink which has been produced by fermentation; from the root *ḥamar*, "to ferment," or "foam up." *Mimṣāk*, from *māṣak*, "to mix," is wine mingled with other elements, *e.g.* water, or spices (Pr. 23.[30]); used in libations to MENI (Is. 65.[11]). *Ṣōbe'*, from *ṣāba'*, "to imbibe," or "drink largely," denotes that which is drunk, liquor (Is. 1.[22]; *cp.* Ho. 4.[18]; Na. 1.[10]). *'Aṣīṣ*, from *'āṣaṣ*, "to press," or "tread down," is the expressed juice. It is applied to the juice of the pomegranate (SS. 8.[2]), and elsewhere is trd. "sweet" or "new wine" (Is. 49.[26]; Jl. 1.[5], &c.). *Shĕmārīm* (only in pl.), from a root signifying to be tawny, or dark, is properly "the lees," or "dregs" of the wine-press (Ps. 75.[8], &c.); but is applied to wine which has been allowed to stand on the lees for the acquisition of body (Is. 25.[6], &c.). *Tīrōsh*, "must," or "new wine." This is properly the juice of the grape just as it has been pressed out, or while in the process of fermentation. It is spoken of as found in the grape clusters (Is. 65.[8]). It occurs frequently with corn and oil, as one of the most valuable products of the land (Gn. 27.[28]; Dt. 7.[13]; Jr. 31.[12], &c.). Of this tithes were paid (Dt. 12.[17], &c.) and first fruits (Dt. 18.[4], &c.). Efforts have often been made to show that *tīrōsh* was unfermented, non-alcoholic, juice of the grape; but it is impossible to defend this position. We have only to refer to the effects ascribed to the use of *tīrōsh* in Jg. 9.[13], "which cheereth God and man"; and in Ho. 4.[11], where it is said to take away the understanding; and we see that its non-intoxicating character cannot be established. Possibly, however, we may take it as signifying the lighter beverage made by checking the process of fermentation before it was quite completed (Driver, *Joel and Amos*, 79f.).

In the New Testament the terms are: (*a*) *gleukos*, "new wine" (Ac. 2.[13]), wh. probably corresponds to Heb. *tīrōsh*; and (*b*) *oinos*, which is the usual Greek word for the fermented juice of the grape (Mw. 9.[17], &c.). Here again the qualities attributed to *gleukos* forbid us to understand it as non-intoxicating. There is nothing in the language either of the Old or of the New Testament to show that anything unfermented was called wine. The grape-juice squeezed into Pharaoh's cup by his butler (Gn. 40.[11]) probably corresponded to the beverage mentioned in a text found at Edfu; the juice of grapes was squeezed into water, and drunk by the king (Driver, *Genesis in loc.*). This could be done only in the season of ripe grapes, and could not be done in Palestine many months after the vintage was past (Lk. 22.[18]). The Jews in Palestine are among the most conservative of men in all things affecting the practice of religion. The wine they use at the Passover feast is fermented; and they have no knowledge of anything else ever having been employed. The rabbis did not think highly of the man who drank the unfermented juice of the grape. "He who learns from the young, to what is he like? to one that eats unripe grapes, and drinks wine from his vat," *i.e.* from the receptacle that receives the juice as it is pressed from the grapes (*Pirqe Aboth*, iv. 28).

In soil and climate Palestine was excellently suited for the cultivation of the vine (*see* VINE, VINEYARD); and from very ancient times the inhabitants understood the art of making wine. Popular belief on this subject is doubtless reflected in the attribution of this knowledge to Noah (Gn. 9.[21]), if indeed he was not regarded as the first to discover it. Among the settled peoples, in all historic time, wine has been a common beverage. The Heb. word for "feast"—*mishteh*, from *shātāh*, "to drink"—shows what an important element it was in the social meal. Its use on festive occasions was illustrated at the marriage at Cana of Galilee (Jn. 2.[10]). But the drinking of wine was also a feature of the common meal (Gn. 27.[25]; Lk. 7.[33]). It was held in high esteem as a means to relieve heaviness of heart, to cheer the faint, and was regarded as a necessary element in a full, prosperous, and happy life (Pr. 31.[6]; Ps. 104.[15]). The Nazirite was debarred from the use of wine during the currency of his vow (*see* NAZIRITE, VINE), and the priests, while free to partake at other times, were prohibited from touching wine before going to service in the sanctuary (Lv. 10.[9]). The opposition of the Rechabites to wine was probably due to the nomadic view of the vine as the symbol of the settled life (*see* JONADAB). The Nabatæans also abstained from wine on political grounds. Mohammad's prohibition of wine was quite in accord with Arabian sentiment. The prohibitions show that

very early men became alive to the dangers associated with the use of wine, and its abuse is condemned in the most thoroughgoing fashion both in the OT. and in the New (Pr. 20.[1]; Is. 5.[11, 22], 28.[7]; Ho. 4.[11]; Eph. 5.[18]; 1 Cor. 5.[11], &c.). The praise of wine was therefore not indiscriminate. Its value is fully recognised, but with equal frankness the perils of abuse are stated.



LARGE FOOT-PRESS (EGYPTIAN)
The Amphoræ and the Deity protecting the Store-room

It is worthy of note that in the institution of the PASSOVER there is no direction as to the use of wine. This may have been taken for granted, as a part of every feast. In any case, in our Lord's time it had become, and since then has remained, an essential feature of that celebration; whence it has been taken over and consecrated to Christian use, in the Sacrament of the Lord's Supper.

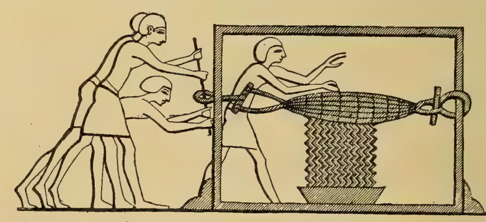
The astringent properties of wine made it valuable for other purposes. We find it used, in combination with oil, in the dressing of wounds (Lk. 10.[34]).

Although Palestine was such a rich vine-growing country, a great trade seems to have been carried on in the import of wine from the Levant. In recent excavations great piles of the handles of amphoræ, the Greek wine jars, have been found; especially numerous are those from Rhodes. It may be that the more wealthy appreciated foreign wines. But Syrian wines were also held in high esteem. The wine of LEBANON, and that of HELBON, appear to have been specially prized (Ho. 14.[7]; Ek. 27.[18]). To this day the wine made in the Lebanon, especially that of *Shtora*, is in great repute in Palestine.

In early times probably the light wines of Palestine were drunk without dilution. Later we find that water was added (2 M. 15.[39]), both water and wine being regarded as hurtful if drunk alone. The rabbis fixed the proportion of water for ordinary wines at two parts water and one wine; but for the wine of Sharon, which appears to have been particularly strong, three parts water to one of wine. But the "mingled" or "mixed wine" of the OT. (SS. 8.[2]; Is. 5.[22]) was not weakened. Aromatic herbs and spices were added, in accordance with a custom ancient and widespread, thus lending flavour, and increasing strength. The wine mingled with myrrh offered to Jesus at the cross (Mk. 15.[23], &c.) was designed to act as a narcotic, "numbing pain."

We have seen that no argument can be founded on the terms used for wine in Scripture; but we must remember that the question of total abstinence had not yet been raised in any acute form, any more than that of slavery. While the shame and sin of drunkenness are heartily denounced, each man is left free to determine his own conduct in the light of conscience. But the reasoning of the apostle Paul puts the Christian duty of abstinence upon stronger grounds than those of mere language (Rm. 14.[13ff.]; 1 Cor. 8.[8ff.]), and in the circumstances of our time the appeal of his argument wakens an ever fuller response from the enlightened Christian conscience.

The **wine-presses** found in many parts of Pal. to-day, in places whence the vines have long since vanished, are evidence of the widespread industry of ancient times. One cut in the rock of a mountain slope, on the side of the track between the Sea of Galilee and Safed, is very familiar to the present writer. Nothing grows around among the rocky irregularities but thorns and thistles, and the stunted shrubs of the mountain, where once the vines must have made the summer beautiful. A large, rectangular trough is cut to a depth of about 15 inches in a flat surface of rock, with a slight slope to the east, where an aperture through a ridge of rock, left standing, communicates with a much deeper trough cut at a somewhat lower level. The upper is the **wine-press** proper (Heb. *gath*), the lower is the **wine-fat** (Heb. *yeqeb*). While this is true, the distinction is not always strictly preserved in the Hebrew, and in our EV. no attempt is made to observe it. Into the larger and higher trough the grapes were gathered, and there trodden with the feet. In the larger presses there might be a good many treaders. The juice thus expressed flowed through the aperture or conduit mentioned above into the lower trough. Sometimes there was a third trough, lower still, into which the must was conducted, after it had settled and clarified in the second. When the "treading" was done the broken mass in the bottom of the press was gathered together, and a slab of stone or wood placed on it. This was pressed down by means of a beam of wood, one end of which rested in an aperture in the side of



ANCIENT WINE-PRESS (EGYPTIAN)

the press, while the other was weighted with a large stone.

In cases where the rock in which to cut the press was not available, a pit was dug in the ground (Mw. 21.[33], &c.), carefully built round and cemented. This received the juice, which was trodden out in a wooden press erected on the adjoining surface.

It was a joyful occasion among the people, the treading often being enlivened by the singing of songs, and the rhythmic clapping of hands. If possible the must was allowed to stand in the vat for about four days, when, it was calculated, the first or "tumultuous" stage of fermentation would be over. It was then put into large jars, or **bottles** (prepared skins), where the process of fermentation was completed. This lasted for three or four months, and then the wine was judged fit for use. The wine was then strained, being put through a linen cloth or strainer prepared for the purpose; poured into earthenware jars, which had been lined with pitch, and sealed up; or into skin bottles, and stored in cool cellars. The process of after fermentation caused the skins to stretch. This having been done once, the "bottles" might not be used for the same purpose again, as, having no further powers of distension, they were sure to burst if new wine were again put into them (Mw. 9.[17], &c.).

Wine also appears in the figurative language of Scripture. Note especially the wine of God's wrath (Rv. 16.[19], &c.); *see also* Rv. 14.[8], &c.

WINK. In Ac. 17.[30] AV. renders "the times of this ignorance God winked at," for wh. RV. substitutes "overlooked." Allowance was made by God for errors which were due to ignorance, and not to any evil will.

WINNOW. *See* AGRICULTURE.

WINTER AND SUMMER stand in Scripture for the two great divisions of the year. There are no distinctive names for what we call spring and autumn. The Arabs speak of *er-Rabī'a*, the time of the springing of the fresh grass, and of *el-Kharīf*, when the vintage falls and all the fruits of the earth are gathered in. They are not regarded as distinct seasons, but only as stages in the passing of the seasons, summer and winter. *Ṣaif wa-Shitta* include the whole year. Winter is the season of the rainstorms. The Arabic name *shitta* means "rain," thus corresponding to the Greek *cheimōn*. It covers the months from October till April, when the rain supply for the year falls. *Ṣaif* is the rest of the year, May till September, the season of heat. In the less frequent showers of April, the foliage of the fig bursts out, covering the tender fruit, and men know that the sunny days are near. In cloudless sunshine the work of the fields and orchards goes forward, harvesting, threshing, winnowing, the vintage and wine-making, until the gathering clouds betoken the coming again of the rain. The first showers soften the earth, baked hard by the heat, and ploughing begins. The winter brings cold, often piercing on the higher ground, where at times SNOW may be seen. In the Jordan valley the temperature is never very low; but the system becomes accustomed to the greater warmth, and in the damp, raw air of the rainy season cold is felt at higher temperatures. The rains make sad havoc of the "roads" in Palestine, which at the best are usually foot-paths beaten by the hoofs of camels and the feet of pedestrians. They swiftly go to soft mud, and in parts they are even dangerous.

WISDOM. Nations and ages are to be estimated very much by what they regard as wisdom—what they reckon the most to be valued of mental gifts. The Greeks, before the days of Socrates, regarded as highest the power of persuasion—of, if needful, making the worse appear the better reason; sophistry was with them W. To the Roman W. was the ability to direct military and political affairs in a way that wd. best promote the interest of the Republic. To-day it wd. almost seem that the sharpness wh. can engineer "trusts" and "corners" is the W. most esteemed and regarded. To estimate the Hebrews of Biblical times we must consider what they reckoned W. The pre-eminently wise man of Israel was Solomon. The first exhibition he gave of the gift of W. was his judgment concerning the child. All over the E. down to the present day it is one of the supreme tests of W., to be able to give a righteous decision in cases of difficulty and conflicting evidence. When the Queen of Sheba, having heard of the W. of Solomon, desired to test him, she "proved him with hard questions." These were of the nature of riddles, if we may believe later Jewish and Mohammadan accounts. How far his knowledge of natural history was reckoned W., and how far it and his song-writing were regarded as distinctions, illustrating the splendour of his reign, it is impossible to say. The W. of Joseph and Daniel was manifested in the interpretation of dreams; mastery in this province of W. is not attributed to Solomon.

Another means, however, is open to us in investigating the nature of Heb. W.—the books that have come down to us wh. were devoted to the exposition of *Ḥokmāh* (wisdom). Within the Canon we have JOB, PROVERBS, and ECCLESIASTES; in the deutero-canonical books of the Apocrypha we have ECCLESIASTICUS and WISDOM (of Solomon). The side of W. that expressed itself in visions and the interpretation of them may be seen in the writings that are known as Apocalyptic. In the Canon of the OT. there is DANIEL; in the Apocrypha there is 2 Esdras (wh., however, is not admitted even into the Apocryphal Canon by Luther, and by the Council of Trent it was placed in an appendix); in the NT. the book of Revelation is an example

of Apocalypse. The connection of this class of Literature with W. may be seen in Rv. 13.[18]: "Here is wisdom. Let him that hath understanding count the number of the beast." As the first of *Ḥokmāh* books in the ordinary Heb. Bible, Proverbs is that wh. falls to be considered. Those pithy sayings, in wh. the wisdom of many is crystallised by the wit of one, have always been associated with W. To Solomon there are attributed three thousand proverbs in 1 K. 4.[32]. In the book of Proverbs there are not the quarter of that number. From the evidence of the LXX the text of Pr. is in a very unsatisfactory state; this result is natural, as this book was not regularly read in the synagogue, so the ear did not assist the eye to preserve the purity of the text. As seen in Pr. Heb. W. is shrewd and worldly; what prudence there is in "He that is surety for a stranger shall smart for it; and he that hateth suretiship is sure" (Pr. 11.[15]), and in "A prudent man concealeth knowledge; but the heart of the fool proclaimeth foolishness" (12.[23])! There is cynical observation of humanity in "The poor is hated even of his own neighbour; but the rich hath many friends" (Pr. 14.[20]); and "Every man is friend to him that giveth gifts" (19.[6]). At the same time there is a vein of kindness, as "He that oppresseth the poor reproacheth his Maker; but he that honoureth Him hath mercy on the poor" (14.[31]); "He that hath a bountiful eye shall be blessed." Nevertheless justice is commended. "Divers weights and divers measures are an abomination to the Lord" (20.[10]). In the introduction there are gleams of higher things: "The fear of the Lord is the beginning of W." While Proverbs proceeds on the assumption that the sum of all good is earthly prosperity, and that every one knows what it is, in Ecclesiastes we have a criticism of aims. It ends in something very like a counsel of despair so far as an intelligent apprehension is concerned. "Fear God and keep His commandments, for this is the whole duty of man" (Ec. 12.[13]), really means in the connection in wh. it occurs, "Do your duty and don't philosophise." With the book of Job we enter into a higher region. In it we have the perennial question discussed, "Why is there pain in the world?" Assuming that there is moral evil in the world, is pain connected with it? If so, then in what way? is it disciplinary or punitive? or may it be testing? Naturally the first idea is that pain is penalty. In Nature pain follows any such violation of physical law as wd. involve injury to the body; it is thus at once punitive and disciplinary. All primitive ideas suggest that bodily pain follows, and ought to follow, moral dereliction; on this idea all the earlier ideas of the education of children proceeded. On this fundamental notion the arguments of Job's three friends rest; they assume that evil must be in Job in some abnormal degree for such an accumulation of ills to have befallen him. If there is a moral governor of the universe—and this all the disputants assume—it would be legitimate not only to deduce guilt fm. pain, but also the amount of the guilt fm. the degree of the pain. Job triumphantly shows that whether or not pain implies guilt, the amount of the pain bears no proportion to the guilt, as many who are notoriously guilty of extortion and of all manner of wickedness yet "live, become old, yea, are mighty in power: their seed is established in their sight, their houses are safe fm. fear. . . . They spend their days in wealth, and in a moment go down to the grave." The conclusion to wh. the friends were to some extent leading, and wh. was more consciously affirmed by Elihu, is that we cannot understand God's reasons; thus it becomes us to submit ourselves to Divine dealings and trust where we cannot know. This view is emphasised by God Himself when He speaks to Job out of the whirlwind. Another solution is suggested in the Prologue; that other beside human beings are interested in God's dealings with men, and that Job's sufferings found their reason in the angelic sphere. There is a wider view still hinted at: that Job's ability to trust where he cd. not see, demonstrated the salvability of mankind. We can only draw attention to the later W. books of Judaism. Ecclesiasticus, the first of these, is the work of a scribe of Sadducean tendencies. It imitates Proverbs constantly, and to some extent Ecclesiastes. The Wisdom of Solomon is morally and poetically a higher book than Ecclesiasticus, but it seems to owe somewhat to the influence of Greek thought. One thing to be noted is the certainty attained as to personal immortality.

WISE MEN, an expression used, in addition to its use in its general sense, specifically of soothsayers, diviners, and magicians, in Dn. 2.[12, 13, 14, 18, 24, 27, 48], 4.[6, 18], 5.[7, 8, 15]; Mw. 2.[1, 7, 16]; and probably in Gn. 41.[8]; Ex. 7.[11]; Est. 1.[13], 6.[13]; Is. 19.[11, 12]; Jr. 50.[35], 51.[57]; Ek. 27.[8, 9]; Ob.[8]. The wise men (Mw. 2.[1, 7, 16]; RVm. **Magi**, Gr. μάγοι), a number of whom visited the infant Saviour, formed a corporation mentioned chiefly in association with their claims to occult knowledge. Other references are the story of Simon (Ac. 8.[9], μαγεύων), and Barjesus (Ac. 13.[6]; μάγον), and possibly the title, Rab-mag (Jr. 39.[3], perhaps "Chief of the Magi"), of one of the Chaldean officers. The LXX also renders "astrologers" in Dn. 1.[20], 2.[2, 10, 27], 4.[7], 5.[7, 11, 15], by μάγοι. The word comes from an old root, *mag*, meaning *great*, hence *leader*, and possibly *priest*, and is connected with the Persian *mih*; Sanscrit *mahat*, *mahâ*; Gr. μέγας; Lat. *magis*, *magnus*.

The origin of the Magi is lost in the unknown past. History first connects them with Zoroaster (*c.* B.C. 1000) as a priest-caste to whom he entrusted

the execution of his principles. But Zoroaster did not create this body; he reformed a priesthood already in existence. In the Vendidâd he curses the Magians who opposed him in the interest of their worship of the Devs. Herodotus (i. 101) mentions them as one of six tribes of the Medes, and they doubtless formed a distinct hereditary caste, such as the tribe of Levi in Israel, the Egyptian priest-caste, the Brahmins among the Hindus, and the Druids among the Celts. The reformed priest-caste became a very powerful order. The only approach to God was through them, and their special study concerned the nature of God, His purposes, law, and the ceremonies with which prayer and sacrifice might be presented to Him. The peculiarity of this order, which in time became their distinctive feature, was their claim to ability to reveal the Divine will. They gave oracular pronouncements about the future to such as inquired of them. The nature of their worship led them to do this principally from observation of the heavenly bodies. Thus they invented an elaborate system of astrology. As the result of their careful observation they became the founders of the sciences of astronomy and chronology. They also studied philosophy, natural and metaphysical, and medicine. They claimed, too, to predict the future by interpretation of dreams and various forms of divining. By these claims they acquired the greatest influence in public and private life. When Cyrus united the Medes and Persians he adopted the hereditary religion. The Magi thronged the court. Herodotus and Ctesias mention them as priests under the first Persian princes, and Xenophon in the *Cyropædia* tells that Cyrus, on establishing his government, appointed the Magi to chant hymns at the rising of the sun and to offer the proper daily sacrifices. This position the Magi retained under succeeding Persian monarchs. With the destruction of the empire and the decay of all Oriental institutions it is not surprising to find a body which at the best must have made almost a science of deception falling largely into a very degraded condition. The bonds of association became loosened. The priestly character was largely lost, and the Magi lived to display that to which they have given their name, *magic*. Members of their body wandered far and wide practising on human credulity. Their secrets were sold to enterprising foreigners. Thus men of the type of Simon Magus (who thought also to buy the secret of the power of the Holy Ghost) and Elymas became the commonest representatives of the Magi, with the result that later classical references to them are contemptuous and condemnatory (Tacitus, Pliny). But it is very improbable that no inner circle of nobler students should remain, to whom their mysteries would be a combination of spiritual exaltation and scientific research. Of such we may suppose those Magi to have been who, expectant of a coming Messiah, found the sign of His coming through their study of the heavenly bodies. This is the general modern view of them, though the majority of the Fathers take an opposite view.

As to the home or nationality of these men, nothing very definite can be said. They came "from the East," but no hint is given as to the particular part. Most have derived them from Arabia (Justin, Tertullian, Epiphanius, Maldonatus, Jansen, Grotius, Lightfoot, Edersheim, Wieseler, Holtzmann), though Arabia is not strictly to the east of Palestine. But others have suggested Persia (Chrysostom, Theophylact, Euthymius, Calvin, Beza, Calovius), Parthia (Hydius), Babylon (Paulus), and even Egypt. On the question whether they were Jews or heathen, the opinion generally held both by ancients and moderns has been that they were heathen. But the reasons given in support are not strong. There is nothing in the expression ἀπὸ ἀνατολῶν to exclude Jews of the Diaspora, while as to the form of their question, which is supposed to suggest a heathen origin, it is difficult to see what other form it could have taken. On the other hand, they were evidently interested in the Messianic hope of Israel to a degree which is surprising if they were heathen. While heathen astrologers would be interested in the Messianic significance of the celestial phenomenon, and might comprehend and sympathise with the Jewish hope so far as to be induced to take the long journey to adore the Messiah and present their offerings to Him, it is more probable that Jewish exiles, whose hearts still turned to the Holy Land, and who were identified with its hopes, should act as these men did. The cases of Simon Magus and Bar-jesus show that Jews sought and received admission to the mysteries of the Magi. This door being open, it would be strange if expectant Jews, living for generations in the very home of these practices, did not seek by their means to obtain some sign of the Messiah's coming. These practices were forbidden to Jews, but there were rabbis who prognosticated from the constellations (Edersheim, *LTJ*. i. 209). We feel that, if not Jews, these men must at least have been proselytes, of whom there were a considerable number in these Eastern lands (Schürer).

Tradition has waxed wanton over this story, and known no restraint in its imaginations and interpretations. We note a few of the more moderate traditions. While Eastern tradition gives the number of the visitors as twelve, three has been more widely accepted as the number. This number was probably suggested by the threefold gift which they presented, and has been interpreted as representing the Trinity, the three continents, the three races which sprang from Noah, on which account one has often been depicted as a black man. The

tradition that they were kings is probably due to the influence of such passages as Ps. 68.[29, 31], 72.[10]; Is. 49.[7], 60.[3, 10]; there is no clear evidence of this tradition before the sixth cent. They have been adorned with the names Balthazar, Gaspar, and Melchior. Tradition says that their bodies were recovered in the East in the fourth cent. and removed to Constantinople; thence they were carried to Milan on the consecration of Eustorgius, and to Cologne on the conquest of Milan in 1162. Their festival came to be celebrated on the same day as that of the Presentation of Christ in the Temple.

The uncertainty which attends so many of the details of this visit also prevails in the matter of the star whose appearing prompted their journey. It is impossible to say what the star was. The Magi and the evangelist would not think of the stars as distant worlds, but as points of light at no great distance from the earth. To them fixed stars, planets, comets, meteors, and any other light in the firmament would be stars. Three views have been generally held with regard to this phenomenon. (*a*) This was a miraculous light created by God for the glory of His Son, and with the object of making Him known to His faithful servants. (*b*) Some evanescent star or comet appeared which these star-gazers read as the sign of the Messiah. This was Kepler's theory, who in 1604 discovered a new and remarkable star associated with a striking conjunction of Jupiter, Saturn, and Mars. He calculated that a conjunction of Jupiter and Saturn occurred in Pisces in the year B.C. 7, with a similar conjunction of the three planets in the following year, and conjectured that the same evanescent star might have appeared at the time of the conjunction. Chinese records note the appearance of a new star in B.C. 4, which Pingré and others claim to have identified as a comet. (*c*) A certain conjunction of planets was read as the astrological sign of the Messiah. Kepler's conclusion regarding the conjunction of Jupiter and Saturn in Pisces in B.C. 7 is admitted by astronomers, and the spectacle would be a striking one. In connection with this the statement of the Jewish commentator, Abrabanel, in the fifteenth cent., is interesting, that the conjunction of Jupiter and Saturn in Pisces betokened most important events, especially for Israel. Prof. Ramsay (*Was Christ born at Bethlehem?*), while not using Kepler's theory as an argument, finds it an interesting coincidence that Kepler's date should agree with the date at which he had arrived on grounds entirely different.

There was a certain Jewish expectation connecting the Messiah with a celestial appearance. The Messiah Haggadah on the words, "A star shall come out of Jacob" (Nu. 24.[17]), says, "In the fifth (year) . . . the star shall shine forth from the East and this is the star of Messiah . . . and at the close of the seventh the Messiah is to be expected" (quoted by Edersheim, *LTJ.* i. 211). A similar statement occurs in Jellinek's *Beth ha Midrash*, iii. 8. These statements, whether due to a tradition earlier or later than the birth of Christ, are of value as connecting the birth of the Messiah with some sidereal appearance. The adoption of the name Bar-Cochba ("the son of a star") by the famous false Messiah, offers further testimony in the same direction. G. P. WALLACE.

WITCH, WITCHCRAFT. *See* DIVINATION.

WITHERED HAND. *See* DISEASES AND REMEDIES.

WITHES, AV. WITHS, may be bow-strings of green gut (Jg. 16.[7ff.]). The word *yether* may mean a cord, or rope; it is the bow-string of Ps. 11.[2], &c. Withe is properly a flexible twig, especially of the willow; or a band of twisted twigs.

WITNESS. *See* TESTIMONY.

WIZARD. *See* DIVINATION.

WOLF (Heb. *zĕ'ēb*, Gr. *lukos*), common in Pal., especially in the less inhabited districts. The Pal. wolf is larger and lighter in the colour than the European variety. They do not hunt in such large packs as elsewhere, and are not infrequently found solitary. Singularly enough, the wolf is only mentioned in Scripture in a metaphorical sense, as Gn. 49.[27]; Mw. 7.[15]; Jn. 10.[12]. One of the "princes" of Midian was called ZEEB, "wolf."

WOMAN. I. In OT. times. II. In NT. and Christianity.

I. (1) In ancient Isr., as in the ancient world generally, women were regarded as inferior to men. The husband was the head of the household, and his wife or wives were under his absolute authority, although in cases of cruelty or oppression the relatives of the woman might intervene. However, in earliest times in Isr., women seem to have occupied a much more honourable place than they enjoyed in later times or in surrounding heathen nations. In no period was the inferiority so emphasised as in rabbinical Judaism. We find Sarah, the wife of Abraham, holding a position of authority in Abraham's household, while in the case of Isaac and Rebecca the latter seems to have been the ruling partner. In later times we find Zeruiah, the mother of David's generals, Joab and Abishai, always mentioned instead of the father whose name is unknown. In the kingdoms of Judah and Isr. the queen (1 K. 15.[13]) and the queen-mother (2 K. 8.[18]) often exercised great influence. The fact that polygamy was sanctioned tended inevitably to lower the status of women to little more than that of a slave, who was bought from her parents by the husband. At all periods divorce was an easy matter for the husband but impossible for the wife, and the condition of a wife who had lost her husband's affection was extremely precarious, if she were not backed by power-

ful relations or had borne him children (*see* FAMILY, MARRIAGE, DIVORCE).

(2) In the sphere of religion women enjoyed very considerable privileges. This is also the case in other Semitic religions, where female deities often held a very important place, and women acted as priestesses. In the cult of Ishtar of Babylon married and unmarried women were to be found as temple slaves in connection with the immoral rites associated with this worship. Whenever idolatry prevailed in Israel women were found connected with it. Thus the introduction of Baal worship is ascribed to Jezebel in Israel and Athaliah in Judah, while the prophets frequently allude to the place taken by women in idolatrous rites. Thus Jeremiah (7.[18]) refers to their baking cakes for the Queen of Heaven, and Ezekiel (8.[14]) tells how he saw women joining in the lament for Tammuz, the Babylonian Nature God, whose birth in spring and death in midsummer were occasions of rejoicing and mourning respectively.

In this way it is not surprising that women took part in the religion of Jehovah. We find that they attended the religious festivals. Women were present at Shiloh (Jg. 21.[16-19]; 1 S. 1.[1-4], 2.[19]), and the Israelite was ordered to eat the passover with his "daughter" and "maidservant" (Dt. 12.[18]). The law required the attendance of men only at the yearly festivals (Ex. 23.[17], 34.[23]; Dt. 12.[18]), but it did not prevent women from attending, and this seems to have been the custom. Women took part in prayer (*cp.* Hannah, 1 S. 1.[19]), sacrifices (*cp.* wife of Manoah, Jg. 13.[10]), vows (Nu. 6.[2]), consulted oracles (*cp.* Gn. 25.[22]) and were granted theophanies (*cp.* Hagar, Gn. 16.[7ff.], 21.[17ff.]; Sarah, 18.[9ff.]; Manoah's wife, Jg. 13.[3ff.]).

(3) Among the religious offices held by women we find at the lowest stage (*a*) the *witch*. The OT. law condemned the practice and inflicted the penalty of death (Ex. 22.[18]); but in spite of that the practice existed, and women who were supposed to have intercourse with the spirit-world were resorted to (1 S. 28.[17]). (*b*) We find women taking part in the semi-religious rites of mourning (*cp.* Jr. 9.[17]; Mk. 5.[38]), while in the tabernacle and temple services women seem to have performed varied duties as servants at the door (*cp.* Ex. 38.[8]; 1 S. 2.[22]), as singers and dancers on the occasion of victories (Ex. 15.[20]; Jg. 11.[34]; 1 S. 18.[6]; Ps. 68.[25]), and after the exile as members of the temple choir (Ez. 2.[65]; Ne. 7.[67]). (*c*) The prophetic function was also discharged by women, though the word "prophetess" is sometimes applied to the wife of a prophet. Deborah (Jg. 4.[4-5]) is both a prophetess and a judge. Josiah the king consults Huldah the prophetess (2 K. 22.[13-20]), but the appearance of a prophetess was unusual.

II. (1) In Christianity and in the early Church women enjoyed a freedom and independence in marked contrast to the suppression and subjection of the sex in other parts of the East. This is due partly to the influence and development of Jewish ideas, but especially to the attitude of Jesus to women and the general trend of Christian teaching. In the Jewish Church, in spite of many restrictions, women were recognised in the worship of the temple and the synagogue. No doubt their inferiority was definitely recognised. They were prohibited from



A MODERN ARAB WOMAN

approaching so near the altar as men, and sat apart in the synagogue, though in such places of prayer as that to which Lydia resorted (Ac. 16.[13]) the separation of worshippers could not have been so strongly emphasised. Christianity being a religion which made its appeal to the individual soul, whose value it esteemed higher than all else, even than the whole world, broke down minor barriers of distinction. Thus Jesus Himself appeals equally to women as to men. He thought it worth His while to go out of His way to meet an outcast Samaritan woman, and to the surprise of His disciples talked to her of the greatest religious themes (*cp.* Jn. 4.[7ff.]). Many of His most intimate friends were women. He loved Martha and Mary of Bethany (Jn. 11.[5]). Con-

sidering the susceptibility of women to the deeper influences of religion, it is not surprising that they occupy a prominent place in the NT., and particularly in the life of Jesus. Women brought their children to be blessed of Him (Mw. 19.[13]; Mk. 10.[13]; Lk. 18.[15]); women followed Him on His last journey to Jerusalem and to the place of crucifixion (Lk. 23.[27, 49]). They performed the last rites for the dead (Lk. 23.[55]), and were the first at the grave on the resurrection morning (Mw. 28.[1]; Mk. 16.[1]; Lk. 24.[1]; Jn. 20.[1]). In the same way in the early Church an important part was played by honourable women such as Tabitha of Joppa (Ac. 9.[36]), Lydia of Philippi (Ac. 16.[14, 16]), Priscilla (Ac. 18.[26]), &c. The declaration of Paul (Gal. 3.[28]), that in Christ Jesus there was neither Jew nor Greek, bond nor free, male nor female, expressed the principle which guided the Church in her attitude to distinctions of the ancient and Jewish world. At the same time, Paul himself, while giving due place to the dignity of womanhood, held that the wife must be in subjection to her husband (Eph. 5.[22, 23]). In all the sacred rites of Christianity women enjoyed equal privileges with men, sharing in the *Agapē* and all acts of worship.

(2) Offices held by women. We find no women among the apostles, nor any mention of women among the seventy sent out by Christ. None of the writers of the NT. were women, unless we accept Harnack's suggestion that Priscilla was the authoress of the Epistle to the Hebrews. There were no doubt women among the believers on the day of Pentecost who received the gift of tongues and probably the power to heal. We find it not unknown for women to speak in the church, a practice which Paul condemned at Corinth (1 Cor. 14.[34]). The four daughters of Philip " who prophesied " (Ac. 21.[8, 9]) were likely female missionaries or evangelists. Two offices are referred to in the NT. as being held by women, that of the deaconess and the widow. (*a*) Phœbe of Cenchrea is called a " servant (deaconess) of the church " (Rm. 16.[1]). Probably her work consisted in caring for the sick and the poor, while the epithet " patroness " (AV. " succourer," Rm. 16.[2]) suggests a woman of wealth and rank who could extend hospitality to her fellow-Christians. The women referred to in 1 Tm. 3.[11] may be deaconesses, but the reference may be to the wives of the deacons. We find mention of deaconesses in the post-apostolic age, but we cannot be sure that they constituted a recognised " order " in NT. times. (*b*) Widows. The passage 1 Tm. 5.[3, 9, 10] leads us to conclude that widows not only received charity but also held a distinct place and performed a definite function in the Church, as was the case in the second cent. (*cp.* Tertullian, Origen, &c.). It is not at all clear what their work was, or whether it differed from that of the deaconess. (*c*) We may also refer to the appearance in the early Church of female ascetics who had taken a vow of chastity and sought to keep it, while living together with men who had taken a similar vow. From the time of the *Shepherd of Hermas* onwards we have frequent reference to this form of asceticism, in which a man and woman inspired with enthusiasm for the ascetic ideal entered into a so-called spiritual marriage. It is not unlikely that these female ascetics, spiritual brides (*syneisaktoi*), had already made their appearance in NT. times, and the reference in 1 Cor. 7.[36] seems best explained as a case of spiritual marriage which had turned out a failure. Paul advises both, or at least the woman, to put an end to the precarious situation by marriage.

W. F. Boyd.

WOOL (Heb. *tzemer*, *gēz*, " fleece ") was highly valued by the Jews for the manufacture of clothing (Pr. 31.[13]; Ho. 2.[9]). The tribute wh. Mesha k. of Moab paid to Jehoram was the W. of 100,000 lambs and of the same number of rams (2 K. 3.[4]). When thoroughly bleached its shining whiteness made W. a symbol of purity (Is. 1.[18]; Dn. 7.[9]; Rv. 1.[14]); flakes of snow are compared to W. (Ps. 147.[16]); the " white W." of Damascus was highly prized (Ek. 27.[18]). The Israelites were forbidden to wear clothing made fm. a mixture of linen and W. (Lv. 19.[19]; Dt. 22.[11]); the reason appears to have been wholly symbolic. Over against the injunction to the priests to wear only linen Ezekiel placed a prohibition of wearing anything woollen as causing sweat (Ek. 44.[17, 18]). The writer of Hebrews regards the " scarlet " of Ex. and Lv. as " scarlet wool " (He. 9.[19]), a statement wh. implies the knowledge of the process of dyeing W. on the part of the Jews.

WORD. This term, as employed by the Bible writers, is exceedingly varied in its import. It signifies (1) a single word; (2) a number of words, composing a sentence or saying; (3) an emphatic saying, *e.g.* a proverb, a command, a proclamation; (4) language in general; (5) the creative word of God; (6) a Divine revelation, as in the prophetic formula, " the word of the Lord came unto me "; (7) the sum of revelation, as contained in Old Testament Scripture; (8) the Christian Gospel. To these usages, all more or less frequent, there must be added (9) the peculiar usage in the prologue of the fourth Gospel, where Christ Himself is described as the Word made flesh. Not only is the term employed in this wide variety of meaning, but it carries with it a pregnant significance which is wanting to it in our own language. A " word " to the Hebrew mind was something more than an articulate utterance conveying some idea. It was invested with a kind of reality. It was not merely the sign of a thing, but an inseparable part of the thing itself.

The importance thus attached to spoken or

written words is ultimately due to a primitive mode of thinking, from which the Hebrew mind never entirely freed itself. Primitive man is unable to distinguish accurately between a symbol and the fact which it represents. A name is identified with the person who bears it, so that he himself is supposed to exert an influence when his name is uttered. A word, likewise, is essentially bound up with the thing denoted by it: some portion of the reality is present in the word. It is significant that in the Hebrew language the same term (*dābār*) has the meaning both of "word" and "thing," and this confusion in language helped, no doubt, to perpetuate the confusion in thought. A word, to the Old Testament writers, had something of a concrete existence. It occupied an intermediate place between the bare conception of a thing and its realisation in the world of fact.

This peculiar value assigned to words generally is attributed, in an emphatic degree, to words spoken by God. They are regarded as the outgoing of the Divine personality, and as such possess a creative and energising power. Thus in the first chapter of Genesis, the idea is not merely that God called the world into being by the fiat of His will. His word is conceived, rather, as a dynamic agency. It was a power that went forth from God, and caused the various elements of the material world to shape themselves out of chaos. In like manner the word of God that comes to the prophets has for its purpose not only the revealing of future events, but their accomplishment. The Divine threats and promises are of the nature of living forces, which will henceforth take their part in human affairs and work towards their own fulfilment. This idea is expressly set forth in Is. 55.[10, 11]. The word of the Lord is there compared to the fertilising influences of the natural world. It acts on the movements of history, and causes them to bring about the Divine purposes.

The New Testament estimate of words is coloured by the Hebrew conception; and this is especially noticeable in the teaching of Jesus. He attaches a grave importance to even the idle words that men speak (Mw. 5.[22], 12.[36]); and declares that the judgment will turn not so much on actions as on words (Mw. 12.[37]). These difficult sayings are no doubt to be explained in the light of the Hebrew idea indicated above. Words are possessed of a certain reality. Incalculable forces are let loose in them, to work either for good or evil. They contain some portion of the spirit of the man who utters them, so that the judgment on his words is a judgment on himself. This strain of thinking can be discerned, even more clearly, in the references to our Lord's own words. They are not words only but instruments of power and vehicles of Divine influence, like the words of God in the Old Testament. He performs His works of healing and controls the elements by His word. He can say, "My words will not pass away," *i.e.* they will continue to act until they have wrought their fulfilment. In the fourth Gospel a peculiar emphasis is laid on the words of Jesus as in some measure representing Himself. To receive His word is not merely to accept His message but to enter into union with Him. His words are "spirit and life"; they are instinct with the higher spirit that dwells in Him, and through them He imparts it to His disciples. A suggestion of this kind appears to underlie the description of the Christian message as "the word" (*e.g.* in the parable of the sower). The message is regarded as a life-giving power. By means of it a new transforming influence has entered into the world.

The Hebrew usage only accounts partially for the conception of Christ as the incarnate Word, which is presented in the prologue to the fourth Gospel. Here also there is a reference to Old Testament ideas of the creative and revealing word; but these ideas are combined with others, derived from the current Greek philosophy. The central doctrine of Stoicism was that of the Logos, or Divine reason, which was immanent in all things; and this doctrine had been accepted, with some modifications, by Philo, the Jewish thinker of Alexandria, who lived about the time of Christ. He availed himself of the twofold significance of the Greek term "logos" ("word" and "reason"); and identified the "reason" of Stoicism with the "word" of the Old Testament. He thus arrived at the theory that within the being of God there was a second Divine principle, which was God's agent in the creation and government of the world. This doctrine of Philo was necessitated by the belief in the transcendence of God which had come to prevail in Jewish thought. As the infinitely holy one, of purer eyes than to look upon iniquity, God could not Himself be in any direct relation to the world. He must therefore act through an intermediary; and this middle being was His "Word" or "logos." The author of the fourth Gospel, in his desire to assert the Divine origin and nature of Jesus, falls back on the philosophical conception which was current in his day. He declares that in Jesus the "Word," that existed from all eternity with God, had become flesh. But while he borrows the term and the conception, his thought is essentially different from that of Philo. To the Alexandrian thinker, the "logos" was little more than an abstract principle; to St. John it is a personal existence. Philo regards it from the Greek point of view, as the immanent reason of the world; St. John reverts to the Hebrew idea of the "word," as the active will and self-revelation of God. Above all, while St. John employs a philosophical term, his mind is directed from the first to the actual revelation in Jesus Christ.

He has no interest in the doctrine of Philo except in so far as it illustrates and interprets the supreme significance of the historical Person. In the body of the Gospel it recedes entirely into the background. Jesus is described no longer as "the Word," but under personal attributes as "the Son," or "the Son of God."

Apart from the prologue of the fourth Gospel there is only one explicit reference to Jesus as "the Word" in the books of the New Testament (Rv. 19.^{13}). But the doctrine suggested by the name can be traced more or less clearly in several writings which are probably earlier in date than the Gospel (Col. 2.$^{15f.}$; He. 1.$^{2, 3}$; Eph. 1.$^{3-10}$). It may have been introduced into the theology of the Primitive Church by Apollos and other teachers who had been trained in the schools of Alexandria.

E. F. Scott.

WORLD. World is the rendering in AV. of five Heb. and four Gr. terms.

I. Of the Heb. terms—

(1) *'Erez* means the earth, *orbis terrarum* (Ps. 22.^{27}; Is. 23.^{17}, 62.^{11}; Jr. 25.^{26}).

(2) *Ḥedel* means literally cessation, and occurs only in Is. 38.^{11}, where the rendering "world" is doubtful, some taking it to mean Hades.

(3) *Ḥeled* means duration or term of life, thence world (Ps. 17.^{14}, 49.^{1}).

(4) *'Ōlām* means an age past, present, or to come, hence this world or the world to come (Ps. 73.^{12}; Ec. 3.^{11}).

(5) *Tēbēl* means the fertile and inhabited earth, and occurs only in poetry (1 S. 2.^{8}; Jb. 18.^{18}; Ps. 9.^{8}; Pr. 8.^{26}; Is. 13.^{11}; Jr. 10.^{12}, &c.).

II. Of the Gr. terms—

(1) *Gē* corresponds in meaning to Heb. *'erez*, and is rendered by world only in Rv. 13.^{3}.

(2) *Oikoumenē* corresponds to Heb. *tēbēl*, meaning the inhabited earth (Mw. 24.^{14}; Lk. 4.^{5}; Ac. 11.^{28}, 17.$^{6, 31}$, &c.). In Lk. 2.^{1} it means the Roman empire, and in He. 2.^{5} it seems to designate the new order of things brought in by Christ.

(3) *Aiōn* corresponds to Heb. *'Ōlām*, meaning the present age or the age wh. is to be inaugurated by the regeneration of all things (Mw. 12.^{32}; Mk. 10.^{30}; Lk. 18.^{30}, 20.$^{34, 35}$; Eph. 1.^{21}; He. 6.^{5}). In 1 Cor. 2.^{7}; He. 11.^{3}, and perhaps also He. 9.^{26}, the plural seems to convey the idea of the universe, or "the sum of the periods of time, including all that is manifested in and through them" (Westcott). It is chiefly as meaning the present world-age or dispensation that the word is rendered world in AV. Mw. 13.$^{39, 40, 49}$, 24.^{3}, 28.^{20}. But there is a development in its significance. In some passages it denotes life in this present age with its complex of interests (1 Tm. 6.^{17}; 2 Tm. 4.^{10}), which interests may become a source of danger to the Christian (Mw. 13.^{22}; Mk. 4.^{19}). In other passages it seems to include those who live in this world-age and the spirit that animates them, in other words humanity in its state of alienation from God, reference being made to its sons (Lk. 16.^{8}, 20.^{34}), its rulers (1 Cor. 2.$^{6, 8}$), its wisdom (1 Cor. 1.^{20}, 2.^{6}, 3.^{18}), and its fashion (Rm. 12.^{2}). It is evil (Gal. 1.^{4}), and under the dominion of the Evil One (2 Cor. 4.^{4}). From the world in this sense of the term Christians are delivered by Jesus (Gal. 1.^{4}), they are exhorted not to be conformed to it (Rm. 12.^{2}), and whilst living in it they are to avoid its evil ways (Tt. 2.^{12}).

(4) But of the words rendered world in NT. *kosmos* occurs most frequently, and is of most importance because of the wealth of meaning with which it is used. It means literally an apt and harmonious arrangement or constitution. Hence it comes to denote the ordered sum-total of what God has created, *i.e.* the universe. This is its significance in Jn. 17.$^{5, 24}$; Ac. 17.^{24}; Rm. 1.^{20}; Eph. 1.^{4}; He. 4.^{3}; 1 P. 1.^{20}. In other passages it means the abode of humanity, or that order of things of which man is the centre (Jn. 1.^{9}, 6.^{14}, 16.^{21}; Rm. 1.^{8}; 2 Cor. 1.^{12}; Eph. 2.^{12}; 1 Tm. 1.^{15}, 6.^{7}; He. 10.^{5}, &c.). Hence it comes to denote also humanity inhabiting the world (Mw. 13.^{38}, 18.^{7}; Jn. 12.^{19}; Rm. 3.$^{6, 19}$; 1 Cor. 4.^{9}). It also includes in certain passages the earthly goods, pursuits, and interests which make up human life in the world (Mw. 16.^{26}; 1 Cor. 3.^{22}, 7.$^{31, 33}$; Js. 2.^{5}; 1 Jn. 3.^{17}). But human sin has infected the *kosmos* and converted it into a source of spiritual danger. Its interests and pursuits, though legitimate in themselves, tend to seduce men from God. Hence has arisen that meaning of *kosmos* wh. is the most characteristic use of the word in NT.—that, namely, wh. denotes the present order of things manifested in and by the human race as alienated from God, or in the words of Westcott, "humanity in its present state, alienated from its Maker, and so far determining the character of the whole order to which man belongs." This meaning is developed especially in the writings of St. Paul and St. John. The *kosmos* is transitory (1 Jn. 2.^{17}). The rudiments of the *kosmos* are contrasted with the spirituality of the Gospel (Gal. 4.^{3}; Col. 2.$^{8, 20}$), and its sorrow is opposed to the sorrow of repentance (2 Cor. 7.^{10}). The standard wh. holds good in the *kosmos* for estimating men and things is not God's standard (1 Cor. 1.$^{27, 28}$, 4.^{13}; Js. 2.^{5}), and its wisdom is a fancied wisdom wh. does not know God (1 Cor. 1.$^{20, 21}$, 3.^{19}; Jn. 1.^{10}). Neither can it receive the Spirit of Truth (Jn. 14.^{17}). The spirit wh. animates it is opposed to the Spirit wh. is of God bestowed on believers (1 Cor. 2.^{12}), and those who possess this spirit of the *kosmos* are described as "of the *kosmos*," and are contrasted with Christ and His disciples (Jn. 8.^{23}, 15.^{19}, 17.^{14}; 1 Jn. 4.$^{4, 5}$). The state of the *kosmos* arising from the influence of this spirit

is one of dire moral corruption (Eph. 2.[2]; 1 Jn. 2.[15-17]; Js. 1.[27], 4.[4]; 2 P. 1.[4], 2.[20]). Indeed St. John declares that it is dominated by the Evil One (1 Jn. 5.[19]), who is called by Jesus the prince of the *kosmos* (Jn. 12.[31], 14.[30], 16.[11]). Moreover the *kosmos* hates the Saviour and His followers, or at least is indifferent to both (Jn. 7.[7], 15.[18], 17.[14]; 1 Jn. 3.[1, 13], 4.[5]), and its hatred tends to take the form of persecution (Jn. 16.[33]). The friendship of the *kosmos* is enmity with God (Js. 4.[4]). The *kosmos* is the subject of Divine judgment (Jn. 12.[31]; Rm. 3.[6, 19]; 1 Cor. 6.[2]), which judgment is brought about by Jesus coming into the world (Jn. 3.[19], 9.[39], 12.[31]). It is liable to condemnation (1 Cor. 11.[32]). Nevertheless God loved the *kosmos* and gave His Son to be its Saviour (Jn. 3.[16-19]); He was in Christ, reconciling the *kosmos* to Himself (2 Cor. 5.[19]); and the Son took on Him its sin (Jn. 1.[29]). Jesus Christ is the Saviour of the *kosmos* (1 Jn. 4.[14]); He is the propitiation for its sins (1 Jn. 2.[2]); He has overcome it (Jn. 16.[33]); He imparts life to it (Jn. 6.[51]); and He is its light (Jn. 8.[12], 9.[5]). His disciples have been chosen by Jesus out of the *kosmos* (Jn. 15.[19]), or according to another way of putting it, they have been given to the Son by the Father (Jn. 17.[6]). On their behalf Jesus prays the Father, not that He wd. take them out of the *kosmos*, but that He wd. keep them from the Evil One (Jn. 17.[15]). Jesus sends them into the *kosmos* (Jn. 17.[18]), in wh. they are to shine as lights (Mw. 5.[14-16]; Php. 2.[15]). They are not to love the *kosmos* (1 Jn. 2.[15]), but to keep themselves unspotted from it (Js. 1.[27]). They are to use the *kosmos* as not abusing it (1 Cor. 7.[31]). They are also to overcome the *kosmos* by faith (1 Jn. 5.[4, 5]). Through the Cross of Christ the *kosmos* was crucified unto St. Paul and he unto the *kosmos* (Gal. 6.[14]). The Gospel must be preached throughout the *kosmos* (Mw. 13.[38], 26.[13]; Mk. 14.[9], 16.[15]; 1 Tm. 3.[16]). The Paraclete will convince the *kosmos* of sin and righteousness and judgment (Jn. 16.[8]), and through the mission of Jesus and the Paraclete the *kosmos* will come to knowledge and faith (Jn. 14.[31], 17.[21]). As things are at present Christ's kingdom is not of the *kosmos* (Jn. 18.[36]). But the time will come when it can be said, "The kingdom of the *kosmos* is become the kingdom of our Lord and of His Christ" (Rv. 11.[15] RV.).

Lit.: Young's *Analytical Concordance to the Bible*; Westcott's *Commentary on St. John's Gospel*, additional note at the end of chap. 1.; articles on "World" in *HDB.* and *DCG.*

JOHN W. SLATER.

WORM. Sometimes the earth worm, *zoḥălē 'eretz* (Mi. 7.[17]), but most generally the larva as of the clothes moth, *ṣaṣ* (Is. 51.[8]); again it is the "maggot" that devours animal remains, especially as devouring the corpses of human beings, *rimmāh* (Jb. 24.[20]; Is. 14.[11]). There is also *tōlā'*, wh. is also rendered "scarlet" (Is. 1.[18]); fm. this it is deduced that *tōlē'āh* means the *coccus* worm fm. wh. the dye is got, but the usage rather points to a maggot of some sort (Is. 66.[24]); the W. that killed Jonah's gourd is called *tōlē'āh* (Jh. 4.[7]).

WORMWOOD (Heb. *la'ănāh*). This is the EV. tr. in Dt. 29.[18], &c. In Am. 6.[12] AV. trs. "hemlock." Wormwood also stands for the Greek *apsinthos* (Rv. 8.[11]), the name of the star which fell upon the rivers at the sound of the third angel's trumpet. *La'ănāh* is probably a generic term covering the various species of wormwood—*Artemisia nilotica*, *A. Judaica*, *A. fruticosa*, and *A. cinerea*, which are found in Palestine. It is used metaphorically, as of that which bears bitter fruit of sorrow, *e.g.* idolatry (Dt. 29.[18], &c.). Orientals speak of the calamities and griefs of life under names of bitter-tasting and evil plants. Wormwood also it is to be disappointed of justice (Am. 5.[7]).

WORSHIP (Heb. *hishtaḥăvēh*, Gr. *pros-kunesthai*, *sebesthai*, *lat-reu-ein*) stands for *worth-ship*—the state, thence the acknowledgment, of worth. Originally it indicated respect and honour paid to men (Dn. 2.[46]; Mw. 18.[26]) as well as reverence towards God. In the latter sense it may appear in the homage of the individual soul (Ex. 34.[8]; Ps. 5.[7]; Mw. 4.[9f.]; He. 11.[21]), or in the united worship of a throng (1 Ch. 29.[20]; Ne. 8.[6]). OT. worship was always associated with sacrifice (Gn. 12.[7f.]; Ex. 3.[18]; 1 K. 8.[62]; but *cp.* Is. 1.[11ff.], &c.). Where priests and sacrifices were not available, however, and even alongside of them, there arose the synagogue. Apart from the festivals, it was the services of the synagogue, not of the Temple, that formed the model for Christian W. *See* SACRIFICE, SYNAGOGUE, TEMPLE.

(1) *The Master-hand of Jesus Christ.*—Our Lord taught that true W. is a spiritual thing, not confined to specially sacred places. It must be in accord with the nature of Him who is both God and Father, and with our true relation to Him (Jn. 4.[21-24]). With the notable exception of the Sacraments He has not left any rubric. By open-air preaching and otherwise He has given W. a treatment divinely fresh. Here, as in other things, He did not set up stereotyped organisation, but supplied principles for the free development of the Church as led by His Spirit. Yet He was present at the great festivals, and it was His custom to attend the synagogue (Lk. 4.[16]), including the afternoon or evening service (Mk. 1.[29, 32]). He called the Temple the house of prayer for all nations (Mk. 11.[17]). Thus He acknowledged the obligation and benefit of stated W., and He attached a blessing to every meeting held in His name (Mw. 18.[20]).

(2) *Primitive Christian Worship.*—We find the earliest account in Ac. 2.[42, 46f.] RV.: "They continued stedfastly in the apostles' teaching and

fellowship, in the breaking of bread and the prayers." "And day by day, continuing stedfastly with one accord in the Temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God," &c. The first congregations, then, met in house-churches (v. 46; Rm. 16.[23]; Col. 4.[15]), and the Lord's Supper was dispensed there. This practice continued until about A.D. 200, and prob. much longer, except in the larger towns. Growing numbers, however, wd. require larger accommodation, and in 202–210 appears the earliest trace of buildings being set apart exclusively for Christian W.

At first the Jewish Christians continued to observe the Sabbath and attend the Temple W. (Ac. 2.[47], 3.[1]) as well as Christian meetings. The apostles gladly preached in the synagogues until they were driven out (Ac. 13.[14-16, 50], 19.[8f.]). Besides, they had to provide for Gentile Christians who had no connection with the synagogue. Originally there was a daily service (Ac. 2.[47]), but gradually the Lord's Day became *the* day of independent W., along with Monday and Thursday, accdg. to synagogue practice, as additional days (prob. afterwards changed to Wed. and Friday). Pliny the Younger (Letter to Trajan, about A.D. 112) describes the meeting of the Christians before daybreak, *i.e.* before they went to their work. Their singing was evidently antiphonal. He also speaks of another kind of meeting later in the day.

For they had two kinds of worship-meeting. (1) One—correspdg. to the synagogue services—for prayer, praise, reading of the OT. and records of the life of Jesus (*logia*), also of apostolic letters (not yet called Scripture); and for exhortation (*see* 1 Cor. 14.). Its characteristic was the freedom of all the members to use the gifts of the Spirit: its drawback was confusion. Prob. the recital of some short belief or creed found a place (1 Cor. 12.[3]; also 1 Tm. 3.[16], unless we call this the fragment of a hymn), like the recital of the Shema in the synagogue. An Amen was uttered by the worshippers at the end of the prayers. Catechumens, penitents, and heathen were also present. (2) A meeting for thanksgiving (*eucharistia*), which was sometimes conjoined with (1), and sometimes followed immediately upon the Agapé or Love-feast. To this feast the brethren brought portions, so that rich and poor might share alike. The Communion offertory or collection for the poor is a modern survival of this. The Agapé, however, was to be no selfish hustle, but a fitting introduction to the more solemn service of the Holy Supper (1 Cor. 11.[20ff.] RV.). Accdg. to the *Didachē* (Teaching of the Twelve Apostles) the prayers at this eucharistic service were not all in set form. "Let the prophets give thanks as much as they will."

There are no annual Christian festivals in the NT., but the practice apparently has some apostolic sanction, for the early Christians, including the apostles, seem to have continued for a long time to observe the Passover and Pentecost with special reference to the death and resurrection of the Lord, and the gift of the Spirit. The observance of Christmas came much later.

After the time of Justin Martyr (about 150 A.D.) we get only hints of Christian W. until the fourth century, when liturgical usage appears in a much more developed form. Development went on until W. became organised elaborately, and even overlaid and distorted with observances. The question must arise, "Did this proceed at all legitimately accdg. to the teaching of Jesus, NT. ideas, and early practice?"

(3) *Principles of Worship.*—W. is an instinct of the human heart, and it is a fallacy to sever it from all stated form. The NT., indeed, teaches that all our life is to be dedicated to God (Rm. 12.[1]), and not merely certain places and seasons. Yet this does not take from the value of the thankful and deliberate acknowledgment of God, as in grace before meat (Mw. 14.[19]; Ac. 27.[35]), and in the W. of the home (Ps. 118.[15]; Eph. 5.[19]; Col. 3.[16]), as well as in public worship. W. is the inner shrine of that sanctuary which is co-extensive with life, and without it the practical dedication is ready to vanish away. By direct precept we are told not to forsake "the assembling of ourselves together" (He. 10.[25]). The quick-moving currents of modern life must never submerge the shrine, nor lead to that hurry which is fatal to W.

In W., amidst variety of type, certain things shd. be observed. It must not be stiff and cold, but give living expression to Christian fellowship. Yet it is not a musical entertainment, nor a random outlet for free-and-easy religious talk. Amongst the notes of true W. may be named reverence and adoration (Ps. 95.[6], 99.[9]; Rv. 4.[10f.]), order and beauty (Ps. 96.[9]; 1 Cor. 14.[40]), joyousness (Ps. 100., 105.[3], &c.), peace and communion (Ps. 29.[11]; Mw. 5.[23f.]; Php. 4.[7]; 1 Jn. 1.[3]), of which last the forms of benediction are a continual reminder (Nu. 6.[24-26]; 1 Cor. 1.[3]; 2 Cor. 13.[14]).

Doxologies, and at least brief responses, are entirely Scriptural (Ps. 106.[48]; 1 Cor. 14.[16]; Rv. 5.[11ff.], 7.[9ff.], &c.). The latter infuse a popular element into W. The united recital of belief or creed is also good, but the creed must be *living.* The worshipping of angels is forbidden (Col. 2.[18]; *cp.* Ps. 103.[20], 148.[2]). There is no hint whatever directing to the invocation of saints, but frequent thanksgiving for their witness to Christ, and their felicity now, animates the Church (He. 12.[23], 13.[7]).

Without doubt the W. of the Church is being greatly enriched from the hymns and prayers of the Christian centuries, and a limited liturgical element

is prob. quite in accordance with the origin and the primitive usages of parts of Christian W. Yet it must be recognised to the full that the best results are likely to be secured by giving scope also for the free development and expression of the Church's life by the lips of Spirit-taught men in every age (1 Cor. 12.[1-12], 14.[1, 26, 39]; 2 Cor. 3.[17]; Gal. 5.[1]). Nor can we fail to observe also that in and above all, Christians must "worship by the Spirit of God" (Php. 3.[3] RV.). Fittingly does Keble pray for the Church—

"Unlock her heart."

W. is to be "unto edifying," but is not a mere nursery for pious culture and comfort. It is a Divine agency for the diffusion of saving truth and the bringing of men to Jesus Christ (1 Cor. 1.[21]). So preaching as a part of W.—the preaching of the Evangel—must have a leading place.

"Catholic" W., in the true sense of that word, should include (*a*) a full and cordial expression of brotherly fellowship with other worshippers there present, and with all the faithful, to whatever communion they belong (1 Cor. 1.[2f.]; Rm. 8.[14]). (*b*) A recognition of the sacerdotal or priestly char. of W. The sacrifices are offered by the priesthood of worshipping believers (1 P. 2.[5]; Rv. 1.[6] RV.), while ministers, accdg. to the NT., are not mediating priests, but presbyters or *episcopoi* "for the edifying of the body of Christ," solemnly ordained to office by apostolic authority (1 Tm. 4.[14]; 2 Tm. 1.[6]). These sacrifices are praise and prayer (Ps. 141.[2]; Jr. 17.[26]; He. 13.[15]), the gift or offertory (Php. 4.[18]; He. 13.[16]), and specially the humble hearts and surrendered wills of the worshippers (Ps. 51.[17]; Rm. 12.[1], 15.[16]; Php. 2.[17]). One of the best things to-day is to train Christians to a high sense of their own priestly calling, to teach them to *prepare* for W., and in a number of cases to give them some further part, a reverent part, in it. A devotional spirit shd. be suitably fostered in the young. (*c*) In all her W., and with special vividness in the Holy Supper, the Church carries on before the eyes of men her impressive witness to the infinite saving love of her Lord. Here especially she points men to Him who as the Lamb slain from the foundation of the world, and the Eternal High Priest, presents His own perfect sacrifice before the throne, intercedes for His people, and reigns as King (He. 2.–10.; Rv. 5., 7., 13.[8]). Thus she tunes her lyre in harmony with the W. of the Church triumphant and glorified (He. 12.[22f.]; Rv. 4.[9ff.], 5.[8ff.], 7.[9ff.]), and looks forward to her own share in that glory when the Lord shall come (Eph. 5.[25-27]; 1 Cor. 11.[26]). *See also* CHURCH, LORD'S DAY, MINISTER, PRAISE, PRAYER, PREACHING.

Lit.: *HDB.* iv., *Worship* (*in NT.*); Lindsay, *The Church and the Ministry in the Early Centuries* (1902), Lect. I. (V.), II.; Schaff, *History of the Christian Church*, first period, II. ix. § 51-7, second period, I. chap. v.; *Christian Worship* (1897), ten lect. delivered in Union Semin., N.Y.; Bannerman, *Script. Doctr. of the Church* (1887); Duchesne, *Christian Worship* (Eng. tr., 1903), ii. § 1.

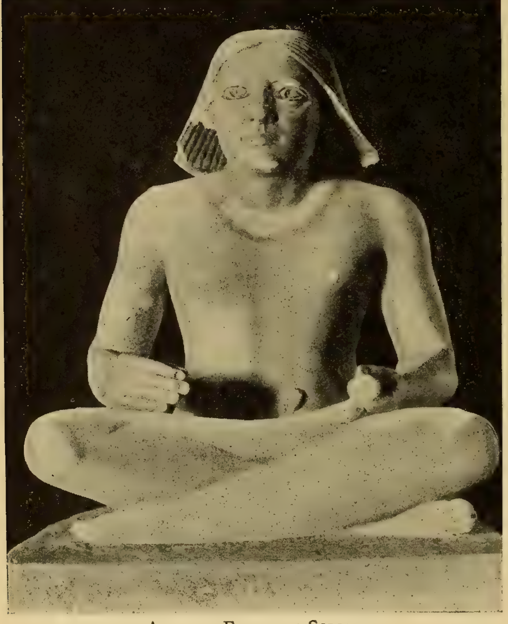
ROBERT G. PHILIP.

WRATH, an emotion caused legitimately by wrong or injustice, but also occasioned by hindrance of plans. This emotion is transferred to the Almighty by anthropomorphism. The Heb. terms used denote the outward signs of this emotion, wh. are ascribed to God: thus *āph* suggests the distended nostrils and the hard breathing of a man in a passion—this is ascribed to God (Ex. 22.[24]); *ḥēmāh*, "heat," and *ḥārōn*, "burning," referring to the flushed and reddened countenance that shows and accompanies human rage; *'ebrāh*, "outpouring," the flood of exaggerated and denunciatory language in wh. a man expresses his W.; *qetzeph*, "splintering," that excess of fury that leads persons to break, to crush, to splinter whatever comes in their way to express their feelings. We cannot speak of Deity except in anthropomorphic terms. This is obvious when the words used imply bodily organs; but this likening of God to man is as really present in attributing human feelings, with all their limitations, to Deity. Yet at the same time that there shd. be some analogy is not only rendered probable, since man is made in the image of God, but is necessary since God has revealed Himself in such terms. With regard to W., human indignation is often Divine wrath finding a human instrument. When, however, we consider any attribute in the Divine Being wh. has a human counterpart, we must free it of all limitations; thus when we speak of Divine love we must free it in our thoughts of everything of caprice or favouritism. So when we speak of the W. of God we must exclude fm. our thoughts everything that savours of caprice or of passionate abandonment to emotion. We reach, when we do this, the idea that W. is the necessary attitude of the Divine nature to SIN—the misuse of the God-given power of self-determination: we know not what SIN really means in its essence and consequence, but God knows, hence the awful meaning of the *orgē Theou*. We cannot comprehend what it means by piling up epithets; we see it in the sufferings of Christ, but cannot realise more than in the faintest way the anguish that forced from the Sinless One the cry that God had abandoned Him. Yet He bore that W. only as representative of man. We cannot unveil the state of the lost; the figures by wh. our Lord describes it, and those used by John, the apostle of love, make us feel that it is awful. We cannot understand the necessity for this, but necessity there must have been, for the fortuitous has no place in Deity.

WRESTLING. *See* GAMES.

WRITING is visible speech. It is the art by which ideas are communicated, committed to suitable materials in significant symbols, and provided with a record for their preservation and publication.

Writing of Primitive Man.—In its most primitive forms writing is found to have been pictorial in character. The picture writing of the American Indians and the cave drawings of the early Bushmen in South Africa are the rude attempts of primitive man to convey to his fellows the conception of material objects in his own mind. It is from such picture writing that the Egyptian hieroglyphic, the ancient Babylonian cuneiform, and the Chinese ideographic forms have been developed. Between



Ancient Egyptian Scribe

this simple pictography and these scripts, not to speak of our highly developed alphabetic writing, there lies a long evolution, the stages of which it is now difficult to trace. The Cretan excavations throw considerable light upon this evolution. There is seen in the clay archives of the palace of Knossos, still undeciphered, evidence of an early pictographic stage, then a hieroglyphic or conventionalised pictographic system growing out of it, and, alongside of this, a linear script much more advanced, to which phonetic values early became attached. In the opinion of Mr. A. J. Evans we have here, if not the actual source of the later Phœnician letters from which the Greek and Roman alphabets have sprung, at least the best illustration of the elements out of which they were evolved.

Antiquity of the Art of Writing.—The high antiquity of the art of writing has been established beyond question by the researches and discoveries of the last hundred years. The excavations at Nippur (supposed to be the Calneh of Genesis 10.[10]) have brought to light cuneiform inscriptions belonging to B.C. 3800, which exhibit the art of writing highly advanced, with characters already so far conventionalised that the original pictorial character is entirely lost. Clay tablets more ancient still have been found in the same site, which suggest that writing was practised in Babylonia as early as B.C. 5000 or B.C. 6000. The excavations of Professor Flinders Petrie in the Egyptian royal tombs at Abydos disclosed inscriptions belonging to the earliest dynasties and even earlier, with hieroglyphic writing in archaic forms pointing to B.C. 6000 as their period. It is notable here also that alphabetic signs are already in use, showing that the hieroglyphic system from which these were being evolved was of very ancient date. The discoveries at Knossos include inscribed clay tablets hieroglyphic in character, and they are of special interest as being probably the source of the pre-Phœnician scripts of Greece and the Ægean world.

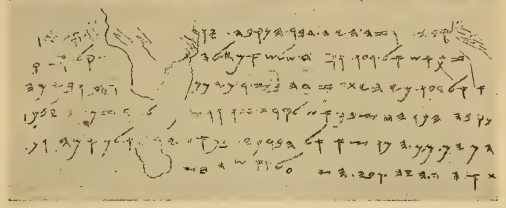
Of all the discoveries of recent years none is more significant, so far as the scope of this article is concerned, than that of the Tel el-Amarna tablets. They comprise some hundreds of letters found in the mounds of Tel el-Amarna, the ruined site of the temporary capital of Egypt at the close of the eighteenth dynasty, addressed to Amenophis III. and Amenophis IV. of Egypt a whole century before the Exodus. They were written in the cuneiform character by kings, princes, and governors of Babylonia, of Assyria, of Syria, Phœnicia, and Palestine, who owed allegiance to the Pharaohs reigning on the banks of the Nile. They reveal to us the vastness of the Egyptian empire, which at the time stretched from the Nile to the Euphrates; they show the widespread prevalence of the cuneiform script in the West; and they give interesting indications of the pre-Hebraic, the Canaanite language of Palestine, from which it seems clear that the language of Canaan was essentially identical with the Hebrew. Especially do these letters establish the fact that writing was already in use, not merely for treaties between nations and high concerns of state, but for business and friendship and love, and for all the ordinary purposes of civilised life. They show us writing perfectly developed; the writers not mere professional scribes, but people in varied ranks of life; and the subjects of the letters the intrigues and the gossip of courts, and the quarrels and divisions of officials among themselves. If there were writers there must also have been readers, and the wide prevalence of writing points to considerable literary culture. With such conditions obtaining in Palestine and Western Asia, with the art of writing, though in character different

from the Hebrew, so widely practised, the means was already at hand for committing to a written record those family histories and national traditions which are found in Genesis and the other books of the Pentateuch.

Ancient Hebrew Writing.—The Old Testament gives no hint of the time or manner of the introduction of writing among the Hebrews. It would be interesting to know how long the Babylonian cuneiform continued to be the prevalent script in Canaan. It was practised in Jerusalem and elsewhere in the land, as we see from the Tel el-Amarna correspondence, and some have maintained that it held its ground down to the days of Hezekiah. Materials for a decision on the question at present fail us. It is interesting to learn that contract tables in the Assyrian language and character have been found in recent excavations at Gezer. A date has been assigned to them about the middle of the seventh century B.C., in the reign of Manasseh, but they may only point to the Assyrian occupation of Palestine and its influence in Manasseh's day.

The Israelites brought with them when they settled in Canaan no script peculiarly their own, but adopted the Phœnician alphabet which they found already in the land, and which was common to most Semitic peoples—to Moabites and Syrians as well as Hebrews. The origin of the Phœnician or old Semitic alphabet has not been conclusively determined. Some scholars would derive it from the Egyptian in its hieratic form; others from the Assyrian cuneiform; others from the still mysterious Hittite characters; and others maintain its Babylonian origin, ascribing the twelve original consonants to the twelve signs of the Zodiac. We have seen how Cretan excavations have opened up other possibilities of its development.

The earliest appearance of Semitic alphabetic writing of any considerable account is on the Moabite Stone, discovered at Dibon, 25 miles east of the Dead Sea, in 1868, and now among the treasures of the Louvre in Paris. The monument commemorates the victory of Mesha, king of Moab, over Jehoram, king of Israel, and the mention of Mesha corroborates the narrative of 2nd Kings (3.[3]). It belongs to about B.C. 850, and the inscription consists of thirty-four lines, the form of the letters being already cursive. From Palestine proper there is the Siloam inscription discovered in the wall of the tunnel connecting the Virgin's Fountain with the Pool of Siloam, some 19 ft. or 20 ft. from its outflow into the Pool. As the construction of the tunnel has been ascribed to king Hezekiah (2 K. 20.[20]), and as the inscription is believed to refer to its completion by his builders, the writing may belong to the end of the eighth or the beginning of the seventh century B.C. Until the present year (1909), these were the only inscriptions of any considerable length bearing witness to the form of the old Hebrew script. Now from the excavations at Gezer there comes what is agreed to be a calendar inscription, discovered by Mr. R. A. S. Macalister in the course of 1908, and written in the same type of Hebrew script as the Siloam inscription and that of the Moabite Stone. The fortunate discoverer places the date in the sixth century B.C., but Prof. Lidzbarski, a careful and learned epigraphist, takes it to be much older, and reckons it perhaps the oldest Hebrew inscription extant—at all events one of the oldest of the Semitic inscriptions. But modifications from an early period are found taking place in the characters. This is observed in the inscriptions obtained in the excavations at Sinjirli, believed to date from the eighth century, which exhibit partly the archaic type represented by the Moabite Stone and partly the Aramaic type of the Semitic alphabet. The old Hebrew script has been found also in



Siloam Inscription

pre-exilic times on seals and weights and jar handles discovered at Jerusalem, *Tell eṣ-Ṣāfi*, *Tell Zakarīya*, and other places where excavation has been carried on.

Quite recently a new chapter has been added to the story of the Old Hebrew by the discovery in 1904 of several rolls of Aramaic papyri at Assouan, far up the Nile. As they are dated, they are decisive witnesses. They cover a large part of the fifth century B.C., from B.C. 471 to B.C. 411. The documents afford proof that within a century after the death of Jeremiah a colony of Jews had found their way to Assouan, and had acquired houses and other property, and were engaged in trade as bankers and money-lenders. The historical and religious interest of these papyri is great, and scarcely less is their palæographic and literary interest. By this find, Professor Sayce affirms, new words and meanings are added to the Aramaic dictionary, and new forms or idioms to Aramaic grammar, while the origin of Biblical Chaldee is at length explained to us. While the language is Aramaic, the written characters are of the Old Hebrew type, only assimilated somewhat to the ordinary square characters with which we are familiar.

The square character, according to Jewish tradition, followed by the early Christian fathers, and by many scholars still, is to be attributed to Ezra, who

brought the new forms of the letters with him on his return with the company of exiles in B.C. 458. It is more likely that the transition from the archaic script to the square character came gradually. Very likely it began among the Jews of Mesopotamia and Babylon, and then spread over the Aramaic-speaking world, including Egypt. After the Maccabæan persecution and the destruction of copies of the law by the Syrian oppressors of Israel, the manuscripts produced to replace the lost copies may have been written in the square or Aramaic character. Judas Maccabæus gathered together "all those writings that had been scattered by reason of the war that befell, and they are still with us," is the testimony of the Maccabæan chronicler (2 M. 2.[14]). The Samaritans, however, adhered to the archaic characters, and their Pentateuch is the only literary representation of the Old Hebrew script which survives. The transition from the old script to the square type was complete by the Christian era, for the reference to *yodh* as the smallest letter of the Hebrew alphabet (Mw. 5.[18]) would have no significance as applied to the older form, which is not by any means diminutive.

From the time of Ezra, who is described as "a ready scribe in the law of Moses" (Ez. 7.[6]), attention to written Scripture undoubtedly increased, and the work of the scribes in copying and transmitting the sacred books became of great importance. In the synagogue rolls the writing is in unpointed Hebrew—that is, Hebrew without the vowel points—to this day. But when Hebrew as a living language was passing away, those who were in possession of "the tradition" (Heb. *Massora*), called the Massoretes, devised a system of punctuation by which to represent the proper vowels and continue the correct pronunciation. The Hebrew text thus supplied with vowel signs is called the Massoretic text. Manuscripts containing the Hebrew text, which were fit for synagogue use only when written on the skins of clean animals and in the square character, are not to be found earlier than the ninth century A.D. Of the New Testament there are manuscripts as early as the fourth century; but despite the lack of early copies, so carefully has the Hebrew text of the Old Testament been preserved, that the revisers of 1884 thought it most prudent to adopt the Massoretic text as the basis of their work, and to depart from it, as the Authorised Version did, only in exceptional cases.

Ancient Greek Writing.—It has long been held that the Greek and Roman alphabets were derived from the Phœnician, and the legend of Cadmus claims for Bœotia the glory of having been the birthplace of the Greek alphabet. The Cretan excavations, however, have discovered evidence that forms identical with many of the later Greek letters were in use for technical purposes in the Ægean world centuries before the introduction of the Phœnician alphabet. Cadmus and the Phœnician writings, it is now suggested, may only be one of the earliest Greek traditions of men who used the script of Knossos. The letters of the original Greek alphabet are the same in number as the Phœnician and Hebrew, and agree with them in name, arrangement, and form. As the Semitic languages were written from right to left, so it was with the earliest Greek. This was followed by the style called *boustrophedon*, alternately from right to left and from left to right, as the ox draws the plough. The earliest Greek inscriptions to which a date can be assigned, the inscriptions cut on the gigantic figure of Rameses II. at Abu Simbel on the Nile by Greek mercenaries in the Egyptian army about B.C. 600, show writing from left to right, and this method by-and-by became universal. Inscriptions on monuments were engraved in capital letters, called Uncials, a form in which the letters were not joined together but set down side by side. This form of writing was also employed for books, and from the third century before Christ, to which recently recovered papyri go back, we can trace its peculiarities in notable examples. Alongside of the uncial characters, even before the Christian era, the Cursive and smaller form, in which the letters were joined, arose. This running hand becomes common in manuscripts of the New Testament from the ninth century onwards.

Materials used to receive Writing.—**Stone and rock** must have been among the earliest writing materials. The Moabite Stone and the Rosetta Stone are examples of a multitude of such. The Rock of Behistun, with its three different types of cuneiform, played an important part in the decipherment of the script by Grotefend and Rawlinson seventy years ago. There are indications of the Egyptian origin of the book of Job, and it may be one of them when he prays that his words may be "graven with an iron pen and lead in the rock for ever" (Jb. 19.[24]). From the mounds that cover the ancient cities of Babylonia and Assyria it is estimated that there have come not less than 160,000 **clay** tablets inscribed with cuneiform characters. Cylinders, vases, and bricks of the same material bearing inscriptions of considerable length, or only an explanatory docket, or a royal name, survive in abundance. It was possibly **clay** tablets of which Isaiah (8.[1]) and Jeremiah (17.[1]) were thinking when they wrote; and the tile on which Ezekiel (4.[1]) was to portray Jerusalem would be a brick of clay not yet dry. **Wood** was largely in use in the form of tablets before the introduction of papyrus (Is. 30.[8]; Hb. 2.[2]). We have an instance of wood in the "writing table"—a wooden tablet smeared with wax—on which Zacharias (Lk. 1.[63]) wrote the name of the infant John the Baptist. Of

recent years quite a literature has been gathered from **ostraca**—shells, tiles, potsherds, on which accounts and business documents were written in the common Greek spoken in the Delta from the

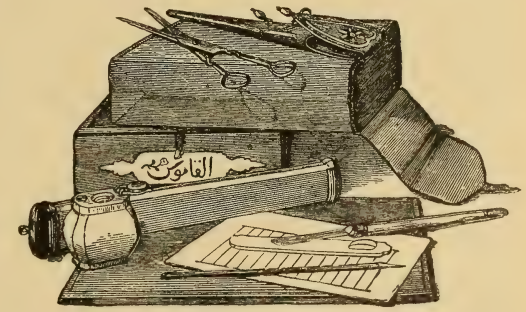


Inscribed Bricks : Ancient Babylonia

2nd cent. B.C. onwards. No traces, however, of NT. Lit. have been found on them. **Linen** and **leather** were also in use in Egypt, Assyria, and Persia.

The two materials which have carried down to us the greatest treasures of ancient literature are **papyrus** and **parchment.** Papyrus was a product of Egyptian growth (Is. 18.[2] RV.), and papyrus writing, which in any other soil or climate would have been sure to perish, has been preserved in the tombs and the sands of Egypt from a very high antiquity. The Papyrus Prisse in the National Library at Paris was originally written in Egyptian hieratic script in the reign of Assa (B.C. 3580-3536), and copied on to the papyrus now in existence some time in the Twelfth Dynasty (2778-2565). The Assouan papyri, to which reference has been made, are the oldest representatives of Aramaic or Hebrew in this material. The Greek papyri recovered from the sands of Egypt, from Memphis and Saqqāra, from Akhmim, Oxyrhynchus, and the Fayoum, are numerous and precious. They include fragments of the *Phædo* of Plato (copied, it is believed, within a hundred years of the death of the author), of the lost *Antiope* of Euripides, and of other notable works. Most remarkable of all was the recovery of Aristotle's treatise on the *Constitution of Athens*, a work which had been lost to scholarship for a thousand years. Papyri containing Biblical passages are comparatively rare. The originals of the New Testament books, and copies direct from them, would from frequent use have perished early. From Oxyrhynchus there has come quite recently a papyrus of the fourth century containing about a third of the Epistle to the Hebrews; and there are fragments of Old Testament books, of the Gospels, and of St. Paul's epistles, amounting in all to a few hundred verses. Even these, however, are of value for the determination of the text of the New Testament books. "The Sayings of the Lord," the New Sayings, and a Fragment of a lost Gospel—an Apocryphal writing brought from Oxyrhynchus by Messrs. Grenfell and Hunt—are believed to be of the third century, and are also of interest and value. Whilst thus far the Egyptian papyri have preserved only fragments of the Christian Scriptures, they have immensely enlarged our acquaintance with the common Greek of the times of the Lord and His apostles, and with its peculiarities of verbal usage and grammar and syntax. They have thus furnished most helpful illustrations of the language of the New Testament writers, and provided additional and important aids to the interpretation of our sacred books. Papyrus is referred to in 2 Jn.[12], where the Greek word is translated "paper."

Parchment, being of greater durability and being more generally procurable, and being, moreover, adopted by preference for Jewish and Christian books, obtained ultimately the supremacy for all literary purposes. Down to the beginning of the fourth century Bibles were to be found on papyrus rolls as well as in parchment codices or books. Even then, however, codices were more numerous and held to be of greater value. When Constantine instructed Eusebius of Cæsarea to prepare for him fifty Bibles for use in Christian Churches now that Christianity was the religion of the empire, it was on parchment that they were written, and our two great manuscript Greek Bibles, the Sinaitic and the Vatican codices, are with good reason believed to be two of the fifty. From that time onwards the parchment codex became the rule, and held its ground till the invention of printing and the use of paper superseded it. Parchment was prepared from the skins of goats, sheep, calves, asses, antelopes. The Sinaitic manuscript is written on very fine parchment or vellum, believed to be from the



Modern Egyptian Writing Materials

skins of antelopes, though this is questioned in view of the difficulty of obtaining them in sufficient number for such a large book. The difficulty is seen when it is remembered that each sheet of two leaves would have required a single skin. Parch-

ment owes its name and its wide diffusion as a writing material before our era to the encouragement of Eumenes II. of Pergamum (B.C. 197–159), who being prevented by the jealousy of the reigning Ptolemy from obtaining papyrus for his literary enterprises from Egypt, set himself to manufacture parchment and called it *pergamené*. Whilst parchment under this name dates from the second century before Christ, the use of vellum prepared from skins was of much greater antiquity. It was early adopted by the Jews. Josephus mentions a splendid roll of the law written upon vellum in letters of gold, which was sent from Jerusalem to Ptolemy Philadelphus about B.C. 285. For the synagogue rolls it was strictly enjoined that the skins of clean animals and no others were to be prepared. The books copied and multiplied by the scribes from the time of Ezra downwards must have had much the same appearance as the rolls of the law still in use in the synagogue. There are references to the roll



1, Egyptian Scribe writing on Tablet; 2, 3, Cases for Writing Materials

in various Biblical passages: the roll written within and without of Ezekiel's prophecy—written on both sides, which was customary in documents prepared solely for preservation (Ek. 2.[9]); the roll of a book written with the words of God against Israel by Baruch as Jeremiah's amanuensis, and afterwards contemptuously cut in pieces and cast into the fire by Jehoiakim the king of Judah (Jr. 36.[2, 23]), although here the mention of leaves suggests papyrus as the material; the scroll rolled up (Rv. 6.[4]); the roll of the book (Hb. 10.[7]). The parchments (2 Tm. 3.[13]) asked for by St. Paul besides the books may have been clean, unused sheets.

Of writing implements there is mention. The iron pen, or stylus, was used when the writing was on stone (Ex. 32.[16]), or the rock (Jb. 19.[24]), or clay. But the reed pen (*kalamus*) is used when parchment or papyrus is the substance receiving the writing (Jr. 36. [2, 23]; 2 J. [13]). The ink used was generally black (Jr. 36.[18]; 2 Cor. 3.[3]; 2 J. [12]; 3 J. [13]), but in MSS. of the NT. and in some of the versions, red, blue, green and yellow inks are found. Ezekiel (9.[2, 3, 4]) tells us of the ink-horn, a case for holding the reed pens, with an ink-holder attached near the mouth of the case, wh. hung from the girdle. It has been suggested that " the cloke " urgently required by St. Paul (2 Tm. 3.[13]) was the leather case for holding his rolls, but it was more likely a wrap to cover him in his rigorous imprisonment.

Writing in the Old Testament.—From what has been said of the prevalence of writing in Canaan and in the countries bordering upon it from an antiquity much higher than the days of Moses, it can scarcely be doubted that writing was practised from the earliest days of Israelitish history. There is, indeed, no reference to writing at the purchase by Abraham of the cave of Machpelah (Gn. 23.), but not far from Hebron was Debir, known of old as Kirjath-Sepher, Book-Town, or Scribe-Town, where there may have been a library. The frequency with which the verb to *write* (*kāthabh*) occurs in the Hebrew Scriptures—over two hundred times—suggests that the art was widely known and was not confined to a professional class. That there were official or professional writers we know from the frequent mention of such functionaries. The " officers " (*shoṭĕrim*) mentioned in Exodus (5.[6, 10, 14, 15, 19]), Numbers (11.[16]), Deuteronomy (1.[15], 29.[10], &c.), Joshua (1.[10]), and elsewhere, appear to have had secretarial as well as other duties. At the court of David, and at a later time, there was a *recorder*, or official annalist, as well as a scribe, or secretary, to whom were entrusted the drafting and keeping of official documents. The practice of the art is assumed in what is said of the Tables of the Testimony " written on both their sides," " the writing of God graven upon the tables," " written by the finger of God " (Ex. 31.[18], 32.[15]), given to Moses and containing the Ten Commandments. The knowledge of the art is implied in the blotting of the name out of God's book (Ex. 32.[32, 33]), and in the priest blotting out the curses with the water of bitterness (Nu. 5.[23]), and such like. The book of Jashar (Jo. 10.[13]; 2 S. 1.[18]) and the book of the Wars of the Lord (Nu. 21.[14]) were undoubtedly early written documents. Joshua (8.[31]) wrote a copy of the law of Moses in the presence of the children of Israel. The young man whom Gideon caught at Succoth " wrote down for him " (Jg. 8.[14]) the officials of Succoth and its elders. Samuel, when he had told the people " the manner of the kingdom," wrote it in a book (1 S. 10.[25]). We read of a letter from David to Joab (2 S. 11.[14]) containing the death-warrant of Uriah, and of a letter from the king of Syria to the king of Israel (2 K. 5.[5]), and of the letter of the Assyrian conqueror which Hezekiah spread before the Lord (2 K. 19.[14]). By the time we reach the earliest of the writing prophets we read of a written Torah or Law (Ho. 8.[14]), and Isaiah, Jeremiah, and Ezekiel are all familiar with writing and gifted with the art. Ezra is " the scribe " by pre-eminence, and from his day onward reading and writing became an essential part of the " education " of Jewish youth. For Lit. *see* Addenda, p. lx.

Thomas Nicol.

X

XERXES. *See* AHASUERUS.

Y

YARN. This word appears twice in AV. (1 K. 10.[28] = 2 Ch. 1.[16]), and in RV. twice (Pr. 7.[16]; Ek. 27.[19]). We are told that king " Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price." The word here is *miqweh*, wh. we should almost certainly understand as RV., and read " received them in droves, each drove at a price." In Pr. 7.[16] the word is *'ēṭūn*, of unknown etymology. It can hardly be " fine linen " (AV.); it probably means thread or yarn (RV.). In Ek. 27.[19] the rendering " with yarn " cannot be defended. *See* UZAL; *also* SPINNING and WEAVING.

YEA AND NAY. In old English " yea " and " nay " answered questions which were framed in the affirmative; " yes " and " no," those framed in the negative. From ancient times in the East the simple response has not been deemed sufficient for assurance; it must be strengthened by some form of oath. But where a man's simple word is not trusted, this impairs the sense of sincerity in common speech; and the unhappy fact is that familiarity with even the most solemn forms of oath breeds a sort of contempt, and they are played with as lightly as the terms they were designed to strengthen, so that confidence in men's truthfulness tends to disappear. Of this there is ample evidence in the East to-day; where oaths are upon every lip in abundance, but where none will trust his fellow's word. This helps us to understand the necessity for Christ's exhortation (Mw. 5.[37]), and that of James (5.[12]). Whatsoever is more than " yea " or " nay " " cometh of sin," *i.e.* is due to the wicked looseness as to the obligation of truthfulness, which shakes man's confidence, making necessary an appeal to a higher power, to vindicate the truth if falsehood is spoken.

YEAR. As all our measurements of time are really founded on motions of the earth—supplemented in regard to the month by those of the moon—we can begin the study of these measurements most naturally with the year, the longest of motions. Genetically the first measure of time recognised wd. necessarily be the " day "—the space of time fm. one sunrise or sunset to another. The revolution of the earth on its axis gave the first period, with its succession of " day " and " night," wh. was endlessly repeated. The next repetition with wh. men wd. become acquainted wd. be the phases of the moon. The splendour of the moon in Egypt and SW. Asia cd. not fail to attract any one who was abroad at night; this wd. lead speedily to observing its waxing and waning, its disappearance in the radiance of the sun, and its reappearance as a thread-like crescent. This supplied a second *shānāh*, or " repetition." To those living beyond the tropics the succession of summer and winter wd. be as observable as day and night; even within the tropics there are other seasons, but not as noticeable. This wd. be reinforced by the observation of the stars. In Egypt and the hither East the stars are much more striking objects than they are in cloudier climates, and very early they were grouped in constellations. The stars that occupied the region of the heaven at night through wh. the sun passed during the day were regarded as of special significance. The sun's course among the stars as they reckoned it, the earth's revolution round the sun as we recognise it to be, marked off the year. When men passed fm. the nomadic to the agricultural stage, the operations of husbandry gave an additional meaning to the " Year."

The Year.—The relation in wh. these various units stood to each other one can easily imagine wd. soon compel consideration. It is possible that the Babylonians, with that fondness for a duodecimal system of numeration wh. they handed down to us, divided the Zodiac into twelve " houses," irrespective of the fact that twelve lunations or lunar months nearly coincided with the time occupied by the sun's cycle in the heavens. Though borrowing so much fm. Babylon, the Jewish Y. was fundamentally a lunar one; to the Jews the Y. was an aggregate of months, the month was not a section of a year. In Ex. 12.[2] the Israelites were commanded to observe the Passover on the 14th day of the month Abib (afterwards Nisan), and it was to be to them " the beginning of months, the first month of the year." Such a command appears to imply that before this the Y. had begun at another date. The presumption wd. be that this command was obeyed throughout the history of Israel. Though the passage (Ex. 12.[1-20]) is credited by certain critics to P. and declared to be post-exilic, yet no priestly writer wd. be able to presume that the fifty years in Babylon had obliterated fm. the memory of the scores of survivors how they had been accustomed to reckon the months of the year.

Professor Marti asserts: "There is absolutely no evidence for any such system before the Exile" (*EB.*). His sole evidence for his belief that the year began with Tishri is the phrase in Ex. 23.[16], "the end of the year," referring to the "Feast of Ingathering," wh. was otherwise called the "Feast of Tabernacles," and a similar phrase in Ex. 34.[22]. The whole passage has reference to the operations of husbandry. On the other side Solomon "began to build the house of the Lord in the second month, the month Zif." No one in Pal. wd. begin building in November, whereas May wd. be quite natural; further, Zif is the month of flowers: no flowers can be gathered in November. Again, Jeroboam made a feast on the 15th of the eighth month (1 K. 12.[32]), "a month wh. he had devised of his own heart," "like unto the feast that is in Judah"; the feast was on the 15th of Tishri, wh. in regard to the feasts was called the seventh month: Jeroboam had reckoned fm. April. In Jeremiah 36.[22] we are told of king Jehoiakim that he "sat in the winter house in the ninth month, and there was a fire on the hearth burning before him." If the ninth month were December, we can understand the winter house and the brazier, but not if it is the month of June. Comment is superfluous.

As they seem to have known the average length of the solar Y., there must have been some method of adjusting the year of twelve lunar months to it. The Jews have a cycle of nineteen years, in the course of wh. they introduce in seven of these years an intercalary month, *Veadar* (lit. "and Adar"). There are traces of a division into seasons: God promises, after the Flood has passed away, that "seedtime and harvest, and cold and heat, summer and winter, and day and night shall not cease" (Gn. 8.[22]); here "cold and heat" appear to suggest a twofold division of the Y. according to the prevalent lower or higher temperature. There remain four seasons that are here named consecutively: "seed-time" (*zera'*) and "harvest" (*qātzīr*) mean respectively November to the end of January, and fm. then to the end of April or the beginning of May. Then follows "summer" (*qītz*) with its numerous varieties of soft fruits, June and July; "winter," or perhaps "vintage" (*ḥoreph*), September and October: it may be that the *qor wa ḥom*, the "cold and heat," refer to the months of February and August, respectively the coldest and hottest months of the year in Pal.

We have further to consider the way in wh. separate years were determined. There were no "eras" in general use in SW. Asia during the period embraced in OT. history, hence years were designated by their place in the reign of each successive sovereign. This method of dating involved several difficulties, when regarded as a general system; one of the most obvious was the difficulty of determining how to designate the year of a king's accession. To reckon his regnal year as counting fm. the day he ascended the throne wd. involve practically a new calendar with each reign; in Israel, however small a portion of a year was to run on his accession, that whole year was reckoned the first of the given king. In this way every year in wh. a change of sovereign occurred was counted twice. It was the last year of the late king, and the first year of the new. The Babylonians remedied this by calling the months wh. had to elapse till the first New Year after a king's accession "the beginnings of his reign." In Maccabæan times the era of the Seleucids was the one generally in use. There were attempts made to form a purely Jewish era, starting fm. the Creation, reckoned by "weeks of years" and by "jubilees." There are traces of this in ENOCH, chap. 92.; and the whole chronology of the book of Jubilees is built up on it. There is, however, no evidence of its use beyond the Apocalyptic school. There is an interesting if somewhat amusing exposition of the length of the year and the cause of the lengthening and shortening of the day in Enoch, chap. 79.; the year is reduced to 364 days, so that there mt. be exactly fifty-two weeks in it. As to the lengthening and shortening of the day, the writer declares "that in midsummer the day is to the night as ten is to eight, and that in winter it is the converse."

Month.—To a nomadic people the phases of the moon were very important, so it was but natural that there shd. be feasts at New Moon and at Full Moon. Fm. the week of seven days being in use in Babylon as well as among the Jews, it wd. seem that the month was reckoned as having twenty-eight days, each phase having seven days. The next hypothesis, also emanating fm. Babylon, seems to have been to make it consist of thirty days; twelve of these months wd. go to the year. It wd. soon be found that if twenty-eight days was too short, thirty days was too long; it was found that twenty-nine days and a half was a close approximation. It was thus arranged that the months shd. be alternately twenty-nine and thirty days. The lunar year thus reached was found to be much too short. As the Jewish festivals had a close connection with agriculture, a purely lunar year soon was at variance, so we have seen they adopted a system of intercalary months. While the months are often spoken of numerically as first or second, they had also names. There were first names the Israelites shared with the Canaanites, of wh. some four have been recorded in Scripture—ABIB, ZIF, ETHANIM, and BUL: some of these are found on Phœnician inscriptions, *e.g.* Bul in the Eshmunazar inscription and Ethanim in that unearthed in Cyprus. With the Exile they became acquainted with the Babylonian names of the months and adopted them. Of these seven are mentioned in the Bible: Nisan (Ne. 2.[1]; Est. 3.[7]), Chisleu (Ne. 1.[1]), Sivan (Est. 8.[9]), Elul (Ne. 6.[15]), Sebat (Zc. 1.[7]), Tebeth (Est. 2.[16]), Adar (Ez. 6.[15]); the remaining five, though not found in Scripture, occur in the Talmud; Iyyar, Tammuz, Ab, Tishri, Marḥesvan. Anciently the month began when some one cd. testify that he had seen the NEW MOON, but later, when the various

elements of uncertainty were fully appreciated, it was fixed by calculation.

The following table may be found useful:—

NAMES OF MONTHS

Names mentioned in Pre-exilic Times	Names after the Exile*		Macedonian Names used in Seleucid Era	Approximately corresponding to
	Hebrew	*Assyrian*		
Abib (Ex. 13.[4]) . .	Nisan	Nisannu	Lōos	April
Zif (1 K.6.[1]) . . .	Iyyar	Airu	Gorpiæus	May
	Sivan	Sivanu	Hyperberetæus	June
	Tammuz	Dusu	Dius	July
	Ab	Abu	Apellæus	August
	Elul	Ululu	Audynæus	September
Ethanim (1 K.8.[2]) . .	Tishri	Tasritu	Peritius	October
Bul (1 K.6.[38])	Marḥesvan	Araḥ-samna	Dystrus	November
	Kislēu	Kisilivu	Xanthicus	December
	Tebet	Debitu	Artemisius	January
	Sebat	Sabatu	Dæsius	February
	Adar	Addaru	Panēmus	March
	Intercalary month, Veadar; Assyrian Mahru sa Addaru. The Assyrians, accdg. to G. Smith, sometimes had a second Nisannu, or a second Ululu, instead of Mahru sa Addaru.		Dioscorinthius is named in 2 M. 11.[30, 33, 38]. Scaliger and Ideler thought this the intercalary month before Xanthicus. Some have thought it a mistake for Dystrus.	

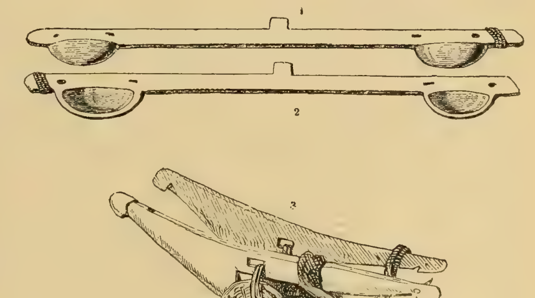
* The names not mentioned in the Bible are derived from Talmudic sources.

Week.—Though at first sight this appears not to be founded as are the month and the year, this, as we saw above, was only apparent; it was regarded as the quarter of the month. The group of seven days was emphasised to the Babylonians by being associated with the seven planets; to the Jew it was sanctified by the seven days of Creation. As we have seen, there was an attempt to group the years in "weeks" of seven; seven of these plus one is a jubilee of half a century.

Day.—The revolution of the earth gave, as we have already said, the earliest measure of time. With the Israelites, as with several other Semitic peoples, the day was reckoned fm. evening to evening. This mode of reckoning is seen in Gn. 1.[5, 8, 13f.]; singularly Nowack sees in this, and the fact that the Passover lamb was slain in the evening, an evidence that a mode of counting fm. morning to morning was also used: it is difficult to see wherein the evidence consists. The primary division of the twenty-four hours was naturally into day and night. While the Babylonians divided both day and night into hours, the Hebrew divisions were much simpler and vaguer. The night was divided into three **watches** (*'ashmuroth*): it is impossible to discover by what means they found the beginning or end of the middle "watch." In NT. times the Roman division of the night into four watches, "evening," "midnight," "cock-crowing," and "morning," was in use. In the same way the day was divided into three, "morning," "midday," "evening." In the later times under Roman rule, the day was divided into twelve hours. This hour, however, was not, like the Roman hours, the twenty-fourth of the time of the earth's revolution, but the twelfth part of the space between sunrise and sunset (*cp.* Jn. 11.[9], "Are there not twelve hours in the day?"): the hours thus varied in length.

YELLOW. *See* COLOUR.

YOKE. Of the Heb. terms so trd. *mōṭ* or *moṭah* is the bar of the yoke which is laid across the necks of the oxen, so called probably from the shaking or springing motion to which it was subjected (Na. 1.[13]; Is. 58.[6], &c.). *'Ōl* refers especially to the attachment, where the necks of the beasts are "thrust into" the yoke (Gn. 27.[40], &c.). *Tzemed*, "a pair," was applied to the "span" of oxen,



YOKE OF ANCIENT PLOUGH

1, 2, back and front of yoke; 3, shoulder pieces; 4, 4, matting to prevent friction of shoulders

coupled together by the yoke, hence called a "yoke" of oxen (1 S. 11.[7], &c.). To this corresponds the Greek *zeugma* (Lk. 14.[19]). It also corresponds to the Arabic *feddān*, being applied to the area of land which might be ploughed by a yoke of oxen in a season (1 S. 14.[14]). The yoke consists of the bar with hollows in its under surface, laid across the necks of the animals, a hollow resting upon the neck of each, with bows going down each side of the neck, in front of the shoulders, by which it is tied in position. The pole of the plough is attached to the middle of the cross bar, and the team is ready for work. That the yokes should fit easily, so as not to fret the necks of the patient animals, was of the greatest importance. Jesus had learned this from practical experience in the workshop at Nazareth. With the well-fitting yoke even a heavy draught had no terrors (Mw. 11.[29f.]). Yoke is often used figuratively for subjection (1 K. 12.[4], &c.), an "iron yoke" being an oppression of an unusually bitter and hopeless kind. St. Paul uses it in the sense of burdensome requirements unnecessarily imposed upon Christians (Ac. 15.[10]), and also of the bondage endured by those who limit the freedom of Christ (Gal. 5.[1]) by legal restrictions.

YOKEFELLOW (Gr. *sunzugos*). Some have thought that this word, occurring in Php. 4.[3], should be taken as a proper name. It is, however, found nowhere else; and the ordinary meaning, "yokefellow," may rather point to a disciple who was distinguished as having been a co-worker with the apostle in some field of labour. As he is asked to use his good offices to secure the reconciliation of Euodias and Syntyche, he may possibly have been the chief ruler in the church at Philippi. Renan suggested that possibly Lydia was meant, she having become the wife of St. Paul, but there is nothing to support the suggestion.

Z

ZAANAIM, THE PLAIN OF, RV. ZAANANNIM, THE OAK OF (Jg. 4.[11]). RV. is the correct rendering. It points to an oak, apparently conspicuous, and probably a sacred tree, where Heber the Kenite had pitched his tent. It was near Kedesh, and Sisera, fleeing from the battle in the plain of Esdraelon, was able to reach it on foot. Kedesh was therefore not the famous city of refuge, Kedesh Naphtali, on the heights to the W. of the Waters of Merom, but probably the town which is represented by the mod. *Kedes*, on the SW. of the Sea of Galilee. Possibly the name should be read **Bezaanannim**; and Conder has suggested that it may be found in the mod. *Khirbet Bessum*, *c.* three miles NE. of Mount Tabor.

ZAANAN, a town in the Judæan Shephelah, mentioned by Micah (1.[11]), with a punning play upon its name. "The inhabitants of *Tza'anān*, went not forth" (*yātzĕ'āh*), *i.e.* stayed in through fear of the enemy; as if the name were derived from *yātzā*, to go, or come out. It is probably the same place as Zenan.

ZAAVAN, a Horite chief descended from Seir (Gn. 36.[27]; 1 Ch. 1.[42]; AV. "Zavan"), the name-father of a tribe which has not been identified.

ZABAD. This name, and derivatives from it, occur thirty-six times in the OT., most frequently in the books of Chronicles (twenty-three times). They are found also in Nabatæan and Palmyrene inscriptions. It is a shortened form of Zebadiah, Zabdiel, and means "he hath given," or "gift." The occurrences are mainly in the later books of the OT. (1) Zabad, son of Nathan, son of Ahlai the daughter of Sheshan, who had married Jarha, the Egyptian slave of her father (1 Ch. 2.[36]). The genealogy as it stands in this chap. is interesting, and may be drawn out as an illustration of such documents. It begins with 1, Judah, and proceeds: 2, Pharez; 3, Hezron; 4, Jerahmeel; 5, Onam; 6, Shammai; 7, Nadab; 8, Appaim; 9, Ishi; 10, Sheshan; 11, Ahlai (married Jarha); 12, Attai; 13, Nathan; 14, **Zabad**; 15, Ephlal; 16, Obed; 17, Jehu; 18, **Azariah**; 19, Helez; 20, Eleasah; 21, Sisamai; 22, Shallum; 23, Jekamiah; 24, Elishama. This seems to place Zabad about the time of David, fourteen generations from Judah. We are therefore led to identify him with David's hero, Zabad the son of Ahlai, *i.e.* her descendant (1 Ch. 11.[41]), of whose exploits, however, nothing is known. As a further confirmation, Azariah, son—*i.e.* descendant—of Obed, lived in the time of Athaliah's usurpation (2 Ch. 23.[1]). He was the fourth from Zabad, as Jehoram was the sixth from David.

It is further of interest to observe that he is called the son—*i.e.* descendant—of his ancestress Ahlai, not of Jarha. Perhaps this is because she had married a foreigner, who might not lightly be introduced into a genealogy. Thus David's nephews, Joab, Abishai, and Asahel, are always called sons of Zeruiah, who also had married a foreigner. There are, however, other cases of men who are called "sons" of their female progenitor—sons of Keturah (Gn. 25.[4]), sons of Adah (Gn. 36.[12]), sons of Basemath (Gn. 36.[17]). (2) An Ephraimite (1 Ch. 7.[21]). (3) Son of Shimeath, an Ammonitess, one of the murderers of king Joash (2 Ch. 24.[26]). The name is given as Jozachar, which is probably the correct form, in 2 K. 12.[21]. He was executed by Amaziah, son of Joash, along with his companion in guilt, but their children were spared, in obedience to the law of Dt. 24.[16]. (4), (5), (6) Israelites who had married foreign wives (Ez. 10.[27, 33, 43]).

ZABBAI. (1) A member of the family of Bebai, who had married a foreign wife in Ezra's time (Ez. 10.[28]). In 1 Es. 9.[29] he is called "Josabad." (2) Father of Baruch, who assisted Nehemiah in rebuilding the wall of Jerusalem (Ne. 3.[20]). In Heb. the *Qerē* gives "Zaccai," with which in some scripts it might easily be confused: זבי for זכי. The latter name is found in Ez. 2.[9]; Ne. 7.[14]. From this comes the name Zaccheus.

ZABBUD, a son of Bigvai, who returned from exile with Ezra (8.[14]). Here *Qerē* has "Zaccur"—זכור for זבוד. In 1 Es. 8.[40] this name is curiously transformed into "Istalcurus."

ZABDI, "my gift," or perhaps "gift to me." (1) Ancestor of Achan, son of Zerah, the son of Judah (Jo. 7.[1, 17, 18]). His name is given as "Zimri" in 1 Ch. 2.[6]. (2) One of the sons of Shimhi, a Benjamite (1 Ch. 8.[19]). (3) The Shiphmite, *i.e.* probably a native of Shapham, an otherwise unknown place. He was David's officer, having charge of the produce of the vineyards for the wine cellars (1 Ch. 27.[27]). (4) A Levite, son of Asaph (Ne. 11.[17]). Possibly we should read "Zichri" as in 1 Ch. 9.[15]. The name is also given as Zaccur in Ne. 12.[35].

ZABDIEL, "my gift is God." (1) Father of Jashobeam, the captain of the first course of David's guards (1 Ch. 27.[2]). (2) Son of Haggedolim (RV.), a prominent Hebrew in the time of Nehemiah. He had charge of 128 of his brethren, "mighty men of valour," after the return from Babylon (Ne. 11.[14]).

ZABUD, son of Nathan (1 K. 4.[5]) = Zabad (1).

ZACCHÆUS. A "chief publican" or tax-collector, whose station was at Jericho. The story of his meeting with Jesus is told only by St. Luke (19.[1-10]). His profession was lucrative, but being a Jew (v. 9), his wealth did not protect him from the contempt in which all his class was held (*see* Publican). He was no doubt accustomed to the black looks and disdain of Israel's religious leaders, and hoped for no kindness from them. His interest in Jesus was probably aroused by hearing of the call of Matthew. It was a strange new thing that a Jewish teacher should care, even a little, for a publican. He would fain see this Man. He would not care to risk himself in a Jewish crowd, where, in any case, being short of stature, he might easily fail of his purpose. Jesus was passing with the Galilee caravan of pilgrims going up to Jerusalem. Knowing the path to be followed, Zacchæus went in advance, and concealed himself in the foliage of a Sycomore Tree, the branches of which probably overhung the road at no great height. Here he was seen by Jesus, and the ever-memorable interview took place. Zacchæus wd. not venture to invite Him under his roof, but Jesus invited Himself, to the publican's great joy; and actually sat down to eat with him—an act of greater significance in the East than among us. The Jews noted the fact, with censure. Jesus defended this action. If Zacchæus was a sinner, it was to seek and to save such that the Son of Man came.

We need not regard the account given of himself to Jesus as boastful (v. 8). It was possibly designed to show that even a publican could have some regard to the requirements of Divine law, and could respond to the appeal of humanity. The evidence that Jesus expected some good of him woke up all the best elements in the man, preparing him to receive the greatest gift (v. 9). Nothing further is recorded regarding Zacchæus.

ZACCUR. (1) Father of Shammua, who represented the tribe of Reuben among the spies (Nu. 13.[4]). (2) A Simeonite, son of Hammuel, and father of Shimei (1 Ch. 4.[26]). (3) Son of Jaaziah, a Merarite Levite (1 Ch. 24.[27]). (4) A son of Asaph, leader of the third division of singers in the Temple (1 Ch. 25.[2], &c.). (5) Son of Imri, one of those who assisted Nehemiah in rebuilding the wall of Jerusalem (Ne. 3.[2]). (6) A Levite who sealed the covenant with Nehemiah (Ne. 10.[12]). (7) A Levite, father of Hanan, one of those who had charge of the tithe of the corn and the wine and the oil, who, accounted faithful men, were entrusted with distribution to their brethren (Ne. 13.[13]). He may be identical with (6). (8) *See* Zabbud.

ZACHARIAH, RV. ZECHARIAH. (1) Son of Jeroboam II. of Israel, who succeeded his father on the throne (2 K. 14.[29]). He was the fourteenth king of Israel, and the last monarch of the house of Jehu. That dynasty, therefore, came to an end earlier, apparently, than Hosea had expected (Ho. 1.[4f.]; *cp.* 2 K. 10.[11]). His reign was short and evil: it lasted only six months, and was brought to an end by the hand of the rebel Shallum, who, having headed a conspiracy against him, put him to death, and reigned in his stead (2 K. 15.[8ff.]). His fall introduced a troubled period in the history of the Northern Kingdom, the beginning of the end. (2) Father of Abi (2 K. 18.[2]), or Abiah (2 Ch. 29.[1]), the mother of king Hezekiah.

ZACHARIAS. (1) The reference of our Lord in Mw. 23.[35]; Lk. 11.[51] is probably to Zechariah, son of Jehoiada the priest (2 Ch. 24.[20]). His martyrdom is the last mentioned in the Scriptures as they then stood, Chronicles closing the Canon. From Abel, the first martyr, to Zacharias, the last, all righteous blood unrighteously shed was included. He is called by Matthew, "son of Barachaias," it may be owing to a scribe confusing him with Zechariah, son of Jeberechiah, mentioned in Is. 8.[2], or with the prophet Zechariah, son of Berechiah (Zc. 1.[1]). Josephus, however, mentions the murder of a Zecharias, the son of Baruch, in the Temple, by the hands of the Zelots (*BJ.* IV. v. 4).

This may possibly have misled some later copyist. (2) The husband of Elisabeth, and father of John the Baptist. He was a priest, belonging to the course of Abijah, one of the twenty-four into which the priestly families had been divided, to take service in order in the Temple (1 Ch. 24.[7ff.]; Lk. 1.[5]). This course, the eighth, was performing its week of service, and to Zacharias fell the duty of going into the Temple to burn incense (Lk. 1.[8f.]). While officiating there, the angel Gabriel appeared to him, standing on the right side of the altar of incense, and announced that, in answer to the prayers of himself and his wife, a son would be born to them, whose name shd. be called John. Upon this child the conditions of the Nazirite were to be imposed from his birth; and a great career was promised him. Disbelieving the news, wh. seemed to him "too good to be true," Zacharias was stricken dumb until the angel's word should be fulfilled; and so on coming out he could communicate with his friends only by signs. In his house in the city of Judah, in the hill country, Mary, the mother of Jesus, spent some three months with Elizabeth, her kinswoman, before the Baptist's birth (vv. 39ff.). When the son was born, not until the eighth day, when at his circumcision he received his name, his father writing it upon a tablet, did Zacharias regain his speech (vv. 57ff.). Then in his joy and gratitude, "filled with the Holy Ghost," he "prophesied," giving utterance to the exalted poetry, the *Benedictus*, contained in vv. 68–79. Origen says Z. was murdered in the Temple, but the statement is without corroboration.

ZACHER, one of the sons of Jehiel or Jeiel (RV.), who was the father, or founder of Gibeon (1 Ch. 8.[29, 31]; in 9.[37] he is called ZECHARIAH).

ZADOK. (1) According to the genealogies in 1 Ch. 6.[4ff., 50ff.], 24.[6], a descendant of Eleazar, the son of Aaron, who became the founder of an influential priestly family in Jrs. He appears first as joining David at Hebron with twenty-two captains of his father's house (1 Ch. 12.[28]). Possibly hitherto he may have been attached to the house of Saul. But from this time his loyalty to David was unshaken. When David fled at the revolt of Absalom, Zadok and the Levites carrying the ark went with him, returning to the city only at the royal command. There along with Abiathar he was invaluable to the cause of David, arranging for communication, as to events transpiring in the capital, with the absent monarch. At the conclusion of that rebellion, at the instance of Z. and Abiathar, moved by the king (2 S. 19.[11]), the elders of Judah took the lead in inviting David to return. Abiathar favoured the claim made by Adonijah to the throne (1 K. 1.[7f.]), but Zadok had the good fortune to keep clear of that unfortunate prince, and David, made aware of what his eldest surviving son was doing, and urged by Nathan and Bathsheba, sent Zadok to anoint Solomon, and have him proclaimed king over Israel (vv. 32ff.). He reaped the reward of his fidelity in being made High Priest by Solomon, while Abiathar, the lifelong friend and helper of David, for his one lapse, which could perhaps hardly be called disloyalty, was banished to his farm at Anathoth (2.[26]). Zadok's son Ahimaaz married a daughter of Solomon, and received an important appointment, in charge of the commissariat department in Naphtali (4.[15]). Up to this time Zadok's position had probably been inferior to that of Abiathar, which was natural, owing to the latter's older connection with David. He is not mentioned in the account of the dedication of the Temple. Probably he did not live to see it completed. From the time of Solomon his family takes precedence among the families of the priests. To it belonged Azariah, "chief priest" in the days of Hezekiah (2 Ch. 31.[10]); and from it the High Priests were taken till the time of the Maccabees. For Ezekiel (40.[46], 43.[19], &c.), "the priests the Levites" are only of "the seed of Zadok." (2) Father of Jerusha, the mother of Jotham, king of Judah (2 K. 15.[33]; 2 Ch. 27.[1]). (3) Son of Baana, who repaired a portion of the wall in Nehemiah's time (Ne. 3.[4]); probably identical with Z. of 10.[21], one of those who sealed the covenant. If so, he was not a priest, but possibly of the tribe of Judah (*cp.* 2 S. 23.[29]). The name Zadok may have come through intermarriage with a priestly family. (4) A priest, son of Immer, who repaired a part of the wall over against his own house (Ne. 3.[29]). (5) The scribe, probably a priest, and possibly identical with the foregoing, whom Nehemiah appointed one of the treasurers (Ne. 13.[13]). (6) In the genealogies (1 Ch. 9.[11]; Ne. 11.[11]) appears a Zadok, son of Meraioth, son of Ahitub. In 1 Ch. 6.[7] Amariah is named as the grandfather of Zadok, Ahitub being, as elsewhere, his father. The text is doubtful.

ZAHAM, son of Rehoboam by Abihail, daughter of Eliab (2 Ch. 11.[19]). Eliab was David's eldest brother. Abihail was therefore probably his granddaughter.

ZAIR. In 2 K. 8.[21] it is said that "Joram passed over to Zair, and all his chariots with him," on his way to fight with the Edomites. The parallel passage (2 Ch. 21.[9]) reads, "Jehoram passed over with his captains." This is probably a copyist's error. The place cannot be identified with certainty. Some have thought ZOAR may be intended. If this lay, as appears probable, to the SE. of the Dead Sea, then an army invading Edom might have passed that way.

ZALAPH, father of Hanun (Ne. 3.[30]).

ZALMON. (1) One of David's valiant men, the Ahohite (2 S. 23.[28]); identical with Ilai (1 Ch. 11.[29]), which is probably the correct reading.

(2) Mount Zalmon, a height in the neighbourhood of Shechem, where Abimelech cut down wood with which he burned down the stronghold—prob. the citadel—of El-Berith, in which the men of Shechem had taken refuge. There may possibly be a reminiscence of the old name in *Jebel Sūlēmīyeh*, the modern Arabic name of Mount Ebal. The mountain is again alluded to in Ps. 68.[14], AV. **Salmon**, RV. "Zalmon." The passage is exceedingly difficult. The mention of Bashan in the following verse led Sir Charles Wilson to look for Zalmon in that region (*HDB. s.v.*). Snow is naturally associated in the native mind with Mt. Hermon, where it may be seen all the year round. But snow-storms in winter are not infrequent in the higher districts, and the mountains in Ephraim are often white, although the snow seldom lies long. The poet may mean that the kings are scattered like snowflakes before the wind on Mount Zalmon. Or there may be an allusion to the whitening bones of the slaughtered host strewing the ground like snow.

ZALMONAH, a station of the Israelites after leaving Mt. Hor on their final march round Edom, to begin the conquest of Canaan (Nu. 33.[41f.]): unidentified.

ZALMUNNAH, ZEBAH AND. These were the "kings" of Midian, as distinguished from the "princes," Oreb and Zeeb (Jg. 8.[5-21]; Ps. 83.[11]). They led the multitudinous hordes of the "children of the East" across the Jordan to the rich lands for their flocks and camels, saying, "Let us take to ourselves in possession the pastures of God," *i.e.* the excellent pastures. This one can understand if they came by the way their successors came for many a century, up the vale of Jezreel, to the vast fertile breadths of Esdraelon. Often, until comparatively recent years, the dwellers in these districts saw swarms of nomads from beyond Jordan, with herds innumerable, to whom no rights of property were sacred, settle for months upon the land, leaving it stripped bare. The terms "kings" and "princes" indicate probably a higher state of organisation than prevails among the nomads to-day; they recognise no higher officer than the sheikh, and no higher authority than that of "the elders." The victory won by Gideon over the enormous hosts led by the two kings of Midian made a deep impression on the mind of the people, and is spoken of long after as a signal work of God (Is. 9.[4], 10.[26]). The two kings with part of their troops, in the general rout seem to have passed over Jordan at a ford higher up than that held by Gideon's men, and made their way to KARKOR. Little expecting to be followed hither, discipline was relaxed, and the unready host of 15,000 fell an easy prey to the attack of Gideon's company of weary but resolute men. The kings were taken captive. Then it transpired that there was blood feud between them and Gideon, for at Tabor they had slain his brothers, noble men apparently, "each one resembling the children of a king." But for this their lives might have been spared. Blood called for blood. He called on JETHRO, his first-born, to avenge the murders of his kinsmen. But the youth shrank from the grim task, and Gideon himself performed it. The spoils of the vanquished fell to the victors, not, unhappily, to be well used (Jg. 8.[24ff.]).

ZAMZUMMIM, a primitive people expelled by the Ammonites (Dt. 2.[20-52]). They are said to be giants (REPHAIM), and are compared to the ANAKIM. When thus a race has disappeared there is a tendency, viewing them through the mists of the past, to endow them with gigantic stature. They may have been of the kindred of those whose remains have been found in the lower stratum of the mound at GEZER.

ZANOAH. (1) A town in the Judæan Shephelah, mentioned with Zoreah and Jarmuth (Jo. 15.[34]). *OEJ.* identifies it with "Zanua" on the road from Eleutheropolis to Jerusalem. It may with certainty be placed at the mod. *Zanu'a*, to the SE. of Zoreah. It was inhabited after the Exile (Ne. 11.[30]), and its people gave assistance in repairing the walls of Jerusalem (3.[13]). (2) A town in the uplands of Judah, mentioned with Ziph, Jokdeam, and Kain (Jo. 15.[56]), probably identical with *Zanūtā*, a hill with considerable ruins, about 12 miles S. of Hebron. We may take the statement of 1 Ch. 4.[18] to mean that Jekuthiel was the founder of this town.

ZAPHNATH-PAANEAH, the name given to JOSEPH by Pharaoh. There is considerable difficulty in interpreting this name, as it may have undergone transformation to an indefinite extent. The form it assumes in the LXX, Psonthomphanech, rather suggests this. Of the many interpretations perhaps that of Lieblein (*Proceedings of the Society of Biblical Archæology*, May 1898) is the most plausible; that it represents *cfnti pa-anh*, "who gives the nourishment of life"; at all events it suits the function performed by Joseph in regard to Egypt.

ZAPHON, a city in the territory allotted to Gad, east of Jordan (Jo. 13.[27]). It lay well to the north, as the mention of the Sea of Chinnereth shows. At the mouth of *Wādy er-Rujeib*, not far from the Jordan, stands the isolated hill *Tell 'Amate*. It marks the site of the ancient fortress *Amathus*, wh. lay, according to Josephus, on the Jordan—according to Eusebius, 21 Roman miles from Pella. It was captured by Alexander Jannæus, and later it was made by Gabinius capital of one of the five great administrative districts. According to the Talmud, *Onnatha* was identical with *Tzaphon* (Jo. 13.[27]). But this town occurs in Josephus as *Asophon*, wh. tells against the identification (Buhl, *GAP.* 259). In Jg. 12.[1], instead of "northward," *Tzaphōnah* should be trd. "to Zaphon."

ZARAH, son of Judah by Tamar (Gn. 38.[20], 46.[12]), ancestor of Achan (Jo. 7.[24], &c., "Zerah").

ZAREAH, ZOREATHITES = ZORAH, ZORATHITES.

ZARED = ZERED.

ZAREPHATH was the city belonging to Zidon, where ELIJAH resided with the widow during the latter days of the great famine (1 K. 17.[9f.]). It is mentioned as a Canaanite or Phœnician town by Obadiah (v. 20); and it appears in the NT. in the Greek form, *Sarepta* (Lk. 4.[26], RV. "Zarephath"), where it is described as "in the land of Sidon." Josephus (*Ant.* VIII. xiii. 2) places it between Tyre and Sidon. Jerome (*Onomasticon, s.v.* Sarefta) says it was situated on the public road, *i.e.* the road along the shore. All point with sufficient clearness to *Ṣurafend*, a village which lies on the promontory, about 13 miles N. of Tyre, wh. divides the plain of Tyre from that of Sidon. The remains of what must have been a considerable town are scattered along the shore to the south. The town was at first Sidonian, but fell to Tyre after the invasion of Shalmaneser IV., B.C. 722. It was taken by Sennacherib, B.C. 701. The spot identified by the Crusaders with the site of the widow's house, and on which they erected a chapel, is probably that near the shore where the mod. *Wely* stands, consecrated to *el-Khudr*, the "Evergreen," who is at once Elijah and St. George.

ZARETAN, ZARTANAH, ZARTHAN. This place is mentioned in connection with the arresting of the waters of Jordan, which rose high "at Adam, the city that is beside Zaretan" (Jo. 3.[16], RV. "Zarethan"). The commissariat district of Baana, under Solomon, included "all Bethshean, which is beside Zartanah" (1 K. 4.[12], RV. "Zarethan"). The castings of "burnished brass," for the Temple of Solomon, were made "in the clay ground between Succoth and Zarthan" (1 K. 7.[46], RV. "Zarethan"). The same place is intended by **Zererath** (Jg. 7.[22], RV. "Zererah"), in the direction of which the Midianites fled; by **Zereda** (1 K. 11.[26], RV. "Zeredah"), the birthplace of Jeroboam I.; and **Zeredathah** (2 Ch. 4.[17], RV. "Zeredah" = 1 K. 7.[46]). Everything points to a position on the west side of Jordan, not far from the ford at *ed-Dāmieh*, just below the confluence of the Jabbok and the Jordan. In the matter of position *Qarn Ṣarṭabeh* might suit. The change in the name, however, is linguistically impossible.

ZARETH-SHAHAR, RV. ZERETH-SHAHAR, a city in the territory allotted to Reuben, "in the mount of the valley," mentioned with Kiriathaim and Sibmah (Jo. 13.[19]). No trace of this site has yet been found.

ZATTHU, ZATTU. The sons of Zattu were a family who returned with Zerubbabel (Ez. 2.[8]; Ne. 7.[13]). Some men among them married foreign wives (Ez. 10.[27]). The "chief" of this family signed the covenant along with Nehemiah (Ne. 10.[14]).

ZAZA, a Jerahmeelite, son of Jonathan (1 Ch. 2.[33]).

ZEBADIAH. (1) A Benjamite, of the sons of Beriah (1 Ch. 8.[15]). (2) A Benjamite, of the sons of Elpaal (1 Ch. 8.[17]). (3) One of the men who joined David during his stay at Ziklag (1 Ch. 12.[7]), son of Jeroham of Gedor. (4) A Korahite doorkeeper in the Tabernacle, of the family of Asaph, son of Meshelemiah (1 Ch. 26.[2]). (5) One of David's captains, son of Asahel the br. of Joab (1 Ch. 27.[7]). (6) One of the Levites who went through the cities of Judah, teaching the law in the time of Jehoshaphat (2 Ch. 17.[8]). (7) An officer of Jehoshaphat, "ruler of the tribe of Judah," son of Ishmael (2 Ch. 19.[11]). The Levites and the priests were entrusted with the settlement of disputes among their brethren in the cities of Judah. Zebadiah divided with Amariah, the chief priest, the oversight of this work, Amariah taking special note of "all matters of the Lord," *i.e.* religious questions; and Zebadiah attending to the "matters of the king," *i.e.* civil questions. (8) Son of Michael, of the family of Shephatiah, who, along with eighty of his clan, returned with Ezra, in the second caravan (Ez. 8.[8]; in 1 Es. 8.[34] he is called "Zaraias"). (9) One of the sons of Immer, a priest who had married a foreign wife (Ez. 10.[20]).

ZEBAH. *See* ZALMUNNAH.

ZEBAIM. In Ez. 2.[57] RV., Z. stands as the residence of Pochereth. RV. takes it as part of the name, Pochereth-hazzebaim.

ZEBEDEE, a Galilean fisherman, husband of SALOME, and father of JAMES and JOHN, the apostles (Mw. 4.[21], 27.[56], &c.). The company of which he was a member were able to employ "hired servants" (Mk. 1.[20]). His son John was acquainted with the High Priest in Jerusalem (Jn. 18.[15]), and his wife was among the women who ministered to Jesus out of their substance (Mw. 27.[55f.]; Lk. 8.[3]). The inference is that he must have been in good circumstances. This of course would not prevent him from engaging in manual toil; as in those days every Jew, no matter how rich, was expected to have a trade, and to work. He is often referred to in the Gospel narrative, James and John being called "the sons of Zebedee," to distinguish them from others bearing the same names. Only once do we get a glimpse of the man himself. Then he is busy, with his sons and his servants, mending their nets (Mw. 4.[21]; Mk. 1.[19f.]). He does not seem to have been a follower of Jesus, but he raises no objection to his sons accepting the Master's invitation. He was probably too old a man to enter on that way of life. And in any case the business of the fishing company required some responsible person in charge. This

may account for the fact that he does not again appear in the history.

ZEBOIM, ZEBOIIM, a city mentioned as on the border of the Canaanites, along with Sodom, Gomorrah, and Admah (Gn. 10.[19]). It was one of the five cities of the plain which rebelled against Chedorlaomer, the name of its king being Shemeber (Gn. 14.[2, 8]). It shared in the destruction which overwhelmed Sodom and Gomorrah (Dt. 29.[23]). It is referred to again in Ho. 11.[8]. It was situated in the VALE OF SIDDIM; but no identification of the site is as yet possible.

ZEBOIM, VALLEY OF (*gē hatztzĕbō'īm*, "ravine of the hyenas"), is mentioned in describing the direction followed by a company of "spoilers" who set out from the camp of the Philistines at Michmash (1 S. 13.[18]). It is one of the deep gorges which break down eastward to the Jordan valley. Quite possibly we have here the ancient name of *Wādy el-Qelt.* The hyena is found in the district, and has given its name to *Wādy abu Ḍaba'*, which falls into *Wādy el-Qelt* from the S., and also to *Shakhkh eḍ-Ḍaba'*, on the north bank of that wady. It is prob. referred to in Ne. 11.[34].

ZEBUDAH, RV. ZEBIDAH, daughter of Pedaiah of Rumah, and mother of Jehoiakim, king of Judah (2 K. 23.[36]).

ZEBUL, the officer whom Abimelech left in charge of Shechem, against whom "the men of Hamor," the native Canaanites, rebelled, under the leadership of Gaal. Stung by the contemptuous language of Gaal, and apparently without a sufficient force to hold the city, he fell back on stratagem, secretly sending for Abimelech, who, with his troops, arrived by night. The conversation reported between Gaal and Zebul, when the former perceived the enemy, sets the latter in a clear, individual light. Gaal leading his men out against Abimelech, Zebul shut the gates, cutting off their retreat, and making the subsequent capture of the city comparatively easy (Jg. 9.[26ff.]).

ZEBULUN, the tenth son born to Jacob, the sixth by Leah (Gn. 30.[20], &c.). The name is of uncertain meaning. Two explanations are suggested in Gn. 30.[20]. It may be derived from *zābal*, "to exalt," or "to honour" (*cp.* Asyr. *zabālu*, "to carry," or "to exalt"). "Now will my husband honour me" gives a satisfactory sense. This meaning is illustrated in the phrase *bēth zĕbul* (1 K. 8.[13] = 2 Ch. 6.[2]), where "lofty house" expresses the idea of a dwelling of God; so also in Is. 63.[15], *zĕbul qodshĕka*, "the high abode of Thy holiness."

Zebulun is the reputed ancestor of the tribe of Israel bearing his name. Nothing is known of his personal life. An old tradition makes him the first of the five brethren presented to Pharaoh by Joseph (Tg. PJ. on Gn. 47.[2]). Three sons were born to him before the migration to Egypt (Gn. 46.[14]): Sered, Elon, and Jahleel. From these men descended the three main divisions of the tribe.

The place of Z. in the wilderness was in the camp of Judah, along with Issachar, to the E. of the Tabernacle. They formed the van of the cavalcade on the march (Nu. 2.[7f.]). For the strength of the tribe *see* NUMBERS. The chief or "prince" was Eliab, son of Helon (Nu. 1.[9], &c.).

Zebulun was represented among the spies by Gaddiel, son of Sodi (Nu. 13.[10]), and among those who divided the land by Elzaphan, son of Parnach (Nu. 34.[25]).

Zebulun was fortunate in the territory that fell to the tribe. While the boundaries cannot be traced exactly, they sufficiently indicate the general tract of country that belonged to Z. (Jo. 19.[10ff.]). It includes all the variety of mountain and plain, rough hill country, shady wood, and fruitful valley. It lay to the N. of Issachar, with the lot of Asher on the W. and NW., and that of Naphtali on the E. and NE. The march seems to have run from Tabor northward to *Kefr Anān* (Hannathon), then westward to the border of Asher, possibly by the vale of *Abilīn;* from this point it ran southward to the Kishon, opposite *Tell Kaimūn* (Jokneam). The S. boundary may have run along the N. edge of the plain of Esdraelon to *Debūrieh* (Dabareth), which belonged to Issachar (Jo. 21.[28]); but the attempt to follow this boundary is hopeless. One thing is clear, viz., the lines indicated leave Zebulun no access to the sea. Such access seems to be implied in the blessing of Jacob, a document not later than the early days of the monarchy. "Zebulun, towards the strand of the sea he settles, he himself towards the strand of the ships, and his rear to or towards Zidon" (Gn. 49.[13], Dillmann). This is also the view of Josephus (*Ant.* V. i. 22; *BJ.* III. iii. 1). Possibly at some time it may have been true. But Delitzsch would translate, "Zebulun, near to the coast of the sea shall he dwell, yea he, near to the coast of the ships, and his side leans on Zidon." Zidonians is a term in Scripture covering all Phœnicians. These were not expelled from Acre, and the land held by them wd. naturally be called Zidonian. The phrase may not mean more than that the boundary approached Zidonian territory. Certainly Zebulun never came near the city of Zidon. On Delitzsch's interpretation it was not necessary for Zebulun to be actually in touch with the sea; but only that he should be in a position to profit by maritime trade. This he certainly was, and the great artery of trade and traffic of all kinds, the *via maris* (Is. 9.[1]), ran through his valleys to the sea. He was thus in contact with the trade of the world, and able to "suck the treasures of the sea" (Dt. 33.[19]).

The name is preserved of only one "judge" sprung from Zebulun, Elon (Jg. 12.[11, 12]). His

authority lasted for ten years. The men of Zebulun seem always to have been forward to do their duty in war, in defence of their country. It produced leaders—" those who carry the muster-master's staff " (Jg. 5.[14]). They are commended for their zeal and prowess in the battle against Sisera (Jg. 5.[14, 18]). They responded to Gideon's summons against Midian (Jg. 6.[35]). Fifty thousand single-hearted men of Zebulun joined David at Hebron carrying acceptable gifts (1 Ch. 12.[33, 40]). In the time of Hezekiah his messengers who called the people to the Passover in Jerusalem met with scorn and mockery in Zebulun. " Nevertheless divers . . . of Zebulun humbled themselves and came to Jerusalem " (2 Ch. 30.[10f.]). Some of them, not cleansed " according to the purification of the sanctuary," yet ate the Passover, Hezekiah praying that they might be pardoned (vv. 18ff.). Z. was included in the district overrun by Tiglath-pileser (2 K. 15.[29]; Is. 9.[1]). In later days the men of Zebulun retained their martial ardour and skill. The peasant farmers from the uplands formed the backbone of the Jewish army in the war of independence. Sepphoris (mod. *Ṣaffūrieh*) became the headquarters of the Roman administration. It was the seat of the Jewish Sanhedrin for a time, before its settlement in Tiberias (*Ant.* XVIII. ii. 1 ; *BJ.* III. ii. 4 ; Jost. *Judenthum*, ii. 16ff.).

NAZARETH, the home of the childhood and young manhood of Jesus, lay in a hollow among its hills.

Zebulunites are members of the tribe (Nu. 26.[27] ; Jg. 12.[11f.]).

ZECHARIAH. (1) One of the chief of the Reubenites, when their genealogies were reckoned (1 Ch. 5.[7]). (2) A Korahite Levite, son of Meshelemiah, a gate-keeper in the tabernacle in David's time (1 Ch. 9.[21], 26.[2, 14]). (3) A Benjamite of the family of Jeiel the founder of Gibeon, brother of Kish and Ner, and uncle of Saul (1 Ch. 9.[37]) : called " Zecher " (8.[31]). (4) A Levite musician in the Tabernacle, of the second order, who was also a door-keeper (1 Ch. 15.[18], &c.). (5) A priest in David's time, one of those who blew " with the trumpets before the ark of God ' (1 Ch. 15.[24]). (6) A Kohathite Levite, son of Isshiah (1 Ch 24.[25]). (7) A Merarite Levite, son of Hosah, a gate-keeper in the Tabernacle (1 Ch. 26.[11]). (8) The father of Iddo, who was chief of the half tribe of Manasseh E. of the Jordan (1 Ch. 27.[21]). (9) One of the " princes " sent out by Jehoshaphat to teach in the cities of Judah (2 Ch. 17.[7]). (10) A Levite, father of Jehaziel, who encouraged Jehoshaphat and his army against Moab (2 Ch. 20.[14]). (11) Son of king Jehoshaphat, who received as gifts from his father silver and gold and precious things, and fenced cities in Judah. He was not permitted long to enjoy them, as Jehoram, on his accession to the throne, put Z. and his other brothers to death (2 Ch. 21.[2]). (12) Son of Jehoiada the priest, cousin of Joash, king of Judah (2 Ch. 24.[20]). When the influence of Jehoiada was removed, Joash seems to have been easily turned aside by the princely sycophants around him, and fell into idolatrous ways. Z., who probably succeeded his father in the priestly office, denounced the sin, and prophesied God's vengeance upon the transgressors. In his anger the king ordered him to be stoned to death in the court of the royal residence. He died exclaiming, " The Lord look upon it, and require it," an appeal soon and terribly answered (vv. 24f.). In the NT. he is called **Zacharias** (Mw. 23.[35] ; Lk. 11.[51]). (13) A prophet with whom king Uzziah was wont to take counsel, who is described as having " understanding in the vision of God " (2 Ch. 26.[5]). (14) One of the Levites of the sons of Asaph who assisted Hezekiah in the cleansing of the Temple (2 Ch. 29.[13]). He may be identical with Z. son of Jeberechiah (Is. 8.[2]), one of the two " faithful witnesses " chosen to attest the prophetic tablet. (15) A Kohathite Levite, one of those having oversight of the work of repair in the Temple in Josiah's time (2 Ch. 34.[12]). (16) A " ruler of the house of God " in the days of Josiah (2 Ch. 35.[8]). (17) The prophet—*see* following article. (18) A son of Parosh, who returned from Babylon with Ezra (Ez. 8.[3]). (19) Son of Bebai, who also returned with Ezra (8.[11]). (20) One of those sent by Ezra from the river to Iddo " at the place Casiphia," to bring ministers for the service of the Temple (Ez. 8.[16]). (21) One who had married a foreign wife (Ez. 10.[26]). (22) A prince who stood by Ezra at the reading of the law (Ne. 8.[4]). (23) A descendant of Pharez son of Judah, whose family dwelt in Jerusalem (Ne. 11.[4]). (24) The son of the Shilonite (AV. " Shiloni "), whose descendants settled in Jrs. (Ne. 11.[5]). (25) The son of Pashhur, whose descendant, Adaiah, was a priest in Jerusalem under Nehemiah (Ne. 11.[12]). (26) A priest in the days of Joiakim son of Jeshua (Ne. 12.[16]). (27) A priest, son of Jonathan, of the family of Asaph, who assisted at the dedication of the walls of Jerusalem (Ne. 12.[35]). (28) One of the trumpeters on that occasion (Ne. 12.[41]). *See also* ZACHARIAH. (29) *See* (14).

ZECHARIAH, eleventh of the Minor Prophets, was a contemporary of HAGGAI, whom he supported in urging the people to rebuild the Temple. He is described in the title as s. of Berechiah, s. of Iddo, and again in Ez. 5.[1], 6.[14] as s. of Iddo. It is supposed that his fr. died young, and that Z. was brought up by Iddo, his grandfr. Nothing further is known of him, except the dates of his prophecies.

The book which goes by his name is clearly divided into two parts of very dissimilar char. The first part, consisting of chaps. 1.–8., is admitted by all to be the work of Z., and to belong to B.C. 520

and 518, the second and fourth yrs. of Darius Hystaspes. Z. has a larger outlook than Haggai, and while insisting on the duty of rebldg. the Temple and of obeying the ordinances of worship, he speaks with an even greater emphasis of the necessity of moral obedience as of supreme importance in the service of J″. Hist., wh. tells of the evils wh. came upon their frs. for neglecting the teaching of the earlier prophets, is used as a warning to repent (1.[1-6]). Next follows a series of eight visions, given to encourage the people and to reveal the purpose of J″. In the vision of the horses, the messengers of J″. report that the whole world is at peace. The angel of the Lord intercedes for Jrs., and the prophet is told to proclaim that the Lord will be gracious to Jrs., and His Temple will be built in the city (1.[7-17]). The second vision is of four horns, wh. are about to be shattered even as the nations opposed to Isr. will be destroyed (1.[18-21]). The next vision teaches that Jrs. will have no need of walls, because of the multitude of its inhabitants; the Lord will be its defence, and it will be the centre of worship for many nations (2.). The fourth vision is of Joshua, the High Priest, the representative of the people, accused before J″. by Satan. J″. rebukes the adversary and pronounces pardon. New garments are put upon Joshua, and the old prophecy of the Branch is repeated (3.; *cp.* Jr. 23.[5]). The fifth vision is given as an encouragement to Zerubbabel, the governor of Judah, not to lose heart in the day of small things, for his strength is in J″. of Hosts. In figurative language the restoration of Isr. is declared, the obstacles in Zerubbabel's path will be removed, and his hands shall finish what he has begun (4.). The next two visions deal with the purifying of the corruptions of the land. A flying roll is seen going forth to destroy the sinners (5.[1-4]), and a woman, personifying wickedness, is carried off to Bab. to be set there in her own place (5.[5-11]). The eighth vision is of four chariots going forth to execute the judgment of J″. upon various nations, the chariot with black horses being specially noted as going to the north country, Bab. (6.[1-8]). The prophet next tells how he received the command to crown Joshua, the High Priest, and to give him once more the promise of the Messiah (6.[9-15]).

After a silence of two yrs. Zechariah again speaks, in answer to the question, whether the fast in memory of the fall of Jrs. should still be kept. His answer is that J″.'s requirements are ethical, as the story of the past shd. have taught them; and he points to the time when the nation shall be altogether happy and prosperous in obeying the will of J″.; and other nations shall eagerly seek to worship the God of the Jews (7., 8.).

The whole of the second part of the bk. (9.–14.) is placed by most critics after the Exile, and considerably later than the date of Z. It is poss. that these six chaps. come fm. the same unknown hand, having been written at difft. times, and in view of very difft. circumstances. Some consider this the most prob. view, while other critics see evidence of four difft. hands. But the data are insufficient for any cert. conclusion in the matter. Some of the latest writers on the subject still maintain the pre-exilic char. of this whole second part—chaps. 9.–11. belonging to the time of Amos and Hosea, before the fall of Samaria in B.C. 722, chaps. 12.–14. being dated immediately before the fall of Jrs. in B.C. 586. All admit that chaps. 9.–11. have many signs of pre-exilic origin, but the difficulty of setting the whole passage, as it stands, in the framework of that time is very great. Therefore it is usual to consider these chaps. post-exilic, some even relegating them to the middle of the fourth century B.C. It is cert., at least, that before that date the Greeks cd. not be referred to in the manner of 9.[13]. The critics are unanimous in thinking that the second part of the bk. of Z. is not from the hand of Z., but their unanimity goes no further.

The prophecy in chaps. 9.–11. begins with the announcement of judgment upon surrounding nations, J″. encamping round Jrs. to protect it. The Messiah will come and establish a reign of peace. The captives in exile are invited to return; J″. will give them the victory over their enemies, and the nation will be established by Him in prosperity and gladness. They are exhorted to turn to the Lord for help and not to idols and diviners. J″. will give them worthy rulers, the exiles will return, and Egp. and Asyr. will be defeated. This dream is broken in upon by the actuality of war. "There is a voice of the howling of the shepherds (rulers), for their glory is spoiled." The prophet is commanded to tend the shepherdless flock, but they refuse his authority and he casts them off. For wages, they give him in scorn the price of a slave, and he declares that the brotherhood of Judah and Isr., wh. he had hoped for, is for ever doomed.

Chaps. 12.–14. consist of two visions of a siege of Jrs. Many nations, Judah among them, are fighting agst. Jrs. Judah, perceiving that J″. is on the side of the city, turns on the allies, Jrs. is delivered, and the Lord pours upon the city a spt. of grace and supplication. The people repent of their sin, and idolatry and false prophecy are put away. The second vision is of a renewed assault upon Jrs., but this time the city falls, and half of the people are taken captive. But now again the Lord fights agst. the nations, and, working wonders, brings in the new age of Messiah. The whole land is made a plain, and only Jrs. stands high above all. The conquered nations come every yr. to worship the God of Jrs. If they disobey they will be visited with a curse. Jrs. is to be the centre of worship for all the

world, and everything in Jrs. and in Judah shall be holy unto the Lord. JOHN DAVIDSON.

ZEDAD, a place the name of which occurs in Nu. 34.[8], in the definition of the boundaries of the land promised to Israel; and again in Ek. 47.[15], in his sketch of the ideal boundaries. Wetzstein and others have favoured identification with *Ṣadad*, on the road between RIBLAH and *Qaryatein*. This, however, appears to be too far to the north and east. It is possible that the true reading is not *tzĭdād*, but *tzĕrād*, in which case the place may be identified with *Khirbet Serādā*, to the W. of *Nahr el-Ḥasbāny*, in *Merj A'yūn*.

ZEDEKIAH, the last king of Judah and Jerusalem. He was the youngest son of Josiah, by his wife Hamutal, and so full brother of JEHOAHAZ (2 K. 24.[18]; *cp.* 23.[31]). His name originally was Mattamiah. When his nephew Jehoiachin was carried away to Babylon, Nebuchadnezzar set Mattaniah on the throne with the name of Zedekiah. He was set as the vassal of the Babylonian king, to rule over the humbler people who had been left in the land. During his troubled reign of eleven years Judah was only a pawn in the great game for empire between Egypt and Babylonia. Coming to the throne in these circumstances, at the age of twenty-one, he manifested no energy or decision of character, and speedily fell completely under the influence of the princes of his court. He says himself, addressing them, "The king is not he who can do anything against you" (Jr. 38.[5]). Encouraged, it may be, by the natural strength of Jerusalem, and by the faith that Jehovah would protect His Temple, he listened favourably to the prophets who posed as patriots, over against Jeremiah, who fully understood the situation and saw its necessary development. Z. thought it might be possible to break the yoke of Babylon. Among the exiles also there was a party, led by false prophets, inspired by the same hope. Z. was thus induced to take the steps which proved fatal to himself and brought final disaster upon his people. For a time he sought to maintain the appearance of loyalty to Babylon; but his capital was the centre of intrigue against the suzerain power. Once, in the fourth year of his reign, ambassadors were present from Tyre, Sidon, Edom, and Moab, endeavouring to arrange a common rising. Of this project Nebuchadnezzar seems to have got intelligence, and Z. was called to Bab., where he succeeded in allaying for the time the suspicion regarding his intentions, which had been aroused (Jr. 51.[59]). Jeremiah's steady opposition to all proposals in the direction indicated made a certain impression upon Z., but brought upon him the hearty ill-will of the princes, who sought by all means to reduce him to silence. Once or twice Z. intervened to mitigate the severity of the treatment to which he was subjected (37.[21], 38.[10]). In spite of the most vehement protestations of Jeremiah, an alliance was at last entered into with Egypt (2 K. 24.[20]; Ek. 17.[15], &c.). This brought Nebuchadnezzar forthwith into Judæa, to besiege Jerusalem. His headquarters were established at Riblah, and measures were taken for securing the subjection of the whole country. The approach of the Babylonian army filled both king and people with alarm. Some hoped that, as of old, God might intervene with signal deliverance (Jr. 21.[2]). In this hope, the covenant with the Lord was renewed, and slaves were set free; this last possibly with a view to their more cordial co-operation in the defence of the city (Jr. 34.). The advance of an Egyptian army under Pharaoh-hophra drew off the Chaldæans for a time; and it seemed to the overjoyed people of Jerusalem as if the hopes of the wildest dreamer had been realised. They revoked the liberty granted to their slaves, and seemed to think all danger past. They were doomed to swift and bitter disappointment. The Egyptians were dispersed, and the siege resumed in earnest. The defenders, to do them justice, were no cowards. But their courage only prolonged the agonies inseparable from a state of siege. For a year and a half they kept the enemy at bay, fighting with the utmost heroism. Jeremiah with no less heroism performed his appointed task, which must have been all the harder because it seemed so unpatriotic. His exhortations to submit, and his predictions of coming disaster, brought upon him heavy punishment. Z. seems to have credited the prophet's message, but lacked the manhood to follow his counsel. Superior force told in the end. A breach was made in the wall. Z. with a few followers attempted to escape. Their movements were discovered. They were pursued and captured in the Jordan valley. Clearly Z. hoped to find asylum in the desert wastes beyond Jordan. He was carried to Nebuchadnezzar at Riblah. His sons were slain before him, their dying agonies being the last sight he was to behold on earth. His eyes were immediately thrust out, and he was carried in fetters to Babylon, where, in captivity, he was destined to end his days. Josephus shows how in this two apparently contradictory prophecies were fulfilled: "Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon" (Jr. 34.[3]); and "I will bring him to Babylon, to the land of the Chaldæans, yet he shall not see it, though he shall die there" (Ek. 12.[13]; *Ant.* X. viii. 2).

Zedekiah appears to have been a man personally amiable, but without individual initiative or resolution, easily influenced by those around him. Had he fallen into the hands of wise counsellors, instead of the headstrong, short-sighted zealots of his court, the existence of Judah's throne might have been indefinitely prolonged. He was, in the words of

Ezekiel, "no strong rod to be a sceptre to rule" (Ek. 19.[14]). His secret consultations with Jeremiah, and his interference more than once in his interest, betray a conviction that Jeremiah was right. Upon that stern censor his personal qualities seem to have made a favourable impression. The prophet introduces no harshness in his words regarding Z.; he is to die in peace, and is to be buried as a king (34.[4]). Perhaps personal contact might have modified the fierce judgment of Ezekiel, who calls him the "deadly wounded wicked one" (Ek. 21.[25]).

ZEEB. *See* OREB.

ZELAH (Heb. *Tzēlā'*), a city in the territory of Benjamin named with Taralah and Eleph, the latter of which may be the mod. *Liftā*, W. of Jerusalem. It contained the ancestral burying-place of the family of Saul (2 S. 21.[14], RV. correctly "**Zela**"). Unidentified.

ZELEK. One of David's mighty men, an Ammonite (2 S. 23.[37]; 1 Ch. 11.[39]).

ZELOPHEHAD, son of Hepher, of the tribe of Manasseh. He died during the desert wanderings, leaving only daughters behind him (Nu. 26.[33], &c.). The appeal of his five daughters to Moses and Eleazar, the princes and the congregation, met with instant success, a portion being assured to them in their father's name, so that his memory should not perish. It also resulted in the issue of regulations affecting cases of the same kind in future (Nu. 27.[1ff.]). Their inheritance was to be preserved to the tribe by marriage within it. This condition was fulfilled by these young women (Nu. 36.).

ZELZAH, a place mentioned in Samuel's directions to Saul (1 S. 10.[2]), where he was to meet two men "by Rachel's sepulchre in the border of Benjamin at Zelzah" (Heb. *bĕtzeslzaḥ*). The LXX evidently points to a different text, wh. is rendered "leaping mightily," or "in great haste" (Ewald). Many think that the mention of Rachel's tomb sufficiently defined the spot, making unnecessary the further definition "at Zelzah," and therefore conclude that Zelzah cannot be the name of a place. In that case there was also no need for the mention of the boundary of Benjamin. No place has been discovered with a name resembling Zelzah. But the position of Rachel's sepulchre is also unknown. A comparatively easy change from בצלצח to מצלע, "from Zela," *i.e.* the ancestral burying-place of Saul's family, is suggested by H. P. Smith (*Samuel*, p. 69).

ZEMARAIM, a city in the territory of Benjamin, mentioned before Bethel, apparently coming from the east. It is generally identified with *es-Samra*, a ruined site over four miles N. of Jericho. **Mount Zemaraim**, on which Abijah stood to address the army of Israel under Jeroboam, is said definitely to be in "Mount Ephraim" (2 Ch. 13.[4]). If there is any connection between the two, as seems likely enough, then Zemaraim must be sought somewhere in the uplands, west of *es-Samra*, which lies in the bottom of the *Ghōr*.

ZEMARITE, the name of a Canaanite community mentioned in Gn. 10.[18] = 1 Ch. 1.[16], between the Arvadite and the Hamathite. This furnishes an indication of its position. It probably corresponds to the *Sumur* which appears several times in the Tel el-Amarna tablets, along with Arvad. The city from which the community was named may be represented by the mod. *Sumra*, between Tripoli and *Ruād*, on the north Phœnician seaboard, a little way to the north of *Nahr el-Kebīr*.

ZEMIRA, a Benjamite, son of Becher (1 Ch. 7.[8]).

ZENAN = ZAANAN.

ZENAS (contraction fm. Zenodorus), a lawyer whom with all diligence (*spoudaiōs*) TITUS is requested to further on his journey to Paul (Tt. 3.[13]); he is accompanied by Apollos. The title, *nomikos*, "lawyer," may either mean that he had been a Jewish scribe who had become a convert, or that he was a Roman *juris peritus*. The former supposition is the more probable fm. the usage of Scripture. His heathen name, wh. means the "gift of Zeus" (Jupiter), may have been a translation of "Jonathan," wh. means "gift of Jehovah"; his association indicates that he was probably an Alexandrian.

ZEPHANIAH. (1) A Kohathite Levite, an ancestor of the prophet Samuel (1 Ch. 6.[36]). (2) Son of Maaseiah the priest (Jr. 21.[1]). He succeeded Jehoiada as priest in Jerusalem, and was appealed to by Shemaiah the Nehelamite to punish Jeremiah. The letter from Babylon containing this appeal he read to Jeremiah, who there and then pronounced doom upon the Nehelamite (Jr. 29.[24ff.]). He is called "second priest" as subordinate to Seraiah (2 K. 25.[18]). He was taken to Riblah by Nebuzaradan, the captain of the guard, who destroyed and burned Jerusalem, and there he was put to death by Nebuchadnezzar. (3) Father of Josiah (Zc. 6.[10, 14]). (4) The prophet. *See* next article.

ZEPHANIAH, ninth of the Minor Prophets, has left a short but most valuable prophecy. Nothing is known of him except what is contained in the title of his bk. There his ancestry is given to the fourth generation, and as it is usual to name only the fr. of a prophet, it is conjectured that the Hezekiah mentioned in the title was the k. of that name, and that Z. was of the royal house. This will give special point to his condemnation of the foreign manners of the princes and their followers, and to his denunciation of sin in high places. It is evident that he lived in Jrs., for he speaks of the city as "this place," and he is familiar with its localities and various inhabitants. Z. prophesied in the reign of Josiah, k. of Judah, B.C. 639–608, and it is almost cert. that he flourished before the discovery of the Bk. of the Law

in 621, for many of the evils wh. he attacked were removed then by the action of Josiah.

The prophecy has two main divisions: (1) A threatening of judgment (1.[2]–3.[8]), and (2) a promise of salvation (3.[9-20]). The bk. opens with the announcement of a universal judgment, wh. will fall most heavily upon the irreligious and false worshippers. The Lord will search Jrs. with lanterns, that none shall escape (1.[2-13]). The Day of the Lord is a day of wrath fm. wh. there is no escape, therefore the meek are warned to seek J″. now. It may be they will be hid in the day of His anger (1.[14]–2.[3]). Judgment is to be passed upon five nations wh. are named, and the prophet again turns to Jrs., wh. is utterly corrupt, and, along with all the nations, will be devoured with the fire of His jealousy (2.[4]–3.[8]). The second part of the bk., 3.[9-20], consists of a promise of salvation. It is made to all nations, wh. are to be taught to worship J″. (3.[9, 10]). In a beautiful passage a picture is presented of a renewed Isr., when pride and oppression are put away, and men trust only in the Lord (3.[11-13]). The people are invited to sing and rejoice in the Lord, who will remain for ever in the midst of them.

"The value of the bk. of Z. is not to be estimated by its size. In two respects it is of great importance: first, for the revelation wh. it gives of the religious and social condition of Jrs. in the yrs. preceding the Exile; and secondly, on act. of the profoundly earnest moral tone by wh. it is pervaded. Perhaps not less remarkable is the prophet's comprehensive view of hist. The hist. of the nations is but another name for the operations of J″. among them; and the goal wh. all these operations pursue is not the redemption of Isr. merely but of mankind" (A. B. Davidson). John Davidson.

ZEPHATH. *See* Hormah.

ZEPHATH, VALLEY OF, the place where the great battle was fought between Asa, king of Judah, and Zerah the Ethiopian (2 Ch. 14.[9ff.]). It is said to be "at Mareshah." Some would place it at *Tell eṣ-Ṣâfî*, but that seems too far away. The LXX reads "in the ravine to the north of Mareshah." If this is the correct reading, as seems probable, *Wâdy el-Afranj* may be intended.

ZEPHI (1 Ch. 1.[36]), ZEPHO (Gn. 36.[11, 15]), grandson of Esau and one of the "dukes" or phylarchs of the Edomites.

ZEPHON = ZAPHON.

ZER, a fortified city in the territory of Naphtali. In the list of Joshua (19.[35]) it follows Ziddim, wh. may perhaps be identd. with *Ḥaṭṭîn*. Zer must therefore be sought somewhere to the W. of the Sea of Galilee. No name resembling *Tzêr* has yet been discovered.

ZERAH. (1) A grandson of Esau (Gn. 36.[13]). (2) The younger of the twin sons of Judah by Tamar his daughter-in-law; the ancestor of Achan; his descendants are called Zarhites (Zerahites, RV.) in Nu. 26.[20]. (3) The son of Simeon and the progenitor of another family of Zarhites (Nu. 26.[13]). Two Levites bore this name (1 Ch. 6.[21, 41]). (4) A Cushite or Ethiopian monarch who invaded Judah with an immense army of a million men; he was encountered and defeated by Asa (2 Ch. 14.[9f.]). He has been identified with Osorkon II., who claims to have subdued the *Ru-tennu*: it is difficult to understand why he shd. be called a Cushite. The suggestion that it may have been a sovereign of South Arabia who made a raid seems not improbable. It is needless to say the numbers are exaggerated.

ZERAHIAH. (1) A priest, the son of Uzzi, of whom Ezra the scribe was a descendant (1 Ch. 6.[6, 51]; Ez. 7.[4]). In 1 Es. 8.[2] he is called "Zaraias," and in 2 Es. 1.[2], "Arna." (2) Father of Eliehoenai, of the family of Pahath-Moab (Ez. 8.[4]). In 1 Es. 8.[31] he is called "Zaraias."

ZERED, THE BROOK, is taken to mark the limit of the desert wanderings (Nu. 21.[12]; Dt. 2.[13f.]). Robinson proposed to ident. it with *Wâdy el-Aḥsâ*, as forming the S. boundary of the land of Moab. It opens towards the SE. corner of the Dead Sea. But Nu. 21.[11] seems to show that Israel had entered the wilderness to the east of Moab before crossing the Zered. It must therefore be sought further to the north. It is now generally agreed that one of the tributaries of *Wâdy Kerâk* is intended.

ZEREDA, ZEREDATHAH, ZERERATH. *See* Zaretan.

ZERESH, wife of Haman the Agagite (Est. 5.[10]). It was she who advised the erection of the lofty gallows for the contumacious Mordecai (v. 14). When she learned that her husband's enemy was a Jew she was assured of Haman's doom (6.[13]).

ZERETH-SHAHAR = ZARETH-SHAHAR.

ZERI, son of Jeduthun (1 Ch. 25.[3]), called **Izri** in v. 11.

ZEROR, a Benjamite, great-grandfather of Saul (1 S. 9.[1]).

ZERUAH, the mother of Jeroboam son of Nebat (1 K. 11.[26]). In the LXX addition to chap. 12., between verses 24 and 25, she is called "Sarira," and is described as *gunē pornē*.

ZERUBBABEL. This name is usually derived from two Hebrew words meaning "born or begotten in Babylon." More probably, however, the name is of Babylonian origin, and means "seed" or "offspring of Babylon." The person Zerubbabel is described as the son of Shealtiel or Salathiel (Ez. 3.[2-8]; Hg. 1.[1]; Mw. 1.[12], &c.), and thus the grandson of Jehoiakim, the exiled king of Judah (*cp.* 1 Ch. 3.[17]). One passage in the Hebrew text, 1 Ch. 3.[19], calls him "the son of Pedaiah" (br. of **Shealtiel**), but as the LXX reads Salathiel, the read-

ing Pedaiah is likely a scribal error. Zerubbabel played an important part at the return of the exiles from Babylon. In Ez. 3.[8] he is said to have laid the foundation of the house of the Lord, along with Jeshua the High Priest, in the second year after the return, *i.e.* B.C. 537. He refused the assistance of the "people of the land" (Ez. 4.[3]), who retaliated by securing letters from the Persian court to put a stop to the work. Seventeen years later the Temple was proceeded with by Zerubbabel and Jeshua, encouraged by the prophets Haggai and Zechariah (*cp.* Ez. 5.[1, 2]; Hg. 1.[12], 2.[4]; Zc. 4.[9, 10]). In Ez. 5.[16], however, the laying of the foundation is ascribed to Sheshbazzar, who as well as Zerubbabel is described as "governor of Judah." Were, then, Zerubbabel and Sheshbazzar identical? Instances of men bearing two different names occur not infrequently (*e.g.* 2 K. 23.[34], 24.[17]; Dn. 1.[7], &c.). But this does not seem to be a case in point, nor is it demanded by a comparison of Ez. 3.[8] and 5.[16]. Both men may have returned from Bab. together, and while Sheshbazzar was the ruling official, Zerubbabel may have been the moving spirit in building the Temple. Ez. 3.[8] gives the *Chronicler's* own account of the work, while Ez. 5. purports to be an *official* report, and would naturally mention the official head of the community as responsible for what happened under his rule. The fact that both names are of foreign origin makes it unlikely that both were borne by the same individual (*cp.* Dn. 1.[7]), while as a rule the Chronicler is careful to note any such identification—*e.g.* Daniel *whose name was* Belteshazzar. In all probability Sheshbazzar was identical with Shenazzar of 1 Ch. 3.[18], a son of Jehoiachim, and would thus be the uncle of Zerubbabel, by whom he was succeeded as governor of Judah as early as the reign of Darius Hystaspis, B.C. 520 (*cp.* Hg. 1.[1, 14], 2.[3]). It is likely the younger man, Zerubbabel, took the leading part in the work of restoration, and as a result his uncle's memory fell into the background.

The history of Zerubbabel after the founding of the Temple is unknown. A Jewish tradition states that he returned to Babylon. In recent years various theories have been propounded regarding him. The view has been put forward that after the founding of the Temple he was raised to be king of Judah as head of the Messianic kingdom, and thereafter put to death by the Persians.

Professor Kosters, admitting Zerubbabel's share in building the Temple, supposes the whole work was done not by returned exiles, but by the Jews left in the land, and Zerubbabel need never have been in Bab. at all. However, his name, if nothing else, excludes such an idea. The view that Zerubbabel represented the suffering servant of Is. 53. is also mere conjecture. W. F. BOYD.

ZERUIAH is known to history as the mother of three famous warriors, two of whom played a leading part in the wars of David, the third falling a victim to his own zeal, at the hands of Abner: ABISHAI, JOAB, and ASAHEL. Who their father was none can tell; Josephus (*Ant.* VII. i. 3) calls him "Souri." They are always called "sons of Zeruiah." It may be that Z. had married a foreigner, whose name might not appear in the genealogy of the Israelites. Or her name, as that of a near kinswoman to the reigning king, may have seemed to befit the dignity of these great captains. Z. and Abigail are called "sisters of the sons of Jesse" in 1 Ch. 2.[16]. It has been inferred from this that they were not the daughters of Jesse; and the inference is thought to be confirmed by 2 S. 17.[25], where Abigail is called the daughter of Nahash. Stanley suggested that this Nahash may have been the Ammonite king of that name, and formerly husband of Jesse's wife. But "Nahash" in this passage is prob. an error for "Jesse"; so that we may reasonably suppose Z. to have been full sister of David.

ZETHAM, a Gershonite Levite, son of Laadan (1 Ch. 23.[8]).

ZETHAN, a Benjamite, son of Bilthan (1 Ch. 7.[10]).

ZETHAR, a eunuch in the court of Ahasuerus, one of those sent to bring Vashti into the royal presence (Est. 1.[10]).

ZEUS, RVm., in Ac. 14.[12f.] *See* JUPITER.

ZIA. Head of one of the Gadite families (1 Ch. 5.[13]).

ZIBA is introduced to David as having been the servant of Saul, and likely to have information about the family of his master. Possibly he had secured his freedom at the death of Saul. At all events he had a considerable household, "fifteen sons and twenty servants." It is possible that he had been making use of Saul's property for his own interest. Acting on information given by Ziba, David restored to Mephibosheth his father's property, including Ziba, who was to be his servant, and, with his sons, to till the land for Mephibosheth (2 S. 9.). Z. appeared to succour the king with timely gifts, when he fled from Absalom. He then accused his master of treason and treachery. His story was believed, and Mephibosheth's property made over to him. This doubtless was what he aimed at (2 S. 16.[1ff.]). Mephibosheth seems to have convinced the king on his return that Ziba had falsely accused him. It was not easy, however, for David to go back upon his hasty judgment, but Ziba had to be content with half of what he had so unworthily gained (2 S. 19.[24ff.]).

ZIBEON, a Horite chief, grandfather of AHOLIBAMAH, the wife of Esau (Gn. 36.[2], &c.), brother of Seir (Gn. 36.[20], &c.) and father of Anah, who, it is said, "found the hot springs [AV. mules] in the

wilderness" while he was tending the asses of his father (Gn. 36.[24]).

ZIBIA, a Benjamite, son of Shaharaim, by his wife Hodesh, apparently born in the land of Moab (1 Ch. 8.[9]).

ZIBIAH, a native of Beersheba, mother of Joash, king of Judah (2 K. 12.[1]; 2 Ch. 24.[1]).

ZICHRI. (1) A Kohathite Levite, son of Izhar (Ex. 6.[21]). In AV. ed. 1611, it is given correctly; but some mod. edd. mis-spell "Zithri." (2) A Benjamite of the family of Shimhi (1 Ch. 8.[19]). (3) A Benjamite of the family of Shashak (1 Ch. 8.[23]). (4) A Benjamite of the family of Jeroham (1 Ch. 8.[27]). (5) A Levite, son of Asaph (1 Ch. 9.[15]), also called Zabdi, and Zaccur. (6) A descendant of Eliezer, son of Moses (1 Ch. 26.[25]). (7) The chief of the Reubenites in the reign of David, who was succeeded by his son Eliezer (1 Ch. 27.[16]). (8) Father of Amasiah, who commanded 200,000 "mighty men of valour" in Jehoshaphat's army (2 Ch. 17.[16]). (9) Father of Elishaphat, who conspired with Jehoiada for the downfall of Athaliah (2 Ch. 23.[1]). (10) A heroic soldier in the army of Pekah, the son of Remaliah, who, in battle with Judah, "slew Maaseiah the king's son, and Azrikam the ruler of the house, and Elkanah that was next to the king" (2 Ch. 28.[7]). (11) A Benjamite, father of Joel (Ne. 11.[9]). (12) A priest belonging to the family of Abijah (Ne. 12.[17]).

ZIDDIM, a fortified city in the territory of Naphtali, identified in Tlm. Jerushalmi with Ḥaṭṭīn, a vill. fully five miles NW. of Tiberias, at the NE. base of what is called the Mount of Beatitudes, *Qurūn Ḥaṭṭīn* (Jo. 19.[35]).

ZIDON. *See* Sidon.

ZIKLAG, a town in the territory allotted to Judah (Jo. 15.[31]), mentioned among the "uttermost cities . . . toward the border of Edom in the south," along with Hormah, Madmannah, &c. It is included in the part of Judah assigned to Simeon (19.[5]). It had fallen into the hands of the Philistines, and the outlawed David received it as a residence from Achish, king of Gath (1 S. 27.[6]). It was raided by the Amalekites during his absence before the battle of Gilboa (30.[1ff.]). On his return he pursued and defeated them, recovering all the spoil and the captives. Here he received tidings of Saul's death, and slew the Amalekite who claimed to have given that king his death-blow (2 S. 1.[15], 4.[10]). Z. was then left for Hebron. Lists of those who joined David before the removal are given in 1 Ch. 12. The town appears as occupied by the children of Judah after the Exile (Ne. 11.[28]). Identifications have been suggested with places as widely apart as *'aṣlūj*, 16 miles south of Beersheba, and *Zuheilīqa*, about 11 miles east by south of Gaza, and 19 miles SW. of *Beit Jibrīn*. The latter seems on the whole best to meet the requirements of the text.

ZILLAH and ADAH, wives of Lamech. The former was the mother of Tubal-cain and Naamah, the latter of Jabal and Jubal (Gn. 4.[19ff.]). The names seem to be contrasted in meaning: Adah = "morning," or "brightness"; Zillah = "shadow."

ZILPAH, a Syrian maid given to Leah by her father Laban (Gn. 29.[24]), and given by Leah to Jacob as a concubine. She was the mother of Gad and Asher (Gn. 30.[9ff.], &c.).

ZILTHAI, RV. ZILLETHAI. (1) Son of Shimhi, a Benjamite (1 Ch. 8.[20]). (2) One of the Manassite captains who joined David at Ziklag (1 Ch. 12.[20]).

ZIMMAH. A Gershonite Levite family (1 Ch. 6.[20, 42]; 2 Ch. 29.[12]).

ZIMRAN, the eldest son of Keturah by Abraham (Gn. 25.[2]; 1 Ch. 1.[32]). Grotius suggests identification with the Zamareni, a tribe in the interior of Arabia (Pliny, *NH.* vi. 32), and Knobel with Zabram, to the W. of Mecca, on the Red Sea (Ptolemy, VI. vii. 5). This, however, is far from the region occupied by the Keturite tribes. The name may be derived from *zemer*, an animal allowed for food (Dt. 14.[5]), probably some kind of mountain sheep or goat, wh. may have been the clan totem.

ZIMRI. (1) Son of Salu, a prince of the tribe of Simeon, who, with the Midianite princess Cozbi, was slain by Phinehas (Nu. 25.[14]), in punishment of a peculiarly flagrant offence. (2) A son of Zerah, of the tribe of Judah (1 Ch. 2.[6], "Zabdi" in Jo. 7[1]). (3) Son of Jehoadah, a descendant of Saul (1 Ch. 8.[36], 9.[42]). (4) A people, probably North Arabian, whom Jeremiah threatens with destruction along with those of Elam and the Medes (Jr. 25.[25]). No certain identification is possible. (5) *See* next article.

ZIMRI, the fifth monarch of the Northern Kingdom. His reign lasted for seven days (1 K. 16.[9ff.]). He had command of half the chariots in Israel's army. Conspiring against Elah, son of Baasha, he slew him in the house of Arza, the royal steward at Tirzah, where he found him indulging in a drunken revel. He exterminated the family of the murdered king. The army, then besieging Gibbethon in Philistia, on the news reaching them, elected Omri king, and he speedily avenged Elah's assassination. Unable to defend Tirzah against him, Zimri retired to the citadel, and, setting fire to it, perished in the flames. His case was quoted by Jezebel to Jehu: "Had Zimri peace, who slew his master?" (2 K. 9.[31]).

ZIN, a place named on the south boundary of Judah (Nu. 34.[3]; Jo. 15.[3]), where it is mentioned between the Ascent of Akrabbim and Kadesh-barnea. It is to be sought, therefore, in the highlands occupied by the *'Azāzimeh* Arabs. So far it is unknown. (2) **The Wilderness of Zin.** This is the division of the great waste which took its

name from the above place. In Nu. 33.[36] it is identified with Kadesh, wh. in other passages (Dt. 32.[51]; Nu. 20.[1], 27.[14]) is said to be in the Wilderness of Zin. It lay in the extreme south of Judah, on the boundary of Edom (Jo. 15.[1]). It formed the southern limit of the land explored by the spies (Nu. 13.[21]). It apparently must be identd. with the uplands of the *'Azāzimeh* Arabs, to the N. or NW. of the WILDERNESS OF PARAN. The Wilderness of Zin witnessed the lapse on the part of Moses, wh. led to his exclusion from the promised land (Nu. 27.[14] = Dt. 32.[51]).

ZINA. *See* ZIZAH.

ZION. *See* JERUSALEM.

ZIOR, a town in the mountain of Judah (Jo. 15.[54]), named with Hebron. *OEJ.* places it (*s.v. Siōr*) between Ælia (Jerusalem) and Eleutheropolis (*Beit Jibrīn*). It is prob. identical with *Sa'ir*, a village *c.* five miles N. of Hebron.

ZIPH. (1) A man of Judah, son of Jehallelel (1 Ch. 4.[16]). (2) A city in the south of Judah, named between Ithnan and Telem (Jo. 15.[24]). The site has not been recovered. (3) A city in the uplands of Judah, the name of which occurs between Carmel and Juttah (Jo. 15.[55]). Some of the adventures of David during his experience of the wastes are associated with the wilderness called by this place (1 S. 23.[14], &c.). It was one of the cities fortified by Rehoboam (2 Ch. 11.[8]). It corresponds to the modern *Tell ez-Ziph*, *c.* four miles SE. of Hebron. The inhabitants are called **Ziphites** (1 S. 23.[19], 26.[1]; Ps. 54., title).

ZIPHAH, a man of Judah, son of Jehalleleel (1 Ch. 4.[16]).

ZIPHION, a son of Gad (Gn. 46.[16]), called ZEPHON in Nu. 26.[15].

ZIPHRON, a place on the northern frontier of Canaan, as drawn in Nu. 34. (v. 9). Socin (Bædeker's *Palästina und Syrien*,[2] p. 397) suggests identification with *Za'ferāneh*, on the way between *Ḥomṣ* and *Ḥamā*. Possibly, however, it is the same place as SIBRAIM of Ek. 47.[16].

ZIPPOR, father of Balak, king of Moab (Nu. 22.[2], &c.). The name signifies "twitterer," and perhaps here means "sparrow," referring, it may be, to the totem of his tribe.

ZIPPORAH, wife of Moses, daughter of JETHRO priest of Midian (Ex. 2.[21]), and mother of Gershom (2.[22]) and Eliezer (18.[4]). She seems to have had no sympathy with her husband in his zeal for the God of Israel. It was probably her aversion to the rite of circumcision that, yielded to by Moses, occasioned the scene in the khan on the way fm. Midian to Egypt (Ex. 4.[26]); after this she seems to have returned to her father. Her mother may have been an Ethiopian; that wd. form excuse enough in the heat of a family quarrel for MIRIAM to call her an Ethiopian.

ZIZ. By the "ascent of Ziz" the army of the allies, the "children of Ammon and Moab and Mount Seir," advanced against Jerusalem, for the overthrow of Jehoshaphat (2 Ch. 20.[16]). They assembled at HAZAZON-TAMAR, which is identified with En-gedi (v. 2). The ascent of Ziz, therefore, led up from En-gedi towards Tekoa (v. 20). Probably there is a survival of the old name in that of *Wādy Ḥaṣāṣah*, along which ran the Roman road from En-gedi, through the wilderness of Tekoa, by way of *Jebel Fureidis*, to Bethlehem.

ZIZA. A chief of the tribe of Simeon, son of Shiphi, one of those who, in the days of Hezekiah, raided the Hamite shepherds of Gedor (1 Ch. 4.[37]). (2) Son of Rehoboam; his mother was Maacah, grand-daughter of Absalom (2 Ch. 11.[20]).

ZIZAH. A Gershonite Levite, son of Shimei (1 Ch. 23.[11]). It is written **Zinah** in v. 10, prob. a clerical error.

ZOAN, a city of Egypt on the most easterly mouth of the Nile. It was regarded as one of the most ancient of Egyptian cities, hence it is reckoned an evidence of special emphasis in regard to the antiquity of HEBRON that it was built "seven years before Z. of Egypt" (Nu. 13.[22]). This note wd. seem to imply that some race of immigrants on their way to Egypt built Hebron. Zoan was the first city of real importance that one entering Egypt fm. the E. came in contact with, and hence to the Jews it became in a way the representative of all Egypt. Isaiah, in denouncing the judgments of God upon Egypt, singles out the princes of Z. as become "fools" (Is. 19.[11, 13]), and places them on a level with the princes of NOPH (Memphis). The plagues inflicted on Egypt are in Ps. 78.[12, 43] regarded as done in Z., and in the parallelism it is put as equivalent to Egypt. In Ezekiel the burning of Z. is mentioned as one of its crowning disasters (Ek. 30.[14]). The LXX call Z. *Tanis*, an identification wh. seems generally admitted to be correct. The modern name is *Ṣan*; it is on the side of Lake Menzaleh, a large stretch of shallow water which is close to the northern end of the Suez Canal. Mariette and Petrie made explorations there, and found remains that dated back to the Sixth Dynasty, about B.C. 3200. Brugsch thinks that when Ramses II. made Z. one of his capitals he changed its name to Pi-Ramessu, and that this is the RAAMSES of Ex. 1.[11]; but Egyptologists have not agreed, as a rule, to this identification.

ZOAR is mentioned as one of the cities in the "round" of Jordan which attracted Lot (Gn. 13.[10]). It appears in the account of Chedorlaomer's campaign, where we are told that its ancient name was Bela (Gn. 14.[2]). It escaped destruction when Sodom and Gomorrah were overwhelmed, and there Lot found a temporary shelter (Gn. 19.[20ff.]). It is here indicated that Z. was spared because of its

insignificance—"Is it not a little one?" (v. 20); and on this account it was called *Tzo'ar*, *i.e.* "little." It occurs again in the description of the view granted to Moses (Dt. 34.[3]). In Is. 15.[5] it is spoken of as a city of Moab: so also in Jr. 48.[34]. The name occurs nowhere else in Scripture. The last two references show that it was on the southern boundary of Moab. Clearly it was not situated in the VALE OF SIDDIM, with the other cities of the plain, or nothing could have saved it from destruction: nor yet was it on the mountain, or Lot would not have been in such haste to leave it. All this points to a position in the SE. of the Dead Sea, on a level somewhat higher than that of the VALE OF SIDDIM. A site in or near *Ghōr eṣ-Ṣāfiyeh* would meet all the requirements. This is a richly wooded and fertile stretch of country along the E. edge of the mud flat of *es-Sebkha*, about six miles long, and from one to three miles broad. The name, "Hollow of the smooth (cliff)," is taken from the smooth sandstone range that frowns over it. *Wādy el-Aḥsā*, "Wady of the sand wells," furnishes it with water. Here the nomads pitch their tents, and only a small gathering of reed huts, surrounded by a stockade of the same material, represents the more settled life. The choice of this district is confirmed by what is known from extra-Biblical sources of the site of Zoar. Josephus (*Ant.* I. xi. 4; *BJ.* IV. viii. 4) knows it by the name of Zoara, and says the Dead Sea extends to it, a distance of 580 furlongs, plainly between Jericho and Zoara. *OEJ.* corroborates, stating also that it was famous for balsam and date palms. Muqaddasi, the Arab geographer (A.D. 985), says it lay on the trade route from *Aila* (Elath), by *el-Ghamr* (near Petra) and Hebron, to Jerusalem. It was two days' journey from Jerusalem, and four from *Aila*, and was situated in a district adjoining the Dead Sea, very hot and unhealthy, but yielding indigo, dates, and bananas in abundance. King Baldwin I. of Jerusalem, on his march against Petra, passed Hebron, the salt mountain by the Dead Sea, *i.e.* *Jebel Usdum*, and Zoar, before ascending the Arabian mountains. The path in each case must have been round the S. end of the Dead Sea. No road is possible along the eastern shore.

The site need not have been actually within *Ghōr eṣ-Ṣāfiyeh*. It may have been a little higher for the sake of health and comfort. There are considerable ruins in *Wādy el-Aḥsā*, not far to the SE. *Khirbet Labrush* doubtless represents *el-Burj*, and may be the ruin of the Roman castle, wh. according to *OEJ.* furnished quarters for a Roman garrison.

We may glance briefly at two arguments used against the identification suggested above:—

(1) Lot saw "all the plain of Jordan . . . as thou goest unto Zoar" from his look-out in the mountain near Bethel (Gn. 19.[10]). From that position the S. end of the Dead Sea is not visible. One would hardly speak of a plain in this position as the plain of Jordan.

It is to be noted that Lot could not have seen even the whole of the plain to the north of the Dead Sea. Further, the word *kikkār* denotes, not "plain," but "circle," or round; and would naturally apply to the whole of the lower part of the great depression, of which Zoar marked the south-eastern limit.

(2) Gn. 14.[7ff.] brings Chedorlaomer from the south to Hazazon-tamar (En-gedi), before the allied kings of the cities of the plain set the battle in array against him in the vale of Siddim. This implies that the vale of Siddim, with the five cities, were in the north.

The road from *'Ain Jidy* to either end of the sea is difficult; but it would be much easier to take a body of men to the south than to the north. Possibly also Hazazon-tamar should be sought, not at *'Ain Jidy*, but at Tamar, of wh. Ezekiel speaks, on the trade route between Elath and Hebron.

ZOBAH appears first as the enemy of Israel in the days of Saul, who is said to have fought against and vexed it (1 S. 14.[47]). Next we hear of David defeating the king of Zobah unto or at Hamath, taking from him 1000 chariots, 700 horsemen, and 20,000 footmen, and reserving horses for 100 chariots. The Syrians of Damascus came to succour Hadadezer king of Zobah, and were utterly routed. Great and rich spoil fell to David, and TOI or TOU, king of Hamath, relieved of a troublesome foe by the fall of the king of Zobah, sent blessings and gifts to David (2 S. 8.[3ff.]; 1 Ch. 18.[3ff.]). The Syrians of Zobah next appear, with those of Beth-Rehob and Maacah, as allies of Ammon. The division of David's army under Joab utterly discomfited the Syrians. Hadadezer then made a great rally, gathering the Syrians from far and near, and under Shobach, the captain of his host, they met David, commanding his army in person, at HELAM. The Syrians were defeated with terrible slaughter, Shobach being among the slain (2 S. 10.[6ff.]; 1 Ch. 19.[6ff.]). From Hadadezer, weakened by this defeat, fled Rezon, who organised a raid upon Damascus, with such success that he became king of Damascus, and proved a bitter enemy to Israel for many years (1 K. 11.[23ff.]). At a later time Solomon is said to have gone to HAMATH-ZOBAH and to have prevailed against it (2 Ch. 8.[3]).

Such are the meagre details of history regarding Zobah as they stand in the records. That it was a power to be reckoned with is evident; but materials are lacking for any satisfactory account of their organisation and power, and even of the territory they occupied. Their strife with Hamath, and their assembly at Helam, point to possessions N. of Damascus and Hamath. The cuneiform inscriptions mention a *Ṣubiti* or *Ṣubutu* in this direction.

On the other hand they seem to have held territory between Beth Rehob and Maacah. These lay to the SW. of Damascus; and the inscriptions speak of a *Ṣubiti* also in this quarter. It is impossible with our present information to come to any sure conclusion.

ZOHAR. (1) Father of Ephron the Hittite, from whom Abraham bought the cave of Machpelah (Gn. 23.[8], 25.[9]). (2) Son of Simeon (Gn. 46.[10]; Ex. 6.[15]), called **Zerah** in 1 Ch. 4.[24]. (3) A family of the sons of Judah (1 Ch. 4.[7] RVm.—AV. "Jezoar," RV. "Izhar").

ZOHELETH, "crawling thing," perhaps "serpent." Accdg. to 1 K. 1.[9], the stone of Z. was beside En-rogel. To furnish an opportunity for his proclamation as king, Adonijah made here a feast for his adherents. Prob., therefore, Z. was the sacrificial stone of a high place. The serpent may have been the symbol of a divinity (*cp*. Nu. 21.[8]; 2 K. 18.[4]), perhaps belonging to the spring, wh. also may have been called the "dragon's spring" (Ne. 2.[13]). The high place Tophet cd. not have been far away. As En-rogel is not the mod. *'Ain umm ed-Daraj* (*see* Gihon), Z. has nothing to do with the steep incline now called *saḥwēle*, "sliding place," on the path to this spring fm. the rock-terrace of the vill. *Silwān*. The stone was near En-rogel, and therefore hardly *in* the king's garden, as Jos. says (*Ant*. VII. xiv. 4), but rather on the mod. threshing floor of *Silwān*, between the gardens and En-rogel.

G. H. Dalman.

ZOPHAI. A Kohathite Levite, son of Elkanah, an ancestor of Samuel (1 Ch. 6.[26]; "Zuph," 1 S. 1.[1]; "Ziph," 1 Ch. 6.[35]).

ZOPHAR, one of the three friends of Job, called "the Naamathite," and described by the LXX as "king of the Minæans" (Jb. 2.[11], &c.), probably chief of his tribe.

ZOPHIM, THE FIELD OF, one of the spots to which Balak took Balaam to see Israel, with a view to having them cursed (Nu. 23.[14]). It is probable that Zophim is not a proper name. The phrase may be translated literally "field of watchers." As a "place of outlook" it would naturally be on some height commanding an extensive prospect. Such places were familiar in days when men had to depend on observation to protect them against surprise. For **Ramathaim-Zophim** *see* Ramah.

ZORABABEL (Mw. 1.[12, 13]; Lk. 3.[27]) = ZERUBBABEL.

ZORAH, a town in the Shephelah, at first given to Judah (Jo. 15.[33]), then named as in the territory of Dan (Jo. 19.[41]). Samson's birth and burial are both placed between Zorah and Eshtaol in Mahaneh Dan (Jg. 13.[25], 16.[31]). It appears to have been colonised from Kirjath-jearim (1 Ch. 2.[53], 4.[2]). It was fortified by Rehoboam (2 Ch. 11.[10]) and re-occupied after the Exile (Ne. 11.[29]). It is represented by the mod. *Ṣur'ah*, N. of *Wādy eṣ-Sarār*, *c*. 15 miles W. of Jerusalem. The inhabitants are called **Zorathites** (1 Ch. 4.[2]; 1 Ch. 2.[53], AV. "Zareathites," RV. "Zorathites"; 2.[54] for "Zorites" read "Zorathites").

ZUPH, a Kohathite Levite, ancestor of Samuel (1 S. 1.[1]; 1 Ch. 6.[35]). *See* Suphai.

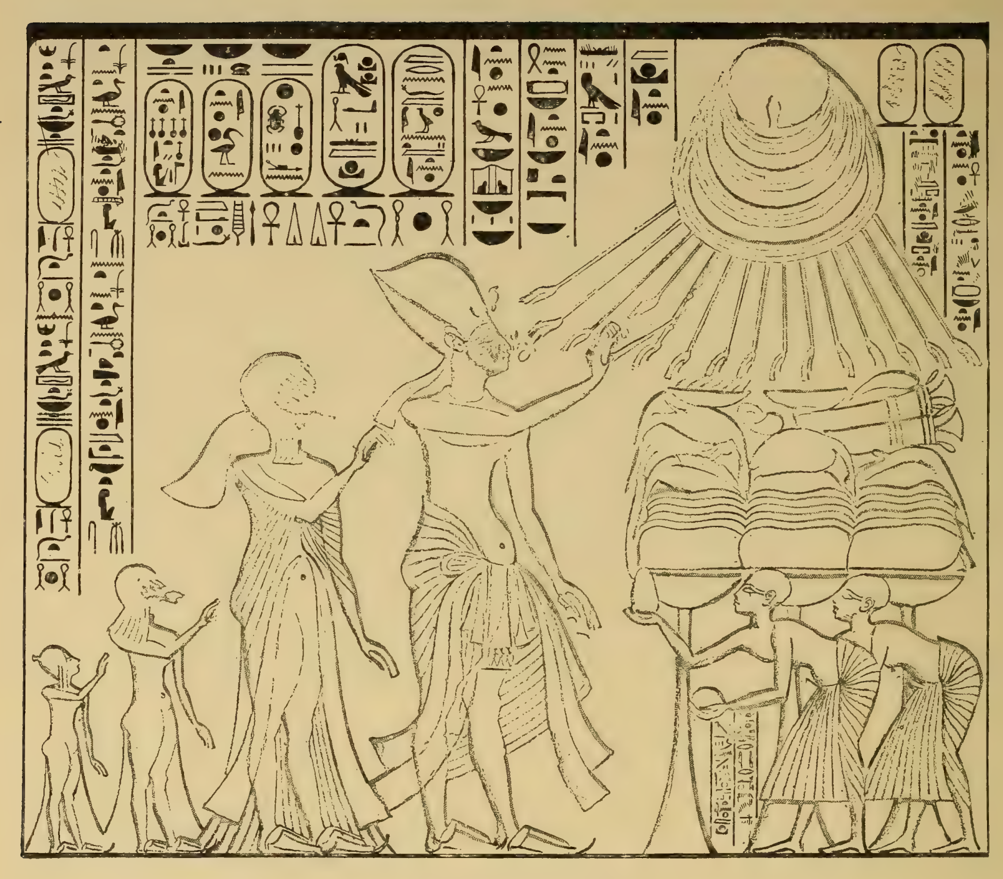
ZUPH, THE LAND OF, a district reached by Saul and his servant when out searching for his father's asses, after passing through the lands of Shalishah and Shaalim (1 S. 9.[5]). No trace of such a name has been found, and there is nothing to guide us to an identification. It may have taken its name from the descendants of Zuph, if they settled there.

ZUR. (1) A prince of Midian slain by the Isarelites, at the time when Balaam was put to death (Nu. 31.[8]). He was father of Cozbi (Nu. 25.[15]). (2) Son of Jehiel, the founder of Gibeon (1 Ch. 8.[30], 9.[36]).

ZURIEL, a Merarite Levite, son of Abihail, chief of the clan at the time of the Exodus (Nu. 3.[35]).

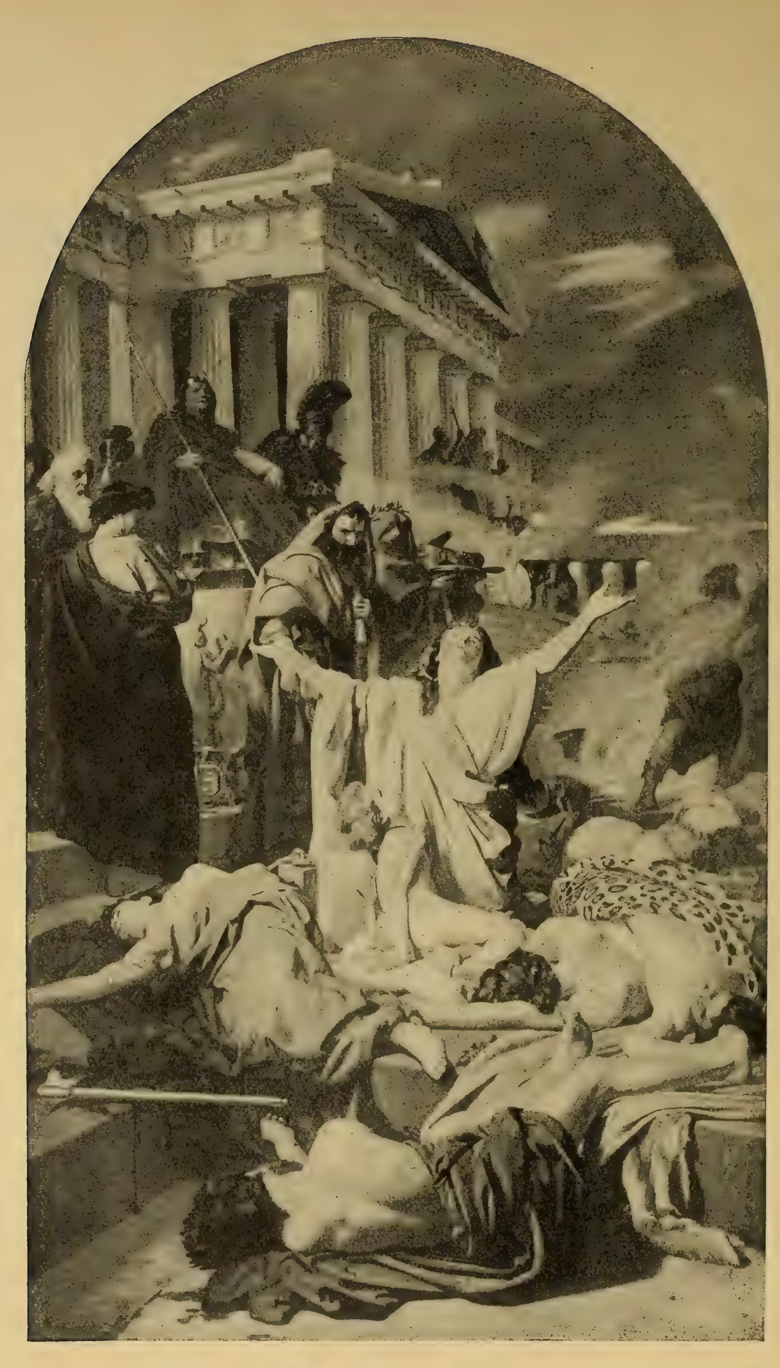
ZURISHADDAI, father of Shelumiel, chief of the tribe of Simeon at the Exodus (Nu. 1.[6], 2.[12], &c.).

ZUZIM, a prehistoric people conquered by Chedorlaomer (Gn. 14.[5]). Fm. the resemblance of Z. to Zamzummim, and fm. the mention of Emim and Rephaim in the same connection (Dt. 2.[10, 12, 20, 21]), it is natural to suggest that the two are identical. Dr. Sayce has argued that the difference is due to a scribe writing *w* for *m* in copying fm. the cuneiform, as *m* and *w* resemble each other in Babylonian. They are said to have dwelt in Ham, a place that has not been identified. Dr. Driver (*HDB*.) suggests a connection with a place *Ziza* near Heshbon, but this seems unlikely. It is to be observed that the LXX, the Psh., the Tg. of Onkelos, and the Sam. Tg. all render "the strong people among them," as if they had read עִזִּים בָּהֶם, *ūzīm bāhem*, instead of *zūzīm behām*.



Khu-Aten adoring the Sun





SLAUGHTER OF THE SEVEN MARTYR CHILDREN AND THEIR MOTHER

APOCRYPHA OF THE OLD TESTAMENT

The books that go by the name of Apocrypha in our English and Protestant German Bibles, when they occur at all, stand in a compartment by themselves, frequently with a separate title-page. Readers are therefore apt to fancy that the books so segregated were collected much in the same way as the books of the NT., by the authoritative decisions of councils. Few Protestants, except those who are in a manner experts, realise that, as originally collected in the LXX, they were mingled with the books of the Canon accepted by the Jews. The LXX arranged the books into the classes Historical, Poetical, Prophetical, in that order, and practically this is the order followed in the Vulgate and the Douay. The books that we call Apocrypha occur in the class to wh. they logically belong, and approximately in the chronological position in the class which fits their assumed date; except the books of the Maccabees, which are generally, though not always, placed at the end. Tobit and Judith stand between Nehemiah and Esther; the Wisdom of Solomon and Ecclesiasticus follow the books of Proverbs and Ecclesiastes; and Baruch follows Jeremiah. The Additions to Esther and the stories of Bel and the Dragon, and of Susanna and the Elders, and the Song of the Three Holy Children, all are arranged in the books to which they are attributed. The English Reformers, while separating those books fm. those acknowledged to be authoritative, yet retained them in a deutero-canonical position, and in the early prayer-books a very much larger proportion of the Apocrypha was ordained to be read than is at present. In one respect the Council of Trent went further than the Reformers, as they relegated the Prayer of Manasses and 3rd and 4th Esdras to the end of Revelation, as of very doubtful acceptation.

The history of the term "Apocrypha" is interesting. To begin with, those books were called Apocryphi which contained doctrines that were hidden fm. the commonalty. An example of this is to be seen in 2 Es. 14.[44-48], in wh. Esdras is commanded to write ninety-four books, to deliver twenty-four to all, but to retain seventy for the wise. Heretical sects were always resting their peculiar doctrines on secret books that had been written by this or that ancient saint or prophet. This is not restricted to Christian books, for Clemens Alexandrinus credits Prodicus with the possession of the *Biblous Apokruphous*, "apocryphal books," of Zoroaster. The Gnostics and other heretics so frequently appealed to esoteric books, which it was pretended had been hidden (*Libri Apocryphi*), that the term soon came to mean what was unsound. Part of the answer of the orthodox to these heretics was that these secret esoteric books were forgeries: so the term came to mean false in claim and contents; Irenæus (*adv. Hær.* i. 20) makes "apocryphal" equivalent to *nothos*, "spurious"; so too Tertullian, when he wishes to decry the authority of the "Pastor" of Hermas, declares it to be one of the writings *apocrypha et falsa.* When the Canon had become fixed, and there was little danger of spurious books finding their way to general acknowledgment, a new application was given to the term, and a new explanation to suit this new use advanced. It was applied to the books now known by that name, so Jerome says of Judith that the Jews regarded it as apocryphal. Augustine uses the term much in its modern sense, as applicable to any book not in the Jewish Canon, but he explains it to mean, not that the books had been hidden or were intended to be hidden, but that their origin was unknown; this implied that they were "pseudepigrapha," a reproach that is not deserved by at least Ecclesiasticus. During the Middle Ages there was considerable diversity of meaning attached to the term, but meantime the books wh. constitute our Apocrypha were generally acknowledged as received by the Church. Even in the earlier period, when there was more scholarship, and by divines who held that the only binding Canon was that of Palestine, the books themselves were quoted freely as if Scripture in the highest sense of the term, and defended against assault; thus Origen maintained the authenticity of Susanna and the Elders.

The Extent of this Canon of Apocryphal Books.—Roughly speaking, it meant the books wh. were in the Canon of Alexandria, but not in that of Palestine. We have said it means this "roughly," because certain books appear only in some codices: *e.g.*, the Psalter of Solomon is found only in the Codex Alexandrinus; on the other hand, 2nd (4th) Esdras is not found in the Alexandrian Canon at all.

Josephus has announced the principle on wh. he and the Jews of his age understood the Palestinian Canon to have been framed. Those books alone were reckoned canonical and authoritative whose claim to prophetic authorship was admitted, and wh. were understood to be dated not later than the end of the reign of Artaxerxes Longimanus. Notwithstanding that the weight of critical opinion is adverse to the correctness of this view, yet the fact that it explains in the simplest and most natural way at once the inclusions and the exclusions of the Jewish Canon, the books received and those refused, we are inclined to admit its accuracy. Josephus was a learned Jew who had received his theological education within a century and a half fm. the date at wh., according to critical theories, the Canon was closed, he himself belonging to a race that specially reverenced tradition, and living in a country that had not within the period in question—*i.e.* from the death of Simon the Maccabee to the outbreak of the Jewish war—suffered any such revolution as mt. break the continuity of that tradition. In forming his opinion he had many advantages over even the most learned man of to-day, who is removed by more than twenty centuries fm. the transaction. Important sources of information, open to him, are no longer accessible. So far as can be ascertained, the principles on wh. the Alexandrian Canon was determined were very different. It wd. seem as if it were a received opinion that every religious work wh., having been written in Hebrew or Aramaic, was translated into Greek, ought to be admitted into the Canon. At the same time, in the prologue to his translation of his grandfather's work, Ecclesiasticus, the younger Ben Sira recognises the Canon of Palestine, and its division of the sacred books into the Law, the Prophets, and the other books (the Kethubim). It is said we have no certainty that the third class was closed; but no more have we any certainty that the "Law," in the three instances in wh. it is mentioned, meant the five books of Moses, or that the "Prophets" indicated any of the books we know by these designations. We must bear in mind that to a large extent the books wh. constitute the Septuagint were translated separately, and as translations published separately. The Pentateuch appears to have been first translated, though Margoliouth (*Lines of Defence*) indicates the probability that the Song of Solomon had before this been rendered into Greek, then the various books wh. made up the Canon of Jerusalem. These each wd. be written on a papyrus roll, and in turn placed in the *scrinium* that formed the library of the different synagogues in Alexandria or elsewhere in Egypt. When other moral and religious treatises of Palestinian origin were translated, they too were added to the libraries in the synagogues. The *scrinia* of the synagogues passed over to the churches, and when the habit arose of uniting all the sacred books in one large vellum *codex*, all the contents of these receptacles were published indiscriminately. Hence some codices contained more and some fewer of these deutero-canonical books. In regard to the books of the NT. there was a fringe of apocryphal writings; the presence of wh., in some of the more important *codices*, as Clement I. and II. in the Codex *Alexandrinus*, the Epistle of Barnabas and of Hermas in the *Sinaiticus*, is thus explicable. The books are very different in character and value. First Esdras, the book which stands first in our English Apocrypha, is made up of the two concluding chapters of 2 Ch. with portions of the canonical books of Ezra and Nehemiah; the *midrash* on the greatness of truth is interpolated. In some *codices* where it occurs it is headed "I. Esdras," and the canonical books of Ezra and Nehemiah are united to form "II. Esdras"; in pre-Tridentine editions of the Vulgate it is "III. Esdras." In those editions our 2 Esdras is called "IIII. Esdras"; it is really an apocalyptic book, and will be considered elsewhere along with other Apocalypses; it is not found in Gr., but has been trd. fm. a Latin version. The book of Tobit, or, as it is called in the Vlg., Tobias, purports to be the history of a pious Israelite of the tribe of Naphtali (who had been carried captive fm. Saphed by Salmanassar, king of the Assyrians, Vlg.); our version is made fm. the Greek, but Jerome says he made his—the Vlg.—fm. a Chaldee MS. Neubauer, about thirty years ago, published a Chaldee version of this story extracted fm. the Midrash *Rabba Rabbatha*, wh. in several points agrees more closely with the Vulgate than with the Greek. It probably had a Hebrew original. The book of Judith tells how a Jewish widow used her beauty to ensnare to his destruction Holofernes, the Assyrian general, who was besieging Bethulia, and so delivered the city. The havoc it makes of history and geography evidences the vagaries of Jewish imagination when it wd. imitate history.*

The next portion of the Apocrypha, the Rest of Esther, narrates visions of Mordecai, and gives an ornate version of some things stated in the canonical book. It may be noted that AHASUERUS

* Dr. Driver and Dr. G. A. Smith declare the geography of Judith immaculate (*Authority and Archæology*, p. 148; *HGHL.* p. 108), yet, not to speak of such wild travesties of geographical fact as making Holofernes march from Nineveh to the W. of Cilicia, a distance of 600 miles, in three days, and, having crossed the mountains of Asia Minor, to emerge in Algiers, the High Priest Joachim charges the inhabitants of Bethulia to guard the passes toward Judæa against Holofernes (Jth. 4.[6]), but Bethulia is represented as on the edge of the plain of Esdraelon, while the flank of the invaders' army was at Geba (Jth. 3.[10]), directly between any possible position of Bethulia and Jrs. This wd. be true even if Bethulia be identified with *Sanûr*. It is true this immaculate geographer places the camp of Holofernes—wh. he also says is between Scythopolis (Beisan) and Geba (Jeba)—in the plain of Esdraelon.

becomes Artaxerxes. These are the historical books of the Apocrypha. The Wisdom books follow, corresponding to the Hagiographa of the Canon. The first of these is the Wisdom of Solomon; such is the English title of the book, but the writer himself makes no such claim. There are passages of great beauty and eloquence in this work. Traces of Greek thought have been found in it, but some have regarded it as early, but a paraphrase rather than a tr. The longest and to some extent the most valuable of the apocryphal books is Ecclesiasticus, as it is called in the Vlg. and the English; Ben Sira, as it is called in the Talmud. It is an imitation of Proverbs and Ecclesiastes. The prophetic books are represented by Baruch, to which is appended the Epistle of Jeremiah. This seems to have been written in Judæa during the supremacy of the Lagids. Then follow the Additions to Daniel. Of these only the Song of the Three Holy Children appears to have been written in Hebrew. The Prayer of Manasses, wh. in pre-Tridentine Vulgates was appended to 2 Ch., is now relegated to the end of the NT. with 1st and 2nd Esdras. The two books of the Maccabees follow, of very different historical value; a third and fourth book are sometimes admitted, but not generally.

The Value of the Apocrypha.—None of the writers makes any claim to inspiration. Indeed by implication the translator of Ecclesiasticus disclaims this for his grandfather in his prologue, when he informs his readers that it was his acquaintance with the Law, the Prophets, and the "other books of the Fathers" that led him to write what he did. That, with the exception of 1st Maccabees, the narratives are historically worthless, does not necessarily exclude the possibility of inspiration, as the writers mt. have been inspired to compose prolonged parables for the edification of the people of God. The "morals" of Tobit and Judith are merely those of the time when they were written, not the eternal morality of God as we find it in the Prophets and the Psalms. If we regard Jonah as a *midrash*, we find that it teaches that God is merciful to all men, and further that there is that in all men wh. makes them worthy, despite all their defects, that God shd. be merciful to them. Compare this with "Judith," in wh. a woman is represented as trading with her beauty that she may become a murderess. Jael, a barbarian in a wild, barbarous age, slew Sisera by treachery, but she did not allure him by playing on his lowest passions to get him in her power, as Judith did with Holofernes. Tobit may be better; but almsgiving, burying the dead that wd. otherwise be devoured, attending the feasts at Jrs., are not the loftiest features of a holy life. Ecclesiasticus is purely prudent worldliness, without hope for a Messiah for the nation, or a future life for the individual. Wisdom is certainly loftier, and may be looked upon as a preparation for Christ and Christianity. Baruch is an imitation of Daniel. The Additions to Daniel and Esther have little value morally. Something may be said for 2nd Maccabees, with all its rhetoric; the heroism under suffering narrated there not improbably helped to nerve the Christian martyrs of a later day. As history, 1st Maccabees is of the highest value. In these circumstances the opinion of the Reformers that these books shd. not be used for the proof of any doctrine was a wise one. They have a value of their own wh. is only now being appreciated. Formerly it was regarded as enough when a work was proved to be apocryphal to show it was unworthy of any further study; it was not evidence concerning the time at wh. it professed to be written, therefore it was looked upon as utterly valueless.

While the books of the Apocrypha are to this extent certainly of no value, yet in other ways their value is very great. Contemporaries are impressed by a man's individuality; those separated fm. him by a long space of time recognise much more his likeness to his contemporaries. Individuality counts for much, but environment for much more. As every man is thus to a great extent the product of his age and surroundings, his literary productions will reflect the character of that age and kin. This is the value of the Apocrypha. If we look into 1st Esdras and neglect what is merely another version of the canonical Ezra and Nehemiah, there remains the unhistorical episode of the three friends and Darius. It is clear that the original apologue contained only wine, the king, and women; the whole thing is on a low cynical plane; but an Elihu comes in and, recognising the low view of what really had influence, declares that mightier than all else is Truth. When this is analysed in the light of the wording of the answer we find that, in the thought of the speaker, behind Truth is Righteousness as the reason of its strength, and behind this again is God Himself, who is a God of Truth and Righteousness. At the time when the Greek Esdras was compiled there was a belief in the Divine Providence of God and its essential righteousness. There is further the belief that such a doctrine wd. be understood and accepted by Darius. 2nd Esdras is considered among the apocalyptic books. When the reader comes to the book of Tobit he enters a private region, an account of a private individual's history; a kind of composition of wh. the only example in the canonical Scripture is the story of Ruth. The lessons to be read fm. it are the views prevalent among the Jews as to the efficacy of prayer and almsgiving. The angelology of the book is worthy of note; Raphael declares himself one of the seven holy angels of God; in the canonical Scriptures only two angels are mentioned, Michael and

Gabriel. We see the steps taken towards the more elaborate angelology of the book of Enoch. In Judith, a book that with all its geographical absurdities was quoted by Clement of Rome, the power of prayer comes into the region of the magical. Special value is attached to ascetic observances; Judith is held up to admiration because she lived in a tent on the roof of her house, wearing sackcloth, and fasting except on the feast days. This view of things, if it did not prompt, wd. tend to promote the great respect shown to solitaries and Stylites in later days. The Additions to Esther show traces of the effect produced by the oppressions endured at the hands of the Syrian monarchs, in making Aman (Haman) a Macedonian. The belief in the Divine method of revelation by dreams, in which the truth was made known in symbol, is also prominent. The Wisdom of Solomon, full of interest for its beauty, is also interesting for the revelation it gives of the thoughts prevalent among the Jews of from 50 to 100 B.C. The writer attempted to bridge the gulf that separated Hellenic from Greek thinking; this attempt was carried further by Philo. The praise of Wisdom, wh. occupies so large a space in this book, prepares the way for the "Logos" of Philo, as it again does for the "Word" of the fourth Gospel. Its theology is a preparation for that of Christianity: this is true also of its anthropology. The account it gives of man's original condition fits that of Christianity: "God created man to be immortal and made him to be an image of His own Eternity ('proper Being,' RV.): nevertheless through envy of the devil came death into the world" (Ws. 2.[23, 24]). This is the same account of the origin of moral evil as that wh. lies at the back of the parable of the "Tares and the Wheat." Another point to be observed is the clear, unhesitating assertion of personal immortality: "The righteous shall live for evermore and their reward also is with the Lord" (Ws. 5.[15]). The verses that immediately follow this appear to be the prototype of the Pauline passage, "Put on the whole armour of God" (Eph. 6.[11-17]). The figure of the potter with his power over the clay, used by St. Paul to make clear God's free choice, is used also by the writer of Wisdom, though in another connection. This book is in many respects the most important of those in the Apocrypha, as exhibiting most clearly the preparation for Christ that was going on in Judaism in the century immediately preceding the Advent. The value of the "Wisdom of Ben Sira," to give Ecclesiasticus its more ancient name, is of a different kind; while Wisdom looks forward, Ecclesiasticus looks back. It has been nurtured in Pal., and is full of reminiscences of Proverbs, Psalms, and Ecclesiastes; we see the attitude of mind wh. formed and consecrated the Canon of OT. Scripture. The mind of Siracides was prevented by his date fm. being Sadducean, but it has in it all the elements of what afterwards characterised that sect—shrewd worldliness without much spiritual outlook. He is not prepared to deny the existence of angel or spirit, but they are in the background of his thoughts. This very descent towards the spiritual bankruptcy wh. overtook Israel at the time our Lord was on the earth was preparative; the empty formalism of the Pharisees, the worldliness of the priests, the hypocrisy of the teachers of the law, all prepared the longing heart to receive the fulness that was in Christ. At the same time, if we may take Ben Sira as a sample, the people had still a profound trust in God which enabled them to maintain high hopes of Messianic times and Messianic glories. Something of this may be seen in the closing chapter of Ecclesiasticus, wh. assumes the form of a psalm, and this despite the Pharisaic self-complacency that characterises it. As we have indicated above, while Wisdom and Ecclesiasticus represent the *Hokmah* Literature, the book of Baruch is an imitation of the prophetic. The characteristic of this book wh. most impresses the reader is its dependence on the older Scriptures, especially in the "prayer" wh. occupies the first part, Daniel being chiefly drawn upon. The note of this first portion of the book is penitence mingled with hope of deliverance. The second portion, the praise of Wisdom, is full of hope of Messianic times, when Israel shall be restored to glory and privilege. The presence of these hopes reveals a spiritual soil fitted for the upspringing of the "kingdom of heaven." The Epistle of Jeremy, usually reckoned as chap. 6. of Baruch, is a denunciation of idolatry, an evidence of how far removed the Jews were fm. the position of their fathers, who were so prone to the worship of idols. The Additions to Daniel have different values. The Prayer of Azarias appears to be the authentic work of some later Azariah who wrote during the time of distress under Epiphanes, who recognises the sin of his people in their punishment. It is to be noted as an evidence of date that, though confessing sin, Azariah says nothing of the idolatry which had been so markedly the crying sin of Israel in the times before the Captivity. The Benedicite is a somewhat verbose imitation of the more liturgic portion of the Psalms; thus, *e.g.*, the fact that the "spirits and souls of the righteous" are called upon to bless the Lord (Ps. 103.[1]). The Story of Susanna is an evidence of the hypocrisy of those who claimed a religious authority. The other two, Bel and the Dragon, are directed in mockery against idol atry. The Prayer of Manasses has little value in any way; it is merely an exercise prompted by 2 Ch. 33.[12f., 19]: it certainly exhibits a sense of the majesty and holiness of God wh. reveals the principle that kept the Jews true to God in their



Tobit and the Angel

post-exilic history. 1st Maccabees is plain, unobtrusive history, and reveals the courage of the Israelites in the most trying circumstances, but at the same time, as mt. be expected, there is little expression of religious thought or feeling. The victories of Judas certainly preserved Judaism fm. sinking beneath the attacks of heathenism. They enabled the nation to look the world in the face with a sense of self-maintained independence. The fruit of this was seen in the contest against the Romans in A.D. 69–70. All through the Roman empire the Jews were proudly maintaining their isolation fm. the rest of the subject nationalities, and their brotherhood among themselves. This gave the apostles of the new faith a standing point in every city whither they went. 2nd Maccabees, though of very little value historically, is full of evidences of Jewish religious thought and feeling. Fm. the Apocrypha we are enabled to apprehend the preparation God was making for the coming of His Son into the world, and for the setting up of a spiritual kingdom in the world. If we wd. understand the influences at work when Christianity was introduced into the thought of humanity we must study the deutero-canonical writings, the Apocrypha. The Psalter of Solomon, wh. has been reckoned to the Apocrypha by Swete, we shall consider under Apocalyptic.

A

AALAR. *See* ADDAN.

ABADIAS, son of Jehiel, who returned from Babylon with Ezra (1 Es. $8.^{35}$), called "Obadiah" in Ez. $8.^{9}$.

ABDIAS, the name given to the prophet Obadiah in 2 Es. $1.^{39}$.

ABISEI, RV. ABISSEI, son of Phinehas (2 Es. $1.^{2}$), called "Abisue" in 1 Es. $8.^{2}$, and "Abishua" in 1 Ch. $6.^{4}$.

ABISUE, AV. ABISUM = ABISEI.

ABSALOM. (1) Father of MATTATHIAS (1 M. $11.^{70}$), who fought with Jonathan against the Syrians at Hazor. Another son of A. was Jonathan, whom Simon sent to secure Joppa (1 M. $13.^{11}$; *Ant.* XIII. vi. 4). (2) One of the ambassadors sent to Lysias, the governor of Cœle-Syria, when, after the battle of Bethsura, he was in a conciliatory mood (2 M. $11.^{17}$). He may poss. be ident. with (1).

ABUBUS, the father of PTOLEMY, who was son-in-law of Simon the Maccabee, and captain of the plain of Jericho (1 M. $16.^{11, 15}$).

ACATAN, RV. AKATAN (1 Es. $8.^{38}$), head of a family who returned from Babylon, called "Hakkatan" in Ez. $8.^{12}$.

ACCABA, AV. AGABA (1 Es. $5.^{30}$), head of a family of "Temple servants" who returned with Zerubbabel, called "Hagab" in Ez. $2.^{46}$, and "Hagaba" in Ne. $7.^{48}$.

ACCARON, RV. EKRON (1 M. $10.^{89}$). It was given by Alexander Balas, along with "the borders thereof," to Jonathan Maccabæus.

ACCOS, grandfather of Eupolemus, one of the ambassadors sent to Rome by Judas Maccabæus (1 M. $8.^{17}$). The name represents the Heb. "Hakkoz."

ACCOZ, RV. AKKOS, head of a family of priests who returned with Zerubbabel, whose genealogy had been lost (1 Es. $5.^{38}$); called "Hakkoz" in Ez. $2.^{61}$.

ACHAR. ACHAN (AV.) is so called in 2 Es. $7.^{38}$ (RV.).

ACHIACHARUS, an officer of Sarchadonus—*i.e.* Esarhaddon—his "cup-bearer, signet-keeper, steward, and overseer of accounts" (To. $1.^{21f.}$). He was the son of Tobit's brother Anael, and cared for his uncle in Nineveh while he was blind ($2.^{10}$, &c.).

ACHIAS, son of PHINEES, ancestor of Ezra (2 Es. $1.^{2}$), not named in 1 Es. and Ezra.

ACHIOR, "captain of all the sons of Ammon," who sought to dissuade Holofernes from attacking the Israelites (Jth. $5.^{5ff.}$), and who in consequence was bound by order of Holofernes and handed over to the Israelites at Bethulia ($6.^{10}$, &c.). Later he became a proselyte ($14.^{10}$).

ACHIPHA, AV. ACIPHA, head of a family of "Temple servants" who returned with Zerubbabel (1 Es. $5.^{31}$), called "Hakupha" in Ez. $2.^{51}$.

ACHITOB, the High Priest AHITUB (1 Es. $8.^{2}$; 2 Es. $1.^{1}$).

ACITHO, an ancestor of Judith (Jth. $8.^{1}$).

ACRA (1 M. $1.^{33}$, &c., AV. "stronghold," RV. "citadel"). *See* JERUSALEM in Canonical Section.

ACUA, RV. ACUD, head of a family of "Temple servants" who returned with Zerubbabel (1 Es. $5.^{30}$), called "Akkub" in Ez. $2.^{45}$.

ACUB, head of a family of "Temple servants" (1 Es. $5.^{31}$), called "Bakbuk" in Ez. $2.^{51}$.

ADASA, the place where Judas Maccabæus encamped before the battle in which Nicanor fell (1 M. $7.^{40, 45}$). Nicanor's camp was at Beth-horon, from wh. Adasa was 30 stadia distant (Jos. *Ant.* XII. x. 5). *OEJ.* places it near Gophna, *i.e.* *Jifneh.* We may, therefore, ident. it with *Khirbet 'Adaseh*, *c.* eight miles S. of *Jifneh*, above *Wādy ed-Dumm*, "the vale of blood." The name of this valley may enshrine some memory of the great victory won by Judas.

ADDAN, an unidentd. town in Babylonia called **Aalar** (RV. **Allar**) in 1 Es. $5.^{36}$, **Addan** in Ez. $2.^{59}$, **Addon** in Ne. $7.^{61}$.

ADDI. "The sons of Addi" were among those who had married strange wives, and who put them away with their children (1 Es. $9.^{31}$).

ADDO, the father of Zacharias = IDDO (1 Es. $6.^{1}$).

ADDUS. (1) Head of a family of "servants of Solomon" (1 Es. $5.^{34}$). (2) Head of a family of priests who had lost their genealogy (1 Es. $5.^{38}$, RV. "Jaddus").

ADIDA, a town in the Shephelah, fortified by Simon Maccabæus (1 M. $12.^{38}$, $13.^{13}$) during his struggle with Trypho. Here Aretas defeated Alexander (*Ant.* XIII. xv. 2), and Vespasian placed an outpost at the siege of Jerusalem (*BJ.* IV. ix. 1). *OEJ.* (*s.v. Aditha*) places it east of Diospolis (Lydda). It may be identd. with the mod. *Hadītheh*, *c.* 3½ miles NE. of *Ludd.*

ADIN, head of a family of whom 454 returned with Zerubbabel (1 Es. $5.^{14}$; Ez. $2.^{15}$) and 251 under Ezra (1 Es. $8.^{32}$; Ez. $8.^{6}$, the number in Ezra is 51).

ADINUS, RV. IADINUS, one of those who made the people understand when Ezra read the law, a Levite (1 Es. $9.^{48}$) corresponding to "Jamin" in Ne. $8.^{7}$.

ADORA. *See* ADORAIM.

ADUEL, a Naphtalite, great-grandfather of Tobit (To. $1.^{1}$).

ÆDIAS (1 Es. $9.^{27}$), one who had married a strange wife (Ez. $10.^{26}$, "Elijah" RV.).

ÆSORA, a town in Samaria, apparently near to Salem (*Sālim*), poss. ident. with *'Aṣīreh*, to the NE. of *Nāblus* (Jth. 4.[4], AV. "Esora").

AGABA, RV. ACCABA, *which see*.

AGGABA, AV. GRABA, head of a family of "servants of the Temple" (1 Es. 5.[29]), called "Hagabah" in Ez. 2.[45]; "Hagaba" in Ne. 7.[48].

AGGÆUS, AV. AGGEUS, the prophet Haggai (1 Es. 6.[1], 7.[3]; 2 Es. 1.[40]).

AGIA, AV. HAGIA, head of a family of the sons of the servants of Solomon (1 Es. 5.[34]), called "Hattil" in Ez. 2.[57]; Ne. 7.[59].

AHASUERUS, AV. ASSUERUS, a "king of Media," named with "Nebuchadnezzar" as overthrowing Nineveh (To. 14.[15]).

AHITOB. *See* Achitob.

AIRUS, RV. JAIRUS, head of a family of "Temple servants" (1 Es. 5.[31]), called "Reaiah" in Ez. 2.[47].

AKATAN. *See* Acatan.

AKKOS. *See* Accoz.

AKRABATTINE, AV. wrongly, ARABATTINE, the district in Idumæa where Judas Maccabæus fought the Edomites (1 M. 5.[3]; *Ant.* XII. viii. 1). It can hardly be ident. with Ekrebel of Jth. 7.[18]. It is not identified.

ALCIMUS (Gr. Ἄλκιμος, "valiant," formed fm. the Heb. אֶלְיָקִים, "God sets up"), son or sister's son of Jose ben-Joeser. He was a descendant of Aaron, but not of the family of the High Priest. A man of strong Hellenistic sympathies, he commended himself to the Greek masters of Pal. (1 M. 7.[5, 14]; 2 M. 14.[3]; *Ant.* XII. x. 3). Apparently on the death of Menelaus he was nominated to the High-priesthood by Antiochus Eupator; but this was not accepted by the Jews. Alcimus, therefore, went to Antioch, where men of like sympathies resorted to him. On the accession of Demetrius Soter, Alcimus secured his support. Bacchides was dispatched with an army to establish him in Jerusalem, where the influence of Judas Maccabæus was powerful. No resistance was offered, and but for the treacherous severity practised in putting sixty men of the nationalist party to death, the effort might have succeeded. This turned the thoughts of men to Judas. A force left by Bacchides in Jerusalem protected Alcimus there; but Judas steadily strengthened his hold in the country. Feeling no longer safe, Alcimus again repaired to Antioch. Nicanor, sent by Demetrius in Alcimus' interest with an army, came to an amicable understanding with Judas, contrary to the desire of Alcimus, who appealed once more to Demetrius. Acting under peremptory orders, Nicanor attempted to take Judas, but failed, and himself fell in the battle of Adasa, when his army was almost annihilated. Bacchides was then sent with a strong force, and in battle with him at Eleasa Judas was defeated and slain. The victorious general gave Alcimus the support required, and he exercised the office of High Priest until his death. It is said that he wished to remove "the wall of the inner court of the sanctuary," and "the works of the prophets." It is impossible to say which wall is intended. It may have been the barrier beyond wh. the Gentiles might not pass, wh. tradition described as "the work of the prophets" Haggai and Zechariah. The demolition, however, had only begun, when Alcimus was stricken down with paralysis.

ALEMA, a strong city of Gilead (1 M. 5.[26]). This may be ident. with *Kefr el-Mā'*, a large village on the summit of the western slopes of *Nahr er-Ruqqād*, *c.* 13 miles W. of *el-Merkez*. The natives pronounce the name *Kefr Élma* (Schumacher, *Across the Jordan*, p. 83, *note*).

ALEXANDER BALAS. *See* Seleucid Kings.

ALLAR. *See* Addan.

ALLOM, RV. ALLON, head of a family of the sons of the servants of Solomon (1 Es. 5.[34]).

ALNATHAN, RV. ELNATHAN, one of those sent to secure men who might "execute the priests' office in the house of the Lord" (1 Es. 8.[44]).

ALTANEUS, RV. MALTANEUS, one of the sons of Asom (1 Es. 9.[33]), called Mattenai in Ez. 10.[33].

AMAN, mentioned as an illustration of ingratitude for his mishandling of Achiacharus, "who had brought him up" (To. 14.[10]).

AMARIAS, father of Ahitub, an ancestor of Ezra (1 Es. 8.[2]), called "Amariah" in Ez. 7.[3].

AMATHEIS, one of the sons of Bebai (1 Es. 9.[29]), called "Athlai" in Ez. 10.[28].

AMATHIS, RV. HAMATH, *which see* (1 M. 12.[25]).

AMMIDIOI, AV. AMMIDOI, possibly men of Humtah (Jo. 15.[54]) who came from Bab. with Zerubbabel (1 Es. 5.[20]).

ANAEL, brother of Tobit, and father of Achiacharus (To. 1.[21]).

ANAN, head of a family of "Temple servants" (1 Es. 5.[30]), called "Hanan" in Ez. 2.[46].

ANANIAS. (1) Head of a family, some of whom returned with Zerubbabel (1 Es. 5.[16], RV. ANNIS). (2) Son of Emmer (1 Es. 9.[21]), called "Hanani" in Ez. 10.[20]. (3) Son of Bebai (1 Es. 9.[29]), called "Hananiah" in Ez. 10.[28]. (4) One who stood by Ezra, on his right hand, when he read the law (1 Es. 9.[43]), called "Anaiah" in Ne. 8.[4]. (5) A Levite who explained the law (1 Es. 9.[48]), called "Hanan" in Ne. 8.[7]. (6) "Ananias the great," a kinsman of Tobit, whose son Azarias was impersonated by the angel Raphael (To. 5.[12]). (7) An ancestor of Judith (Jth. 8.[1]).

ANANIEL, grandfather of Tobit (To. 1.[1]).

ANDRONICUS. (1) The deputy left by Antiochus Epiphanes in Antioch when he hurried off to allay the disturbance in Tarsus and Mallos (2 M. 4.[31]). He was bribed by Menelaus to make away

with Onias, who was then resident in Antioch. Made aware of the plot, the latter fled for sanctuary to Daphne. Andronicus deceived him with demonstrations of good will, and, having enticed him forth, treacherously slew him. For this infamous conduct he paid with his life on the return of Antiochus (2 M. 14.[32ff.]). (2) The governor left by Antiochus in Garizim to "vex" the Jews (2 M. 5.[23]).

ANNAAS, RV. SANAAS, head of a family who returned with Zerubbabel (1 Es. 5.[23]), called SENAAH in Ez. 2.[35]; Ne. 7.[38].

ANNAS, head of a family who returned with Ezra (1 Es. 9.[32]), called "Harim" in Ez. 10.[31].

ANNIS. *See* ANANIAS (1).

ANNUUS (1 Es. 8.[48]), a name not found in other lists. It may have arisen through error from אִתּוֹ, "with him," in Ez. 8.[19]—the scribe reading אנו.

ANOS, a son of Bani, who had married a foreign wife (1 Es. 9.[34]), called "Vaniah" in Ez. 10.[36].

ANTILIBANUS, the range running along the eastern side of Cœle-Syria (Jth. 1.[7]). *See* LEBANON in Canonical Section.

ANTIOCHIA (1 M. 4.[35], &c.) is ANTIOCH, *which see* in Canonical Section.

ANTIOCHIANS, citizens of Antioch. JASON asked, among other favours, from Antiochus Epiphanes, the right to enrol the inhabitants of Jerusalem as "Antiochians," *i.e.* that they might have the privileges of citizens of Antioch. The request was granted, and a party known by that name was formed in Jerusalem; but what the privileges were we do not know (2 M. 4.).

ANTIOCHIS, a concubine of Antiochus Epiphanes (2 M. 4.[30]).

ANTIOCHUS. One of Jonathan's ambassadors to the Romans was Numenius, son of Antiochus (1 M. 12.[16], 14.[22]).

ANTIOCHUS. *See* SELEUCID KINGS.

ANTIPATER, son of Jason, one of Jonathan's ambassadors to the Romans and Lacedæmonians (1 M. 12.[16], 14.[22]).

ANUS, a Levite who explained the law (1 Es. 9.[48]), called "Bani" in Ne. 8.[7].

APAME, daughter of Bartacus, concubine of Darius (1 Es. 4.[29]).

APAMEA, through which Holofernes marched (Jth. 3.[10]), may be identical with the Roman district of Northern Syria, *Apamēnē*, which took its name from the city *Apameia*, called from the Persian wife of Seleucus Nicator, about six miles east of the Orontes, the mod. *Qal'at el-Muḍīq*.

APHÆREMA, AV. APHEREMA, a district of Samaria added to Judæa by Demetrius Soter (1 M. 11.[34]; *Ant.* XIII. iv. 9). *See* EPHRAIM in Canonical Section.

APHERRA, head of a family of the sons of Solomon's servants (1 Es. 5.[34]), not named in the other lists.

APOLLONIUS, a very common name among the Syro-Macedonians. Prideaux (*Connection*, under the year B.C. 148) distinguishes five of the name connected with Maccabæan history. (1) Son of Thraseas, governor of Cœle-Syria (*i.e.* Palestine) and Phœnicia under Seleucus Philopator when Heliodorus came to Jerusalem to rob the Temple (2 M. 3.[5]): he supported Simon, governor of the Temple, against Onias the High Priest (2 M. 4.[4]). He was chief minister to Seleucus; but on the accession of that king's brother, Antiochus Epiphanes, he left Syria and retired to Miletus. (2) Son of (1), who resided at Rome with Demetrius, son of Seleucus Philopator, who was then a hostage there. When Demetrius recovered the crown of Syria, A. was made governor of Cœle-Syria and Phœnicia, the same government as his father held under Seleucus Philopator. This is probably the A. of 1 M. 10.[69]: continued in his office by Alexander, he revolted to support Demetrius, son of his old master. (3) Son of Menestheus, a favourite and chief minister of Antiochus Epiphanes (2 M. 4.[21]). This is probably the A. of 1 M. 1.[29]; 2 M. 5.[24], who is said to be over the tribute and to have built the fortress on Mount Acra which for long held the Jews in check. (4) A governor of Samaria who in the time of Antiochus Epiphanes was killed in battle by Judas Maccabæus (1 M. 3.[10]). (5) Son of Gennæus, a local governor under Antiochus Epiphanes, noted as a special enemy of the Jews (2 M. 12.[2]).

APOLLOPHANES, one killed by the soldiers of Judas Maccabæus after the capture of Gazara (2 M. 10.[37]).

APPHUS, surname of Jonathan Maccabæus (1 M. 2.[5]), perhaps meaning "dissembler" (Heb. *ḥaphūsh*).

ARABATTINE. *See* AKRABATTINE.

ARADUS (1 M. 15.[23]) = ARVAD, *which see.*

ARATHES, AV. ARIARTHES, *which see.*

ARBATTIS, RV. ARBATTA, a district from which Simon Maccabæus removed the Jewish inhabitants for safety to Jerusalem. He had fought successfully against "the heathen" in Galilee, chasing them to the gates of Ptolemais; but judged that the Jewish population were not able to defend themselves without assistance from the south (1 M. 5.[21ff.]). The phrase, "those that were in Galilee and in Arbattis," suggests two districts. Galilee is well known, and, as it is first mentioned, the second probably lay on his way home. The most likely identification is with the toparchy of Akrabattis, which lay to the SE. of Shechem (Jos. *BJ.* III. iii. 4f.). Other suggestions are the plain of *el-Baṭeiḥa*, through which the Jordan enters the Sea of Galilee (Ewald, *Hist. of Isr.*, v. 341), and "the Arabah or Araboth (ערבות) of Jordan" (*EB. s.v.*).

ARBELA. "When Demetrius heard that Nica-

nor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judæa the second time, and with them the chief strength of his host: who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it they slew much people" (1 M. 9.[1ff.]). "Demetrius sent . . . Bacchides again with an army into Judæa, who marched out of Antioch and came into Judæa, and pitched his camp at Arbela, a city of Galilee: and having besieged and taken those that were there in caves (for many people fled into such places), he removed, and made all the haste he could to Jerusalem" (Jos. *Ant.* XII. xi. 1).

These extracts furnish all the information there is regarding the position of Arbela. The writer of 1 Maccabees makes the march by way of Galgala (Gilgal), while Josephus takes it through Galilee. The former places the camp at "Masaloth in Arbela"; the latter "at Arbela, a city of Galilee." Josephus also refers to the caves whence the refugees were brought out and slain.

Some would place Arbela at the mod. *Irbid* or *Irbil*—a pronunciation still heard among the natives—on the southern edge of the gorge, *Wādy el-Ḥamām*, to the west of *el-Mejdel*. This lies on a route which the army may quite well have followed. The caves in the precipitous side of the gorge leave no doubt that this is the place intended by Josephus. No trace of a Masaloth, however, has been found in the vicinity. Robinson ingeniously suggests (*BRP.* ii. 398, *note*) that this name may represent the Heb. *mĕsillōth*, "steps, stories, terraces," and refer to the stronghold in the face of the cliffs.

Others, following 1 Maccabees, would identify "Galgala" (Gilgal) with the mod. *Jiljilia*, *c.* 5 miles N. of *Bīr ez-Zait*, and Masaloth with the mod. *Meselieh*, *c.* 3 miles SE. of Dothan. There is, however, no trace of Arbela in this neighbourhood. The writer seems to use it as the name of a district. *OEJ.* notes a village of this name in the great plain nine miles from Legio (*Lejjūn*); but the site is entirely lost. The name *may* have applied to the whole district.

Other suggestions have been made; but the choice lies practically between these two. 1 Maccabees is certainly the older authority, but Josephus must have been familiar with the history; and considering his intimate knowledge of Galilee and the adjoining districts, his evidence deserves special consideration. No certain decision is possible.

ARBONAI, a river mentioned in Jth. 2.[24], where it is said that Holofernes "went over the Euphrates . . . and destroyed all the high cities that were upon the river Arbonai." Some have thought the Chaboras is intended: others, that the name has arisen from misunderstanding of the original, which may have been "the cities which were בעבר הנהר beyond the river," עבר being taken for a proper name and being supplied with a Greek ending (*EB. s.v.*). The reading in BA. is *Abrōna*.

ARDATH, RV. ARDAT, a field named in 2 Es. 9.[26] as the scene of a vision of Esdras. Possibly ARAD may be intended.

ARES, head of a family that returned with Zerubbabel (1 Es. 5.[10]), called "Arah" in Ez. 2.[5].

AREUS, RV. ARIUS. The king of Sparta referred to in 1 M. 12.[7, 20] is Areus I., who reigned B.C. 309–265. He is represented as corresponding with his contemporary, Onias the High Priest, successor of Jaddua. To this correspondence Jonathan Maccabæus referred in his communication sent by ambassadors to the Lacedæmonians *c.* B.C. 144. The name "Oniares" (v. 19 AV.) has arisen from confusion of the names of Onias and Arius (Ὀνίᾳ Ἀρεῖος).

ARIARTHES, RV. ARATHES, one of the kings to whom "Lucius, consul of the Romans," wrote, requiring favourable treatment of the Jews (1 M. 15.[22]). The monarch intended is Ariarthes VI., Philopator, king of Cappadocia (B.C. 163–130). Educated in Rome, he imbibed Roman ideas, and was entirely subservient to the wishes of Rome. He suffered defeat at the hands of Demetrius Soter, whose sister he had refused to marry, and took refuge in Rome. His kingdom was restored to him by the Romans.

ARNA, an ancestor of Ezra (2 Es. 1.[2]), corresponding to Zarias (1 Es. 8.[2]) and to Zerahiah (Ez. 7.[4]).

AROM, head of a family, some of whom returned with Zerubbabel (1 Es. 5.[16]). Poss. we shd. read "Asom," which might represent "Hashum" in Ez. 2.[19].

ARPHAXAD, a king who reigned over the Medes in Ecbatana, a city which he is described as making enormously strong (Jth. 1.[1-4]). He was, however, overcome and slain by "Nabuchadonosor, king of the Assyrians," who utterly destroyed Ecbatana (vv. 13ff.). No king of this name is known to history; and it is impossible to identify the monarch referred to.

ARSACES. The monarch referred to in 1 M. 14.[2f.] was the sixth "king of the Persians," *i.e.* of the Parthians, who had borne that name. He was also known as Mithridates I. When Demetrius Nikator entered his territory Arsaces sent an army which defeated him, and carried him captive. While the Parthian king kept Demetrius a close prisoner, he treated him with kindness, and gave him his daughter Rhodogune as a wife. There Demetrius died (*Ant.* XIII. v. 11). Although not subject to Rome, a letter was sent by the Roman consul to Arsaces (1 M. 15.[22]; *cp.* *Ant.* XIV. viii. 5).

ARSARETH, RV. ARZARETH. This probably corresponds to the Heb. אֶרֶץ אַחֶרֶת, "the

other land" (*cp.* Dt. 29.[28]). Into this land "the ten tribes" (2 Es. 13.[40]) were carried away. It is "a year and a half" beyond the river Euphrates (vv. 44f.). Josephus also speaks of "the ten tribes" being "beyond the Euphrates till now, an immense multitude, and not to be estimated by numbers" (*Ant.* XI. v. 2).

ARSIPHURETH, AV. AZEPHURITH, head of a family, some of whom returned with Zerubbabel (1 Es. 5.[16]). The name in the corresponding lists is "Jorah" in Ez. 2.[18], and "Hariph" in Ne. 7.[24].

ARZARITH. *See* ARSARETH.

ASADIAS, son of Chilcias, an ancestor of Baruch (Ba. 1.[1]). The name seems to be the Greek form of the Heb. "Hasadiah" (*cp.* 1 Ch. 3.[20]).

ASAEL, RV. ASIEL, an ancestor of Tobit (To. 1.[1]). The name may be a corruption from Jahzeel (Gn. 46.[24]), a son of Naphtali, to wh. tribe Asael belonged.

ASANA, head of a family of "Temple servants" who returned with Zerubbabel (1 Es. 5.[31]), called "Asnah" in Ez. 2.[50].

ASARA. *See* AZARA.

ASARAMEL, AV. SARAMEL. As the translation stands it is the place where the assembly of the Jews was held at which Simon Maccabæus received the High-priesthood. There is no other trace of a place so called. Many conjectures have been made as to what the word may mean: e.g. *ḥatzar 'am 'el*, "court of the people of God"; *sha'ar 'am 'el*, "gate of the people of God": some have thought it might be a title of Simon himself, *sar 'am 'el*, "prince of the people of God." But nothing can be said with certainty.

ASBAZARETH (AV. 1611), AZBASARETH, RV. ASBASARETH, RVm. ASBACAPHATH, the name of an Assyrian king (1 Es. 5.[69]), possibly corrupted from "Esarhaddon" (*cp.* Ez. 4.[2]).

ASCALON (1 M. 10.[86], &c.). *See* ASHKELON.

ASEAS, one of the sons of Annas who had married a foreign wife (1 Es. 9.[32]; Ez. 10.[31], "Ishijah").

ASEBEBIA, RV. ASEBEBIAS, a Levite who returned with Ezra (1 Es. 8.[47]), called "Sherebiah" in Ez. 8.[18].

ASEBIA, RV. ASEBIAS, one of the Levites who came up with Ezra (1 Es. 8.[48]), called "Hashabiah" in Ez. 8.[19].

ASER, RV. ASHER, a city in Galilee, probably identical with Hazor 1 (To. 1.[2]).

ASERER, RV. SERAR, head of a family of Temple servants who went up from Babylon with Zerubbabel (1 Es. 5.[32]), called "Sisera" in Ez. 2.[53].

ASIBIAS, one of the sons of Parosh, who had married a foreign wife (1 Es. 9.[26]), corresponding to "Malchijah" in Ez. 10.[25].

ASIEL. (1) One of Ezra's swift scribes (2 Es. 14.[24]). (2) *See* ASAEL.

ASIPHA, head of a family of Temple servants who returned with Zerubbabel (1 Es. 5.[29]), called "Hasupha" in Ez. 2.[43]; Ne. 7.[46].

ASMODÆUS, an evil spirit first mentioned in the book of Tobit (3.[8]). He is represented as loving Sara, only daughter of Raguel of Ecbatana, and as having caused the death on the bridal night of seven husbands who had married her in succession. The young Tobias deprived him of his power by acting on the advice of the angel Raphael (6.[15]). He burnt on "the ashes of perfume" the heart and liver of a fish which he caught in the Tigris. The smell drove the spirit into the remote parts of Upper Egypt, where the angel bound him (To. 8.[3]). Milton refers to the incident in *Paradise Lost*, iv. 168–171. The name used to be connected with the Hebrew verb *shāmad*, "destroy"; but it is now generally associated with Zoroastrianism, by which later Jewish angelology and demonology were greatly influenced. The name is now taken as the equivalent of the Persian "Æshma-Deva," the spirit of concupiscence, who at times arose to the rank of the prince of demons.

ASOM, one whose sons had married foreign wives (1 Es. 9.[33]), called "Hashum" in Ez. 10.[33].

ASPALATHUS, a fragrant material named with other spices used in the compounding of unguents (Sr. 24.[15]). It cannot now be identified.

ASPHAR, THE POOL, in the wilderness of Tekoa, where Jonathan and Simon Maccabæus pitched their tents, when they fled from Bacchides (1 M. 9.[33]; *Ant.* XIII. i. 2), may possibly be identical with *Bīr Selhūb*, a large reservoir *c.* six miles WSW. of *'Ain Jidy* (Robinson, *BRP.* ii. 202). If this be correct, the name has disappeared from the pool, but it lingers in that of the neighbouring hills, *Safrā*. *Ez-za'ferāneh*, a cistern, with ruins around it, to the south of Tekoa, is favoured by several scholars (*see* Buhl, *GAP.* p. 158).

ASPHARASUS, an associate of Zerubbabel in leading the return from Babylon (1 Es. 5.[8]), called "Mispar" in Ez. 2.[2]; "Mispereth" in Ne. 7.[7].

ASSABIAS, RV. SABIAS, one of the "captains over thousands" who gifted lambs and calves to the Levites at Josiah's passover (1 Es. 1.[9]), called "Hashabiah" in 2 Ch. 35.[9].

ASSALIMOTH, RV. SALIMOTH, one of the chiefs who went up with Ezra from Babylon (1 Es. 8.[36]), called "Shelomith" in Ez. 8.[10].

ASSANIAS, RV. ASSAMIAS, one of the twelve priests to whom the treasure and the sacred vessels of the Temple were entrusted on the return from Babylon (1 Es. 8.[54]), called "Hashabia" in Ez. 8.[24].

ASSAPHIOTH, AV. AZAPHION, head of a family among the sons of Solomon's servants who returned with Zerubbabel (1 Es. 5.[33]), called "Hassophereth" in Ez. 2.[55], AV. "Sophereth"; and "Sophereth" in Ne. 7.[57].

ASSIDEANS, RV. HASIDEANS, RVm. "that

is Chasidim." The Heb. word *ḥasīdīm*, "pious ones," of which this is a Greek transliteration, is frequently applied to godly Israelites (AV. "saints"). It was appropriated by a party in the time of the Greek ascendency, who held aloof from the priestly party who were inclined to Hellenism. They were religious purists, clinging tenaciously to the ancient law. They cared nothing for politics save when their religious freedom was endangered. From their ranks came the martyrs during the persecution of Antiochus IV. They had no sympathy with the Maccabæan national aspirations. They co-operated with Judas only to secure liberty to follow their own religious practices, and deserted him when this was attained. To their defection may be attributed his downfall. They accepted Alcimus as High Priest, although he was nominated by the Greek king, because he was "a priest of the seed of Aaron" (1 M. 7.[12f.]; *cp.* 1 M. 2.[42]; 2 M. 14.[6]—which entirely misrepresents the relation of the Assideans to Judas). For their relation to the Pharisees and Essenes *see* PHARISEES and WAITERS FOR THE REDEMPTION.

ASSUERUS, RV. AHASUERUS, *which see* (To. 14.[15]).

ASSUR (2 Es. 2.[8]; Jth. 2.[14]) = ASSYRIA, *which see* in Canonical Section.

ASTAD, AV. SADAS, one whose descendants returned with Zerubbabel (1 Es. 5.[13]), called "Azgad" in Ez. 2.[12]; Ne. 7.[17]. In 1 Es. 8.[38] his name is given as "Astath."

ASTATH. *See* preceding article.

ASTYAGES is named as the predecessor of Cyrus on the Persian throne (Bel. v. 1). *See* CYRUS.

ASUR, AV. ASSUR, head of a family of Temple servants who returned with Zerubbabel (1 Es. 5.[31]), called "Harhur" in Ez. 2.[51]; Ne. 7.[53].

ATAR, AV. JATAL, head of a family of doorkeepers who returned with Zerubbabel (1 Es. 5.[28]), called "Ater" in Ez. 2.[42]; Ne. 7.[45].

ATARGATIS, RV. wrongly ATERGATIS. This goddess is mentioned only in 2 M. 12.[26] in connection with her temple at Carnion (Ashteroth Karnaim). Judas Maccabæus took and destroyed the town. The inhabitants took refuge in the temple of Atargatis: but that did not protect them: they were slain to the number of five and twenty thousand; and the temple itself was burned (*Ant.* XII. viii. 4).

Some have identified Atargatis with Astarte, the Ashteroth to whom the city owed its name. This, however, has been shown to be incorrect. At Ascalon, Atargatis (Derkĕto) had a temple distinct from that of Astarte. The first element of the name, *'atar*, is = Heb. *'Ashter;* but the second element represents the name of the Palmyrene deity *'Athi*. She is therefore Astarte with the attributes of 'Athi. There was also a temple of Atargatis at Hierapolis. At Ascalon she was represented as half woman, half fish. At both places sacred fish were kept. This indicates some close original connection between the "omnipotent and all-producing goddess," and the "sacred life-giving waters" (*see RS.*[2] 172ff.).

ATER. *See* ATAR.

ATEREZIAS (1 Es. 5.[15]), properly ATER OF EZEKIAS (RV.).

ATERGATIS. *See* ATARGATIS.

ATETA, AV. TETA; head of a family of gatekeepers (1 Es. 5.[28]), called "Hatita" in Ez. 2.[42]; Ne. 7.[45].

ATHARIAS, RV. ATTHARIAS (1 Es. 5.[40]), a corruption of TIRSHATHA, *which see.*

ATHENOBIUS, a friend of Antiochus VII., Sidetes, sent as special messenger to Simon Maccabæus, to demand restoration of certain cities he had taken, or payment of 1000 talents of silver. Simon's reply was an offer of 100 talents in respect of Joppa and Gazara. This only sent the Syrian envoy off in a rage, and his report enraged the king (1 M. 15.[28ff.]).

ATHLAI (1 Es. 9.[29] RVm.) = AMATHEIS.

ATIPHA, head of a family of Temple servants (1 Es. 5.[32]), called "Hatipha" in Ez. 2.[54].

ATTALUS. This name was borne by three kings of Pergamus. Either Attalus II., Philadelphus, B.C. 159–138, or Attalus III., Philometor, B.C. 138–133, the nephew of his predecessor, is referred to in 1 M. 15.[22], as having a letter addressed to him by the Roman consul, Lucius, in favour of the Jews. These were independent kings, but close allies of the Romans, to whom Attalus III. bequeathed his kingdom. Josephus quotes a decree in the interests of the Jews issued from Pergamus in the time of Hyrcanus (*Ant.* XIV. x. 22).

ATTHARATES (1 Es. 9.[49] = Ne. 8.[9]), a corruption of TIRSHATHA.

ATTHARIAS (1 Es. 5.[40] RV.). *See* ATHARIAS.

ATTUS, AV. LETTUS, one of the chiefs who accompanied Ezra (1 Es. 8.[29]), called "Hattush" in Ez. 8.[2].

AUGIA, daughter of Berzelus (or Barzillai), the wife of Addus the priest, whose descendants could not prove their genealogy after the return from Babylon, and were accordingly ejected from office (1 Es. 5.[38]). The name does not appear in the lists of Ezra and Nehemiah.

AURANUS, RV. HAURAN, a man "far gone in years, and no less in madness," who led the attack on Lysimachus, goaded by the sacrileges he had committed (2 M. 4.[40]).

AUTEAS, one of the Levites who taught the people the law (1 Es. 9.[48]), called "Hodiah" in Ne. 8.[7].

AVARAN, the surname of Eleazar, brother of Judas Maccabæus (1 M. 2.[5]). The name possibly

signifies "pale." In 1 M. 6.[43] AV. reads "Savaran," RV. correctly "Avaran."

AZAEL, Jonathan the son of Azael, along with Ezekias, who undertook the management of the matter concerning the foreign wives (1 Es. 9.[14]), called "Asahel" in Ez. 10.[15].

AZAELUS, one of the men who put away his foreign wife after the return from Bab. (1 Es. 9.[34]).

AZAPHION, RV. ASSAPHIOTH, *which see.*

AZARA, RV. ASARA, head of a family of Nethinim (1 Es. 5.[31]). The name does not appear in the lists of Ezra and Nehemiah.

AZARAIAS, AV. SARAIAS, a progenitor of Ezra (1 Es. 8.[1]), called "Seraiah" in Ez. 7.[1].

AZARIAS. (1) One of the "principal men associated with Ezra (1 Es. 9.[21]), called "Uzziah" in Ez. 10.[21]. (2) One of those who stood up by Ezra at the reading of the law (1 Es. 9.[43]). This name does not appear in Ne. 8.[4]. (3) One of those who read the law to the multitude, "making them withal to understand it" (1 Es. 9.[48]), called "Azariah" in Ne. 8.[7]. (4) Ancestor of Ezra (2 Es. 1.[1], RV. "Azaraias"). (5) The name by which Raphael the angel was known when acting as the companion of Tobias (To. 5.[12], 6.[6], 7.[8], 9.[2]). (6) One of the captains under the command of Judas Maccabæus (1 M. 5.[18], &c.). (7) One of the three children, companions of Daniel, called "Azariah" in Dn. 1.[6], &c. His Babylonian name was Abed-nego (Dn. 1.[7]).

AZARU, AV. AZURAN, head of a family that returned with Zerubbabel, 432 in number (1 Es. 5.[15], RVm. "Azuru," poss. = "Azzur" in Ne. 10.[17]).

AZBAZARETH. *See* ASBAZARETH.

AZEPHURITH. *See* ARSIPHURETH.

AZETAS, ancestor of a family which went up from Babylon with Zerubbabel (1 Es. 5.[16]), not named in Ezra or Nehemiah.

AZIA, RV. OZIAS, father of a family of Temple servants who returned with Zerubbabel (1 Es. 5.[31]), called "Uzza" in Ez. 2.[49].

AZIEI, an ancestor of Ezra (2 Es. 1.[2]), called "Ezias" in 1 Es. 8.[2] (AV.), "Ozias" (RV.), and "Azariah" in Ez. 7.[3].

AZOTUS. (1) In the battle in which he was slain, Judas Maccabæus discomfited the right wing of the army of Bacchides, and pursued them as far as Mount Azotus. The left wing then followed Judas, so that he was surrounded; and there, after a heroic struggle, he fell (1 M. 9.[15]). Some suggest identification with the hill where stands the mod. village *Bīr ez-Zait* (Ewald, *PEFM.* ii. 294), or with the hill on wh. Ashdod stood (Conder, *HDB. s.v.*). Another suggestion is that the name is due to a mistranslation of the Heb. *'ashdōth hā-har*, meaning the slopes where the hill country of Judah descends into the Shephelah (*EB. s.v.*). (2) *See* ASHDOD in Canonical Section.

AZURAN. *See* AZARU.

B

BAALSAMUS, AV. BALASAMUS, one of those who stood at Ezra's right hand at the reading of the law (1 Es. 9.[43]), called "Maaseiah" in Ne. 8.[4].

BAANA, one of those who returned from Babylon with Zerubbabel (1 Es. 5.[8]), called "Baanah" in Ne. 10.[27].

BAANI, AV. MAANI, head of a family many of whom had married foreign wives (1 Es. 9.[34]), called "Bani" in Ez. 10.[34].

BAANIAS, RV. BANNEAS, one of the sons of Phorus (1 Es. 9.[26]), called "Benaiah" in Ez. 10.[25].

BABI, head of a family that returned from Bab. with Ezra (1 Es. 8.[37]), called "Bebai" in Ez. 8.[11].

BACCHIDES, a friend of Antiochus Epiphanes and governor of Mesopotamia (1 M. 7.[8]; Jos. *Ant.* XII. x. 2), was sent into Judæa by Demetrius Soter, along with Alcimus, whom he had made High Priest, to take vengeance upon the Jews and to kill Judas Maccabæus. By means of treachery (1 M. 7.[10-20]) he was partially successful, confirming Alcimus in his office and leaving him to keep the people in obedience while he returned to Demetrius at Antioch. But on the expulsion of Alcimus (1 M. 7.[25]), and the defeat and death of Nicanor at the battle of Adasa (B.C. 161), B. was sent on a second expedition into Judæa. His large army was met by a handful of patriots under Judas. In the battle of Eleasa that followed (B.C. 161) Judas fell, fighting courageously, near Mount Azotus. The Syrian faction was established in power, and by aid of B. (Jos. *Ant.* XIII. i.) brought upon the Jews greater calamity than they had experienced since the return from Babylon. Jonathan, the brother of Judas, was chosen leader of the patriots, and when attacked by B. swam with his companions across the Jordan and withdrew into the wilderness. B. did not pursue him, but returned to Jerusalem, where he fortified the citadel: he also fortified and garrisoned several cities in Judæa. Meanwhile Alcimus died, "with great torment," being overtaken in an act of sacrilege, and B. returned to Antioch (B.C. 160) with Judæa settled in peace, which it enjoyed for two years. B. returned to Judæa at the instance of the Syrian faction, who held out the hope of secretly overpowering Jonathan and his brother Simon while living quietly in the country; but angry at the failure of the attempt, and entangled in difficulties, B. made honourable terms

with Jonathan B.C. 158, restored his prisoners, and retired to Antioch never to return to Judæa again (1 M. 7.–9.; Jos. *Ant.* XII. x., xi.; XIII. i. 1–6).

BACCHURUS, one of "the holy singers" who had married a foreign wife (1 Es. 9.[24]). This name does not appear in the list of Ezra (10.[24]), where only one singer is named, and three porters, the last of whom is "Uri." It is possible that "Bacchurus" may be a corruption of this name.

BACCHUS. *See* DIONYSUS.

BACENOR. This name occurs only in 2 M. 12.[35], where Dositheus, a horseman, is described as belonging to Bacenor's company. Bacenor was therefore probably captain of a company of cavalry in the army of Judas Maccabæus, with which he opposed Gorgias the governor of Idumæa.

BÆAN, AV. BEAN, *which see.*

BAGO, head of a family who returned from Babylon with Ezra (1 Es. 8.[40]), called "Bagoi" in 1 Es. 5.[14] and "Bigvai" in Ez. 8.[14].

BAGOAS, a eunuch in the household of Holofernes (Jth. 12.[11]). According to Pliny (*HN.* XIII. iv. 9), the name is the Persian term for "eunuch."

BAGOI, ancestor of a family, 2066 of whom returned with Zerubbabel (1 Es. 5.[14]), called "Bago" in 1 Es. 8.[40]; "Bigvai" in Ez. 2.[2, 14]; Ne. 7.[19].

BAITERUS, AV. METERUS, one whose descendants to the number of 3005 returned from Babylon with Zerubbabel (1 Es. 5.[17]). The name does not appear in the lists of Ezra and Nehemiah. It is suggested that it may be a place-name of a common form, with *Beth* as the first element (*HDB. s.v.*).

BALAMO, RV. BALAMON (Jth. 8.[3]), probably ident. with BELMEN, *which see.*

BALASAMUS. *See* BAALSAMAS.

BALNUUS, a man of the sons of Addi who put away his strange wife (1 Es. 9.[31]), called BINNUI in Ez. 10.[30].

BALTHASAR, RV. BALTASAR (Ba. 1.[11f.]) = BELSHAZZAR.

BAN, head of a family whose genealogy had been lost during the Captivity (1 Es. 5.[37]). The text is corrupt. The corresponding name in Ez. 2.[60]; Ne. 7.[62], is "Tobiah."

BANAIAS, a man of the sons of Nooma (1 Es. 9.[35]), called "Benaiah" in Ez. 10.[43].

BANI, head of a family that returned with Zerubbabel (1 Es. 5.[12]), called "Binnui" in Ne. 7.[15]. *See* BINNUI, MANI.

BANID, RV. BANIAS, head of a family which went up from Babylon with Ezra (1 Es. 8.[36]). In Ez. 8.[10] the name should be restored in the form of "Bani," wh. has probably fallen out of MT. from its resemblance to the preceding word *bĕnē*, "sons."

BANNAIA, RV. SABANNEUS, a man of the sons of Asom who put away his foreign wife (1 Es. 9.[33]), RVm. "Zabad," so also Ez. 10.[33].

BANNAS, AV. BANUAS, head of a family of Levites (1 Es. 5.[26]) who came up from Babylon with Zerubbabel. Bannas and Suidas in this list are represented by "the children of Hodaviah"—*i.e.* "Bĕnē Hodaviah"—in Ez. 2.[40]; and by "Shebania, Hodiah" in Ne. 10.[10].

BANNEAS. *See* BAANIAS.

BANNUS, a man of the sons of Baani, who put away his foreign wife (1 Es. 9.[34]). He represents either "Bani" or "Binnui" in Ez. 10.[38].

BANUAS. *See* BANNAS.

BARCHUS, AV. CHARCUS, head of a family of Temple servants (1 Es. 5.[32]), called "Barkos" in Ez. 2.[53]; Ne. 7.[55].

BARODIS, head of a family of the sons of the servants of Solomon (1 Es. 5.[34]). The name is not found in the lists of Ezra and Nehemiah.

BARTACUS, father of Apame, the concubine of Darius (1 Es. 4.[29]). "The illustrious" was probably a title attached to his official rank. Josephus (*Ant.* XI. iii. 5) calls him "Rabases Themasius." It is suggested that τοῦ θεμασίου of Josephus, which takes the place of τοῦ θαυμαστοῦ of 1 Es., may represent the old Persian *mathishta* (simply "colonel," *EB. s.v.*); so instead of "the illustrious" we should possibly read "colonel."

BARUCH, THE BOOK OF, appears in Vlg. and old English Bibles after Lamentations. In LXX. it follows Jeremiah. The sixth chapter, however, stands apart under the title "The Epistle of Jeremiah," and comes after Lamentations. It is said to have been written in Babylon by Baruch, the son of Neriah, "in the fifth year, and in the seventh day of the month, what time the Chaldeans took Jerusalem, and burnt it with fire" (Ba. 1.[1f.]). The book was read before Jehoiachin, the captive king of Judah, the nobles, and the rest of the exiles. It moved them to mourn and fast. They made a collection and sent the proceeds to Jerusalem, asking the priests to make sacrifices on behalf of Nebuchadnezzar and his son Belshazzar, in the hope that Israel might find favour in their sight. They also sent the book, to be read on "the feasts and solemn days" (chap. 1.[1-14]). The book contains confession of sin and prayers for pardon and deliverance (1.[15]–3.[8]), and concludes with a long address to the Jews who are scattered among the Gentiles (3.[9]–5.[9]). Chapter 6., the Epistle of Jeremiah, "is a series of denunciations of idols and their worshippers, each concluding with the words, 'They are no gods; therefore fear them not.' This epistle is conceived to be sent to Babylon, the rest of the book of Baruch being a letter from Babylon. It is partly based upon Jeremiah 10.[1-15], where the prophet exhorts the house of Israel not to be dismayed at the signs of heaven or to learn the vain customs of the

heathen" (Churton, *Apocryphal Scrips.*, Intro. to Baruch).

Scholars are not agreed as to whether the original was written in Hebrew or Greek. It was evidently written at different times, and no historical value attaches to it.

BASALOTH, head of a family of Temple servants (1 Es. 5.[31]), called "Bazluth" in Ez. 2.[52] and "Bazlith" in Ne. 7.[54].

BASCAMA, a town in Gilead where Trypho slew Jonathan Maccabæus (1 M. 13.[23]; *Ant.* XIII. vi. 6). The bones of Jonathan were afterwards disinterred and buried in Modin, his native town, by his brother Simon. Furrer has suggested identification with *Tell Bāzūk*, on *Wādy Jormāyeh*, *c.* nine miles E. of the point where the Jordan enters the Sea of Galilee.

BASSA, RV. BASSAI, head of a family that returned with Zerubbabel (1 Es. 5.[16]), called "Bezai" in Ez. 2.[17]; Ne. 7.[23].

BASTAI, RV. BASTHAI, head of a family that returned with Zerubbabel (1 Es. 5.[31]), called "Besai" in Ez. 2.[49]; Ne. 7.[52].

BATH-ZACHARIAS. *See* Beth-zacharias.

BEAN, RV. BÆAN. Judas Maccabæus "remembered the wickedness of the children of Bean, who were unto the people a snare and a stumbling-block, lying in wait for them in the ways," therefore "he destroyed them utterly, and burned with fire the towers of the place, with all that were within" (1 M. 5.[4f.]; *cp.* 2 M. 10.[17ff.]). Perhaps we should read "Meon" for "Beon," in which case the place may be represented by *Ma'ān*. *See* Maon.

BEBAI. (1) Head of a family which returned with Zerubbabel (1 Es. 5.[13]); several of them married foreign wives (9.[29]). (2) A place mentioned in Jth. 15.[4], otherwise unknown.

BEELSARUS, one who accompanied Zerubbabel in the return (1 Es. 5.[8]), called "Bilshan" in Ez. 2.[2]; Ne. 7.[7].

BEELTETHMUS, one of the officers of the Persian king Artaxerxes in Palestine, who joined in the representations made to the king against the Jews, and secured an order to hinder them in the building of the Temple (1 Es. 2.[16]). The name stands for *bĕ'ēl ṭĕ'em*, which, as Prof. Sayce has shown, is explained by the Asyr. inscriptions, and means "Lord of official intelligence," or "Postmaster."

BEEROTH. *See* Beroth.

BEL AND THE DRAGON. *See* Daniel, Additions to.

BELEMUS, an officer of king Artaxerxes (1 E. 2.[16]), associated with Beeltethmus, *which see.* The name corresponds to "Bishlam" in Ez. 4.[7].

BELMEN, RV. BELMAIM, a place named in the record of preparations made to guard the country against the invasion of Holofernes (Jth. 4.[4]). It was not far from Dothan (7.[3]). It is probably identical with *Bīr Bil'āmeh* (Ibleam), about half a mile S. of *Jenīn*, a position of importance to the defenders. It is called "Balamo" (8.[3]).

BEREA, RV. BERŒA. (1) The place where Bacchides encamped before the battle in which Judas Maccabæus fell (1 M. 9.[4]). Josephus calls it *Bēthzēthō*. It may possibly be mod. *Bīr ez-Zait*, 1½ miles NW. of *Jifneh*. *El-Bīreh* is also a possible identification. (2) The place where Menelaus was put to death, by precipitation into ashes from a lofty tower, when Antiochus Eupator was marching against Judæa (2 M. 13.[4]). It is identified with mod. *Ḥalab* (Aleppo).

BEROTH, RV. BEEROTH. The inhabitants of Beroth are named among those who returned from Babylon (1 Es. 5.[19]) along with those of Chephirah and Kirjath-jearim. It is identical with *el-Bīreh*, a considerable village on the road to Nāblus, about ten miles N. of Jerusalem. It is the first halting-place of caravans going north from Jerusalem, and has plentiful supplies of water—hence its name = "wells." According to an old tradition, it was here that Jesus was missed by Joseph and Mary, on the evening of the first day out from Jerusalem (Lk. 2.[43ff.]).

BERZELUS, AV. ZORZELLEUS, father of Augia, who married Jaddus, whose descendants had lost their genealogy during the exile (1 Es. 5.[38f.]).

BETANE, one of the places to which Nebuchadnezzar sent his messengers (Jth. 1.[9]). It evidently lay to the S. of Jerusalem, and is possibly identical with *Beit 'Ainūn*, three miles N. of Hebron.

BETHASMOTH, AV. BETHSAMOS, *which see.*

BETHBASI, a place in the wilderness to which Jonathan and Simon Maccabæus retired when threatened by Bacchides (1 M. 9.[62]). They built up the fortifications that had fallen into decay, and withstood a siege successfully. Josephus (*Ant.* XIII. i. 5) has *Bēthalaga*, possibly intending Beth-hogla, not far from Jericho. More naturally we should seek a position in the wastes to the south-east of Jerusalem. Perhaps there is a reminiscence of this name in *Wādy Bassās*, to the SE. of Tekoa.

BETH-HORON. In the Canonical Section we have seen that the two Beth-horons are to be identified with *Beit 'Ūr et-Taḥtah* and *Beit 'Ūr el-Fōqah*. By way of Beth-horon, Seron, the Syrian general, attempted to advance on Jerusalem. He was met by Judas Maccabæus, and his army was driven headlong down the valley in utter rout (1 M. 3.[13ff.]; *Ant.* XII. vii. 1). Here also, not long after, Nicanor, retiring from Jerusalem, was attacked by Judas: his army was scattered and himself was slain (1 M. 7.[39ff.]; *Ant.* XII. x. 5). Beth-horon was fortified by Bacchides (1 M. 9.[50]; *Ant.* XIII. i. 3). It is mentioned in connection with the preparations

made to oppose Holofernes (Jth. 4.[4]). Here a Roman army under Cestius Gallus suffered crushing defeat, A.D. 66 (*BJ*. II. xix. 8f.).

BETHLOMON, the inhabitants of which returned from Babylon with Zerubbabel (1 Es. 5.[17]), is the town of Bethlehem (mod. *Beit Laḥm*), so called in Ez. 2.[21].

BETHSAMOS, RV. BETHASMOTH (1 Es. 5.[18]) is called "Beth-azmaveth" in Ne. 7.[28]; a town in Benjamin, probably represented by the mod. *Hizmeh*, in the uplands SE. of Gibeah.

Judas encountered and defeated Lysias (1 M. 4.[29ff.]; 2 M. 11.[5]). He then fortified it anew and set a garrison there (v. 61). It was taken by the army of Antiochus (6.[7, 26, 31, 49, 50]). It was fortified by Bacchides (1 M. 9.[52]). It was taken again by Simon (11.[65f.], 14.[7]). The mod. village boasts some remains of antiquity: notably a ruined tower, dating prob. fm. the twelfth cent.

BETHULIA. Information regarding this town is confined to the book of Judith. Buhl (*GAP*. 201 *note*) thus summarises: "According to the



BERŒA: MODERN ALEPPO

BETHSAN, RV. BETHSHAN = BETH-SHEAN. This city is mentioned in the account of the return of Judas from his campaign in Gilead (1 M. 5.[52]). Here Jonathan eluded the snares of Trypho, only to fall into the trap set for him in Ptolemais (1 M. 12.[40ff.]). It is first called Scythopolis in 2 M. 12.[29]. By this name, which enshrined some memory of the Scythian invasion (*see* SCYTHIANS), it was known as a member of the DECAPOLIS; but it soon gave place to the ancient name, which persists in the form of *Beisān*.

BETH-SURA, RV. BETHSURON = BETH-ZUR. This ancient stronghold, represented by the mod. *Beit Ṣūr*, 4½ miles N. of Hebron, was a place of great strategic importance, commanding the approach to Jerusalem from that direction. Here

book of Judith (4.[6], 6.[10ff.], 7.[1ff.], 8.[3], 10.[10], 12.[7], 15.[3, 6], 16.[21ff.]), Bethulia was situated in the neighbourhood of *Jenīn*, on a rock, beside a valley, commanding the passes to the south. At the foot of the rock was a spring." He inclines to identify it with *Sānūr*, a strong position on a rock overlooking *Merj el-Ghariq*, about seven miles S. of *Jenīn*. Conder favours the claim of *Mithilīyeh*, to the N. of *Merj el-Ghariq*. For an interesting argument to prove Bethulia = Jerusalem see *EB*. *s.v.*

It must be observed, however, that the writer of Judith regards the two as distinct. Joacin, the High Priest in Jerusalem, is said to have written to the inhabitants of Bethulia "charging them to keep the passages of the hill country" against Holofernes (Jth. 4.[6ff.]).

BETH-ZACHARIAS, the scene of the battle described in 1 M. 6.[32f.], in which Judas Maccabæus was defeated by Antiochus Eupator, and his brother Eleazar perished. Josephus (XII. ix. 4) describes it as 70 stadia from Bethsur. It is identical with *Beit Zakāriā*, fully 4 miles SW. of Bethlehem, "on an isolated promontory or hill, jutting out between two deep valleys and connected with the high ground south by a low neck between the heads of the valleys, the neck forming the only access to what must have been an almost impregnable position" *BRP*. iii. 283f.).

BETOLIUS, RV. BETOLION, a place, fifty-two inhabitants of wh. returned with Zerubbabel (1 Es. 5.[21]) = "Bethel" in Ez. 2.[28].

BETOMESTHAM, RV. BETOMESTHAIM (Jth. 4.[6]), BETOMASTHEM, RV. BETOMASTHAIM (Jth. 15.[4]), a place "over against Jezreel, in face of the plain that is near Dothan." The district within which it must have lain is thus somewhat closely defined: but no satisfactory identification has been suggested.

BEZETH, the place where Bacchides encamped on withdrawing from Jerusalem, where he put deserters to death and cast them into a pit (1 M. 7.[19]). It may be identical with the quarter known as "Bezetha" (*see* JERUSALEM, p. 312).

BIATAS, RV. PHALIAS, one of the Levites who taught the people the law (1 Es. 9.[48]), called "Pelaiah" in Ne. 8.[7].

BOCCAS, an ancestor of Ezra (1 Es. 8.[2]), called "Bukki" in Ez. 7.[4]; "Borith" in 2 Es. 1.[2].

BORITH. *See* preceding article.

BOSOR, a city in Gilead taken by Judas Maccabæus (1 M. 5.[26, 36]), which may be identical with *Buṣr el-Ḥarīrī*, on the SW. border of *el-Lejā'*.

BOSORA, a strong city in Gilead captured by Judas Maccabæus (1 M. 5.[26, 28]). It is the famous city known as Bostra to the Romans, in the SE. of the Ḥaurān, the mod. *Boṣra eski-Shām*. For illustration *see* BOZRAH in Canonical Section, p. 71.

BRAN. In the picture drawn of what the captives will see in Babylon in the letter of Jeremy (Ba. 6.), the women are described as burning "bran for incense," in their unchaste idolatrous worship (Ba. 6.[43]).

BRIDGE. Only in 2 M. 12.[13] (AV.) is mention made of a bridge, which Judas Maccabæus built in order to attack the strong city of Caspis. There were no bridges in early Palestine. Most of the streams dry up after the rainy season; and bridges built over them, unless of very strong construction, are apt to be swept away in the spates of winter. At most times they are easily fordable at well-known points. Josephus says of the Jordan when the Israelites passed over it under Joshua, "there never had been bridges laid over it hitherto" (*Ant.* V. i. 3); implying that bridges were not unknown to him. The Romans were the great road- and bridge-builders, making use of the arch for this purpose. Specimens of their work may still be seen: *e.g.* the bridge across the Jordan south of *el-Hûleh*, *Jisr benāt Ya'qūb*, "the bridge of Jacob's daughters." It is serviceable still after two millenniums, having outlived all later structures save the most recent.

Josephus speaks of a "bridge" (*gephura*) which connected the Temple with the upper city (*BJ*. VI. vi. 2); probably it was an arched viaduct.

BUCKLE. Alexander Balas gave a golden buckle to Jonathan Maccabæus as a mark of distinguished favour—"as the use is to give to such as are the kindred of the king" (1 M. 10.[89]). The buckle was used as a brooch to fasten the outer garment on the shoulder or over the breast.

BUGEAN is used as descriptive of HAMAN (Est. Ad. 12.[6] RV.). It may have the meaning of "braggart." In all other cases he is called "Haman the Agagite."

C

CADDIS, RV. GADDIS, surname of Joannan (John), eldest son of Mattathias, the father of the Maccabees (1 M. 2.[2]). *See* GADDIS.

CADES, RV. KEDESH (1 M. 11.[63, 73]). *See* KEDESH in Canonical Section.

CADES-BARNE (Jth. 5.[14]), RV. KADESH-BARNEA, *which see* in Canonical Section.

CADMIEL, RV. KADMIEL, father of a family of Levites (1 Es. 5.[26]).

CALAMOLALUS, head of a family that returned with Zerubbabel (1 Es. 5.[22]). In the corresponding lists in Ez. 2.[33]; Ne. 7.[37] for "Calamolalus" stand "Lod, Hadid." The name is corrupt.

CALITAS, one of the Levites who read the law to the multitude, making them understand it. His second name was Colius (1 Es. 9.[23, 48]), called "Kelaiah (the same is Kelita)" in Ez. 10.[23]; "Kelita" in Ne. 8.[7].

CALLISTHENES, the name of the officer who had charge of setting fire to the great gates of the Temple at the time of the desecration under Antiochus Epiphanes (B.C. 168). He was present as an officer of Nicanor at the battle of Emmaus (B.C. 165), and at the feast which the Jews held for their victory, they forced him into a village hut and there burned him alive—"a reward meet for his wickedness" (2 M. 8.[33]).

CALPHI, RV. CHALPHI, father of Judas, who, along with Mattathias, stood by Jonathan at the

battle of Gennesar, and routed the host of Demetrius' princes (1 M. 11.[70]).

CANOPY. This was probably the mosquito curtain over the bed in which Holofernes lay (Jth. 10.[21]), *kōnōpeion*, which protected the sleeper from the *kōnōps*, "gnat." The description of it shows the luxury in which the enemy of Israel indulged. It was "woven with purple and gold, and emeralds and precious stones." When Judith had slain Holofernes she took down the canopy and carried it away as a trophy (13.[9]). She displayed it, along with the head of Holofernes, to the elders and people of Bethulia (v. 15); and finally dedicated it as "a gift unto the Lord" (16.[19]).

CAPHARSALAMA. When Nicanor, who was in Jerusalem, had tried in vain to lead Judas Maccabæus into an ambush, by proposals for a peaceful conference, he marched out against him and was defeated at CAPHARSALAMA, the fugitives returning to the city (1 M. 7.[31]). It is spoken of in crusading times as a castle of the Knights Hospitallers. The Arab geographer Muqaddasi places it "in the district of Cæsarea, on the high road from Ramleh northward." Several sites in the region indicated might suit, the likeliest, perhaps, being *Khirbet Deir Sellām*, about 12½ miles to the W. of Jerusalem.

CAPHENATHA, RV. CHAPHENATHA. Simon strengthened the fortifications of Jerusalem, and it is said, "he repaired that which was called Caphenatha"—apparently some part of the defences which cannot now be identified. It has been supposed to be on the Mount of Olives; but this finds no support in the narrative (1 M. 12.[37]).

CAPHIRA. The inhabitants of Caphira returned with Zerubbabel (1 Es. 5.[19]). It is called "Chephirah" in Ez. 2.[25]: a town on the border of Benjamin, represented by the mod. *Kefīreh*, to the SW. of Gibeon.

CARABASION (1 Es. 9.[34]), one who put away his foreign wife. There is nothing in the other lists corresponding to this name, which is evidently corrupt. In Ez. 10.[36] its place seems to be taken by "Meremoth."

CARCHAMIS, RV. CARCHEMISH, alluded to in 1 Es. 1.[25], is the famous city on the Euphrates, the mod. *Jerablus*. *See* CARCHEMISH in Canonical Section.

CARIA. Lucius, the consul of the Romans, is said to have sent to Caria a copy of his circular letter in favour of the Jews (1 M. 15.[23]). Caria lay on the SW. coast of Asia Minor. At this time (B.C. 139–138) it was governed by a confederacy of four cities, their centre of meeting being the temple of Zeus Chrysaoreus at Stratonicea. In B.C. 129 it was incorporated in the Roman province of Asia. Halicarnassus, Cnidus, Myndus, and Miletus were Carian cities, while Patmos, Cos, and Rhodes lay off the coast.

CARMANIANS, RV. CARMONIANS. In the "vision horrible" of 2 Es. 15.[28ff.], "the Carmanians, raging in wrath, shall go forth as the wild boars of the wood . . . and shall waste a portion of the land of the Assyrians with their teeth." A people fierce and cruel is intended. The description answers the inhabitants of *Kirmān*, N. of the Persian Gulf, and W. of Gedrosia. Strabo (xv. p. 727) represents them as a warlike race, who worshipped Ares alone of all the gods; and he gives an account of certain horrible practices that prevailed among them. A youth was free to marry only when he had slain an enemy and presented his head to the king. Their customs and language were Persian and Median, while they followed the Persian order in battle. They are referred to by Nearchus, Arrian, and other ancient writers. In v. 30[ff.] Sapor I. may be intended (A.D. 242–273). He founded the Sassanid dynasty. He defeated the Roman general Valerian, and proceeding to the NW. he traversed Syria and laid Antioch in ruins. By Odenatus and Zenobia of Palmyra, "the dragons of Arabia" (v. 29), he was driven back beyond the Euphrates.

CARME, RV. CHARME, head of a family of priests (1 Es. 5.[25]) called "Harim" in Ez. 2.[39].

CARNAIM, a strong city in Gilead captured by Judas Maccabæus (1 M. 5.[26, 43f.]). Here was a temple of ATARGATIS, in which the refugees from the captured city were put to death (2 M. 12.[21, 26]). It corresponds to ASHTEROTH KARNAIM in Canonical Section, *wh. see*. In 2 M. it is called "Carnion."

CARNION. *See* preceding article.

CASLEU, AV. CHISLEV. *See* YEAR in Canonical Section.

CASPHON, RV. CASPHOR, a city taken by Judas Maccabæus on his expedition east of the Jordan (1 M. 5.[36]). It doubtless corresponds with "Caspis" (2 M. 12.[13]). This city was strongly fortified and near a large lake, conditions that are fulfilled by mod. *el-Muzērīb*, the station from which the *Ḥajj*, the great Moslem pilgrimage, finally sets out on its desert march. The identification, however, is uncertain. The ancient name of the city is unknown (*see* Schumacher, *Across the Jordan*, 157ff.).

CASPHOR. *See* preceding article.

CASPIS, RV. CASPIN. *See* CASPHON.

CAT. This animal is not named in the Canonical Scriptures, and appears only in Ba. 6.[22], in the epistle of Jeremy. Showing how contemptible the gods of Babylon are, the prophet points out that they cannot defend themselves from injury or insult. The bats, swallows, and birds alight with impunity upon their bodies and heads; "and in like manner the cats also." The context suggests that these were domesticated cats, not, as Cheyne thinks, wild cats (*EB. s.v.*). The cat was early domesticated in Egypt, and is often figured on the monu-

ments, *e.g.* as accompanying the fowler (Wilkinson, *A.E.* i. 236f.). Herodotus entertains his readers with "travellers' tales" regarding the cat in Egypt (ii. 66f.). Although the cat is not mentioned in Scripture there can be no doubt that the Hebrews were familiar with the animal itself. The wild cat, *Felis maniculata*, the supposed original of the domestic cat, is found in Africa, Arabia, Syria, and Palestine. It is especially plentiful east of the Jordan. The Arabs call it *Qutt el-Khalā*. Its body is 2 ft. long, with a tail of 11 inches.

Bochart (*Hieroz.* 862) proposes to render by "wild cat" the Heb. צִיִּים in Ps. 74.[14]; Is. 13.[21], 34.[14]; Jr. 50.[39], instead of EV., "wild beasts of the desert."

CATHUA, head of a family of Temple servants who returned with Zerubbabel (1 Es. 5.[30]), possibly = "Giddel" in Ez. 2.[47].

CEDRON, RV. KIDRON, a city fortified and occupied by Cendebæus by orders of Antiochus Sidetes, whence he made incursions on the Jews to their great hurt (1 M. 15.[39-41]). Here he was attacked and routed by a force under the sons of Simon the Maccabee, who burned the place (16.[4ff.]). From the narrative we gather that it was not far from Jamnia (*Yebna*), and Azotus (Ashdod). It is probably represented by the mod. village *Katrah*, *c.* three miles SW. of *'Aker* (Ekron).

CEILAN. The sons of Ceilan and Azetas were among the exiles who returned with Zerubbabel (1 Es. 5.[15]). These names do not appear in the lists of Ezra and Nehemiah.

CELOSYRIA (1 Es. 2.[17]), RV. CŒLE-SYRIA, *which see.*

CENDEBEUS, RV. CENDEBÆUS, a general of Antiochus VII., who was left as "captain of the sea-coast" of Palestine (1 M. 15.[38ff.]) on the defeat of Tryphon by Antiochus (B.C. 138). He fortified Kedron as commanded by the king, and made it a centre for the harassing of the Jews. Simon Maccabæus, by reason of age, was unable to resist C., but his two sons, Judas and John, defeated him—a general of Antiochus—with great loss at Modin (1 M. 16.[1-10]), though they had been very serviceable to Antiochus in his war against Tryphon.

CERAS, RV. KERAS, head of a family of Temple servants (1 Es. 5.[29]), called "Keros" in Ez. 2.[44]; Ne. 7.[47].

CETAB, RV. KETAB, ancestor of a family of Nethinim (1 Es. 5.[30]), not named in the lists of Ezra and Nehemiah.

CHABRIS, son of Gothoniel, one of the "elders of the city," rulers of Bethulia (Jth. 6.[15], &c.).

CHADIAS, THEY OF, RV. CHADIASAI. These, along with the Ammidioi, returned from Bab. with Zerubbabel (1 Es. 5.[20]). Chadias may possibly be identical with "Kedesh" of Jo. 15.[23]. The name is not in the lists of Ezra and Nehemiah.

CHÆREAS, AV. CHEREAS, brother of the Ammonite leader, Timotheus. He had command of the fortress of Gazara, the "Jazar" of 1 M. 5.[6-8]. Hither Timotheus fled from Judas Maccabæus. The latter pursued him, and after a vigorous siege took the city. In the slaughter which ensued both Timotheus and his brother Chæreas were slain.

CHALPHI (1 M. 11.[70]), AV. CALPHI, *wh. see.*

CHANAAN, CHANAANITE (Jth. 5.[3, 16], &c.), RV. CANAAN, CANAANITE. The AV. represents the Greek χαναάν, the form in which the name appears in the Apocrypha and in the NT. (Ac. 7.[11], 13.[19]).

CHANNUNEUS, RV. CHANUNEUS, a Levite in the list of 1 Es. 8.[48], corresponding, perhaps, to "Merari" in Ez. 8.[19].

CHAPELS, RV. SHRINES (1 M. 1.[47]; 2 M. 10.[2] 11.[3]), are places for idol worship.

CHAPHENATHA, AV. CAPENATHA, *which see.*

CHARAATHALAN, AV. CHARAATHALAR (1 Es. 5.[36]), is described as leading certain families who returned from Babylon with Zerubbabel. The phrase "Charaathalan leading them and Allar" has arisen from running together the place-names "Cherub, Addan, Immer," with some confusion of the letters (*cp.* Ez. 2.[59]; Ne. 7.[61]).

CHARACA, RV. CHARAX, a place east of Jordan, said to be 750 stadia from Caspis, in wh. there were Jews called Tubieni, that is, from Tob. Caspis may possibly be identified with *el-Mezērīb*; but there is nothing to show in what direction Characa lay. The distance also seems very great (92 miles) for the army to traverse in the operations described (2 M. 12.[17]). *Kerak* (Kir-moab) was known as χαράκμωβα and Μωβουχάραξ. It lies about 100 miles south of *el-Mezērīb*. It is within the limits of possibility that Kerak may represent the city intended; but there are no data for a certain decision.

CHARCUS (1 Es. 5.[32]), RV. BARCHUS, *which see.*

CHAREA, head of a family of Temple servants (1 Es. 5.[32]) called "Harsha" in Ez. 2.[52]; Ne. 7.[54].

CHARME (1 Es. 5.[25]), AV. CARME, *which see.*

CHARMIS, one of the three "elders of the city," rulers of Bethulia (Jth. 6.[15], &c.).

CHASEBA, head of a family of Temple servants, mentioned only in 1 Es. 5.[31].

CHELCIAS, RV. HELKIAS. (1) Father of Susannah (Su. vv. 2, 29, 63). Tradition makes him brother of Jeremiah, and identifies him with the priest who found the book of the law in the Temple (2 K. 22.[8]). (2) Ancestor of Baruch (Ba. 1.[1]). (3) Father of Joakim the High Priest (Ba. 1.[7]).

CHELLIANS. In Jth. 2.[23] Holofernes is said to have spoiled the Ishmaelites "which were over against the wilderness to the south of the land of

the Chellians," which probably means the land belonging to the inhabitants of CHELLUS.

CHELLUS, one of the places beyond—*i.e.* west of—the Jordan, to which Nebuchadnezzar sent his summons (Jth. 1.[9]). It is mentioned with BETANE and Kadesh, and may be taken as lying to the SW. of Jerusalem. It may have represented the ancient *Ḥalūtzah* (Tg. Jrs., Gn. 16.[14]), which, under the name of *Elusa*, was known to the Greek and Roman geographers (Reland, *Pal.* 717). It lay near the source of *Wādy es-Sāni*. The adjoining country would then be "the land of the Chellians," to the south of which dwelt the children of Ishmael (Jth. 2.[23]). The reading "Chaldæans" in the latter passage is probably an attempt to solve a difficulty by amending the text.

CHELOD. In Jth. 1.[6] it is said that "many nations of the sons of Chelod assembled themselves to the battle," apparently allies of Nebuchadnezzar, responding to his summons. Porter (*HDB. s.v.*) translates, "there came together many nations unto the array (or ranks) of the sons of Cheleul." It might mean "to battle with (against) the sons of Cheleul." The Syr. reads "to fight against the Chaldæans." No probable suggestion has been made as to the meaning of Chelod. It is possible that "sons of Chelod" denotes the whole assemblage of Nebuchadnezzar's allies.

CHEREAS. *See* CHÆREAS.

CHETTIIM, RV. CHITTIM = OT. KITTIM (Gn. 10.[4]). *See* CYPRUS in Canonical Section. The island of Cyprus was so called from the settlement of Kition, mod. *Larnaca*, in the SE. (Jos. *Ant.* I. vi. 1). But the name came to have a much wider and somewhat vague significance. Thus Alexander the Great is said to have come "out of the land of Chittim" (1 M. 1.[1]), where obviously Macedonia is intended: and Perseus is described as "king of Chittim" (1 M. 8.[5], AV. "Citims").

CHOBA (Jth. 4.[4]), CHOBAI (Jth. 15.[4, 5]). A place named with Jericho, Æsora, and the valley of Salem. Reland (*Palestina*, 721) suggested Coabis, which is mentioned in the Peutinger Tables as being 12 Roman miles from Scythopolis. This may be the modern *el-Mekhubby*, near which is the cave *'Arāq el-Khubby*, about 11 miles from Beisān (Scythopolis) and 3 miles from *Ṭūbās*. This appears, at least, to be the district in which Choba must be sought.

CHOLA, AV. COLA, *which see.*

CHORBE, AV. CORBE, *which see.*

CHOSAMEUS seems to have arisen from a copyist's error (1 Es. 9.[32]). It appears to take the place of three names given in Ez. 10.[31].

CHUSI, a place named in Jth. 7.[18] as near Ekrebel, on the brook Mochmur. It is probably identical with the mod. *Qūzah*, a village 5½ miles south of Nāblus, and 5 miles west of *'Aqrabeh* (Ekrebel).

CIRAMA, RV. KIRAMA. The people of Cirama returned from Babylon with Zerubbabel (1 Es. 5.[20]); it is called "Ramah" in Ez. 2.[26].

CISAI, RV. KISEUS, grandfather of Mordecai (Est. Ad. 11.[2]).

CITHERN, RV. HARP (1 M. 4.[54]), one of the instruments used at the re-dedication of the Temple and altar. *See* MUSIC in Canonical Section.

CITIMS. *See* CHETTIIM.

CLEOPATRA, daughter of Ptolemy VI., Philometor, and of queen Cleopatra, was given in marriage by her father to Alexander Balas, king of Syria (1 M. 10.[58]; Jos. *Ant.* XIII. iv. 1). When Demetrius with a band of Cretan mercenaries attacked Alexander, Ptolemy led an army into Syria in support of Alexander, his son-in-law; but at Ptolemais he learned that a conspiracy was laid against his life by Alexander through the agency of his friend Ammonius, and as Alexander refused to punish Ammonius, Ptolemy dissolved his relationship to him and made a league with Demetrius Nicator, taking his daughter from Alexander and giving her to Demetrius, who by Ptolemy's aid was received at Antioch as king of Syria. Alexander was killed in battle against the joint forces of Ptolemy and Demetrius. Demetrius was afterwards taken prisoner by Arsaces VI. (Mithridates I.), whose dominions he had invaded, and who treated him honourably, giving him his daughter Rhodogune in marriage. Cleopatra married the brother of Demetrius, Antiochus VII., Sidetes, who in the absence of Demetrius had gained possession of the Syrian throne (B.C. 137). She was probably privy to the murder of Demetrius on his return to Syria, B.C. 125 (Appian, *Syr.* 68), though Josephus (*Ant.* XIII. ix. 3) gives a different account of the fate of Demetrius. She afterwards murdered Seleucus, her son by Nicator, who on his father's death assumed the government without her consent. She succeeded in securing the throne for her second son by Nicator, Antiochus VIII. Grypus, whom she recalled from Athens where he was studying; but as he was unwilling to concede to her the measure of power she claimed in the government, she attempted to poison him on his return from exercise (B.C. 120). On learning her intention he begged her to drink first, and on her refusal produced his witness and then repeated his request as the best means of clearing herself. On this she drank and died (Justin xxxix. 2). She had another son by Antiochus VII., Sidetes—Antiochus Cyzicenus, named from the place of his education. He was killed in battle in B.C. 95.

CŒLE-SYRIA, "hollow Syria." The two great mountain ranges running north and south, known respectively as the Lebanon and the Anti-lebanon, form a gigantic double rampart between the desert and the eastern shore of the Mediter-

ranean Sea. The hollow between the ranges was known to the Greeks as Cœle-Syria; and to this great valley the name properly belongs. In Jo. 11.[17] it is called *Biq'ath ha-Lebānōn*, "The valley of the Lebanon." The natives call the part S. of Baalbek *el-Buqā'*, "the valley" *par excellence*. The hollow is nearly a hundred miles in length, and forms the continuation, northward, of the Jordan valley. The level rises towards the middle, the watershed being in the neighbourhood of Baalbek. The river Orontes drains the northern portion. The Litāny flows to the southern limit of the valley, then turns westward through a great cleft in the mountain to the sea.

Strabo applies the name to the valley, but also extends it to cover the territory of Damascus (xvi. 2). It came to signify the region lying to the east and south of Mount Lebanon, and Cœle-Syria and Phœnicia meant all the Seleucid dominions south of the river Eleutherus (1 Es. 2.[17], &c.). In Josephus the term usually denotes the country east of the Jordan, to which he adds Scythopolis (Beisān), which although on the west of the river was politically united to the Decapolis (*Ant.* XIII. xiii. 2, &c.). But in XIV. iv. 5 he says that "Cœle-Syria as far as the river Euphrates and Egypt," was committed by Pompey to the care of Scaurus. This sufficiently illustrates the elasticity of the term in later times.

COLA, RV. CHOLA, a place mentioned with Chobai (*see* CHOBA) in Jth. 15.[4], and should probably be sought in the same district. *Kā'un*, in the Jordan valley, has been suggested. It lies on the way from *el-Mekhubby* to *Beisān*.

COLIUS (1 Es. 9.[23]), the same as CALITAS, *wh. see.*

CORBE, RV. CHORBE, head of a family which returned with Zerubbabel (1 Es. 5.[12]). He corresponds to "Zaccai" in Ez. 2.[9]; Ne. 7.[14].

CORE (Sr. 45.[18]), RV. KORAH, *wh. see* in Canonical Section.

COS, one of the places to which a copy of the letter in favour of the Jews was sent by Consul Lucius (1 Ne. 15.[23]). *See* Cos in Canonical Section.



TETRADRACHM (? PHŒNICIAN TALENT) OF COS

COUTHA, RV. CUTHA (1 Es. 5.[32]), head of a family of Temple servants; not mentioned in the lists of Ezra and Nehemiah.

CRATES. When Sostratus, the governor of Jerusalem, was called to Antioch by Antiochus Epiphanes, in consequence of a dispute with Menelaus, he left Crates, a former governor of Cyprus, to act as deputy in his absence (2 M. 4.[29]).

CUTHA. *See* COUTHA.

CYAMON (Jth. 7.[3]), the western point to wh. the army of Holofernes stretched from Bethulia, described as "over against Esdraelon." It is probably identical with *Tell Qaimūn*, a mound about seven miles NW. of *el-Lejjūn*, with remains of ancient buildings, prob. = JOKNEAM, *wh. see* in Canonical Section.

D

DABRIA, one of the scribes swift with the pen, who wrote down the visions of Esdras (2 Es. 14.[24]).

DACOBI, RV. DAKUBI, head of a family of gatekeepers (1 Es. 5.[28]) called "Akkub" in Ez. 2.[42]; Ne. 7.[45]).

DADDEUS, RV. LODDEUS, "the captain who was in the place of the treasury," to whom Ezra sent for "such men as might execute the priests' office" (1 Es. 8.[46]), called "Iddo" in Ez. 8.[17].

DAISAN (1 Es. 5.[31]), head of a family of Temple servants; called "Rezin" in Ez. 2.[48]; Ne. 7.[50]. The form "Daisan" has arisen through a scribe mistaking ר for ד.

DALAN, AV. LADAN, head of a family who had lost their genealogy (1 Es. 5.[37]) = "Delaiah," Ez. 2.[60].

DANIEL, THE ADDITIONS TO. The non-canonical additions to the book of Daniel are three in number, viz., the Song of the Three Holy Children, the Story of Susanna and the Elders, and the Story of Bel and the Dragon. In order, however, to understand fully the purpose of these books, as well as to appreciate their special "atmosphere," we must remember that seventy years of strict captivity in far-distant Babylon had materially changed both the character and the outlook of a large percentage of the Hebrew exiles. To many of them Babylon was home. They had known no other. Born in Babylonia, many of them had actually grown old there, and looked upon it as their only fatherland. Long separation from Palestine had, in many instances, weakened the "home-hunger" of patriotic associations. They had formed new ties, new friends, new ideals: they were animated by new aims and purposes. Only those, on the other hand, who were zealous for the law (as Dr. Sayce says), and saw in the destruction of Jerusalem the punish-

ment of its neglect, could preserve themselves from mixing with the surrounding population and submitting to the influence of its customs and beliefs. That the larger section of the Jewish exiles had become naturalised in Babylon is proved by the frequency with which their names occur in the Babylonian contracts, &c., that have been preserved. Accordingly it was only those who had kept themselves distinct and apart, alike in race and religion, that had any desire to return to Palestine. As Sayce well puts it: " The companions of Zerubbabel were the 'remnant' who believed in the divine mission of Israel, and looked on the law of Moses as their rule of life." Their struggle with Babylonian heathenism and its seductions intensified their love for the exoteric characteristics of the law. Only by scrupulous observance of its ceremonial requirements could they hope to remain a " peculiar people," separate from the larger world and the less rigid rule of life, beside which it was their lot to live.

These characteristics are reflected in the Apocryphal literature which has come down to us, and nowhere more vividly than in the Additions to Daniel.

(1) **The Song of the Three Holy Children**, better known to many, perhaps, as the Benedicite, under which designation it has been a familiar item in the services of the Christian Church from the fourth century. It is also styled the Prayer of Azarias. The song professes to be the psalm which was sung by the three captives, Shadrach, Meshach, and Abednego, when they were cast into the fiery furnace for refusing to bow down in worship to " the golden image which Nebuchadnezzar the king set up on the plain of Dura, in the province of Babylon." Just such a " Song " is it as would be appropriate to such an occasion, when the power of the Mighty God of Israel triumphed over the spite and machinations of men. Its character as a psalm was recognised by the Codex Alexandrinus, inasmuch as it inserts a large section of it at the conclusion of the Psalter. Consisting as it does of sixty-eight verses in the Septuagint, it is inserted after the 23rd verse of the 3rd chapter of Daniel, and divides itself naturally into three parts: (*a*) the Prayer of Azarias (vv. 1–22) from the midst of the fire; (*b*) a continuation of the story in Dn. 3.[23], wh. describes how the servants of Nebuchadnezzar increased the intensity of the heat in the fiery furnace by means of " rosin, tow, pitch, and small wood, so that the flame streamed forth above the furnace forty and nine cubits," and how the angel of the Lord came down and made the midst of the furnace as if it had been a moist, whistling wind; (*c*) the thanksgiving Song of the Three Holy Children. Critics are still divided as to whether it was originally written in Hebrew or Greek, but there seems a consensus of opinion that traces of more than one hand are visible in it.

(2) **The History of Susanna**.—This is placed in the Septuagint before chap. 1. of the book of Daniel, while in the Vulgate it stands as chap. 13. Some writers think the story may have been suggested by Jr. 20.[13]. The whole trend of the narrative is designed to bring out the keen insight and Solomon-like wisdom of Daniel. Susanna, a woman of surpassing beauty, was the wife of Joachim, a wealthy Jew of Babylon. She was no less distinguished by her piety than by her beauty. Two " elders of the people," their evil purpose being frustrated by her fidelity, conspired to destroy her, bringing a false charge against her. The sworn word of the elders being accepted, Susanna was about to be put to death, when Daniel ordered the two elders to be parted from one another and examined them separately, when they made such glaringly contradictory statements that they were adjudged worthy to suffer the fate they sought to inflict on Susanna.

It has been supposed that the motive of the story is the encouragement of an agitation which was then being promoted by the Pharisaic party in favour of legal reform. Mr. C. J. Ball has suggested that the story was a novelette of the Haggadah type, based on a miscarriage of justice which occurred about B.C. 100, when one of the leaders of the Pharisee party—Simon, son of the president of the Council—was accused, tried, and convicted on evidence which was afterwards proved to be a gross perjury. This incident led the Pharisee party, as opposed to the Sadducees, to advocate first, such legal reforms as the more searching examination of witnesses, and second, the infliction of very severe penalties on those convicted of perjury. Mr. Ball sees in the Story of Susanna a tractate issued by the Pharisees to support their views.

Mr. Ball's views are ingenious, but there are grave difficulties in the way of their acceptance. In the first place they assume that " Susanna " was written in Palestine, and therefore that it was composed in Hebrew, whereas the play upon the Greek names of the trees in which Daniel indulges proves that Greek, not Hebrew, was the original language. There is no evidence that " Susanna " was known in Palestine until after the Christian era. Josephus has no reference to the story.

In the next place, the idea that " Susanna " could have been written against the Sadducees proceeds from total forgetfulness of the relations between that party and the Pharisees. The Sadducees were the priestly party, while the strength of the Pharisaic party was among the Elders of the Sanhedrin. A Pharisaic tractate against the Sadducees would never have represented " two elders " as the guilty parties

in such a shameful story as that of "Susanna." Rather two priests would have been pilloried as the criminals.

Further, the whole story of the condemnation of Simon rests on Talmudic evidence, wh. is notoriously of little value. There is, in fact, no need to seek any historical setting for the tale. The whole Haggadah is in line with numerous Eastern tales, Talmudic and Arabic, wh. illustrate and glorify the skill of the judge in eliciting truth.

(3) **Bel and the Dragon**.—Originally placed in the Septuagint at the conclusion of the book of Daniel, it was prefaced by the words, "From the prophecy of Habakkuk, the son of Joshua, of the tribe of Levi." This preface has misled not a few writers. The portion in question is only vv. 33–39, belonging to the no longer extant pseudepigraphic book of Habakkuk, and these verses have been arbitrarily thrust into another narrative with which they have nothing in common. The story itself is a variant version (according to Prof. Sayce) of the canonical account of Daniel's deliverance from the den of lions, but in addition to this there are really two other stories, the Story of Bel, and the Story of the Dragon, absolutely independent of each other save that they both attach themselves to the magic name of Daniel. The Story of Bel is concerned with the worship of the image of that tutelary deity of the city of Babylon. Daniel refused to bow down in worship of the image, in conformity with the edict of the king, because he worshipped the living God who created the heaven and the earth and all mankind. The king then asked Daniel if he did not believe that Bel also was a living god, citing in proof thereof the amount of food and wine he daily consumed. Daniel demands that a test be arranged for. Food is placed in the temple before the great image, and the doors of the sacred place are all sealed with the royal signet. Daniel, however, obtains permission to strew the floor of the temple with ashes. In the night the priests enter through a secret door in the image and consume the viands, then in the morning they triumphantly point to the fact that the food is gone. Daniel, however, directs the king's attention to the footprints in the ashes, and the priests, seeing that their deceit is discovered, confess the fraud. So much for the Story of Bel.

The Story of the Dragon recounts the fact that in Babylon there was a huge reptile of the serpent type which was worshipped as divine. Daniel refused to worship the brute, and on being called in question offers to slay it. This he does, but the populace, furious first at the disgrace and downfall of the image, and now over the death of the dragon, demand that Daniel be thrown to the lions. This is done, but the mouths of the lions are closed and they can do him no harm. By this manifestation of the power of the Lord he is able to defeat the machinations of his enemies, and to vindicate his contention.

These stories are mere examples of legendary folklore pressed into the service of religion by the rabbis, in order to pour contempt upon idolatry. These Additions to Daniel date from the first century B.C. OLIPHANT SMEATON.

DAPHNE, a suburb of Antioch in Syria, with a celebrated grove and sanctuary of Apollo, established, as was likewise the city itself, by Seleucus Nicator. It was situated on the left bank of the Orontes, about five miles distant SW. from the city, and to its great natural beauty was added every kind of attractive embellishment by the Seleucid kings, and especially by Antiochus Epiphanes. The place possessed the privileges of an asylum. In this connection it is mentioned in 2 M. 4.[33-38] (the historicity of wh. is doubtful). In the reign of Antiochus Epiphanes (B.C. 171) Onias, the patriotic High Priest, rebuked Menelaus, who by corruption had gained the High Priest's office, and in connection therewith had committed gross sacrilege at Jerusalem. To escape the wrath of Menelaus, Onias withdrew to the sanctuary at Daphne, from which he was treacherously tempted, and, to the great indignation not only of the Jews but of many also of other nations, and even of king Antiochus himself, murdered. It was the regular place of recreation for the Antiochenes, and in later times it gained an unenviable reputation for immorality. "Daphnici mores" became proverbial, and Juvenal describes the place as one of the main sources of corruption of imperial Rome: "in Tiberim defluxit Orontes." On this account it became the special object of attack in the days of Julian when Christianity was triumphant, and from that time dates its decline.

DATHEMA, the stronghold in which the Jews took refuge from "the Gentiles that were in Gilead" (1 M. 5.[9]): it is simply "the stronghold" in v. 29. Judas Maccabæus, summoned to succour his brethren, defeated the enemy with great slaughter. It was within a night's march of BOSORA (v. 29), but no satisfactory identification has yet been suggested.

DEBORA, RV. DEBORAH, Tobit's grandmother (To. 1.[8]).

DELUS, RV. DELOS, mentioned in 1 M. 15.[23] as one of a number of places to which Numenius bore a letter from the Roman Senate intimating the renewal of "old friendship and alliance" with the Jews, "our friends and confederates." The letter was the response to an embassy sent (B.C. 141) from Simon the High Priest and the people of the Jews. Delos was the smallest of the Cyclades group of islands in the Ægean Sea. As the reputed birthplace of Apollo it was one of

the chief seats of the worship of that god and of his sister Artemis, and in classical times was held as a peculiarly sacred spot. Nothing dead could be buried on the island, and every dead body was conveyed across to the neighbouring island of Rhenæa for burial. The city had no walls, but was protected by its extraordinary sanctity, which, however, did not prevent the plundering of its temple and its vast treasures by Menophanes, a general of Mithridates. Its sanctity and its geographical position on the highway from Italy and Greece to Asia rendered it a great commercial centre, and its importance in this respect increased after the fall of Corinth in B.C. 146. According to Strabo, as many as 10,000 slaves were said to have been sold in a single day. Its commerce may be supposed to have attracted a settlement of Jews, some of whom would seem from the message of the Senate to have been of an undesirable description (1 M. 15.[21]). Although the centre not only of the encircling Cyclades but of the ancient religious world, it has nothing whatever to do with the life of to-day except that the harbour between it and Rhenæa has been made a quarantine station. Any tolerably fertile patches of the island are to-day let to a few shepherds.

DEMETRIUS. *See* SELEUCID KINGS.

DEMOPHON, commander of a district in Palestine under Antiochus V., Eupator, who, with others, continued to molest the Jews after the peace agreed upon between Judas Maccabæus and Lysias (2 M. 12.[2]).

DESSAU, RV. LESSAU (2 M. 14.[16]), mentioned by this name only here, as a place where battle was joined between Nicanor and the Jews. It is possible that ADASA is intended.

DIONYSIA, the feast of Dionysus or Bacchus. In early times the festival had a character of serenity and cheerfulness. According to Plutarch, " the celebration in honour of Dionysus was quite a simple but cheerful affair: in procession was carried a vase filled with wine and decorated with vine-branches; then came a goat, and then one who carried a basket with figs." Later on this simplicity disappeared, and the worship became associated with all the splendour of the Attic drama. In another direction it assumed a wilder and more excited character, the worshippers giving themselves up to intoxication and licentious enthusiasm, and marching in procession to the turbulent noise of flutes, clarions, and cymbals. A leading part in this worship, which was in part carried on by night, was taken by women who, under the name of Bacchanals, Thyiads, and Mænads, crowned with ivy and carrying the thyrsus, represented the attendants of the god. It was worship of this sort, introduced into Rome probably from the Greek cities of South Italy and in some measure from the East, that excited the wrath of the Roman Senate, and was the occasion of the decree (B.C. 186) forbidding the observance of such worship in Rome or even in Italy. The practices, however, had attractions for certain sections of Roman society, and were secretly retained even down to imperial times. Such was the worship that was forced upon the Jews by Antiochus Epiphanes in B.C. 168, when the Jews " were compelled to go in procession to Bacchus, carrying ivy " (2 M. 6.[7]). Nicanor, six years later, threatened the priests when officiating in the Temple that, unless they delivered up Judas Maccabæus, he would convert the building into a temple of Dionysus (2 M. 14.[33]).

DIONYSUS, also called Bacchus, was the god of wine and of the culture of the vine: in Homer he is represented as the giver of joy to mortals, and as releasing them from care and sorrow: he also gives health and strength to the body, so that he is a saviour at once in a spiritual and a bodily sense. By his gifts men are led to cultivate cheerful associations and the peaceful enjoyment of life. He is also a friend of the Muses and a protector of the arts. The drama and the dithyramb in Greece were indebted to his worship for their existence and advancement, and as a nature-deity he represented growth and fertility. As early as Homer the orgiastic character of his worship was recognised. There is probably no mythological character about whose origin, activities, and influences more varied opinions were entertained. Many traditions of different times and countries, referring to analogous divinities, seem to have been transferred to Dionysus. The extensive travels of the god, especially those in the East, are well known, though they do not seem to have left any special trace in Palestine. His worship, as practised in Greek society in the days of the Maccabees (*see* DIONYSIA), sanctioning as it did the indulgence of the worst passions and excess, must have been peculiarly offensive to pious Jews; and it was this worship rather than that of any god with more ethical characteristics that was deliberately thrust upon the Jews by Antiochus Epiphanes, and threatened by Nicanor. The famous golden vine that had a place in the porch of the Temple had probably something to do with the ancient belief (Plut. *Quæst. Conviv.*, iv. 6) that Dionysus was worshipped by the Jews, an opinion noticed by Tacitus (*Hist.* v. 5) who, however, gives the Jews no credit for encouraging the festivities and joyous features associated with the worship of the god.

DIOSCORINTHIUS (2 M. 11.[21]). *See* YEAR in Canonical Section.

DISCUS, one of the games of the Greeks introduced in Jerusalem by Jason, the High Priest under Antiochus Epiphanes. It attracted even the priests from their most solemn duties, so that they " had no more any zeal for the service of the altar "

(2 M. 4.[14]). The game played at the palæstra by the Hellenising Jews excited the hot indignation of the pious. The discus was a circular plate of stone or metal. To throw it with accuracy was a test of strength and dexterity.


Discus

DOCUS, RV. DOK, a "little stronghold" built by Ptolemy, son of Abubus, into which he brought his father-in-law, Simon Maccabæus, and his two sons, and there treacherously slew them (1 M. 16.[15f.]). Josephus (*Ant.* XIII. viii. 1; *BJ.* I. ii. 3) calls it "Dagon," and places it above Jericho. The name is still found in *'Ain Dūk*, a copious source of excellent water, *c.* four miles NW. of Jericho. There are ruins hard by, which may, however, be those of the Templars' castle wh. was still standing in the latter part of the thirteenth century (*BRP.* i. 571f.).

DORA, RV. DOR, appears in the Apocrypha only in 1 M. 15.[11], &c. Tryphon the usurper was here fruitlessly besieged by Antiochus VII., Sidetes. Later it was held by Zoilus against Jannæus, but was taken by Ptolemy Lathyrus (*Ant.* XIII. xii. 2, 4), and passed to the Hasmonæans. It was taken by Pompey, who made it a free city, under the jurisdiction of the governor of Syria (*Ant.* XIV. iv. 4; *BJ.* I. vii. 7). It was rebuilt by Gabinius (*Ant.* XIV. v. 3), and possessed a synagogue (*Ant.* XIX. vi. 3). In Jerome's time it was already deserted (*OEJ. s.v. Dōr tou Naphath*). It is represented by the mod. *Ṭanṭūrah*, *c.* eight miles N. of Cæsarea, on the sea-coast. Without a harbour of any value, no sea commerce of importance was possible. But the existence in great abundance in its neighbourhood of the purple-yielding murex lent it prosperity for a time. The ancient remains lie to the N. of the mod. village, but are not of much note. *See* Dor in Canonical Section.

DORYMENES, father of Ptolemy Macron (1 M. 3.[38]; 2 M. 4.[45]). *See* Macron.

DOSITHEUS. (1) A captain under Judas Maccabæus who, along with Sosipater, captured Timotheus after the engagement at Carnion, and who, for the sake of the parents and brethren of some of them, who were in the power of Timotheus' friends, was persuaded to let him go (2 M. 12.[19, 24]). (2) A heroic soldier in the army of Judas Maccabæus who in battle laid hold on Gorgias, the opposing general, and would certainly have taken him alive, had not a Thracian horseman intervened and disabled his shoulder (2 M. 12.[35]). (3) A Jew, son of Drimylus, who rescued Ptolemy Philopator from the murderous design of Theodotus, conveying Ptolemy secretly away, and putting "an obscure person" in his place, "whom it befell to receive the punishment intended for the other" (3 M. 1.[3f.]). Dositheus afterwards apostatised.

DOTÆA, a form of the name Dothan (Jth. 3.[9], AV. wrongly "Judæa").

DOTHAN, *see* art. in Canonical Section. It is frequently mentioned in the book of Judith in connection with the invasion of Holofernes.

E

EANES, RV. MANES, one of the sons of Emmer who agreed to put away his foreign wife (1 Es. 9.[21], RVm. "Harim"; *cp.* Ez. 10.[21]).

ECANUS, one of the scribes, swift with the pen, who wrote down the visions of Esdras (2 Es. 14.[24]).

ECBATANA (Old Persian *Haghmatāna*), the Greek form of the name of the capital of Media (1 Es. 6.[23]; To. 3.[7], 6.[5], 7.[1], 14.[14]; Jth. 1.[1f., 14]; 2 M. 9.[3]). It appears in Ez. 6.[2] as Achmetha, the city where the archives of the reign of Cyrus were preserved. It is called "a very strong city," and a description of its fortifications is given in Jth. 1.[1ff.]. Herodotus gives an account of the building of Ecbatana by Deioces (i. 98). It was surrounded by seven walls with battlements of different colours, the outmost white, the next within black, then scarlet, blue, and orange. The two inmost had battlements of silver and gold respectively. Herodotus regards this as the capital of Cyrus (i. 155). Rawlinson makes out a fair case for two cities of this name, one corresponding to the mod. *Hamadan;* the other a ruin on the "conical hill of *Takhti-Soleiman*." This second site he would identify with the Ecbatana of Herodotus. It was called Gaza or Gazaca by the Greeks and Romans (Strabo, xi.; Arrian, *Anab.* iv. 2), a name supposed to be derived from the Persian *Choz*, "treasure," as the treasure-city of the empire. The account in Jth. 1.[1-4] of the building seems to be a reminiscence partly of Herodotus, and partly of the building of Vara by Yima in the Zendavesta. The northern Ecbatana (Hamadan) is probably referred to in Tobit, as the home of Raguel, the father of Sara the wife of Tobias. Here Tobit died.

ECCLESIASTICUS (lit. "Church-book"), the title given by the Latin Church to an Apocryphal (deutero-canonical) work, of which the Greek name is "Wisdom of Jesus, son of Sirach" or (more

briefly) " Wisdom of Sirach " ; whereas the original name is said to have been the Hebrew *M'shālīm*, " Proverbs," though the rabbis know of it only under the name " Book of Ben-Sira." Of the original, which was in late Hebrew, only a few verses are preserved by the Jewish oral tradition, and these are in a mutilated condition ; but the Greek translation was made (if its prologue may be trusted) by a descendant of the author, and perhaps from an autograph copy ; this is the only case in Biblical Literature in which the family tradition of a book has been preserved. Besides the Greek there is a Syriac version (included in the Peshiṭṭā) made from the original, but from an imperfect and evidently corrupt or partly illegible copy of it ; all other versions are made from one or other of these two, though the Old Latin shows signs of having been made from a Greek copy corrected from the Hebrew. The work was never regarded as canonical by the Jews, though the rabbis once or twice cite verses from it as from the Hagiographa (*K'thūbīm*) ; these citations are due to defective memory.

Authorship.—The date of the author can be approximately fixed from the statement of the translator, who tells us that he himself came to Egypt in the 38th year of Euergetes, *i.e.* B.C. 132, and was there educated ; and that the work which he translates is that of his grandfather. The work itself is shown by the prayer in chap. 36. to be pre-Maccabæan ; and if it be reasonable to infer from chap. 50. that the author was a contemporary of Simon the Just, and the High-priesthood of this personage be rightly placed by Josephus about B.C. 300, it would follow that the work was composed at latest about the middle of the third century B.C., while the word " grandfather," used of the author by the translator, must be interpreted as a remoter ancestor. The context, however, wherein Josephus mentions " Simon the Just," is unhistorical, and although there is some obscurity about the wording of the translator's prologue, it seems unsafe to control it from Josephus, and a date near B.C. 200 is ordinarily accepted for the work. The name of the author is given in the epilogue as " Jesus, son of Sirach " in the Greek, some MSS. adding " son of Eleazar," while in the Syriac he is described as " Jesus, son of Simon, called *Asīrā* (the Prisoner)." The Greek form of the patronymic probably represents a Hebrew *Sīrāh*, though the form which the Jewish tradition retains, *Sīrā* (ending with *aleph*), is not excluded by it ; various conjectures have been made about the origin of this name, all more or less fanciful. The author further states that he was of Jerusalem, and gives a brief autobiography in chap. 51., whence, however, we learn little that is definite. He speaks somewhat vaguely of persecutions that he had undergone and from which he had miraculously escaped, and from 34.[11, 12] we learn that he had travelled far and wide, and often been in danger of death. From 43.[24] we might infer that he had not himself crossed the sea, yet perhaps this is only a quotation of Ps. 107.[29]. He further records his keen pursuit of wisdom in early youth, and this, together with his travels, seems to have formed the preparation for the profession of " scribe " which he describes with some enthusiasm in chap. 39. ; such preparation involved travel to foreign countries (39.[4]), attendance at court (*ibid.*), and introduction to men of note (*cf.* 9.[15]) as well as an exhaustive study of antiquity. His account of this study (39.[1, 2, 3]) is so phrased as to suggest that it included more than Hebrew Literature (unless the mass of it in his time was far greater than we should otherwise imagine) ; yet as he does not mention any foreign language among these preparatory studies, and in his list of famous men and authors does not go outside the OT., perhaps these words should not be pressed. The profession, as he conceives it, is one of learned leisure, which therefore we may suppose that he enjoyed. In the Jewish tradition he is thought of as a rabbi and commentator on the OT.

Contents.—The book of Ben-Sira is an imitation of the Biblical books Psalms, Proverbs, and Ecclesiastes, and so contains hymns, prayers, rules of conduct, and speculations on a variety of topics. It would seem to consist of two books, each introduced by a hymn to Wisdom, the first book ending with chap. 23. There is another hymn to Wisdom occupying chaps. 14.[20]–15.[8]. In that which introduces the second book Wisdom is made to panegyrise herself. To this second book there are three appendices : (*a*) chaps. 42., 43., description of the beauties of nature, in the style of Ps. 104. ; (*b*) chaps. 44.–50., a sketch of Bible history, brought down to the post-Biblical Simon the Just, somewhat in the style of Ps. 78. ; (*c*) chap. 51., a hymn of thanksgiving for personal protection. A prayer for Israel occupies chap. 36. The precepts are often addressed to " my son " or " children," suggesting that they were intended in the first place for the author's family. They enter into minute details of conduct and manners (*e.g.* behaviour at table, 31., 32.), as well as morals and dictates of prudence. The profession which he admires most is, as has been seen, that of scribe ; he defends the medical profession also, on the ground that Moses employed a drug to cure the bitter waters ; apparently the physician's prayer (or charm) is in the author's opinion more potent than his physic. The priest (representing a caste rather than a profession) is to be tolerated and given his dues on the ground of the commandment. He does not conceal his contempt for various forms of manual labour, especially agriculture, though he acknowledges that they are required for the continuance of the State ; and he

declares all tradesmen to be rogues. To the military profession he appears not to allude; the "scribe" appears to conduct affairs of State.

Though recognising the virtues of the housewife, and an admirer of female beauty, he has a violent attack on women, holding that a good woman is inferior to a bad man. He is a lover of wine, without which he thinks life would be valueless, and describes at length with appreciation musical entertainments at which wine flowed freely—an institution which was favoured by the Greeks, and afterwards by the Arabs. His sentiments in general agree with those of Ecclesiastes, whose pessimism, indeed, he does not share. Life should be enjoyed, because there will be no enjoyment afterwards. Mourning for the dead should be moderate, or it will harm the mourner, while it cannot benefit the deceased, since there is no return—"Do not deceive yourself," &c. In other precepts he reflects the common-sense of his time, and the same as afterwards found expression in many popular works, *e.g.* those of Horace. Yet at times his strain is loftier. He repeats the prophetic precepts which declare sacrifice without good conduct worthless, and anticipates several of the Evangelical maxims, *e.g.* that forgiveness of offences should precede prayer, and that in prayer there should be no vain repetitions. And though he declares that "man is not immortal," he hopes to be raised to life at the coming of Elijah.

Relation to the Canonical Books.—In the hymn to Wisdom, which forms chap. 24., that word is said to signify (v. 23.) "the book of the Covenant of the Most High God, the law which Moses commanded us," whence his own book was drawn, like a canal from a river. To the author's study of the Old Testament attention is also called by the translator. "The book of the law" means the *Canon*, in accordance with the usage of the rabbis and the NT. And in the main his aphorisms are based on the OT., with which he appears to have been saturated, though a certain amount of the matter seems to be original, and some aphorisms are identical with those ascribed to Greek sages (including Homer, Solon, and Æsop), and may conceivably come (perhaps indirectly) from a Greek source. His "book of the Covenant" seems to have included everything in the Hebrew Bible (in its present order) as far as Ecclesiastes, and also Nehemiah; he borrows from all parts of the Psalter (*e.g.* 17.[27] = Ps. 6.[6], 22.[27] = Ps. 141.[3]), names the prophets in their present order, and freely uses Job, Proverbs, and Ecclesiastes. From his list of Hebrew heroes he omits the names of Daniel, Ezra, and Esther, and he appears to be unacquainted with the Chronicles. The omission of the two first names has been used as evidence against their historical character, and the existence of the works called by them in Ben-Sira's time; neither case is, however, perfectly clear; for the phrase (33.[8]) "he changed times and seasons" appears to be borrowed from Daniel 2.[21], and in the notice of Ezekiel attention is called to the verse in which the prophet mentions Job (49.[9] Syr.) who, in our texts of Ezek., is coupled with Noah and Daniel. The phrase in 17.[27b] appears only to occur in Ezra 10.[11], but this need not imply quotation. The mention of Nehemiah without Ezra would be explicable on the supposition that Ben-Sira possessed the memoirs of the former free from the accretions which now accompany them.

Metre.—The quotations from the OT. are all *Procrustean* in character, *i.e.* artificially lengthened or shortened. Thus, Ec. 2.[14], "nothing can be put to it, nor anything taken from it" appears (18.[6a]) as "there is not to diminish nor to add"; the etymology of Abraham (Gn. 17.[5]), "a father of many nations," appears as (44.[19]) "a *great* father of many nations"; but the promise (Gn. 22.[18]) that "*all* the nations of the *earth* should be blessed in his seed" is reduced (44.[21b]) to "that nations should be blessed in his seed." This phenomenon indicates that the author must be composing in *syllabic metre*, since a single syllable (in the etymology of "Abraham" the syllable *rab*, "great") is of consequence to him; and this is otherwise probable, since the nearly contemporary *Pœnulus* of Plautus shows that the kindred Punic dialect admitted versification in Greek style. Wherever restoration of Ben-Sira's verses is rendered possible either by comparison of the versions or from the OT., they are found to follow the scheme

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which is that of a metre called in Greek Bacchic, and in Arabic *mutaḳārib*. The following verses are specimens :—

19.[13, 14]: hōcháḥ rē‘ă shémmā lō ‘ā́sāh
wĕím‘ā́sāh shémmā lō yṓsīf
hōcháḥ rē‘ă shémmā lō ‘ā́mar
wĕím āmar shémmā lō yíshneh.

42.[14]: ṭōb rā́‘ ish mimmḗṭebeth ísshāh
wĕíshhāh mĕbī́shāh lĕḥérpāh.

Wherever the verses do not fall into this scheme they are either interpolated, or the restoration is infelicitous.

Language and Style.—The fragments of the original preserved in the Jewish oral tradition represent the rabbinical terminology well developed, and methodical restoration of the verses from the two primary versions shows that many late Hebrew words and idioms were employed. This may at times have been for metrical reasons (*e.g.* 8.[10], where the "coals of the wicked" is shown by the Syriac rendering, "the completely wicked," to stand for *gumre hārāshā‘*), but in most cases it is probable that

the author, when not actually quoting the OT., employed the learned language of his time. Plays on words seem to have been common (*e.g.* 37.[2] between *ōhēb* and *ōyēb*, "friend" and "fiend"; 43.[30], "Labour not, for ye shall not attain," Heb. *tigeʿū* and *taggīʿū*); and certain collections of aphorisms suggest acrostic arrangement, but this is uncertain. It has repeatedly been suggested that chap. 51. (like the last chapter of Proverbs) was an alphabetical ode, but the evidence for this is weak.

History of the Text.—The author's vehement assertion of the unique claim of the Davidids to the Jewish throne may have rendered his work unpopular in Maccabæan and Herodian times; though the Jewish tradition makes a rabbi cite it before a Maccabæan prince. This accounts for Josephus's silence about it. The original existed as late as the fourth century A.D., if we may believe the statement of Jerome, who professes to have seen it; but it had perished long before the Jewish oral tradition was compiled: for such verses as it preserves are mutilated, put together out of different parts of the work, and (as may be seen by comparing the forms which they assume in different collections of tradition) steadily depraved by confusion with texts of the OT. Moreover, verses of Ben-Sira are ascribed to other rabbis, and sayings of other teachers assigned to him. A specimen of these quotations is the following: "Take no thought for the morrow, for thou knowest not what a day may bring forth; possibly he may not see the morrow, and be found troubling himself about a world which is not his." This passage, ascribed to Ben-Sira, consists of (*a*) a saying of Jesus Christ; (*b*) a passage of Proverbs; and (*c*) a reader's attempt to reconcile them. But this confusion between the sayings of Jesus Christ and Jesus Sirach probably was one of the reasons for the destruction of the book, which indeed the Talmud records (using the word *gānaz*), though it is unaware of any serious reason for the proceeding, since the oral tradition does not preserve Ben-Sira's own name. Since the Jews at some time destroyed everything in the way of Hebrew Literature which was not canonical, it would in any case have had a poor chance of surviving. Wherever later rabbis show any acquaintance with the author, except such as can be derived from the oral tradition, they evidently have it from Christians; so in Josippon (ninth century) the patronymic is given as *Shirach* (evidently from the Greek), and in a historical work of the eleventh century the name of the book is given as *Maqhīl*, an ingenious rendering of *Ecclesiasticus*, supposed to be derived from *Ecclesiastes* (in Heb. *Qoheleth*). Ordinarily, however, the rabbis know nothing about Ben-Sira except the passages cited in the oral tradition, as appears from the reply to questions asked of Hay Gaon (of the tenth–eleventh century) and others. In a comparative list of Jewish and Christian Scriptures made in Baghdad about A.D. 970, the book figures in the Christian, but not in the Jewish list. Its possession by the Christians has naturally attracted the attention of the Jews wherever the two communities have associated on friendly terms; and several attempts have been made to restore the original. Towards the end of the eighteenth century such an attempt was made by Ben-Zeb (Wolfsohn), who employed as his basis the Syriac version, which from his acquaintance with Jewish Aramaic he could partly understand, supplementing it from a German version of the Greek. Much the same process seems to have been employed by a re-translator in the tenth or eleventh century, large fragments of whose work were discovered some ten years ago in a *gĕnīzah*, or rubbish-heap belonging to an Egyptian synagogue. Besides the Syriac version the re-translator employed another derived from the Greek, apparently in *Persian;* for (43.[2]) "the sun by its appearance preaching at its rise" (based on Ps. 19.[2], &c.) is represented by the untrue and unpoetical "the sun in its affliction giving forth *heat*"; and in Persian the words for "speech" and "heat" are indistinguishable in writing (*SKHN*); the MS., moreover, has some Persian glosses. Other examples of mistranslation from Persian can easily be found, and in many cases the re-translator has duplicated the same verse from his two sources, where the Greek and Syriac certainly stood for the same original; and in doing so he ordinarily mistranslates one or both. The MS. being paper, and not earlier than the tenth century, the work which it contains could only be accepted as the original if it furnished a text explaining the bulk of the differences between the Greek and Syriac, and superior to both; and this condition it by no means fulfils. This work is indeed cited as Ben-Sira by one authority, a treatise ostensibly by the Gaon Saʿadyah of the ninth century, who in his other works knows only of the Talmudic quotations. This treatise is, however, clearly a lampoon on the school of Saʿadyah, and by coupling the book with a notorious forgery, and making the wild statement that Ben-Sira furnished his work with points and accents, invented about a century before Saʿadyah's time, it testifies *against* the genuineness of this document, and not *for* it.

D. S. MARGOLIOUTH.

EDDIAS, RV. IEDDIAS, one who agreed to put away his foreign wife (1 Es. 9.[26]), called "Jeziah" in Ez. 10.[25]; RV. "Izziah."

EDDINUS (1 Es. 1.[15]), AV. JEDUTHUN, *which see.*

EDES, RV. EDOS, one who agreed to put away his foreign wife (1 Es. 9.[35]), called "Iddo" in Ez. 10.[43]; AV. "Jadau."

EDNA, wife of Raguel, and mother of Sara who became the bride of Tobias (To. 7.[2], &c.).

EDOS. *See* EDES.

EKREBEL, a place mentioned only in Jth. 7.[18]. It appears to have lain to the SE. of Dothan. It is prob. identical with *Acrabbein*, named by *OEJ*. as the capital of the district of *Acrabattine*. It is represented by the mod. *'Akrabeh*, to the E. of *Nāblus*.

ELA, father of some who put away their foreign wives (1 Es. 9.[27]), called " Elam " in Ez. 10.[26].

ELASA (1 M. 9.[5]), AV. ELEASA, *wh. see*.

ELCIA, RV. ELKIAH, an ancestor of Judith (Jth. 8.[1]).

ELEASA, RV. ELASA, the place where Judas Maccabæus encamped before the battle in which he was defeated and slain (1 M. 9.[5]). It is possibly identical with *Khirbet Il'asā*, between Upper and Lower Beth-horon.

ELEAZAR. (1) One of the " principal and learned men " sent by Ezra to secure " such men as might execute the priests' office " (1 Es. 8.[43]), called " Eliezer " in Ez. 8.[16]. (2) The fourth son of Mattathias, and brother of Judas Maccabæus : he was surnamed AVARAN (1 M. 2.[5]). He read aloud " the holy book " before battle with Nicanor, and his own name, " the help of God," was taken as watchword (2 M. 8.[23]). In the battle with Antiochus Eupator at BETH-ZACHARIAS, B.C. 163, he perished in an act of heroic self-devotion (1 M. 6.[43ff.]). (3) " One of the principal scribes, an aged man," who, in the persecution under Antiochus Epiphanes refused to escape torture and death by a subterfuge suggested by the king's officers who respected him. His heroic constancy secured him enduring fame (2 M. 6.[18ff.]). The name of this renowned scribe seems to have been borrowed by the writer of 3 Maccabees for his hero-priest (3 M. 6.). (4) Father of Jason, one of the ambassadors sent by Judas Maccabæus to Rome (1 M. 8.[17]). (5) Sirach Eleazar, father of Jesus (Sr. 50.[27], RV.).

ELEAZURUS, RV. ELIASIBUS, one of the holy singers who had married a foreign wife (1 Es. 9.[24]), called " Eliashib " in Ez. 10.[27].

ELEPHANT. This animal is not named in the Canonical Scriptures. " Behemoth " in Jb. 40.[15], where RVm. suggests " elephant," is obviously the hippopotamus. The Jews knew of its existence, however, as they were familiar with IVORY (*see* Canonical Section), for the production of which it is mainly valued. They also knew that the ivory was the tusks, not the horns of the animal (1 K. 10.[22] ; 2 Ch. 9.[21] ; Heb. *shenhabbim*, AVm. " elephants' teeth "). The Indian elephant is not so large as the African, and was probably earlier domesticated. The male only has tusks. The African elephant is stronger and fiercer ; both male and female have tusks. The ancient Egyptians and Assyrians hunted the elephant for the sake of its tusks and its hide. On the black obelisk of Shalmaneser (*see* page 301, side 3, panel 3 from top), an elephant of the Indian species is figured as part of the tribute of Egypt. In the army of Darius at Arbela (B.C. 331) there were fifteen elephants. This is the first mention of them in war. They were largely used by the Seleucid kings of Syria (1 M. 3.[34], 6.[30], 8.[6], &c.). In the army of Antiochus Epiphanes, which defeated the Jews at Beth-zacharias, there were thirty-two elephants trained for war. The beasts were roused by the sight of " the blood of grapes and mulberries." Each carried a tower of wood, " strong and covered," " girt fast upon him with cunning contrivances." Upon each there were thirty-two soldiers, besides " his Indian," *i.e.* his driver. This last proves that they were Indian elephants. Eleazar, the brother of Judas, singled out one, supposing that the king sat upon it, and, cutting a path to the animal, slew it from below with his sword. The elephant falling, crushed him to death (1 M. 6.[28ff.]).

ELEUTHERUS, the river which formed the boundary between Syria and Phœnicia (Strabo, xvi.). Thus far Jonathan accompanied Ptolemy, king of Egypt (1 M. 11.[7]). The " princes " of Demetrius, defeated by Jonathan at Amathis, fled across the Eleutherus (1 M. 12.[30]). It is now known as *Nahr el-Kebīr*. It flows in the vale which severs Northern Lebanon from the range which runs to Mount Amanus, and enters the sea 15 miles to the north of Tripoli.

ELIAB, an ancestor of Judith (Jth. 8.[1]).

ELIADAS, one of the sons of Zamoth, who had married a strange wife (1 Es. 9.[28]), called " Elioenai " in Ez. 10.[27].

ELIADUN, RV. ILIADUN (1 Es. 5.[58]), possibly = " Henadad " in Ez. 3.[9].

ELIALI (1 Es. 9.[34]), possibly = " Binnui " in Ez. 10.[38].

ELIAONIAS (1 Es. 8.[31]), a descendant of Pahath Moab, called " Elihoenai " in Ez. 8.[4].

ELIASIB, a priest (1 Es. 9.[1]), the " Eliashib " of Ez. 10.[6].

ELIASIBUS (1 Es. 9.[24]), AV. ELEAZURUS, *wh. see*.

ELIASIMUS (1 Es. 9.[28]), AV. ELISIMUS, *wh. see*.

ELIASIS, one of those who had married foreign wives (1 Es. 9.[34]), corresponding to " Jaasu " in Ez. 10.[37].

ELIONAS. (1) (1 Es. 9.[22]), and (2) (1 Es. 9.[32]), men who had married foreign wives, corresponding respectively to " Elioenai " (Ez. 10.[22]) and " Eliezer " (Ez. 10.[31]).

ELIPHALAT (1 Es. 9.[33]), called " Eliphelet " in Ez. 10.[33].

ELIPHALET (1 Es. 8.[39]), called " Eliphelet " in Ez. 8.[13].

ELISEUS, RV. ELISHA, the prophet (Sr. 48.[12]).

ELISIMUS, RV. ELIASIMUS, one who had married a foreign wife (1 Es. 9.[28]).

ELKIAH, AV. ELCIA, *wh. see.*

ELNATHAN. *See* ALNATHAN.

ELUL (1 M. 14.[27]). *See* YEAR in Canonical Section.

ELYMÆANS, the inhabitants of ELAM (Jth. 1.[6]).

ELYMAIS, a wealthy city of Persia containing a very rich temple, "wherein were coverings of gold, and breastplates, and shields," left there by Alexander the Great. Antiochus Epiphanes tried to take the city but failed (1 M. 6.[1-4]). The name is also applied to the country called in OT. Elam (a place-name derived from the name of a man), whence came the Elamites (Ac. 2.[9]) and the Elymæans (Jth. 1.[6]). The district occupied a part of the province of Susiana, but Strabo and other ancient geographers describe the place with great indistinctness, a circumstance which is perhaps in some measure due to the character of the people, who seem to have been a wild mountain tribe possessing different tracts of country at different periods of their history. Its position was probably south of Assyria and east of Persia proper. According to Strabo (xv. 3, 10) the inhabitants were skilful archers, a description which accords with the notice of them by Isaiah and Jeremiah: the former (22.[6]) says that "Elam bare the quiver," while the latter (49.[35]) speaks of "the bow of Elam." In very early time the country was governed by independent kings; thus, Chedorlaomer was king of Elam; and in Jth. 1.[6] Arioch is mentioned as king of the Elymæans in the war between Nebuchadnezzar, king of Nineveh, and Arphaxad, king of the Medes. From Ac. 2.[9] the inhabitants would seem to have retained their own peculiar language till NT. times.



EMMAUS

EMMAUS. The Syrians under Gorgias encamped "near unto Emmaus in the plain country" (1 M. 3.[40]). Here they were crushingly defeated by the Jews under Judas Maccabæus (4.[3-25]). Subsequently the town was fortified by Bacchides, who placed a garrison in it "to vex Israel" (9.[50f.]). It was the chief town of a toparchy under the Romans (*BJ.* III. iii. 5; Pliny, *NH.* v. 14). It played an important part in the history of that time (*Ant.* XIV. xi. 2; *BJ.* I. xi. 2; II. v. 1, xx. 4; IV. viii. 1; V. i. 6, &c.). It suffered severely from an earthquake in A.D. 131. It was rebuilt *c.* A.D. 221, and thenceforward was called Nicopolis; a name the origin of which is unknown. Some have thought that it commemorated the capture of Jerusalem. We hear of a spring near by possessed of miraculous powers (Sozomen, v. 20), said to have been closed by order of the emperor Julian (Theophanes, *Chron.* 41). Willibald, however, mentions it in the eighth century, and, still later, William of Tyre.

It is represented by the mod. *'Amwās*, a small village at the foot of the mountains, 15 miles W.

of Jerusalem, &c., 22 miles SW. of Jaffa. *See also* HAMMATH in Canonical Section.

EMMER, head of a family, some of whom had married foreign wives (1 Es. 9.[21]), called "Immer" in Ez. 10.[20].

EMMERUTH, AV. MERUTH, *wh. see.*

ENASIBUS (1 Es. 9.[34]), corresponding to "Eliashib" in Ez. 10.[36].

ENEMESSAR. This is the form in which the name SHALMANESER appears in the book of Tobit (1.[1], &c.). By him Israel was carried into captivity to Nineveh (2 K. 17.[3-6], 18.[9-11]). Tobit, of the tribe of Naphtali, is represented as being among the captives. As a reward for his integrity he is made purveyor to the king (1.[13]). The writer errs in calling SENNACHERIB the son of Enemessar (v. 15). According to the inscriptions Sennacherib was the son of SARGON. Dr. Pinches thinks that "the form Enemessar for Shalmaneser is a corruption, being apparently put for Senemessar (*sh* changed to *s* and then to the light breathing, as in Arkeanos [Αρκέανος] for Sargon), *l* being dropped, and the *m* and *n* transposed." There is nothing unusual in this. Shalmaneser itself is a mutilated form of the Asyr. Shalman-asharid.

ENENIUS, RV. ENENEUS, one of the twelve associated with Zerubbabel in leading the return (1 Es. 5.[8]), corresponding to "Nahamani" in Ne. 7.[7].

EN-GADDI, RV. "on the sea shore" (Sr. 24.[14]) = EN-GEDI.

ENNATAN, AV. by a misprint EUNATAN, one of the men sent by Ezra to fetch Levites who might serve in the Temple (1 Es. 8.[44]), called "Elnathan" in Ez. 8.[16].

EPHRON, a city which evidently lay between Carnion and Scythopolis. Judas Maccabæus came this way with his army and the Jews from the land of Gilead after the capture of Carnion. It is described as "great, in the way as they should go, exceeding strong: they could not turn aside from it on the right hand or on the left, but must needs pass through the midst of it" (1 M. 5.[46]). The inhabitants refused to let them pass, so the Jews took and destroyed the city, putting the men to the sword. The conditions indicated might be met by *Qaṣr Wādy el-Ghafr*, a watch-tower which effectually commands the road from the Ḥaurān at the point W. of *Irbid*, where it crosses the deep *Wādy el-Ghafr*.

EPIPHANES, ANTIOCHUS. *See* SELEUCID KINGS.

EPIPHI (3 M. 6.[38]), the eleventh month of the Egyptian year.

ESAIAS (2 Es. 2.[18]), AV. ESAY = ISAIAH the prophet.

ESAU, head of a family of Temple servants (1 Es. 5.[29]), called "Ziha" in Ez. 2.[43]; Ne. 7.[46].

ESDRAELON, the Greek form of the name applied to the valley of Jezreel (Jth. 3.[9], 7.[3]), the great plain stretching from Tabor, Little Hermon, and Gilboa to Mt. Carmel. *See* JEZREEL, VALE OF, in Canonical Section.

ESDRAS, THE FIRST BOOK OF.—**Name and Order.**—In Latin Bibles four books bear the name of Esdras (or Ezra). 1 Es., which heads the list of the English Apocrypha, has been variously placed; thus in the Septuagint Version it follows 2 Chronicles (in Codex B, immediately), while in Codex A it comes (with the title ὁ ἱερεύς) ninth in order thereafter, in both instances being succeeded by Ezra and Nehemiah, which (in A) has the title of "the 2nd bk. of Esdras the priest," Codex L, however, reversing this succession. In the Old Latin Version from the LXX, 1 Es. (*Esdræ liber primus de templi restitutione*) was also followed by the canonical Ezra, while in the Vulgate of St. Jerome's time 2 Chronicles was followed first (as in Codex L) by the canonical Ezra, now divided into its two parts, which thus became 1 Esdras (Ezra), 2 Esdras (Nehemiah), then by 3 Esdras (the present work, originally 1 Es., probably referred to by St. Jerome as "the Shepherd"), and 4 Esdras (the apocalyptic or Latin Ezra), to both of which last he contemptuously alludes as *apocryphorum tertii et quarti somnia.* Since the Roman edition in 1590 of Pope Sixtus V., Esdras 3 and 4 have been relegated to an apocryphal appendix at the end of the Vulgate New Testament. 1 Es. (or Esdras 3) has consequently been lately styled the apocryphal Ezra, which is ambiguous, as Esdras 4 is so also. Another designation, "the *Greek* Ezra," distinguishes it from the *Latin* Ezra (so called from having survived in the Latin only) and also from the *Hebrew* Ezra, but not from the LXX version of the last. The best name in English is "the 1st book of Esdras," corresponding to its original title, Ἔσδρας α′; it being remembered that its Vulgate equivalent is *Liber tertius Esdræ.*

Original Language.—It was written originally in Greek, either as an independent recasting of the LXX version of the canonical Ezra (Keil, Bissell, Schürer, &c.), or as a free translation from the Hebrew original (Michaelis, Trendelenburg, Pohlmann, Herzfeld, Fritzsche, &c.), or as a Greek version earlier than the LXX of Ἔσδρας β′ (Ewald), or even as the original LXX translation, the present Canonical Version being the work of Theodotion (Howarth).

Versions.—Besides the Old Latin Version, which Jerome left untouched, there was a later revision of the then current Vulgate, and Lagarde discovered a portion of still another Latin translation. It exists in a Syriac rendering (not the Peshiṭṭā, which embraces only the canonical books), in Ethiopic, and Armenian.

Contents.—With the exception of 3.[1]–5.[6] (which

represents an independent *haggada* or legend) the contents of this book are the same, though not presented in the same order, as 1 Ch. 35.–Ez. 10. and Ne. 7.^{13}–8.^{12}, as will appear from the following table :—

1 Esdras 1.=2 Ch. 35, 36.$^{1-21}$.—Josiah's Passover; defeat and death at Megiddo; sketch of succeeding reigns to the destruction of Jerusalem.
,, 2.$^{1-15}$=Ez. 1.$^{1-11}$.—Cyrus' edict. Sacred vessels entrusted to Sanabassar, who returns with them to Jerusalem.
,, 2.$^{16-30}$=Ez. 4.$^{7-24}$.—Samaritans interrupt the building of the Temple (wall) in the reign of Artaxerxes; the work abandoned till reign of Darius.
,, 3.^{1}–5.^{3}=(?).—Jewish youth, victcricus in the pages' contest before Darius, gets leave for Jews to return.
,, 5.$^{4-6}$=(?).—Caravan departs under Joshua and Joachim, son of Zerubbabel, and others.
,, 5.$^{7-45}$=Ez. 2.—Lists of those who returned with Zerubbabel.
,, 6.^{1}–7.^{9}=Ez. 5.^{1}–6.^{18}.—Sisinnes applies to Darius, who permits building of the Temple. Work completed by Zerubbabel in Darius' sixth year.
,, 5.$^{46-73}$=Ez. 3.–4.^{5}.—Altar set up, Feast of Tabernacles celebrated, Temple foundations laid, co-operation of enemies rejected, the work interrupted till the reign of Darius.
,, 7.$^{10-15}$=Ez. 6.$^{19-22}$.—Building of the Temple ccmpleted.
,, 8.^{1}–9.^{36}=Ez. 7–10.—Return of the Jews under Ezra in the reign of Artaxerxes. Abuse of mixed marriages redressed, offenders named.
,, 9.$^{37-55}$=Ne. 7.^{73}–8.^{13}.=Ezra's reading of the law.

Acceptance.—Josephus in his *Antiquities* (XI. i. 1–v. 5) copied 1 Esdras, not the LXX of Ἔσδρας β′, but with alterations and additions; substituting Cambyses for Artaxerxes to obviate the anachronism of 2.$^{15-25}$, introducing an edict of Cyrus to Sisinnes and Sarabasanes (after 2.^{11}) which is contained later (in chap. 6.), making Darius propose the reward and set the theses (in 3.), inserting (after 7.^{15}) an extraneous account of the Samaritan intrigues, and going on (after 9.^{55}, which ends in the middle of a sentence) to mention the Feast of Tabernacles, the settlement of the restored exiles, and the death of Ezra. The Church Fathers, with the exception of St. Jerome, frequently quote from 1 Esdras with respect, especially the λόγιον in 4.^{41}, μεγάλη ἡ ἀλήθεια καὶ ὑπερισχύει, *Magna est veritas et prævalet* (not *prævalebit* as commonly cited), which was taken as a prophecy of the conquest of Christ (Augustine, *De Civ. Dei*, xviii. 36).

Exclusion.—Its rejection by St. Jerome influenced the subsequent verdict of the Church, which was finally endorsed at Trent in 1546, and followed by all the Protestant communions till now, when modern Biblical scholarship inclines to a more favourable reception for the following reasons: (1) Its position in the oldest MSS. indicates an ancient parity, at least, with the canonical Ἔσδρας β′. (2) Josephus' use speaks for its claim to canonicity. (3) The reception accorded by the Greek (Clement. Alex., *Strom.* i. 392; Origen, *Hom.* ix. *in Jos.*, § 10, &c.; Euseb., *Comm.* Ps. 76, § 19; Athan., *Or. contr. Arian*, ii. 20) and Latin (Tertullian, *De Civ. Milit.* 9; Cyprian, *Ep.* 74, 9; Aug., *De Civ. Dei*, xviii. 36) Fathers seems to imply that they valued it as highly as the Hebrew Ezra (*see* for Patristic citations Pohlmann, *Tüb. Th. Quartalschrift*, 1859, pp. 257–275). (4) It is now acknowledged to possess a remarkable literary character and importance for historical criticism and exegesis.

Origin and Relationship.—The discussion of the question as to the relation which Ἔσδρας α′ bears to Ἔσδρας β′ appears to point in the direction at least of the priority of the former (*see HDB.* 759ff. and *EB.* 1489ff. for a statement of the various theories adduced).

Object.—The subscription of the Old Latin Version of this book indicates sufficiently the main purpose of its compilation: *Explicit Esdræ liber primus de templi restitutione.* It was, in fact, to set forth the history of the Temple from the latest date of celebration therein of the traditional cult to the rebuilding of the sacred edifice and the restoration therein of the prescribed worship, this restoration taking place successively under Josiah, Zerubbabel, and Ezra. The personal note is supplied in the original paragraph (3.^{1}–5.^{6}), which is evidently inserted to remind Greek-speaking Jews of the favours anciently bestowed upon their co-religionists by foreign potentates, notwithstanding their representing the alien world-power, and so, perhaps, also (indirectly) to encourage the ritual observance of their national code by showing its compatibility with the sympathy and support of such a Gentile potentate as Ptolemy Philometor (B.C. 181–146), who is alluded to in the contemporary apocalypse of the Sibylline Books (iii. 293–4), and who was petitioned by Onias, when fleeing from ANTIOCHUS EPIPHANES, to permit the building of a temple for Alexandrian Jews at Heliopolis (Lupton in *The Speaker's Comm.*).

Time.—Between the limits of the compilation of Ezra and Nehemiah (about B.C. 300) and the time of Josephus (A.D. 100), the date of the present work probably lies about midway (*see* Herzfeld, *Gesch. d. v. Is.* 1863, ii. 73; and Lupton, *Speaker's Comm.* i. 11–14).

Place.—A number of allusions in the course of the book seem to indicate an Egyptian rather than a Palestinian origin, notwithstanding some topographical details of the Temple more exactly given than in the canonical parallel passages.

Style.—Unlike the laboriously close rendering of the Hebrew original in Ἔσδρας β′, the Greek of this book is fluent and idiomatic, but is not a loose paraphrase; for many Hebraisms are elegantly turned. Its literary excellence, which probably attracted

Josephus, has been compared with that of the LXX Version of Daniel (Gwynn, *Dict. Chr. Biog.*), and has suggested a common authorship to Thackeray (*HDB. l.c.*).

Value.—From a historical point of view this work is practically worthless, the narrative in the second, third, and fifth chapters being inverted, Artaxerxes and Cyrus being mentioned first and last instead of coming last and first respectively, the transposed passage (2.$^{16-30}$) being inserted to account for Zerubbabel's petition to Darius and lead up to the *haggada* of the Persian court-pages, after which events in Cyrus' reign are introduced as having happened in that of his successor. But, as a faithful reflection of the Jewish spirit of patriotism and devotion in Maccabæan times, it is highly important and instructively suggestive.

For the literary critic of the Massoretic text, its evidence is of great weight, as it often mirrors a truer original than that vouched for in the LXX of Ezra (*see HDB. s.v.*, and specially, for Bible readers, the masterly introduction in Duff's edition of Esdras).

Text.—The present work is found in two of the three oldest MSS. of the LXX, having been lost (with the bulk of the OT. earlier than Ezra 9.) fm. the Sinaitic (ℵ). In the Alexandrine (A) and Vatican (B) the contents are differently arranged as noted above (**Name and Order**), and of these the text of the former is superior (*see* Fritzsche, *Libri Apocr. V. T.* 1871). It is not contained in the Codex Amiatinus.

Literature.—*The First and Second Books of Esdras,* edited by A. Duff, D.D., 1903 (in "The Temple Bible"); *The Apocrypha*, Revised Version, 1895; W. R. Churton, *The Uncanonical and Apocryphal Scriptures*, 1884; O. F. Fritzsche and C. L. W. Grimm, *Kurzgefasstes Exegetisches Handbuch zu den Apokryphen*, Leipzig, 1851); O. F. Fritzsche, *Libri Apocryphi Veteris Testamenti Græci* (Leipzig, 1871); Pohlmann, *Über das Ansehen des Apokryphischen dritten Buches Esras* (in *Tübingen Theologische Quartalschrift*, 1859, 257–275; Bissell (in Lange's *Commentary on the Old Testament*, 1880); Lupton (in the *Speaker's Commentary*, Apocrypha, i. 1888); Sir H. H. Howarth (in the *Academy*, 1893: *The Character and Importance of* 1 *Esdras*, vol. xliii. pp. 13, 60, 106, 174, 326, 524); Schürer, *History of the Jewish People*, II. iii. 177–181; Ewald, *History of Israel*, v. 126–128; Josephus, *Antiquities*, xi. 1–5.

P. HENDERSON AITKEN.

ESDRAS, THE SECOND BOOK OF, as it is named in the English version of the Apocrypha, belongs to the Apocalyptic Literature of the Hebrews.

Titles.—The question of titles has two aspects: (1) *Verbal.* (*a*) The most ancient verbal title seems to be Ἔζρας ὁ προφητὴς. It is possible, though by no means certain, that this title is cited in Clem. Alex. (*Strom.* iii. 16) and in Ambrose of Milan (*De bono Mortis*, ch. xii.). (*b*) Ἔσδρα ἀποκάλυψις—which is very appropriate, as far as the contents of the book are concerned. (2) *Numerical, added to the verbal title.* The generally accepted heading is "The Fourth Book of Ezra," which is found in the most ancient Latin MS., Codex Sangermanensis. The numerical title is important, because the book is thus brought into line with the other books assigned to Ezra. They have been numbered thus in Cod. S.: 1 Ezra = Ezra and Nehemiah, along with 3 Apocryphal Esdr. 3., 4., 5.$^{1-3}$; 2 Ezra = 4 Esdr. 1., 2.; 3 Ezra = 3 Esdr. 1., 2.$^{1-15}$; 4 Ezra = 4 Esdr. 3.–14.; 5 Ezra = 4 Esdr. 15., 16.

Original Language and Versions.—The original language was undoubtedly Greek. The theory of a Hebrew original has been ruled out of court. The original Greek text has been lost, but we are fortunate in possessing five different versions, namely, the Latin, of which numerous codices exist, the most important being Codex Sangermanensis and Codex Ambianensis—both MSS. date from the ninth century—the Syriac, Arabic, Ethiopic, and Armenian versions.

Structure and Contents.—Chaps. 3.–14 constitute the original part of the book. 1. and 2., 15. and 16. are later additions. They are separated from the main body of the work, and in the best MSS. bear a different title. They are found in the Latin, but not in the Oriental versions. 1. and 2. have been added by a Christian hand. This is almost certain on account of the anti-Jewish tone of the chapters, and the thought and language, which in many parts are thoroughly Christian, and manifest a striking resemblance to passages of NT., *e.g.* 1.$^{30, 35, 37, 38}$, 2.$^{5, 13, 20, 21, 27, 32, 34, 35, 40, 41, 42-47}$.

Probably 1. and 2. are a good deal later than the book proper, and were written by a Christian living in Egypt about the beginning of the third century A.D.

Chaps. 15. and 16. seem to be later than 1. and 2. They were perhaps added about the end of the third century A.D. Indeed attempts have been made to find references to events of Egyptian history in certain verses of 15., such as the plague of Alexandria (about A.D. 260) in vv. 10–12, &c. The author was in all probability a Jew, though there are one or two evidences of Christian influence, *e.g.* 15.^{35} and 16.$^{18, 28, 53}$. Perhaps the most remarkable feature of the book relates to vv. 35 and 36 of chap. 7. It is clear that there is a gap between the verses. The hiatus has been filled up in the Oriental versions, but exists in the Latin version. There is a strong presumption that the passage existed in the original Greek; and it has been discovered that it must also have stood in Cod. S., the most ancient version, but that the leaf on which it had been written was cut out, perhaps for doctrinal reasons. All doubts as to

the authenticity of the missing passage have been allayed by a remarkable discovery of R. L. Bensly, in 1875, who found the lost verses in the Codex Ambianensis (now in the Bibliothèque Communale at Amiens). The verses are entirely eschatological.

Space permits only a very brief summary of the *contents* of the book. 3.–14., the main body of the composition, consists of a series of seven visions. They are communicated to Ezra, and interpreted by Uriel, the archangel. The first three visions (3.–9.[25]) revolve round the same theme—"Why have pain and sorrow come into the world?" The inquiry is prompted by Israel's affliction and Babylon's (Rome's) prosperity. The answer is: (1) God's ways are unknowable. (2) Present affliction is explained in the light of the future life. (3) Affliction is the gate through which one passes into the state of bliss beyond. The fourth vision (9.[26]–10.[58]) is that of a woman bewailing the death of her son. The woman, who in the vision suddenly disappears and is replaced by a city builded, is interpreted as Sion weeping for the loss of her son, that is, the destruction of Jerusalem. The fifth vision (11.–12.) describes the eagle that arose from the sea. This vision is most important in considering the date of the book. The sixth vision (13.) is remarkable from its treatment of the Messianic idea. It is the vision of the man who came up out of the midst of the sea and flew with the clouds of heaven. This is the Saviour of the world, who rebukes the nations for their wickedness and gathers unto Him in Sion the peaceable multitude, interpreted as the ten lost tribes. The seventh vision (14.) sets forth the legend of the restoration of the Holy Scriptures. They had been burnt, and Ezra is here represented as restoring them. Under Divine inspiration he dictates for forty days to five swiftly writing scribes.

The Oriental versions mention at the close the translation of Ezra.

Date, Authorship, and Design.—With reference to the date of the book, opinions have varied between a time before the Christian era and a date after the destruction of Jerusalem in A.D. 70. Petty details have been cited by some, *e.g.* 6.[9] and 14.[11, 12]. But the really determining factor is the vision of the eagle. It is now generally agreed that Rome under the empire is alluded to. That the eagle is Rome is clear, but it is difficult to determine who are indicated by the twelve wings, three heads, and eight lesser wings. Probably they must represent twenty-three Roman emperors or rulers. The most cogent theory is that these rulers range from Julius Cæsar to Domitian (who reigned from A.D. 81–96). It is possible to be more specific. The author recalls a catastrophe of the Jews: he compares it with the Babylonian exile: Jerusalem lies waste. That probably refers to A.D. 70. The time is now roughly thirty years afterwards. The author is aware of the death of Titus (11.[35]) and expects that of Domitian (12.[2, 28]). We shall not be far wrong in placing the date about A.D. 90.

There are several resemblances between the book and writings of NT. which might point to a Christian author, *cp.* Mw. 7.[13, 14] and 4 Esdr. 7.[6, 9]; Mw. 22.[14] and 4 Esdr. 8.[3]. *See also* points of contact with the Pauline epistles and book of Revelation. The spirit of the book, however, is clearly Jewish. The author, while his outlook is comprehensive, is torn with grief at the fate of Jerusalem and its people, while his allusions to the ten lost tribes, to Behemoth and Leviathan, and other Hebrew points, show the Jewish cast of mind. As in the case of many of the apocryphal writings, the name of Ezra is used to denote the author, because that fact would lend additional weight to the book; and besides, the real author thought the name appropriate, because Ezra's experience in the Babylonian Exile coincided with his own in relation to the national calamity of A.D. 70.

The design of the book is to comfort the Jews in their national affliction. The present life is only the gateway leading to the future. Hence the apocalyptic and eschatological nature of the composition.

It is interesting to observe how both Jewish and Christian writers of the early Christian era seemed to follow a common tradition in regard to eschatology. The Messianic teaching of the book is important. *See* especially 7.[28, 29], 12.[31ff.], 13.[5ff.]

Lit.: Bensly and James, *Cambridge Texts and Studies*, vol. iii. 2; Bensly, *Missing Fragment of 4th Ezra*, 1875; Hilgenfeld, *Messias Judæorum; Apocrypha revised*, 1894; Kautzsch, *Apokryphen und Pseudepigraphen;* Lange's *OT. Commentary*, Bissell; Drummond, *Jewish Messiah.*

NORMAN R. MITCHELL.

ESDRIS (2 M. 12.[36] RV.). The text is doubtful: probably we shd. read with AV. "Gorgias."

ESEBON (Jth. 5.[15]) = HESHBON: so RV.

ESEBRIAS, RV. ESEBERIAS (1 Es. 8.[54]), called "Sherebiah" in Ez. 8.[18].

ESORA (Jth. 4.[4]), RV. ÆSORA, *which see.*

ESRIL, RV. EZRIL, one who had married a foreign wife (1 Es. 9.[34]), called "Azareel" in Ez. 10.[41].

ESTHER, ADDITIONS TO. The canonical book of Esther, as it stands in our English Bibles, is largely concerned with the struggle to the death between the house of Haman the Agagite and that of Mordecai the Benjamite, also with the disgrace of queen Vashti and the promotion of Esther (the cousin of Mordecai and his adopted daughter) to be queen in her stead. Haman, in the course of his feud with Mordecai, aimed a mortal blow at the whole Jewish race, which

was cleverly countered by Esther, who, risking her own life and regal dignity by venturing uninvited into the presence of Ahasuerus (Xerxes), submitted her petition to the monarch for a formal interview, at which Haman would also be present, when she would solicit for her race the right of defending themselves.

These facts must be carefully kept in remembrance when considering the Additions to Esther, inasmuch as the Additions do not take the form of addenda that may be appended to the conclusion of the canonical chapters. Our English apocryphal books are all printed in this way, with the statement prefixed: "The rest of the chapters of the book of Esther which are found neither in the Hebrew nor in the Chaldee." The Additions take the form, therefore, of "interpolations," or in other words they supply to the Hebrew original certain supplements which have been incorporated in the Greek version. After supplying a Preface and an Epilogue, they then expand the Hebrew narrative at three specific places, to wit (1) chap. 3.[13]; (2) chap. 14.[17]; and (3) chap. 8.[12]. When those interpolations were made it is difficult to say, some writers contending that they may have been introduced by the translator himself, when the book was rendered into Greek, others that they bear internal evidence of being the interpolations of a later date, the author of them being in all likelihood an Egyptian Jew familiar with the Septuagint Greek. To the conclusion of the Greek version a note is appended, to which a moderate degree of authority may be attached, stating that the complete book of Esther, which it styles the Epistle of Purim, after being rendered into Greek at Jerusalem by Lysimachus, son of Ptolemy, was conveyed to Egypt in the year B.C. 114, by Dositheus and his son. The writer of the note (says Prof. Stevenson in the *Temple Apocrypha*) conveys the impression that the whole epistle was translated from a Hebrew original. Internal evidence, however, agrees with the negative conclusion, which naturally follows from the absence of the chapters in the Hebrew Bible. The Epistle of Purim implies the complete book of Esther, which is regarded as a letter of Mordecai's (Est. 9.[20, 26, 29]).

To consider the Additions in detail. The Preface (11.[2]–12.[16]) is in two parts. The incidents of the future are predicted in a prophetic dream of Mordecai's, the interpretation of which is, with an artistic skill worthy of a sensational novelist of to-day, reserved for the Epilogue. In this way the interest is maintained throughout. Then comes a Prelude, in which the introduction of Mordecai to the palace is explained, with the cause of the feud which existed between the latter and Haman. The cause of both incidents was the discovery of a conspiracy to destroy the king. "Mordecai's dream," says Prof. Stevenson, "is not simply a fantastic reflection of his history. It appears rather to have been adapted without complete success to its present purpose. Underlying it may be traced a form of the widespread nature-myth, which describes the daily contest of light and darkness (*cp.* 9.[11]), and the yearly struggle of summer and winter." Its application here may be a suggestion or recognition of identity between Mordecai and Marduk, the Babylonian sun-god. If so, the fact is of some importance in discussions regarding the origin of the Hebrew book of Esther. The dream is said to have taken place in Nisan; but that was the month when Haman cast lots for the destruction of the Jews (Est. 3.[7]).

The first Addition or interpolation (chap. 13.[1-7]) is introduced after 3.[13], and is the copy of the edict which was issued against the Jews. One noteworthy fact in the edict is that not once does it name the people who are to be destroyed. The responsibility of doing this was left, probably at his own request, to Haman, who supplied the omission possibly in supplementary instructions. The edict is remarkable for the vagueness of the charges brought against the Jews, of being "a certain malicious people that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms honourably intended by us cannot go forward."

The second Addition or interpolation (chap. 13.[8]–14.[19]) comes in after chap. 4.[17], and is devoted to recording the prayers offered by Esther and Mordecai, immediately prior to that interview between the former and the king, when Esther virtually broke one of the most stringent laws in the kingdom, that no woman must appear in the presence-chamber of the monarch uninvited. The Addition relates how she entered into the royal presence, how she was received, and the effect the royal majesty had upon her. The fact must also be noted here that chap. 15. is substituted for 5.[1-3], whereby the simple statement of the Hebrew text is omitted.

The third Addition or interpolation (chap. 16.) is placed after chap. 8.[12], and contains the copy of the king's letter in which he undoes the mischief of his edict as far as is permissible in a land where the law, once passed, was immutable. After stigmatising Haman as the enemy of the king and of the Jewish nation, it gives a reason for his action, in styling him a Macedonian who aimed at the destruction of the Persian empire. The letter then proceeds to affirm a new bond of sympathetic union between the king and the Jews, when it styles them "the children of the Most High and Most Mighty Living God, who hath ordered the kingdom both unto us and to our progenitors."

The Epilogue consists of an explanation of the dream of the Preface, and a note regarding the Greek translation of the book.

What then is the purpose or *motif* pervading these Additions? The aim was twofold: (1) To expand or amplify the existing narrative by the insertion of new matter, for the original text was exceedingly brief; and (2) to impart a more definitely religious tone to the book. For (as Prof. Andrews remarks) in the canonical book of Esther the name of God never occurs, and the religious interest is very slight. In all the Additions, on the other hand, the religious element present is very marked, the writer seemingly being anxious to impress on the minds of his readers the conviction that the worship of God is the main aim and end in life.

In these Additions the English forms of the proper names differ from those in the original Hebrew. They have evidently been influenced by the forms employed in the Greek version. Thus Mardocheus stands for Mordecai, Aman for Haman, Artaxerxes takes the place of Ahasuerus, Cisai of Kish, Semei of Shemei, and the like.

OLIPHANT SMEATON.

ESYELUS, AV. SYELUS, one of the governors of the Temple in the time of Josiah (1 Es. 1.[8]), called "Jehiel" in 2 Ch. 35.[8].

ETHANUS (2 Es. 14.[24]), AV. ECANUS, *wh. see.*

ETHMA, RV. NOOMA (1 Es. 9.[35]), corresponds to "Nebo" in Ez. 10.[43].

EUERGETES (Prol. to Sr.). *See* PTOLEMIES.

EUMENES II. succeeded his father, Attalus I., on the throne of Pergamus, B.C. 197. Friendship with the Romans was a tradition in his house. He assisted them in the war with Antiochus the Great (*see* SELEUCID KINGS), and received as a reward of his fidelity and valour large grants of territory (1 M. 8.[8]). The passage is certainly corrupt. India and Media did not belong to the Seleucids, and were never in the power of Rome to give. Possibly Mysia and Ionia may have been intended. "Livy (37.[55]) and Strabo (xiii. 4.[2] [624]) agree that the territory ceded to Eumenes extended only to the Taurus, and the latter especially notes that previous to this accession there had not been under the power of Pergamos 'many places wh. reached to the sea at the Elaïtic and the Adramytene Gulfs'" (*EB. s.v.*). Later the Romans suspected Eumenes of treasonable intrigues with Perseus, and he fell into disfavour. He died in B.C. 159.

EUNATAN, a misprint in 1 Es. 8.[44] (AV.) for ENNATAN.

EUPATOR (1 M. 6.[17]; 2 M. 2.[20], &c.). *See* PTOLEMIES.

EUPOLEMOS, one of the two deputies sent by Judas Maccabæus (1 M. 8.[17]) to Rome, *c.* B.C. 161, to ask the Romans to assist the Jews against Demetrius. The circumstances that led to the embassy that succeeded in making the first league—offensive and defensive—between the Jews and the Romans, the reception of the embassy by the Roman Senate, and the decree of mutual assistance, are fully recorded in 1 M. 8. The same account substantially is given in Josephus (*Ant.* XII. x. 6). 1 M. 8.[15] seems to be the only ancient authority for the statement that the Roman Senate at the date of the embassy numbered 320.*

EZECHIAS, RV. EZEKIAS (1 Es. 9.[14]), called "Jahaziah" in Ez. 10.[15].

EZECIAS. (1) RV. EZEKIAS (1 Es. 9.[43]), called "Hilkiah" in Ne. 8.[4]. (2) RV. HEZEKIAH (Sr. 48.[17]), king of Judah (*cp.* 2 M. 15.[22]).

EZERIAS, RV. ZECHRIAS (1 Es. 8.[1]) = "Azariah" in Ez. 7.[1].

EZIAS, RV. OZIAS (1 Es. 8.[2]) = "Azariah" in Ez. 7.[3].

EZORA (1 Es. 9.[34]), AV. OZORA, *which see.*

EZRIL (1 Es. 9.[34]), AV. ESRIL, *which see.*

* Eupolemus, the historian of the Jews, quotations from whose work survive in certain writings of the Fathers, lived at this time. His history was probably written *c.* B.C. 157. Possibly, therefore, he may be identical with E. of 1 M. 8.[17].

F

FAUCHION, RV. SCIMITAR (Jth. 13.[6], 16.[9]), the short sword with wh. Judith is said to have cut off the head of Holofernes.

FLINT. The word occurs in Apollonius' description of the plain in wh. the Jews under Jonathan would not be able to resist his attack, "where there is neither stone nor flint" (1 M. 10.[73]). We should probably read "pebbles," *i.e.* ammunition for the slingers, without which they would fall an easy prey to the cavalry.

FROCK. The frock, or overall, of *hōmolinon*, *i.e.* rough, undressed flax, marks the humblest of the people as over against royalty which wears purple (Sr. 40.[4]). This single garment is largely worn by the countrymen in Palestine still.

G

GABAEL. (1) An ancestor of Tobit (To. 1.[1]). (2) A poor Jew of the city of Rages, in Media, to whom Tobit lent ten talents of silver (To. 1.[14]). In the time of Tobit's distress the money was restored to him through his son Tobias, who was conducted to Gabael at Rages by the angel Raphael (To. 1.[14], 4.[1, 20], 5.[6], 9., 10.[2]). In the same book mention is made of Gabrias, who is described in 1.[14] as the brother, and in 4.[20] as the son, of Gabael.

GABBE (1 Es. 5.[20]), AV. GABDES, called " Gaba " in Ez. 2.[26].

GABRIAS, the brother of GABAEL, with whom Tobit had left in trust ten talents of silver (To. 1.[14]). In 4.[20] Gabael is called " son of Gabrias " : the reading, however, is doubtful. The VV. also are confused.

GADDIS, surname of John, brother of Judas Maccabæus (1 M. 2.[2], AV. CADDIS). Possibly it represents the Heb. *gaddi*, " my fortune " (Nu. 13.[11]).

GALAAD (1 M. 5.[9, 55]; Jth. 1.[8]), the Greek form of the name GILEAD.

GALILEE. *See* article in Canonical Section.

GAMAEL, chief of the family of Ithamar, who went up from Babylon with Ezra (1 Es. 8.[29]), called " Daniel " in Ez. 8.[2].

GAR, RV. GAS, head of a family of the servants of Solomon (1 Es. 5.[34]), not represented in the lists of Ezra and Nehemiah.

GARIZIM (2 M. 5.[23]), RV. GERIZIM, *which see* in Canonical Section.

GAS. *See* GAR.

GAZARA, a stronghold in Judæa which played a considerable part in the wars of the Maccabees. It is first mentioned in connection with the flight of Gorgias and his army, Judas Maccabæus pursuing them as far as Gazara (1 M. 4.[15]). It was one of the cities fortified by Bacchides (9.[52]; *Ant.* XIII. i. 3). After a short siege it surrendered to Simon Maccabæus, who turned out the inhabitants, cleansed the city of idolatry, and built for himself a residence there (1 M. 13.[43ff.]). His son John, " a valiant man," he made " leader of all his forces," with a dwelling in Gazara (v. 53). The writer of 2 Maccabees gives the credit of the capture of Gazara to Judas, after a siege of twenty-four days (10.[32ff.]).

The city is represented by the mod. *Tell Jezer*, *c.* four miles west by north of *'Amwās*. It is identical with GEZER, *which see*. Remains of the palace built by Simon Maccabæus were found by Mr. Macalister in the course of excavation (*PEFQ.* 1905, p. 26).

GAZERA, head of a family of Temple servants (1 Es. 5.[31]), corresponding to " Gazzam " in Ez. 2.[48].

GEDDUR, head of a family of Temple servants (1 Es. 5.[30]), possibly corresponding to " Giddel " or " Gahar " in Ez. 2.[47].

GENNÆUS, AV. GENNEUS, *which see.*

GENNESAR, RV. GENNESARETH = Sea of Galilee (1 M. 11.[67]).

GENNEUS, RV. GENNÆUS, the father of Apollonius, one of the Syrian generals commanding a district in Pal. under Antiochus Eupator (2 M. 12.[2]). Luther takes the word as an adjective (well-born), and translates " des edlen Apollonius."

GEON, RV. GIHON, one of the four rivers of Paradise named in a figurative encomium of wisdom (Sr. 24.[27]). Probably the Nile is intended.

GEPHYRUN (2 M. 12.[13] RV.). It is said that Judas " fell upon a certain city Gephyrun." AV. renders " He went also about to make a bridge." This may be correct. RVm. says, " The relation between the names *Gephyrun* and *Caspin* is unknown, and perhaps the Greek text is corrupt." Compare *Gephrun*, the name of a city in Gilead mentioned by Polybius, V. lxx. 12), and *Casphor* (1 M. 5.[26, 36]). Josephus calls the city EPHRON, *which see* (*Ant.* XII. viii. 5).

GERGESITES, RV. GIRGASHITES (Jth. 5.[16]), a pre-Israelite people in Palestine, of whom nothing definite is known.

GERON. Instead of EV. " an old man of Athens " in 2 M. 6.[1], perhaps we should render with RVm. " Geron, an Athenian," said to have been sent by Antiochus " to compel the Jews to depart from the laws of their fathers," and " to pollute the sanctuary in Jerusalem, and to call it by the name of Jupiter Olympius."

GERRENIANS, AV. GERRHENIANS, marks apparently the southern frontier of the territory ruled by Antiochus Eupator. He is said to have made " Hegemonides governor from Ptolemais even unto the Gerrhenians " (2 M. 13.[24]). The town of Gerrha, between Pelusium and Rhinocolura, could hardly be meant, as it was then in the hands of Egypt. One MS. reads here *Gerarēnōn ;* this wd. give the limits as Ptolemais and Gerar. The Syr. reads *Gezer*, which points to the stronghold of that name. No certain decision is possible.

GERSON (1 Es. 8.[29]), called " Gershom " in Ez. 8.[2].

GESEM, RV. GOSHEN, one of the districts to which the messengers of Nebuchadnezzar were sent (Jth. 1.[9]).

GIHON. *See* GEON.

GIRGASHITES. *See* GERGESITES.

GORGIAS, a general in the service of Antiochus Epiphanes (1 M. 3.[38]). During the absence of

Antiochus in Persia, Lysias, the deputy of Antiochus, appointed him along with Ptolemy, son of Dorymenes, and Nicanor, to lead an expedition of 40,000 footmen and 7000 horsemen into Judæa *c.* B.C. 166. G., with 5000 foot and 1000 of the best horse, was defeated with great loss at Emmaus by Judas Maccabæus, who had only 3000 men with "neither armour nor swords to their minds" (1 M. 4.[1-25]). Later on (B.C. 164) G. gained a victory over the forces of Joseph and Azarias, who, wishing to share the glory of Judas and Jonathan, in direct disobedience to the orders of Judas attacked G., who held the garrison of Jamnia (1 M. 5.[56ff.]; Jos. *Ant.* XII. viii. 6). In 2 M. the doings of G. are narrated with some confusion. In 12.[32] "governor of IDUMEA" is probably a wrong reading for Jamnia, which is the reading in Josephus, *loc. cit.*

GORTYNA, an ancient city of Crete situated near the south coast, and about equally distant from the east and west ends of the island. It is mentioned in Homer: under the Romans it seems to have been the capital of the island, though in earlier times it was a smaller and less important town than Cnossos. The two towns when united were able to control the island, but in later times they were often engaged in hostilities. The town (1 M. 15.[23]) was one of the places to which formal intimation was made in B.C. 161 of the renewal of the league between the Romans and the Jews. The league was renewed by the Senate in response to the request of the embassy sent to Rome by Simon, the High Priest, and the Jews. Jews in considerable numbers were settled in Crete, as in the other islands of the Ægean, between the time of Alexander the Great and the beginning of the Christian era. Gortyna was probably their chief place of residence in the island.

GOTHOLIAS, the father of Josias, who returned from Babylon with Ezra (1 Es. 8.[33]). This is the Greek form of *'Athaliah*, the *gamma* taking the place of the *'ain*—the usual transliteration. It appears from comparison with 2 K. 11.[1], &c., that Athaliah was a name borne by both men and women.

GOTHONIEL (*i.e.* *'Othoniel*), father of Chabris, who was one of the three rulers of the city of Bethulia (Jth. 6.[15]).

GRABA, RV. AGGABA (1 Es. 5.[29]), called "Hagabah" in Ez. 2.[45].

GRECIANS (1 M. 6.[2] RV. "Greeks"; 8.[9] RV. "they of Greece"; 2 M. 4.[36], &c., RV. "Greeks"), the non-Jewish subjects of the Greek kings.

H

HABBACUC, RV. HABAKKUK, the prophet, introduced as the agent in the miraculous provision of food for Daniel in the lions' den (Bel. 33., &c.).

HAGIA, RV. AGIA, *which see.*

HALICARNASSUS, a city of Caria in the SW. of Asia Minor. It was the birthplace of Herodotus, and of Dionysius, the Greek archæologist and historian, who lived in the first century B.C. Its famous mausoleum was built by queen Artemisia in honour of her husband, Mausōlus, and was reckoned one of the seven wonders of the world. It was destroyed in the year 1522 by the Knights of Rhodes, who used the material to build the castle of Budrum, the modern name of H. Numerous designs have been prepared by architects and others for the restoration of the mausoleum, from that of Sir Christopher Wren to the present day. The only Biblical interest of the place is associated with its mention in 1 M. 15.[23] as one of the places to which formal intimation was sent of the renewal of the old "friendship and league" between the Romans and the Jews. This league was originally made at the instance of Judas Maccabæus, who sent to Rome an embassy to beg assistance against the king of Syria. The renewal of the league was granted to the ambassadors of "Simon, the High Priest, brother of Judas, and of the people of the Jews." In Josephus (*Ant.* XIV. x. 23) is mentioned a decree of the people of H. to the effect that "as many men and women of the Jews as are willing so to do may celebrate their sabbaths and perform their holy offices, according to the Jewish laws; and may make their proseuchæ at the sea-side, according to the customs of their forefathers."

HASIDÆANS (1 M. 2.[42], &c.), AV. ASSIDEANS *which see.*

HASMONÆAN, the name applied to the family of the Maccabees with which Josephus the historian claimed relationship (*Ant.* XVI. vii. 1, "Asamonean"). He evidently derives it from Asamoneus, whom he makes great-grandfather of Mattathias (*Ant.* XII. vi. 1). The family is named in the Talmud (*Middoth*, i. 6) *bĕnē Ḥashĕmōna'ē.* The name does not appear in 1 M. 2.[1], but Wellhausen (*Pharisäer*, &c., 94) makes the not improbable suggestion that τοῦ Συμεών in that place may be a misrendering of the Heb. *ben Ḥashmān.* Dalman's idea that the original title of 1 Maccabees may have been ספר בית חשמנאי, "Book of the house of the Hasmonæans," is possibly correct.

HEGEMONIDES, the Syrian officer placed in command of the region stretching from PTOLEMAIS to the GERRENIANS (2 M. 13.[24] RV.). AV. renders "made him (Judas Maccabæus) principal governor

from Ptolemais," &c., but for this use of the word there is no support.

HELCHIAH, RV. HELKIAS (1 Es. 8.[1]), corresponding to "Hilkiah" in Ez. 7.[1].

HELCHIAS, RV. HELKIAS (2 Es. 1.[1]), an ancestor of Ezra; same as preceding.

HELIAS (2 Es. 7.[39]), RV. ELIJAH, the prophet.

HELIODORUS, minister of the Syrian king Seleucus IV., Philopator (B.C. 187–175), who, being sorely in need of money to pay the tribute due to the Romans, and being informed by Apollonius, governor of Cœle-Syria (*i.e.* Palestine) and Phœnicia, of the wealth stored in the Temple at Jerusalem, commissioned H. (2 M. 3.) to plunder the Temple and to bring the money to him. From verses 12 and 15 it would seem that some of the money was deposited in the Temple as in a bank for safe keeping, and was only to this extent under the control of the High Priest, notwithstanding whose protest H. was proceeding to carry out his commission when, by the interference of "the Lord of spirits and the Prince of all power," a great apparition appeared, which caused him to fall down "compassed with great darkness" and speechless. By the intercession of Onias, the High Priest, he was restored to life and strength, and bore witness to the sanctity and majesty of the Temple. The narrative in 2 M. 3. is not known from any other source, though the so-called 4 M. refers to the attempt to plunder the Temple, assigning the deed to Apollonius. The courtier H. mentioned by Appian (*Syr.* 45) as having poisoned the king in order himself to mount the throne is identified with H. of 2 M. 3.

HELKIAS. (1) One of the governors of the Temple in the time of Josiah (1 Es. 1.[8]), the "Hilkiah" of 2 Ch. 35.[8] (*cp.* Ez. 7.[1]), and the "Chelcias" of Ba. 1.[7]; RV. "Helkias." (2) The father of Susannah (Su. vv. 2, 29, AV. "Chelcias").

HERCULES, the name given by the Greeks to the Tyrian deity whose national name was Melcart, identified with Baal of OT. history, and in whose honour games were held every fifth year at Tyre (2 M. 4.[18]). This deity was identified with Hercules on the same principle as that on which Cæsar indicated the Gallic, and Tacitus the German, gods, namely, by similarity of functions and attributes. According to Josephus (*Ant.* VIII. v. 3), Hiram, king of Tyre, in the days of Solomon, built the temple of Hercules and also that of Astarte. In the time of Antiochus Epiphanes (B.C. 175–164), Jason, who by underhand methods (2 M. 4.[7-14]) had supplanted his brother Onias in the office of High Priest, was quite willing to introduce Greek fashions and pagan manners into Jerusalem, and generally to fall in with the designs of Antiochus to unify his widely spread dominions on the basis of a common Hellenic culture and local self-government. From Jerusalem he sent special deputies of the Jews—whom, to humour Antiochus, he called Antiochians—to Tyre to take part in the games in honour of Hercules as the national god, a practice that was regularly followed by the cities that had been founded as colonies from Tyre.

HIEREEL (1 Es. 9.[21]). In Ez. 10.[21] the name is "Jehiel."

HIEREMOTH. (1) 1 Es. 9.[27], corresponding to "Jeremoth" in Ez. 10.[26]. (2) 1 Es. 9.[30], corresponding to "Jeremoth" in Ez. 10.[29] (AV. "Ramoth").

HIERIELUS, RV. JEZRIELUS (1 Es. 9.[27]), corresponding to "Jehiel" in Ez. 10.[26].

HIERMAS (1 Es. 9.[26]), corresponding to "Ramiah" in Ez. 10.[25].

HIERONYMUS, one of the Syrian governors of a district in Palestine, under Antiochus Eupator. When, having come to an understanding with Judas Maccabæus, Lysias withdrew from the country, Hieronymus, along with others, continued to molest the Jews, "and would not suffer them to be at quiet, and live in peace" (2 M. 12.[2]).

HIRCANUS, RV. HYRCANUS, a son of Tobias, a man in very high place, who had a deposit in the Temple treasury, which, along with the rest of the treasure there, Heliodorus wished to confiscate, but was prevented by a vision (2 M. 3.[11ff.]). It is possible that he may be identical with the Hyrcanus of whom Josephus has much to tell. This latter was son of Joseph, a farmer of taxes for Ptolemy, and grandson of Tobias. It is not uncommon for a man to be called the "son" of his grandfather (Jos. *Ant.* XII. iv. 6ff.). Disagreeing with his brethren, Hyrcanus fixed his residence beyond the Jordan, and collected the taxes in that district for the Egyptian government. He built a stronghold and palace, with an elaborate system of caves, for security against attack by his brethren, the splendour of which is attested by the remains at *'Arāq el-Emir*, *c.* 12 miles W. of *'Ammān*, on the W. bank of *Wādy eṣ-Ṣīr*. After the death of Ptolemy V., fearing the hostile power of Antiochus Eupator, Hyrcanus committed suicide. His palace was left to go to ruin, and no attempt was ever made to restore it.

HOLOFERNES, chief captain of Nebuchadnezzar, king of Nineveh, was commissioned to wage war on the west country, and to receive from the inhabitants earth and water, the usual tokens of complete submission. In the book of Judith, which is our only source of information regarding H., the expedition seems to have been undertaken to compel men everywhere to worship Nebuchadnezzar. In its course H. reaches Judæa and besieges Bethulia, a name which means "the virgin of Jehovah," and seems to favour the view of those

who allegorise the book of Judith and attach a symbolic meaning to the names. In their difficulties the Jews secure the approaches to the city and betake themselves to fasting and prayer; while H., though instructed in the history of the Jews and what their God had done for them, despises God, resolves to continue the siege, and is actually promised submission by the governors in five days. Meanwhile Judith, a beautiful, rich, pious, and patriotic widow, undertakes to deliver the city, but declines (8.[34]) to disclose her methods to the governors. Her actions are described in the eighth and following chapters of the book. She cuts off the head of H., and the Assyrians are routed and slain. There are grave objections to the historical character of the book in which these events are narrated; but even on the supposition that the book of Judith was a composition of religious fiction of the days of the struggle for Jewish independence, the description of the fate of a great persecutor of the Jews cannot fail to have been of service in inspiring with courage the champions of national and religious freedom. The H. of Shakespeare and Rabelais has nothing but the name in common with H. of the book of Judith.

HORSE-LITTER, RV. LITTER, a palanquin in wh. an invalid might travel (2 M. 9.[8]).

HYDASPES, a river mentioned in Jth. 1.[6] along with the Euphrates and the Tigris as descriptive of the region from which was drawn a portion of the forces levied by Nebuchadnezzar for his great war against Arphaxad, king of the Medes. The Hydaspes of the ancient geographers is identified with the Jhelum, one of the principal rivers of the Punjab, which Horace described by the epithet "fabulosus," referring doubtless to the many travellers' tales and poetical fictions recorded of it; but as this has been considered too remote to supply a contingent to Nebuchadnezzar's force, it has been proposed in Jth. 1.[6] to substitute Choaspes, a river in Susiana, as Grotius suggested Ionia for India and Mysia for Media in 1 M. 8.[8].

HYRCANUS. (1) John (*see* MACCABEES). (2) *See* HIRCANUS.

I

IADINUS. *See* ADINUS.

IDUEL (1 Es. 8.[43]), called "Ariel" in Ez. 8.[16], through confusion of ד and ר.

IDUMÆA, IDUMÆANS. *See* EDOM in Canonical Section.

IEDDIAS. *See* EDDIAS.

ILIADUN. *See* ELIADUN.

IMALCUE, AV. SIMALCUE, an Arabian prince in whose care Alexander Balas left his young son Antiochus (1 M. 11.[39]). Tryphon with difficulty persuaded him to part with the child (v. 40), whom as Antiochus VI. he had crowned king of Syria (vv. 54ff.). Josephus (*Ant.* XIII. v. 1) gives the name as Malchus. Diodorus calls him Jamblichus (Müller, *Fragm. Hist. Gr.* ii., xvii., *note* 21). The same writer, however, says that Antiochus was in charge of Diocles, prince of Abæ, in Arabia (*op. cit. note* 20).

IONIA is practically an ethnological rather than a geographical term: it indicates the district of the Greek settlements on the extreme west coast of Asia Minor, lying between the Æolic settlements on the north and the Dorian settlements on the south. Phocæa was its most northern and Miletus its most southern point. From N. to S. it extended in a straight line about 100 miles, though Ptolemy, the geographer, would confine it to the narrower limits of the territory between the Hermus and the Mæander, thus excluding both Phocæa and Miletus. It extended not more than a few miles inland, and contained these twelve cities: Phocæa, Erythræ, Clazomenæ, Teos, Lebedos, Colophon, Ephesus, Priene, Myus, Miletus, (the islands) Chios, and Samos. About B.C. 700 Smyrna became a part of Ionia. Each of these was a Greek city-state. Collectively they formed a sort of confederacy which had regular meetings, perhaps for games and for religious rather than political purposes. The cities were prosperous, and took a leading part in the intellectual life of Greece. Ionia for India and Mysia for Media in 1 M. 8.[8] are generally accepted as good emendations of the traditional text.

IRI, RV. URIAS, *wh. see.*

ISDAEL, RVm. GIDDEL (1 Es. 5.[33]), called "Giddel" in Ez. 2.[56].

ISMAEL. (1) RV. ISHMAEL (Jth. 2.[23]), the son of Abraham by Hagar. (2) (1 Es. 9.[22]), corresponding to "Ishmael" in Ez. 10.[22].

ISMAERUS, AV. OMAERUS (1 Es. 9.[34]), corresponding to "Amram" in Ez. 10.[34].

ISTALCURUS. This name in 1 Es. 8.[40] corresponds to "Zabbud" (EVm. "Zaccur") in Ez. 8.[14]. It may be a corruption of Zaccur.

IVY is mentioned only in 2 M. 6.[7]. The worshippers of Bacchus (DIONYSUS) were accustomed to wear wreaths of ivy in honour of this deity, to whom the plant was sacred. Part of the oppression of Antiochus Epiphanes was to compel the Jews, when the feast of Bacchus came, "to go in procession in honour of Bacchus, wearing wreaths of ivy." It was of ivy or of pine that the "corruptible crown" was made, for which the competitors strove in the famous Isthmian games (1 Cor. 9.[25]).

J

JACUBUS (1 Es. 9.[48]), corresponding to "Akkub" in Ne. 8.[7].

JADDUS. *See* ADDUS.

JAIRUS. (1) The father of Mordecai (Est. Ad. 11.[2]), called "Jair" in Est. 2.[5]. (2) AV. AIRUS, *wh. see.*

JAMBRI. In 1 M. 9.[36-41] "the children of Jambri" are said to have come from the town of Medaba and to have made an attack upon John, the brother of Jonathan, who succeeded Judas Maccabæus as leader of the Jews. John was killed, but was avenged by his brother Jonathan, as narrated in the passage cited. The Jambri are not mentioned elsewhere. In Josephus (*Ant.* XIII. i. 2) they are called the "sons of Amaræus." The true reading is probably Amri (Omri), a form found in 1 K. 16.[22]. Some have suggested "sons of the Amorites" as the original reading, and make it refer to some family of Amorites who in early times had occupied the town Medaba.

JAMNIA (1 M. 4.[15], &c.), identical with the ancient JABNEEL, *wh. see* in Canonical Section.

JAMNITES (2 M. 12.[9]), the inhabitants of JAMNIA.

JARIB, RV. JOARIB, ancestor of Mattathias (1 M. 14.[29]).

JARIMOTH (1 Es. 9.[28]), called "Jeremoth" in Ez. 10.[27].

JASAEL, RV. JASAELUS (1 Es. 9.[30]), called "Sheal" in Ez. 10.[29].

JASON. This Greek name was used by Hellenising Jews as the equivalent of Joshua or Jesus, as the Greek Simon was taken as the equivalent of the Heb. Simeon. (1) The son of Eleazer (*cp.* Sr. 50.[27]), one of the envoys sent by Judas Maccabæus to Rome to arrange an agreement with the Romans, B.C. 161 (1 M. 8.[17]; *Ant.* XII. x. 6). He is probably to be identified with (2), the father of Antipater, who acted as an ambassador of Jonathan to Rome, B.C. 144 (1 M. 12.[16], 14.[22]; *Ant.* XIII. v. 8). (3) Jason of Cyrene wrote "in five books" a history of "the things concerning Judas Maccabæus and his brethren, and the purification of the great Temple, and further the wars against Antiochus Epiphanes and Eupator his son," &c. This work the writer of 2 Maccabees assayed "to abridge in one work" (2 M. 2.[19ff.]). Nothing further is known about this historian. (4) Second son of Simon II. and brother of Onias III. He was a leading spirit among the Hellenising Jews: originally called Jesus, he adopted the Greek name Jason (*Ant.* XII. v. 1). A large bribe purchased the favour of Antiochus Epiphanes, and he was made High Priest instead of his brother, B.C. 175 (2 M. 4.[7-17]; 4 M. 4.[15-20]). He bent all his energies to introduce Greek manners and customs, and met with great success, overthrowing "the lawful modes of life" and bringing in "new customs forbidden by the law." Below the Acropolis in Jerusalem he erected a gymnasium and ephebeion, the exercises in which proved so attractive that for them even the priests neglected their sacred duties. Being ashamed of it, they sought to hide the distinguishing mark of their Jewish nationality (1 M. 1.[15]). He sent a deputation to the Tyrian games in honour of Hercules. These men, however, decided that the contribution they carried, which was designed for the sacrifice of Hercules, should be devoted to the "equipment of the galleys" (2 M. 4.[18ff.]). He held his position for three years; and then Menelaus, his messenger to Antiochus, by means of a bribe secured his own appointment as High Priest. Jason, being deposed, and in danger, fled to the Ammonites. He made one abortive attempt to drive out his rival, encouraged by a rumour that Antiochus was dead (2 M. 5.[5ff.]). It is in a tone of exultation that the writer recounts the subsequent distresses of this "vile Jason," fleeing to the Ammonites again, then to Aretas the Arabian, then to Egypt: finally he went to the Lacedæmonians, "as thinking to find shelter there because they were near of kin," and there "he met with a miserable end."

JASUBUS (1 Es. 9.[30]), called "Jashub" in Ez. 10.[29].

JATAL, AV. ATAR, *wh. see.*

JATHAN (To. 5.[13]), AV. JONATHAS, *wh. see.*

JECHONIAS. (1) The Greek form of the name of Jeconiah the king (Est. Ad. 11.[4]; Ba. 1.[3, 9]). (2) (1 Es. 8.[92]), called "Shecaniah" in Ez. 10.[2].

JECONIAS. (1) One of the "captains over thousands" who made great gifts of sheep and calves at the Passover of Josiah (1 Es. 1.[9]), called "Conaniah" in 2 Ch. 35.[9]. (2) This name appears in 1 Es. 1.[34] RVm. for "Joachaz" in the text.

JEDEUS (1 Es. 9.[30]), called "Adaiah" in Ez. 10.[29].

JEELI (1 Es. 5.[33]), called "Jaalah" in Ez. 2.[56]; "Jaala" in Ne. 7.[58].

JEELUS (1 Es. 8.[92]), called "Jehiel" in Ez. 10.[2].

JEMNAAN, a city named between Ocina (Acho) and Azotus (Ashdod), on the coast of Palestine, as having surrendered to Holofernes (Jth. 2.[28], 3.[1ff.]). No doubt JAMNIA is intended.

JERECHUS, RV. JERECHU (1 Es. 5.[22]), called "Jericho" in Ez. 2.[34]; Ne. 7.[36].

JEREMIAS. (1) A son of Bani who had married a foreign wife (1 Es. 9.[34]), corresponding to "Jere-

mai" in Ez. 10.33. (2) The prophet Jeremiah (Sr. 49.6, &c., RV. Jeremiah).

JEREMIEL, AV. URIEL, the archangel who answered the questions of the righteous souls (2 Es. 4.36).

JEREMY (1 Es. 1.28, &c.), a form of the name of Jeremiah the prophet.

JESIAS (1 Es. 8.33), AV. JOSIAS, *wh. see.*

JESSUE, RV. JESUS (1 Es. 5.26), called "Jeshua" in Ez. 2.40.

JESU, RV. JESUS (1 Es. 8.63), called "Jeshua" in Ez. 8.33.

JESUS, the Greek form of the Heb. name Joshua, itself a contraction from Jehoshua. (1) Joshua the son of Nun (1 M. 1.55, &c., RV. "Joshua"). (2) Jeshua the High Priest (1 Es. 5.5, &c.); *see* Jeshua in Canonical Section. (3) Jeshua the Levite (1 Es. 5.26, RV. &c.; *cp.* Ez. 2.40). (4) The son of Sirach; *see* Ecclesiasticus.

JEZELUS. (1) (1 Es. 8.32), called "Jehaziel" in Ez. 8.5. (2) (1 Es. 8.35), called "Jehiel" in Ez. 8.9.

JEZRIELUS, AV. HIERIELUS, *wh. see.*

JOACHAZ (1 Es. 1.34), JEHOAHAZ, son of Josiah.

JOACHIM, RV. JOAKIM. (1) (Ba. 1.3), Jehoiakim, king of Judah. (2) A High Priest, son of Chelcias (Ba. 1.7).

JOACIM, RV. JOAKIM, *wh. see.*

JOAKIM. (1) King of Judæa and Jerusalem (shortened from Jehoiakim, 1 Es. 1.37-39). (2) Son of (1): (1 Es. 1.43). (3) A priest wrongly called son of Zerubbabel in 1 Es. 5.5: he was really son of Jeshua (Ne. 12.10, 26), where he is mentioned in the same connection as in 1 Esdras, *i.e.* in the list of Levites and priests who returned to Jerusalem with Zerubbabel. (4) The High Priest who was in Jerusalem in the days of Judith (Jth. 4.6, 14), and who, along with "the ancients of the children of Israel," welcomed Judith back to the city after the death of Holofernes. The absence of this name from the official list of High Priests in 1 Ch. 6. (Jos. *Ant.* X. viii. 6), and the impossibility of identifying it with any one in the list or with any historical person, tend towards establishing the fictional character of the book of Judith. The name means "the Lord hath set up," and is probably symbolical, like other names mentioned in the book. (5) The husband of Susanna (Su. 1.1ff.), probably here also a symbolical name.

JOADANUS (1 Es. 9.19). The name corresponding to this in Ez. 10.18 is "Gedaliah."

JOANAN (1 Es. 9.1), RV. JONAS, called "Johanan" (RV. "Jehohanan") in Ez. 10.6.

JOANNAN, RV. JOHN, surnamed "Caddis," the eldest brother of Judas Maccabæus (1 M. 2.2). *See* Maccabees.

JOANNES, AV. JOHANNES, *wh. see.*

JOARIB, RV. JARIB, *wh. see.*

JOAZABDUS, RV. JOZABDUS (1 Es. 9.48), called "Josabad" in Ne. 8.7.

JODA (1 Es. 5.58), called "Judah" in Ez. 3.9; "Hodaviah" in Ez. 2.40; "Hodevah" in Ne. 7.43; and "Sudias" in 1 Es. 5.26.

JOHANNES, RV. JOANNES. (1) Chief of the sons of Astath; son of Acatan (1 Es. 8.38), called "Johanan" in Ez. 8.12. (2) A son of Bebai (1 Es. 9.29), called "Jehohanan" in Ez. 10.28.

JOHN. (1) The father of Mattathias, grandfather of Judas Maccabæus and his brothers (1 M. 2.1). (2) John, surnamed Caddis, the eldest son of Mattathias (1 M. 2.2, &c.); *see* Maccabees. (3) The father of Eupolemus, an envoy sent to Rome by Judas (1 M. 8.17; 2 M. 4.11; *Ant.* XII. x. 6). (4) John Hyrcanus, son of Simon the Maccabee (1 M. 13.53, 16.1); *see* Maccabees. (5) One of the two envoys sent to treat with Lysias (2 M. 11.17).

JONAS. (1) (1 Es. 9.23), corresponding to "Eliezer" in Ez. 10.23. (2) The prophet Jonah (2 Es. 1.39; To. 14.4,8). (3) (1 Es. 9.1), AV. Joanan, *wh. see.*

JONATHAN. (1) *See* Maccabees. (2) Father of Obeth (1 Es. 8.32 = Ez. 8.6). (3) The son of Azael, concerned with Ezra in the matter of putting down marriage with foreign women (1 Es. 9.14 = Ez. 10.15). (4) Son of Absalom (1 M. 13.11), possibly brother of Mattathias (11.70), sent by Simon the Maccabee to seize Joppa. (5) A priest who led in the prayer after the recovery of the sacred fire (2 M. 1.23).

JONATHAS, the Latin form of the Heb. Jonathan. Jonathan was brother of Ananias, and son of "that great Samaias" (To. 5.13).

JORAM, one of the "captains of thousands" (1 Es. 1.9), corresponding to "Jozabad" in 2 Ch. 35.9.

JORIBAS, RV. JORIBUS. (1) (1 Es. 8.44), called "Jarib" in Ez. 8.16.

JORIBUS (1 Es. 9.19), called "Jarib" in Ez. 10.18.

JOSABAD, RV. JOSABDUS. (1) (1 Es. 8.63), called "Jozabad" in Ez. 8.33. (2) A son of Bebai (1 Es. 9.29), called "Zabbai" in Ez. 10.28.

JOSAPHIAS (1 Es. 8.36), called "Josiphiah" in Ez. 8.10.

JOSEDEC, RV. JOSEDEK, the father of Jesus (1 Es. 5.5, RV. "Jeshua"), called "Josedech" in Hg. 1.1.

JOSEPH. (1) Son of Zacharias, who, with Azarias, was defeated by Gorgias (1 M. 5.56ff.). (2) A mistake for "John" (2 M. 8.22, 10.19). (3) An ancestor of Judith (Jth. 8.1). He appears as Judith's great-grandfather.

JOSEPHUS (1 Es. 9.34), corresponding to "Joseph" in Ez. 10.42.

JOSIAS. (1) (1 Es. 1.1, &c.), Josiah, king of Judah. (2) RV. JESIAS (1 Es. 8.33), corresponding to "Jeshaiah," the son of Athaliah (Ez. 8.7).

JOZABAD (1 Es. 9.23), RV. JOZABDUS = "Jozabad" in Ez. 10.22.

JOZABDUS. (1) *See* JOZABAD. (2) (1 Es. 9.[29]), *see* JOSABAD. (3) *See* JOAZABDUS.

JUDAS. (1) A Levite (1 Es. 9.[23]). (2) Maccabæus, the third son of Mattathias (1 M. 2.[4]); *see* MACCABEES. (3) One of the two officers of Jonathan, "Judas the son of Calphi," who supported him when others fled, in battle with the Syrians at Hazor (1 M. 11.[70]; *Ant.* XIII. v. 7). (4) A man of distinction in Jerusalem associated with the Senate in sending a letter to Aristobulus (2 M. 1.[10]). Some think Judas Maccabæus is intended. Others would identify him with a prophet of the Essenes (*Ant.* XIII. xi. 2; *BJ.* I. iii. 5). (5) A son of Simon the Maccabee (1 M. 16.[2]). He with his brother John Hyrcanus fought against Cendebæus, when he was wounded (1 M. 16.[1ff.]; *Ant.* XIII. vii. 3). He was murdered by his brother-in-law, Ptolemy, at Dok (1 M. 16.[11ff.]; *cp. Ant.* XIII. viii. 1; *BJ.* I. ii. 3f.).

JUDITH, THE BOOK OF. Among the apocryphal writings in Hebrew literature there is none more interesting than Judith, or the narrative of the deliverance of Palestine by the agency of a great Judæan heroine. To regard the work, however, as other than only romantic fiction, or even to rank it as a historical novel of a type cognate to those of Walter Scott or Alexandre Dumas, in which the main incidents are based on actual occurrences, would be to misunderstand entirely alike the aim and the character of the book. Belonging as it does to the class of Hebrew writings that are technically known as the "Haggadah," or in other words, "romantic story," its incidents are laid, as regards time, during the invasion of Syria and Palestine by Nebuchadnezzar, king of Assyria, or as the text puts it, "in the twelfth year of the reign of Nabuchodonosor, who reigned in Nineveh, the great city"; and as regards place, before the presumably imaginary, or at least the otherwise unknown fortress of Bethulia, situate in the hill-country over against Esdraelon, where, as the story says, there was a passage into Judæa thro' a defile so narrow, that two men could bar the progress of an army.

Nebuchadnezzar, having overthrown Arphaxad, the Median king of Ecbatana, had his youthful imagination fired by promptings to conquer those wealthy and warlike nations lying between Persia and Egypt who had refused to make common cause with him against Ecbatana, or, as the text says, "that he should avenge himself on all the earth." He assembled a great army, over which he placed his chief captain, Holofernes, and ordered him "to destroy all flesh that did not obey the commandment of his mouth." After Western Asia has been overrun the conquering hordes reach Judæa. The High Priest Joachim, in Jerusalem, writing to the elders of the city of Bethulia, besought them to bar the passage of the Assyrian general. This they determine to do, and Holofernes, when he comes to Bethulia, finds the pass so strongly guarded that he cannot break through. Accordingly he in turn besieges the town, investing it so straitly that no provisions can reach it and even its water supply is cut off. Great distress begins to prevail in Bethulia. The people clamour for surrender, and are so insistent that at last the "elders" or "ancients" of the place agree that, if relief does not come in five days, they will hand over the fort with the pass and the town to Holofernes.

Meantime Judith, a young widow of surpassing beauty and great piety, resolves to attempt the release of her country from the impending oppression. Attended only by her maid, she goes to the camp of the young Assyrian general, pretending that she had secrets to reveal to him which would betray not only Bethulia but Jerusalem into his hands.

Holofernes received her, and after she had revealed her plans, which pleased him greatly, he insisted upon her remaining with him in the camp, for he had fallen deeply in love with her. With pretended reluctance she consented, on condition that she was allowed to leave the camp each night in order to pray to God and to perform her ceremonial washings. Holofernes became more enamoured of her every hour, and at last ordered a sumptuous banquet to be prepared, at which only he and she were to be present. At this he drank a great deal of wine, finally falling into a drunken sleep. This was Judith's opportunity. With his own sword she cut off the head of Holofernes, and then as usual proceeded to go outside the camp, presumably, as before, for prayer and ablutions. The sentinels, having received their instructions to permit her to pass, offered no objection. This time, however, she passed out towards the beleaguered city, carrying with her the head of the slaughtered Assyrian general. A few minutes later she was safe within the gates of the town, showing her ghastly trophy and assuring the "elders" they were free. Her words were confirmed. Next morning, as soon as daylight revealed the terrible spectacle that was visible in the general's tent, the camp broke up in confusion, and the army retreated precipitately to Nineveh. Judith, by her slaughter of Holofernes, had saved her country.

Such is the outline of the story, the aim of which was evidently to encourage and stimulate the Jewish nation in its struggle against oppression and alien influences, by the record of past successes and deliverances. The actual history of the Hebrew nation in the past, however, was not of a kind calculated to assist the writer by supplying him with a fund of fact upon which he could draw. If we except the narrative of David's conquests and triumph, and the overthrow of Sennacherib, the

history of Israel was rather one of defeat and servitude, culminating, as Prof. Sayce says, "in the fall of the Davidic monarchy and the destruction of the Temple by Nebuchadnezzar." A new history, therefore, had to be supplied, a history sublimated by imagination and idealised by Haggadah, in which the tyrants and the conquerors of history and of tradition exchanged natures and characters like the changing colours of a kaleidoscope. Character was altered as need demanded, distinctions of time and place were obliterated in the atmosphere of the Haggadah, past and present being virtually merged in one.

As to the date of composition, Professor Sayce assigns it to the Maccabæan age (B.C. 160–140), but wisely refrains from being too specific. For Tobit and Judith alike, however, internal evidence points to a date about the middle of the great Maccabæan epoch. Professor H. T. Andrews and other scholars incline to a later date—one subsequent to the Roman invasion of B.C. 63.

The outstanding characteristics of the book are a warm patriotism, which strives to utilise every means available to impress on Jewish men and women the necessity for scrupulous observance of all the requirements of the ceremonial law (8.[1-9]). Stress, therefore, is laid by Judith on her ablutions being a part of her worship (12.[7-9]); her religion, moreover, is stated to consist in large degree in the unbroken regularity of her fastings (8.[6]), also in the scrupulous care she showed in avoiding all unclean meats (10.[5], 12.[2]), while she remarks to Holofernes that the city will be taken because its inhabitants will be forced by famine to offend God by eating unclean food (11.[11-19]). Great respect, in addition, is paid to the recently restored Temple service, and horror is expressed at the prospect of renewed profanation of the vessels in the House of God by the touch of heathen barbarians (4.[3], 5.[18, 19], 8.[6]). Jerome states that Judith was originally written in Aramaic, but Sayce (*Temple Apocrypha*) considers it more likely that the original language was Hebrew, the Aramaic and Greek versions being translations. Judith does not appear to have been known to Josephus, but, on the other hand, it was regarded as part of the OT. Canon, and was therefore accepted as canonical by the early Christian Church, along with those other books of the Apocrypha which found a place in the Septuagint. From the latter they naturally found their way into the Latin versions. OLIPHANT SMEATON.

JUEL. (1) (1 Es. 9.[34]), called "Uel" in Ez. 10.[34]. (2) 1 Es. 9.[35], called "Joel" in Ez. 10.[43].

K

KARIATHIARIUS, AV. KIRIATHIARIUS (1 Es. 5.[19], RVm. "Kiriath-arim or Kiriath-jearim") = "Kirjath-jearim" in Ne. 7.[29].

KERAS, AV. CERAS, *wh. see.*

KETAB, AV. CETAB, *wh. see.*

KIDRON, AV. CEDRON, *wh. see.*

KILAN, AV. CEILAN, *wh. see.*

KIRIATHIARIUS, RV. KARIATHIARIUS, *wh. see.*

KISEUS, AV. CISAI, *wh. see.*

KONÆ, AV. "the villages" (Jth. 4.[4]). Konæ represents the Greek κωνά, wh., if correct, may be identical with CYAMON. Some MSS. have κόμας, from wh. comes AV. "the villages."

L

LABANA (1 Es. 5.[29]), called "Lebanah" in Ez. 2.[45].

LACCUNUS, AV. LACUNUS, *wh. see.*

LACEDÆMONIANS. In 1 M. 12., 14., 15., and in 2 M. 5.[9], mention is made of certain correspondence and alliance between the Jews and the Lacedæmonians on the ground among others of common descent from Abraham (1 M. 12.[5-23]). What the kinship with Abraham, first claimed by Areus, king of the Lacedæmonians, may mean it is impossible to say. The claim may be the result of some ethnological error, and may have been assumed from the similarity of the names Pelasgi and Peleg, son of Eber (Gn. 10.[25], 11.[16]). The league of friendship is stated (1 M. 12.[20]) to have been originally formed between Areus, king of the Lacedæmonians, and Onias, the High Priest of the Jews, to each of whom, however, it is difficult to assign precise and at the same time mutually consistent dates. It was renewed (*c.* B.C. 144) by Jonathan (1 M. 12.[5-18]), and again by Simon (1 M. 14.[16-23]), after the death of Jonathan. As against Syrian Hellenism the patriotic Jews wished to show that they had the support of distinguished Greeks, but as against the material force of Syria it is possible that the Jews attached an exaggerated importance to a Spartan alliance. They judged from the distinguished position of Sparta in earlier Greek history, while in the days of the Maccabees the strength of Sparta was practically negligeable. The mention of the name in 1 M. 15.[23] indicates the existence of a Jewish settlement in Sparta, and there

seems to be no reason at all to doubt the facts of the alliance and of the correspondence, though there is a difficulty in reconciling all the particulars. The correspondence is given at considerably greater length in Josephus (*Ant.* XII. iv. 10, XIII. v. 8, XIV. xii. 22) than in the books of the Maccabees.

LACUNUS, RV. LACCUNUS, one who had married a foreign wife (1 Es. 9.[31]). The name, wh. does not appear in Ez. 10.[30], may have arisen from taking the final *l* of Chelal with the following Benaiah, and mistaking the ב in Benaiah for כ.

LADAN, RV. DALAN, head of a family whose genealogy was lost (1 Es. 5.[37]), called "Delaiah" in Ez. 2.[60]; Ne. 7.[62].

LADDER OF TYRE. Antiochus VI., son of Alexander Balas, made Simon the brother of Jonathan "captain from the Ladder of Tyre unto the borders of Egypt" (1 M. 11.[59]; *Ant.* XIII. v. 4). Josephus, speaking of the mountains that encompass the plain of Ptolemais (Acre), says "that on the north is the highest of them all, and is called by the people of the country, 'the Ladder of the Tyrians,' which is at a distance of a hundred furlongs" (*BJ.* II. x. 2). The name clearly did not apply to any one of the three promontories, *Rās el-Musheirifeh*, *Rās en-Naqūrah*, and *Rās el-Abyaḍ*, by which the mountain on the north breaks down upon the shore, none of which answers the description of Josephus as regards height. He must have intended the mountain itself, with this succession of headlands which had to be scaled by one approaching Tyre from the south. These rocky spurs drop from a considerable height precipitously into the sea. In ancient times a path was cut in the face of the cliffs, steps being hewn at different points to facilitate the ascent. This path is serviceable still, and is largely used despite its somewhat dangerous character in parts. It must always have been easy of defence. The mountain formed a natural division between the Phœnician plain and that to the south.

LAMPSACUS, RVm. (1 M. 15.[23]), EV. SAMPSAMES, *wh. see.*

LASTHENES. The titles of honour bestowed on this officer of Demetrius II., Nicator, show that he held high position. He is called "cousin" (1 M. 11.[31]) and "father" (v. 32) of the king. These do not imply any blood relationship, but indicate distinguished rank. A native of Crete, he raised a band of mercenaries, and rendered effective service to Demetrius in wresting the throne of Syria from Alexander Balas (1 M. 10.[67]; *Ant.* XIII. iv. 3). Demetrius probably gave Lasthenes the governorship of Cœle-Syria. To him the king sent the letter granting to Jonathan remission of taxes (1 M. 11.[30ff.]; *Ant.* XIII. iv. 9). Some have thought that Lasthenes may have been the favourite whose counsels exercised such baleful influence upon Demetrius (Diod. *Exc.* xxxii. p. 592).

LESSAU. *See* DESSAU.

LETTUS. *See* ATTUS.

LEVIS (1 Es. 9.[14]) is properly "the Levite"; *cp.* Ez. 10.[15], "Shabbethai the Levite" for "Levis and Sabbateus."

LIBANUS (1 Es. 4.[48], 5.[55]; Jth. 1.[7], &c.), the Greek form of LEBANON.

LODDEUS, AV. SADDEUS, *wh. see.*

LOTHASUBUS, one of those who stood by Ezra at the reading of the law (1 Es. 9.[44]), called "Hashum" in Ne. 8.[4].

LOZON (1 Es. 5.[33]), head of a family of Solomon's servants, called "Darkon" in Ez. 2.[56]; Ne. 7.[58].

LUCIUS, a Roman consul who is said (1 M. 15.[16]) to have written to Ptolemy Euergetes the letter which assured Simon, the High Priest, of the protection of Rome. The most probable identification of the name has been with Calpurnius Piso, who was one of the consuls in B.C. 139. The Romans, while securing the establishment of their power in Asia, naturally made use of the kings of Egypt and also of the Jews to counterbalance the power of Syria: hence the readiness of the Romans to enter into an alliance with both. In mentioning only the prænomen of the Roman consul the writer of 1 M. shows his want of knowledge of Roman practice, as he does of Spartan practice in the introduction to his narrative of the Spartan alliance and correspondence with the Jews (1 M. 12.[20], 14.[20]).

LUTE, AV. HARP (1 M. 4.[54]). *See* MUSIC in Canonical Section.

LYCIA, one of the states to which letters favourable to the Jews were sent by the Consul Lucius (1 M. 15.[23]). *See* LYCIA in Canonical Section.

LYDIA is mentioned as one of the countries taken from Antiochus and given to Eumenes by the Romans (1 M. 8.[8]). *See* LYDIA in Canonical Section.

LYSIAS, "a noble man and one of the blood royal" of Syria (1 M. 3.[32]). On the departure of Antiochus Epiphanes into Persia (*c.* B.C. 166) to collect in person the revenue which was not coming in satisfactorily, L. was entrusted with the guardianship of his son Antiochus Eupator, and with the government of the country as far as Egypt and Lower Asia, with special instructions (Jos. *Ant.* XII. vii. 2) "to conquer Judea, take its inhabitants for slaves, utterly destroy Jerusalem, and abolish the whole nation." With this object L. sent a large force under Ptolemy, son of Dorymenes, Nicanor, and Gorgias against Judas Maccabæus, who defeated two divisions of it under Nicanor and Gorgias, near Emmaus, and in the following year (B.C. 165) L. himself at Bethsura (1 M. 4.). Antiochus died while on his Persian expedition (B.C. 164), and L., who acted as regent during the minority of the young prince, collected another

large army at Antioch, re-captured Bethsura, and was besieging Jerusalem when he learned of the approach of Philip, to whom Antiochus, on his death-bed (1 M. 6.[15]), had given the guardianship of his son. He defeated Philip and was supported at Rome; but in the following year he fell with his ward Antiochus into the hands of Demetrius I., by whom both were put to death (1 M. 7.[1, 23]).

LYSIMACHUS, brother of Menelaus, who had supplanted his brother (according to Josephus) Jason, who had previously supplanted his brother Onias in the office of High Priest. The accounts in Jos. (*Ant.* XII. v. 1) and 2 M. 4.[29] differ. According to Josephus, Simon had three sons, no mention being made of L. among them. In 2 M. 4.[29] L. is the brother of Menelaus, who was the brother of Simon. When Menelaus was summoned to Antioch to answer a charge of malversation, he left his brother L. in his stead in the priesthood. L. robbed the Temple and thus provoked an insurrection, in which he met his death at the hands of the mob beside the treasury (2 M. 4.[42]). *See* MENELAUS.

M

MAANI. (1) RV. BAANI, *wh. see.* (2) *See* MEANI.

MAASEAS, AV. MAASIAS, grandfather of Baruch (Ba. 1.[1]), called "Maaseiah" in Jr. 32.[12], 51.[59].

MAASMAS, AV. MASMAN (1 Es. 8.[43]), corresponding to "Shemaiah" in Ez. 8.[16].

MABDAI, RV. MAMDAI (1 Es. 9.[34]), corresponding to "Benaiah" in Ez. 10.[35].

MACALON (1 Es. 5.[21]), called "Michmas" in Ez. 2.[27] = MICHMASH.

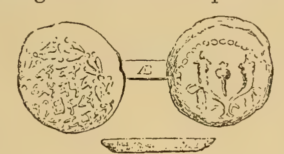
MACCABEES, the family of Mattathias.

(1) **Judas Maccabæus** (Gr. *makkabaios*, "the hammerer," probably from Heb. *maqqābāh*, "hammer"), the great hero of post-exilic Judaism, grew up in an age when the soil of Judæa was red with the blood of martyrs. Antiochus Epiphanes of Syria (B.C. 175–164) was attempting to enforce Hellenism throughout his empire; and while many Jews responded to the fascinations of Greek thought and custom, the faithful to the law, or *Ḥasīdīm*, united in a loyal opposition to pagan influence which, passive as it was, drew down the Syrian king's severest vengeance. Thousands "were tortured, not accepting deliverance," or fled to the wilderness, there to be hunted out and defencelessly slain. Their spiritual strength was dauntless; but their resistance was passive only, and the swift scythe of temporal power mowed them down. Would there never be a time when "the people that knew their God" should be strong and *do?*

It was an action of **Mattathias Asmonæus**, an aged priest, the father of Judas and his four brethren, which gave the first answer to this question. Called to offer the first heathen sacrifice at his native town of Modin (whither he had fled from Jerusalem), he not only refused, but slew the king's commissioner and a renegade Jew who approached with an offering; then, raising the standard of revolt, he and his sons and numerous followers betook themselves to the mountains, whence their daring night-raids and skirmishes, overthrowing pagan altars, and punishing apostates, spread terror far and near. In B.C. 166, after about a year of this guerilla warfare, Mattathias died, leaving to Judas Maccabæus the responsibility of leadership against the foe.

Early Battles of Judas.—At first Judas only continued his father's tactics; but his rare military genius brought the penalty of its success; large forces moved against him. It was not long before he had contended victoriously with the Syrian general, Apollonius, and defeated Seron, a prince of the army of Syria, in the pass of Beth-horon.

The charge of avenging these unexpected triumphs was given to three experienced generals,



COPPER COIN OF JUDAS MACCABÆUS

The inscription reads:

יהוד	"Judah
הכהןגל	the illustrious priest
ולחבר	and friend of
היהדים	the Jews."

Ptolemy, Nicanor, and Gorgias. With about three thousand ill-armed men, Judas prepared by prayer and fasting to encounter the imperial armies. Gorgias, meaning to surprise Judas by night, sought him among the hills; Judas, meanwhile, warned of the plan, descended to the plain, and under cover of darkness struck panic into the slumbering main body of the Syrian host. In the morning Gorgias, looking down wearied from the hills, saw the great camp on fire, and the Jews prepared to do him battle. His troops retreated in consternation, leaving enormous spoils to the victors.

The year following, Judas again achieved a victory at Beth-zur, which decided Lysias, the king's kinsman, who this time had led battle against him, to return to Antioch, there to recruit his forces on a still greater scale.

Judas used this time of respite to cleanse the desecrated Temple, and restore its worship. On 25th

December B.C. 165, exactly three years after its pollution by dedication to Zeus (Dn. 11.[31]), the altar was re-consecrated, and the "Feast of the Dedication" then observed became a statutory observance in Israel (*see* Jn. 10.[22]).

During this time Judas and his brethren assumed the offensive against their enemies, the surrounding heathen tribes, rescuing oppressed Jews in Gilead and Galilee, and slaughtering all who opposed them. It was a moment when, after long patience, justice and judgment seemed within grasp of the strong arm; and in B.C. 164 unexpected tidings of the death of Antiochus Epiphanes quickened still further Maccabæan ambition. Judas made a bold attempt to capture the citadel of Akra (*see* JERUSALEM), to ensure free access to the Temple worshippers. But this action alarmed the Jewish Hellenising faction so much that they besought help from Antioch; and in response to this appeal, Lysias, taking with him the young king Antiochus V., advanced with a huge force, containing thirty-two elephants, against Beth-zur. Raising the siege of the citadel, Judas encountered the royal armies at Beth-zacharias, and there sustained his first defeat, and a great sorrow in the death of his youngest brother, Eleazar. But just at this critical juncture there was a new turn of affairs. Compelled to hasten back to Antioch, to overcome Demetrius, a rival there, Lysias quickly made terms with the Jews, granting them religious freedom, though still held in political subjection. On a sudden, the goal for which alone the pious had been struggling was attained.

The Later Battles of Judas.—Another figure now comes upon the scene—Alcimus, a descendant of Aaron's line, but Hellenistic in sympathy, who appears to have held the office of High Priest, but to have been removed from it for his pagan leanings, and who desired to be re-installed. To the new Syrian ruler, Demetrius, who was true heir to the throne (both Lysias and Antiochus V. having been vanquished by him and put to death), Alcimus appealed for assistance against Judas, and an army was sent into Judæa to instal the ex-High Priest in his office. At this point there emerges a fact of deep significance in the Maccabæan movement. To the party now known as the Maccabees the idea of the supreme Jewish authority being in league with Syria was abhorrent. But the *Ḥaṣīdīm*, if left in peace to walk in their own laws, had no quarrel with Syrian supremacy as such; and the descent and office of Alcimus covered a multitude of sins. Thus it was that, in his struggle for the fair dream of a free Jewish State, Judas had not the whole-hearted sympathy of the pious, and between them and the Maccabees a gulf gradually widened—a gulf which, later, excluded the name of Judas from the Mishna, and which during his remaining lifetime was bridged only by one solitary achievement—an achievement so brilliant as to overcome suspicion in a burst of joy and national pride. This was the victory gained at Adasa (13th March, B.C. 161) over Nicanor, a Syrian general who had blasphemously threatened to destroy the Temple if Judas were not delivered into his hands. The heathen army was routed, their leader slain; and this signal triumph of the "conquering hero" was long afterwards remembered as "Nicanor's Day." The story of Nicanor's downfall closes the glowing narrative of 2 Maccabees.

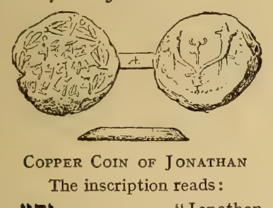
It was at this juncture that Judas, fearing the ultimate failure of Judæa to escape the Syrian yoke, attempted to conclude a treaty with the Romans, that their aid might be invoked when required. What exactly prompted the step, which cannot have found favour with the pious, is unknown; probably the picture report painted not merely of Roman prowess but of the Roman Senate suggested to a mind athirst for equity and freedom a pleasing contrast to Syrian autocracy. But the treaty, if concluded, remained inoperative. Not two months after Nicanor's overthrow fresh Syrian troops poured into Judæa, and Judas, with a sadly diminished band of followers, met them at Elasa (a place which has never been identified). Only 800 men stood by him, and even they were fain to retreat, seeing the overwhelming odds. But said Judas, "God forbid that I should do this thing and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour. . . . Whereupon there was a sore battle, insomuch as many were slain on both parts. Judas also was killed, and the remnant fled" (1 M. 9.[9-18]).

Thus perished the noblest warrior of Judaism. A man born to command, with all the *élan* of true military genius (1 M. 3.[23]); a patriot, full of simple faith in God (2 M. 8.[16-23]), with bolder ambition and a farther outlook than the Judaism of his day (1 M. 8.[1-17]); lion-hearted, passionately in earnest (1 M. 3.[59]), he lives as one of the world's grandest types of that immortal spirit which is never absent from the making of great history.

> "O Freedom! Thou art not as poets dream.
> . . . A bearded man,
> Arm'd to the teeth, art thou: one mailèd hand
> Grasps the broad shield, and one the sword: thy brow,
> Glorious in beauty tho' it be, is scarr'd
> With tokens of old wars."

(2) **Jonathan**, surnamed "Apphus" (Gr. Ἀφφοῦς, Syr. *Happus* = (?) "cunning"), brother of JUDAS MACCABÆUS, one of the five sons of Mattathias who inaugurated the Jewish revolt against Syrio-Hellenic tyranny, was the Maccabee on whom leadership devolved after the death of Judas in B.C. 151. His career was marked by diplomacy more than by greatness; its watchword rather skilful opportunism than "the help of God."

For a year following the death of Judas, Jonathan met only with misfortune: his brother John was treacherously slain; he was compelled to flee from the Syrian general Bacchides into the wilderness, and even there could barely maintain his own. But in B.C. 160 Alcimus the High Priest, the tool of the Syrian Government, died, and no successor in office was appointed. Two years of comparative peace followed, during which Jonathan's supporters grew so steadily in power and numbers that at length their enemies became alarmed, and implored help once more from Bacchides. Jonathan, however, was forewarned, and fortified himself so strongly at Beth-basi in the wilderness that Bacchides besieged the place in vain. Completely discomfited, and thoroughly weary of Judæa and its factions, the



Copper Coin of Jonathan
The inscription reads:
יהון "Jonathan
תןהכה the high priest
נדולחב and friend of the Jews.
. . .

Syrian general turned in irritation to revenge himself upon the very party who had pled for his assistance. The diplomatic Jonathan had no sooner heard of this change in the situation than he sent ambassadors to Bacchides, "to the end that he should make peace with him, and deliver them the prisoners." Bacchides acceded to his demands, and then "went his way into his own land." The Maccabæan party was now in the ascendant. Jonathan "destroyed the ungodly men out of Israel"; and during six years he lived in peace at Michmash and there governed the people, reviving the ancient traditions of the judges.

So strong was Jonathan's authority that when in B.C. 152 Alexander, a pretended son of Antiochus V., put forth a claim to the Syrian throne, both he and king Demetrius made earnest efforts to secure Maccabæan support. Jonathan had no scruple about swearing amity with whichever of the two seemed likely to help him most in the furtherance of his own political schemes. Demetrius empowered him to raise an army. But Alexander went further, and bribed him with the vacant High-priesthood, which he immediately accepted, for he had coveted it long. He was of priestly descent (*see* 1 M. 2.[1]), and there was nothing strange to Jewish ideas in the combination of military leadership and priestly office; though the *Ḥasīdīm* looked askance at the conferring of such an honour on one not in the direct line of the High Priest. But neither Jonathan nor the nation had any cause to regret the alliance with Alexander, who was victorious over Demetrius, and continued to shower tokens of goodwill upon Judæa until his overthrow in 146. Events still favoured Jonathan, thanks to his daring and address, when Demetrius II. became king, and Judæa was confirmed in the enjoyment of her rights and privileges.

But one point yet remained, which Jonathan thirsted to win; and that was the removal of the Syrian garrison from the Akra at Jerusalem. Demetrius agreed to the demand, but failed to keep his promise. Jonathan accordingly went over to the side of Tryphon, a Syrian officer, who was ostensibly trying to set the son of Alexander on the throne, and in reality cherishing designs upon it himself. Jonathan and his brother Simon swept the country, making conquest after conquest over Demetrius on behalf of Tryphon; and thus "in the name of the Syrians clearing the Syrians out of Palestine." The crafty Tryphon scented danger, and invited Jonathan to visit him at Ptolemais, promising him the present of the city in reward for his services. The Maccabæan leader rashly obeyed the invitation, taking with him only a thousand men. These were at once put to the sword, and he himself made a prisoner. Simon, the elder brother of Judas and Jonathan, now became captain of the Jewish forces. Tryphon, after waiting and scheming for a favourable opportunity to attack Jerusalem, and being baffled by Simon's watchfulness, at length grew weary of the struggle. He abandoned his attempts, but before quitting Judæa (B.C. 143) he revenged himself by murdering his captive.

The unfortunate Jonathan had played with edged tools too long; a great soldier and an astute statesman, he yet perished miserably in an obscure village somewhere on the east of the Jordan. His body was recovered by Simon, now alone remaining of the five Maccabæan brothers, who interred it with that of Judas at Modin, erecting over the burying-place a magnificent monument, visible from afar.

(3) **Simon**, surnamed "Thassi" (probably "the zealous"), the last surviving brother of Judas Maccabæus. Upon the capture and subsequent death of Jonathan, the successor of Judas in the Maccabæan leadership, Simon was elected to fill the vacant place; and under his administration the nation began to reap the golden harvest of all that Judas and Jonathan had sown. He renewed the friendship with Demetrius, acknowledging, though as a mere matter of form, the sovereignty of Syria, and received in return the grant of complete immunity from taxes in the future. Thus, in fact, if not in name, was "the yoke of the heathen taken away from Israel" (1 M. 13.[31-41]). In the same year (B.C. 142) Simon crowned his achievements in capturing outposts and reducing fortresses by expelling the Syrian garrison from the Akra, the last stronghold of pagan power in Palestine. The mere name

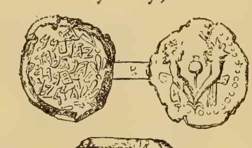
of king was all that was now awanting to Simon's prerogatives; for he had succeeded his brother as leader and High Priest; and these offices were declared hereditary in his family until "a faithful prophet" should otherwise direct (I M. 14.^{41}). Thus the **Hasmonæan dynasty** was founded.

Mattathias had spoken with true insight when on his deathbed (I M. 2.^{65}) he recommended the four brethren to take Simon as their counsellor. Though far below Judas in genius and heroism, he was nevertheless a greater man than Jonathan, and pre-eminently adapted for the administration of a peaceful country. Under his wise sway trade and agriculture flourished. The account of his reign given in I M. 14.$^{4-15}$ shows a charming Oriental picture of peace and plenty, scarcely paralleled in the history of Judaism.

But in Simon's later days the peace of Judæa was again threatened by the Syrians; the new king, Antiochus VII., having demanded the surrender of Joppa, Gazara, and the Akra. Simon refused, and offered an equivalent in money. This was rejected, and once more Syrian armies invaded Judæa (*c.* B.C. 138). Simon, too old to go against them himself, charged his sons John and Judas with the management of the campaign. True to their valorous family traditions, they completely routed the Syrians under Cendebæus, near the now historic town of Modin, and Antiochus troubled Judæa no more in Simon's lifetime.

Beloved by his nation, feared by its enemies, there seemed every prospect that Simon would end his days in peace. But he had a nearer enemy than Antiochus in Ptolemy, his ambitious son-in-law. In B.C. 135, Simon, the last of the Maccabees, "the statesman, the Solomon of his house," met an inglorious death, murdered at the end of a banquet, through the treachery of Ptolemy. Two of his sons, Judas and Mattathias, perished with him.

(4) **John Hyrcanus**, son of SIMON, the founder of the Hasmonean dynasty, assumed the govern-



COPPER COIN OF JOHN HYRCANUS

The inscription reads:

יהוחנן	"John
הכהןהג	the high priest
לוחברהי	and friend
הודים	of the Jews"

ment of Judea in B.C. 135, upon the flight of Ptolemy, his brother-in-law, and had a prosperous reign of thirty years. Before the storm of persecution woke the mighty torrent of Maccabæan heroism, Jewish life had been creeping in the shallows. The years of struggle worked a revolution, and it was on a full stream of national and spiritual vitality, compassing first religious freedom, then civil authority and independence, that the family of Mattathias Hasmonæus swept to power. On the crest of this wave, still unspent, John rode brilliantly, surpassing even his uncle Jonathan in worldliness of policy. He extended his territory in all directions; and was the first Jewish prince to have his name engraved upon a national coinage. But in spite of outward prosperity, his reign was marked by internal discord. Even in the time of Judas a breach had begun between the pious, or *Ḥasīdīm*, who stood aloof from politics, and the Maccabæan party, who aimed at nothing less than a free Jewish State. The breach widened with the Maccabæan rise to secular power; and the *Ḥasīdīm*, the party of the law, now took definite ground against the worldly, aristocratic, High-priestly party; thus first declaring that antagonism between PHARISEE and SADDUCEE, so marked in the time of our Lord.

(5) **John**, surnamed Caddis, or Gaddis (RV.) (probably "my fortune"), was the eldest of the five Maccabæan brothers (Jos. *Ant.* XII. i.). He met his death shortly after the death of his brother JUDAS in B.C. 161, being murdered by a robber tribe, the sons of Jambri, near Medaba, on the E. of Jordan, when convoying personal property of the Maccabees from the dangerous wilderness of Judæa to the friendly country of the Nabatæans. This crime was afterwards avenged upon the tribe of Jambri by Jonathan and Simon (I M. 9.$^{35-42}$).

Allusions to John are few, though he appears to have shared gallantly in the exploits of his more famous brethren. In 2 M. 8.^{22} and (probably) 10.^{19}, he is by mistake called Joseph.

(6) **Eleazar**, surnamed Avaran, the youngest of the five Maccabæan brothers, had his full share of the family heroism, but was cut off in the early stages of the struggle with Syria. At the fierce battle at Beth-Zacharias (*c.* B.C. 163), where for the first time the Jews had to encounter elephants trained in war, Eleazar fought his way to the elephant which he believed bore the young king, and stabbed it from beneath. He brought down the animal, but was himself crushed to death by its fall (I M. 6.$^{43-46}$).

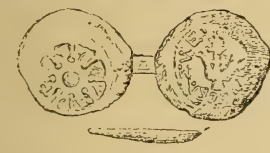
Lit.: The books of I and 2 Maccabees, and Jos. *Ant.* XII. v. I onwards. Some Psalms, notably 44., 74., 79., and 83., are probably Maccabæan. Rev. W. FAIRWEATHER, D.D., *The Background of the Gospels:* Dr. Fairweather appends a list of the best literature with reference to this period of Jewish history. *See also* articles in the larger Bible Dictionaries.

J. M. M. CUNNINGHAM.

The Maccabæan (**Hasmonæan**) dynasty was continued in **Aristobulus I.**, the eldest of the five

sons of John Hyrcanus. The latter desired that his widow should exercise civil authority, his son Aristobulus receiving the High-priesthood. That prince, however, impatient in his ambition, threw his mother and three of his brothers into prison, and seized at once the mitre and the diadem. His mother perished of starvation. His brother Antigonus, next himself in age, and his only full brother, he associated with himself in the government. He was seized by sickness, which, judging by the symptoms, seems to have been cancer of the stomach. Popularity won by Antigonus in a successful campaign excited the jealousy of Aristobulus, who had him assassinated; a crime which preyed upon the king's mind, and shortly afterwards he died in great horror and remorse. "He was called," says Josephus, "a lover of the Greeks, and had conferred many benefits on his own country, and made war against Ituræa, and added a great part of it to Judæa, and compelled the inhabitants, if they would continue in that country, to be circumcised, and to live according to Jewish laws. He was naturally a man of candour and of great modesty" (*Ant.* XIII. xi. 3).

On the death of Aristobulus, his widow, Alexandra (Salome), liberated his half-brothers, the eldest of whom, **Alexander Jannæus**, married her, in accordance with the Levirate law, and succeeded his



Copper Coin of Alexander Jannæus

brother as king and High Priest. In the case of the High Priest many of the Pharisaic party held the Levirate law to be in abeyance, as it contradicted the law by which a High Priest was forbidden to marry a widow, or a woman who had been divorced (Lv. 21.[14]). His first act was to slay the brother next to him, whom he suspected of aiming at the crown. He offended the Sadducees by some ritual change, and throughout his whole reign he was at strife with the Pharisees. A man of tireless military activity, his success was far from commensurate with his ambition. He sought to add to his dominion by the conquest of the cities on the coast, and in Galilee. Ptolemy Lathyrus, coming to their assistance, heavily defeated Jannæus on the Upper Jordan. Ptolemy's pretensions, encouraged by this victory, roused the jealousy and suspicion of his mother, Cleopatra of Egypt, who, marching against him, speedily broke his power, and made alliance with the Jewish king. Delivered from this peril, Alexander met with some success, capturing Amathus and Gaza. Then the bitter antagonism of the Pharisees broke out, and for six years civil war raged, in which no fewer than 30,000 Jews are said to have perished. Invited by the Pharisaic party, Demetrius III. came against Jannæus and defeated him in the neighbourhood of Shechem. Then fear of Syrian dominance led many of the Jews to go over to the side of Alexander. Demetrius retired, and the rebellion was stamped out. Jannæus brought many captives to Jerusalem, and there, "as he was feasting with his concubines in the sight of all the city, he ordered about eight hundred of them to be crucified; and while they were living, he ordered the throats of their children and wives to be cut before their eyes." For this act of barbarous cruelty the Jews called him "the Thracian" (*Ant.* XIII. xiv. 1f.). Aretas the Arabian invaded Judæa and defeated Alexander at Adida; but came to terms with the vanquished and retired (*Ant.* XIII. xv. 2). In three years of warfare Jannæus captured many cities both east and west of Jordan. They were years in which he suffered much from fever, aggravated by constant inebriety; and he died while investing Ragaba, a fortress beyond Jordan, leaving his wife heiress to his throne, and charging her to make peace with his old enemies the Pharisees.

Alexandra followed the advice of her dying husband, and for nine years carried on the government with prudence and success. The counsels of the Pharisees were dominant, but their rivals the Sadducees appear to have been treated on the whole with consideration and justice. Her second son, Aristobulus, an ambitious and unscrupulous man, ill content with a subordinate position "in the flower of his age," laid his plans to seize the crown, and Alexandra, by an opportune death, narrowly escaped the humiliation of being dethroned by her son.

The elder son of Alexandra, John Hyrcanus, the High Priest, was her legitimate successor, but the bold and enterprising **Aristobulus**, by far the abler man, had the sympathies of the army, and at once marched against his brother. The force of Hyrcanus consisted mainly of mercenaries. They came to action near Jericho, when Hyrcanus was easily defeated. The result was accelerated by the desertion *en masse* of the Sadducees to Aristobulus. By an agreement then come to between the brothers Aristobulus received the throne, and Hyrcanus took the rank of a private person and retired to enjoy the estate which he had acquired. There was, however, a division of feeling among the people, intensified by the fact that the elder brother favoured the Pharisees, while Aristobulus was a partisan of the Sadducees. A friend of Hyrcanus, **Antipater**, father of Herod the Great, an Idumæan, persuaded him that Aristobulus intended his death. With the help of Aretas the Nabatæan, Aristobulus was defeated, and besieged in Jerusalem. As the siege was

prolonged the Romans were called in to arbitrate. The two brothers pleaded their cause before Pompey in Damascus. The Jewish people also sent representatives, who asked that the monarchy as such should be ended, and the rule of the High Priest restored. Aristobulus sought to prepare the way by the gift to Pompey of a golden vine, valued at five hundred talents. He had, however, no legitimate claim, and by his arrogant behaviour he alienated the favour of Pompey. The astute Antipater secured for his friend what Aristobulus had lost. In hot anger the younger brother hurried off and threw himself into the Alexandrium, a Maccabæan fortress, whence, pressed by Pompey, he retired to Jerusalem. There he was besieged and captured, and subsequently graced the triumph of Pompey in Rome. Hyrcanus now became High Priest again, but without political authority. Later he was made ethnarch by Julius Cæsar.

John Hyrcanus II. was a prince destitute of ambition, possessing none of the qualities that go to make a successful ruler. The real power was in the hands of Antipater, who was his major-domo. For the subsequent history of the Hasmonæans *see* HERODIAN FAMILY in Canonical Section.

MACCABEES, BOOKS OF. The title of sundry Apocryphal works transmitted through the MSS. of the Greek Bible. Only the first and fourth books of Maccabees are contained in the Codex Sinaiticus (א), which dates from the fourth century; but the Codex Alexandrinus (A), which is of the fifth century, contains four books of Maccabees. While none of these books have a place in the Codex Vaticanus (B), all are included in most editions of the Septuagint, and are also found in a Syriac translation.

I Maccabees.—"The first book of Maccabees," says Jerome, "I found in Hebrew," and Origen gives its Semitic title as *Sarbēth Sabanaiel*, which still, however, awaits a satisfactory explanation.* The external evidence for a Hebrew original is confirmed by the distinctly Hebraistic character of the Greek text.

The book furnishes a detailed account of the events of the forty years between the accession of Antiochus IV. Epiphanes as king of Syria and the death of Simon the Maccabee (B.C. 175–135). After a brief historical introduction (1.[1-9]) the writer describes the attempt of Epiphanes to force Hellenism upon Judæa (1.[10-64]), and the consequent revolt led by Mattathias, an aged priest dwelling at Modin (2.). The narrative records the subsequent course of events under the leadership of his sons, Judas Maccabæus, the heroic and brilliant soldier (3.[1]–9.[22]), Jonathan, the astute diplomatist (9.[23]–12.[53]), and Simon, the wise and peaceful administrator (13.[1]–16.[18]), and concludes with an account of the murder of Simon by Ptolemy, his son-in-law, and of the escape of his son, John Hyrcanus, who succeeded him in the High-priesthood (16.[19-23]).

Although the author's name is unknown, he was obviously a devout Palestinian Jew, and wrote in the simple style of Old Testament prose narrative. It has been usual to regard the work as a unity, but the brevity with which Simon's reign is handled has led some scholars to hold that the concluding chapters (14.–16.) are a later addition unknown to Josephus. The view taken on this point affects to some extent the question of date. If the book originally ended at 14.[15], its composition may have fallen within the reign of John Hyrcanus (B.C. 135–105); but if it contained from the first the subsequent chapters as well, the reference in 16.[23] to "the chronicles of his High-priesthood" suggests that Hyrcanus was already dead, and that the date of writing must have been subsequent to B.C. 105. On the other hand, in view of the favourable estimate of the Romans in chap. 8., it is safe to conclude that it was written before Pompey's conquest of Jerusalem in B.C. 63. While these form respectively the superior and inferior limits within which no nearer determination can be reached, the probability is that the book is the product of the first or second decade of the last pre-Christian century.

Nothing definite is known as to the sources from which our author derived his material; but in view of the minutely detailed and chronologically accurate character of the history, it is scarcely likely that he drew exclusively upon his own recollections and those of eye-witnesses. Written sources of some sort—private letters, public records, or official documents—he probably had at his disposal. It is, however, uncertain whether these are either referred to in 9.[22] ("And the rest of the acts of Judas, and his wars, and the valiant deeds which he did, and his greatness, they are not written; for they were exceeding many") or preserved in the snatches of verse here and there, and especially in the section devoted to the leadership of Judas, incorporated with the narrative. In the one case the writer's meaning may simply be that he found it impracticable to relate all the circumstances known to him; in the other the lyrical passion may have been evoked by the exceptionally thrilling nature of the events recorded.

Scholars are agreed as to the sterling value of I Maccabees as a historical record. Geographically and chronologically it possesses high merit. Though not altogether free from error, its general trustworthiness is beyond dispute. If in describing a Jewish victory the writer patriotically exaggerates the number of the slain, this was a literary vice of his age; and if some of his statements regarding the

* Dalman's conjecture that the book may have been known to Origen only in an Aramaic translation, and that the two strange words represent the Aramaic for "Book of the Hasmonæan House," seems as plausible as any.

Romans (8.$^{1-16}$) and Spartans (12.$^{6f.}$) are at variance with fact, this is to be attributed not to wilful deception, but simply to defective erudition.

The book is pervaded by a deeply religious spirit. As heroic defenders of "the law and the ordinances" (2.^{21}) the Maccabees call forth the writer's warmest admiration. On the other hand the profanation of the Temple by Epiphanes (1.^{21}), and Nicanor's insolent threat to burn it (7.^{35}), are viewed as shocking impieties, and as tokens of the Divine displeasure (1.^{64}). Not less remarkable than the author's religious feeling is his self-restraint in giving expression to it. The victories of the Maccabees are not represented as due to any special interposition of God, but are ascribed to their own military skill. From the prayers put into the mouth of Judas we miss the penitential note still so prominent in Daniel (9.$^{3-20}$). It is noteworthy also that 1 Maccabees is silent regarding the hope of immortality, except in the form of renown; the rewards to which Mattathias points his sons are essentially for this life (2.$^{51-60}$). There is even studious avoidance of the use of the Divine Name, which does not occur in the Greek text. Instead of "Lord" or "God," we have frequently the term "heaven," or simply a pronoun; and prayer is addressed not to a present Jehovah, but to the distant heaven (3.^{50}, 4.^{10}, &c.). The depressing consciousness that prophecy had ceased (9.^{27}), and the wistful looking for "a faithful prophet" who shall speak authoritatively upon moot points of religious procedure and civil administration (4.^{46}, 14.^{41}), are the natural accompaniments of the growing tendency of the age to abandon the conception of Jehovah as dwelling among His people by the Shechinah in favour of a more transcendental view of God as the God of heaven.

In the early Christian Church 1 Maccabees did not rank as an Old Testament Scripture, but, along with a second book of the same name, it was pronounced canonical by the Council of Trent (1546), embraced in the Vulgate, and placed among the Apocrypha of the English Bible. Although thus outside the canon of the Protestant churches, it has always been prized as one of the most valuable of the "deutero-canonical" writings. In the judgment of Luther, "it closely resembles the rest of the books of Holy Scripture, and would not be unworthy to be enumerated with them."

2 Maccabees.—The two letters prefixed to this book (1.–2.^{18}) are almost certainly forged documents attached to it by a later hand, with the object of inducing the Egyptian Jews to observe the Feast of Dedication. They are followed by the writer's own preface (2.$^{19-30}$). With the exception of the brief conclusion (15.$^{37-39}$), the remainder of the book consists of an epitome of a larger work by one Jason, a Jew of Cyrene. It deals with the same history as its predecessor, 1 Maccabees, except that it begins at a point one year earlier (B.C. 176) and stops short at the death of Nicanor (B.C. 161), thus covering a period of only fifteen years. For the first of these years—*i.e.* for the events narrated in chaps. 3.^{1}–4.^{6}, regarding the attempted robbery of the Temple treasury by Heliodorus and the intrigues of Simon the Benjamite against the worthy priest Onias III.—it is our principal authority.

2 Maccabees was originally written in Greek—as was manifest to Jerome "from its very style"—from a pronouncedly Pharisaic standpoint, and was possibly directed against the Hasmonæan dynasty. No sympathy is shown towards the priestly class, whose faults are severely censured (4.^{13}). Both in trustworthiness and in style it is inferior to 1 Maccabees, the authority of which is to be preferred where, as not unfrequently happens, the accounts are conflicting. Besides being highly coloured, the narrative does not observe strict chronological sequence. Instead of the sober annalistic style of the earlier historian, we have a work marked by hyperbole, inflated rhetoric, and homiletic reflection. Bitter invective is heaped upon the national enemies, and strong predilection is shown for the marvellous. The language used in the preface and conclusion suggests that these extravagances are mostly chargeable to the epitomiser himself, although the fulness and inaccuracy of detail, which are a feature of the book, also suggest that Jason's information was derived from the recollections of eye-witnesses orally communicated. In spite of its obvious defects, however, it forms a useful supplement to 1 Maccabees.

Of the author of the original work of which 2 Maccabees is an abridgment nothing is known but the name. Although described as "of Cyrene," he shows greater familiarity with Syria than with either Egypt or Palestine. Of the epitomiser not even the name is known.

The writer's interests are religious rather than historical. His main object is not to relate the facts in their historical sequence, but to make use of them in order to inculcate religious lessons. In 1 Maccabees there is a keen sense of the part to be played by the Jews themselves, of the necessity of employing their own skill and valour; here they are made to rely rather upon the Divine intervention. In the first book the writer refrains from the use of the Divine Name; here it is of frequent occurrence. Fantastic apparitions of angelic and supernatural beings, gorgeously arrayed and mostly upon horseback, are frequently introduced. In general the views reflected in the book are those of the Pharisees. The ungodly will be punished mercilessly, and in exact correspondence to their sins (4.$^{38, 42}$, 5.$^{9f.}$, 9.$^{5-18}$). The chastisements of erring Jews are of short duration, and intended to recall them to duty. If the faithful suffer martyr-

dom, it is in order to serve as an example to others, and they shall be compensated by being raised up "unto an eternal renewal of life." This combination of the doctrine of a resurrection with that of immortality represents a more advanced eschatology than is to be met with in any other pre-Christian document.

It is probable that 2 Maccabees is already referred to in the Epistle to the Hebrews (*cp.* He. 11.[35] with 2 M. 6.[19, 28]). On account of its martyrology it was a favourite work with Patristic writers. The Protestant churches have, however, followed Origen in excluding it from the canon of Holy Scripture. Luther pronounces against it as strongly as he does in favour of the first book, holding that it "Judaises too much, and contains much heathen naughtiness." The Roman Church, on the other hand, has given effect to Augustine's favourable view by declaring it canonical. It finds support in this book for its teaching with reference to prayers for the dead and purgatory (12.[43ff.]). An allusion to Jeremiah as "he who prayeth much for the people and the holy city" (15.[14]), it likewise appeals to, as confirming its views respecting the intercession of the saints.

3 Maccabees.—Beyond the fact that it deals with a persecution of Jews who were loyal to their ancestral faith, this book has no title to be called Maccabæan. The story which forms the subject of it has no connection with the Hasmonæans, being concerned with a supposed episode in the reign of Ptolemy IV. Philopator (B.C. 221–204). Neither can it be regarded as history, although it may possibly contain some substratum of fact. The essential points of the legend on which it is based are given in simpler form by Josephus (*c. Apion*, ii. 5) in connection with another Egyptian king, Ptolemy VII. Physcon (B.C. 146–117).

As related in 3 Maccabees, the tale is, briefly, as follows. After the battle of Raphia, the victorious Ptolemy IV. Philopator was smitten of God for profaning the Temple at Jerusalem. On his recovery he subjected the Jews of Alexandria to civic and religious oppression. Five hundred intoxicated elephants were about to be turned loose upon them, but in answer to their prayers two angels from heaven appeared, to the consternation of the king's troops, who were then crushed by the infuriated animals. Completely changing his tactics, Ptolemy now ordered the release of the Jews, feasted them for seven days, reinstated them in their possessions, issued letters in their favour to all provincial governors, and sent them to their homes rejoicing.

While the date of the book is uncertain, it is clear from the writer's acquaintance with the Greek additions to Daniel that it cannot have been written earlier than the first century B.C. On the other hand its favourable reception by the Syrian Church proves that it cannot have originated later than the first century A.D. In the Western Church it was either unknown or unappreciated.

4 Maccabees.—The title of this book conveys no proper idea of its contents. It is not a history of the Maccabæan movement, but a philosophical discourse in which certain incidents from 2 Maccabees are drawn upon to illustrate and support the writer's thesis, namely, "that pious reason is absolute master of the passions." By pious reason he virtually means religious principle, and his contention is that by the aid of this men can control such passions or affections as are inimical to virtue. Its power, however, is subject to one limitation: it cannot prevail against its own affections, it cannot destroy forgetfulness and ignorance. Even within the sphere of its control it does not avail to eradicate desire, but only to curb it. "Any one of you may not be able to uproot a vicious propensity, but reason is able to assist him, so that he shall not be bowed down by this propensity" (3.[5]). With some philosophical acumen the writer describes and classifies the affections, viewing them particularly in their opposition to the four cardinal virtues, while by examples adduced from Hebrew history he illustrates the lordship of pious reason over all the affections save such as are really defects inherent in itself. With this the philosophical tractate seems to reach a fitting conclusion (1.–3.[18]).

There follows, however, a lengthy supplementary section (3.[19]–18.[2]) in which, after alluding to the oppression of the Jews by the Syrian kings Seleucus and Antiochus IV. Epiphanes, the writer more than redeems the promise made in ch. 1.[7-9]: "I might prove to you from many other considerations that pious reason is the sole master of the passions; but I shall prove it most effectually from the fortitude of Eleazar, and of the seven brethren and their mother; for all these proved by their contempt of torture and death that reason has command over the passions." Chaps. 5.–7. tell the story of the martyrdom of Eleazar with sundry edifying comments thereon; chaps. 8.–14.[10] are similarly devoted to the case of the seven brethren; and chaps. 14.[11]–16.[25] to that of their mother. In chaps. 17.–18.[2] the author sums up his impressions regarding these "champions of Divine legislation," and, taking his imagery from the Grecian games, declares that "in truth the struggle which was made by them was Divine." What follows (chap. 18.[3-23]) was probably added by a later hand.

In its literary form the book is a kind of homily. But, although the writer employs the direct mode of address, it does not necessarily follow that it was ever actually delivered to an audience, still less that it is to be regarded as a real sample of a synagogue sermon. Apart from the fact that it is not based on any text from Scripture, it is tolerably evident that

t was intended for publication, and that we have ıere a book or tractate in the form of a discourse.

4 Maccabees is an interesting product of Hellenstic Judaism, characterised by systematic arrangenent of its material, and the frequent use of philoophical terms. It reflects the influence of Stoicism —the writer's main thesis, as well as the postulate of he four cardinal virtues, being borrowed from that chool of Greek philosophy. At the same time he ollows a line of his own in his classification of the assions, and never allows his philosophy to interfere vith his loyalty to Judaism. Hence the religious tandpoint of the book is not that of Stoicism influnced by Judaism, but that of Judaism influenced by Stoicism. The writer is essentially a pious Jew; ıis Stoicism is only acquired. Throughout the mphasis is laid not upon reason as such, but upon *ious* reason. It is to this, regulating itself accordng to the Mosaic law, that human passions yield. What the writer is chiefly concerned to urge upon ıis countrymen is the necessity of steadfast adhernce to Judaism in spite of persecution; nor does he ıesitate to claim, through the lips of one of "the even brethren," that "the children of the Hebrews lone are invincible in virtue's cause" (9.[18]).

Ever since the days of Eusebius and Jerome it has een usual to ascribe the authorship of 4 Maccabees o Josephus, but there is nothing in the style or hought of the book to justify this hypothesis. It s, moreover, largely based upon 2 Maccabees, which vas unknown to Josephus, and contains historical naccuracies incompatible with the view that it was vritten by that author.

The materials are not to hand for definitely fixing he date of the book. The one certainty here is hat it was written later than 2 Maccabees. It has een variously conjectured that it was composed fter the downfall of the Hasmonæans, in the period etween Pompey and Vespasian, and in the first entury after Christ. Probably we shall not err eriously in ascribing it to the Herodian age. The ıame of the writer is unknown, but everything oints to his having been a Hellenistic Jew of Alexandria or Asia Minor.

Lit.: Useful translations will be found in Cotton's *The Five Books of Maccabees in English* (Oxford, 1832), and in all of Bagster's editions of the Apocypha. The first and second books are included n the Revised Version of the Apocrypha, to which tudents owe much. Short and easily accessible Introductions are supplied in the following recent ublications: *The First Book of Maccabees*, in the Cambridge Bible for Schools; *The First and Second Books of the Maccabees*, in the Temple Bible; *The Apocryphal Books* (Century Bible Handbook series); *The Age of the Maccabees* (Bible Student's Library); *Between the Testaments* (Guild Text-books). More dvanced students are referred to the section on Jewish Literature in Schürer's *History of the Jewish People in the Time of Jesus Christ* (vol. iii. of Clark's translation). W. FAIRWEATHER.

MACHÆRUS. Although not named in the Apocrypha, Machærus played a considerable part in the later Jewish history. Pliny describes it as the strongest Jewish castle after Jerusalem (*HN*. V. xvi. 72). It was fortified by Jannæus, destroyed by Gabinius, and refortified by Herod the Great, who enlarged and strengthened it, building also a city, with a splendid palace (*BJ*. VII. vi. 2). At Herod's death it passed to Antipas, and here, it is said, John the Baptist was imprisoned and beheaded. But *see* JOHN THE BAPTIST, and HERODIAN FAMILY, **Antipas**, p. 261. At a later time the citadel was held by a Roman garrison. Fearing a siege, the soldiers were persuaded by the Jewish inhabitants to leave the place (*BJ*. II. xviii. 6). Bassus, the Roman general, recovered it by a stratagem *c*. A.D. 72 (*BJ*. VII. vi. 4). It is identified with the mod. *Mkaur*, on a height E. of the Dead Sea, with extensive ruins.

MACHMAS (1 M. 9.[73]), RV. MICHMASH, *wh. see* in Canonical Section.

MACRON, the surname of Ptolemy, son of Dorymenes (1 M. 3.[38]; 2 M. 4.[45]), governor of Cyprus under Ptolemy Philometor (2 M. 10.[12]). Later he was governor of Cœle-Syria and Phœnicia (8.[8]). He had been made governor of Cyprus by Ptolemy Philometor, but had deserted the island and attached himself to the cause of Antiochus Epiphanes (2 M. 10.[13]). To him, along with Nicanor and Gorgias, was entrusted the army sent against Judas Maccabæus (1 M. 3.[38]). Heavily bribed by MENELAUS at Tyre, he secured the king's favour for that infamous person (2 M. 4.[45ff.]). He was made governor of Cœle-Syria and Phœnicia (2 M. 8.[8]). Continued in office under Antiochus Eupator, he sought to do justice to the Jews. In consequence an accusation was made against him to the king, and finding that he could not retain his position with honour, he escaped from an intolerable situation by taking poison (2 M. 10.[12f.]).

MADIABUN, head of a family of Levites who superintended the repair of the Temple (1 Es. 5.[58]); not named in Ez. 3.[9].

MADIAN (Jth. 2.[26]), RV. MIDIAN, *wh. see* in Canonical Section.

MAELUS (1 Es. 9.[26]), corresponding to "Mijamin" in Ez. 10.[25].

MAGED (1 M. 5.[36]), RV. MAKED, *wh. see*.

MAGIDDO (1 Es. 1.[29]), RV. MEGIDDO, *wh. see* in Canonical Section.

MAIANEAS, RV. MAIANNAS (1 Es. 9.[48]), corresponding to "Maaseiah" in Ne. 8.[7].

MAKED, a city in Gilead, the site of which is not yet identified. It is described as "strong and great" (1 M. 5.[26, 36]).

MALACHY (2 Es. 1.[40]), the prophet MALACHI.

MALTANNEUS (1 Es. 9.^{33}), AV. ALTANEUS, *wh. see.*

MAMAIAS, RV. SAMAIAS (1 Es. 8.^{44}), corresponding to " Shemaiah " in Ez. 8.^{16}.

MAMDAI (1 Es. 9.^{34}), AV. MABDAI, *wh. see.*

MAMNITANAIMUS, RV. MAMNITANEMUS (1 Es. 9.^{34}). This is a corruption from the names occurring in the parallel passage, Ez. 10.^{37}.

MAMUCHUS (1 Es. 9.^{30}), corresponding to " Malluch " in Ez. 10.^{29}.

MANASSEAS (1 Es. 9.^{31}) = " Manasseh " in Ez. 10.^{30}.

MANASSES. (1) One of the sons of Asom who had married a foreign wife (1 Es. 9.^{33}) = " Manasseh " in Ez. 10.^{33}. (2) King of Judah (Manasseh), reputed author of the Apocryphal Prayer of Manasses. (3) One named in connection with Achiacharus in To. 14.^{10}. (4) The husband of Judith, a rich merchant in Bethulia, who died of sunstroke (Jth. 8.$^{2f.}$).

MANASSES, THE PRAYER OF. *See* Apocrypha, introductory article.

MANES, AV. EANES, *wh. see.*

MANI (1 Es. 9.^{30}), corresponding to " Bani " in Ez. 10.^{29} (*cp.* 1 Es. 5.^{12}).

MANIUS, AV. MANLIUS, *wh. see.*

MANLIUS. A letter purporting to be sent by " Quintus Memmius and Titus Manlius, ambassadors of the Romans," is preserved in 2 M. 11.$^{35ff.}$ It confirms the concessions made to the Jews by Lysias : " Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased," &c. It has no better claim to authenticity than the other three letters recorded in this chapter. Romans would not have dated their letter according to the Seleucid era. And we know that relations between the Romans and the Jews were not begun until B.C. 162 (1 M. 8.$^{1ff.}$), two years after the date of the letter. There is no record of either Quintus Memmius or Titus Manlius having been a *legatus* in Asia at this time. What substratum of fact there may be in these letters it is impossible now to determine.

MARDOCHEAS. (1) This is the form in wh. the name of Esther's uncle Mordecai is found in the Apocryphal Additions to Esther (Est. Ad. 10.^{4}, &c.). The first day of the Feast of Purim is called " Mardocheus' day " (2 M. 15.^{36} ; RV. " day of Mordecai "). (2) One of the " guides " of the people who returned with Zerubbabel and Joshua (1 Es. 5.^{8}) = " Mordecai " in Ez. 2.^{2} ; Ne. 7.^{7}.

MARIMOTH, an ancestor of Ezra (2 Es. 1.^{2}), called " Meremoth " in 1 Es. 8.^{2} (RV. " Memeroth "), and " Meraioth " in Ez. 7.^{3}.

MARISA (2 M. 12.^{35}) = Mareshah, *wh. see* in Canonical Section.

MARMOTH (1 Es. 8.^{62}), called " Meremoth " in Ez. 8.^{33}.

MASALOTH, RV. MESALOTH (1 M. 9.^{2}). The place where Bacchides encamped in or near Arbela, *wh. see.*

MASIAS, RVm. " Misaias " (1 Es. 5.^{34}), head of a family of the servants of Solomon, not named in Ezra.

MASMAN (1 Es. 8.^{43}). *See* Maasmas.

MASSIAS (1 Es. 9.^{22}), called " Maaseiah " in Ez. 10.^{22}.

MASTICH, RV. MASTICK, mentioned only once (Su.^{54}). The *Pistacia lentiscus* is a shrub attaining a few feet in height, which grows in great quantities on the slopes around the Mediterranean. Gum mastick is obtained by making slits in the bark,



Mastich

through which it exudes in the form of tears. These harden in pale yellow lumps. In the East it is greatly prized as a masticatory for preserving the teeth and gums : it also gives a pleasant perfume to the breath. But the gum is chewed in Palestine by very many just because they like it. Mastick is an ingredient in certain perfumes. Sometimes a little is added to the bread before it is baked in the oven.

MATHANIAS, RV. MATTHANIAS, a descendant of Pahath Moab (1 Es. 9.^{31}), called " Mattaniah " in Ez. 10.^{30}.

MATHELAS, AV. MATTHELAS (1 Es. 9.^{19}), corresponding to " Maaseiah " in Ez. 10.^{18}.

MATTATHIAS. (1) One of those who stood by Ezra at the reading of the law (1 Es. 9.^{43}), called " Mattithiah " in Ne. 8.^{4}. (2) AV. MATTHIAS, one who had married a foreign wife (1 Es. 9.^{33}), corresponding to " Mattathah " in Ez. 10.^{33} (RV. " Mattattah "). (3) The father of Judas Maccabæus and his brothers (1 M. 2.^{1}, &c.) ; *see* Maccabees. (4) Son of Absalom ; one of the two captains who stood by Jonathan the Maccabee in the battle at Hazor (1 M. 11.^{70}), and helped him

o turn what threatened to be a rout into a victory. 5) The son of Simon the Maccabee, murdered by Ptolemy, the son of Abubus, along with his father and brother, in the little fortress of Dok (1 M. 16.[14-16]). (6) One of the envoys of Nicanor sent to treat with Judas Maccabæus (2 M. 14.[19]).

MATTHANIAS. (1) 1 Es. 9.[27], called "Mattaniah" in Ez. 10.[26]. (2) *See* MATHANIAS.

MATTHELAS. *See* MATHELAS.

MATTHIAS. *See* MATTATHIAS (2).

MAZITIAS (1 Es. 9.[35]), corresponding to "Mattithiah" in Ez. 10.[43].

MEANI, RV. MAANI (1 Es. 5.[31]), corresponding to "Meunim" in Ez. 2.[50]; Ne. 7.[52].

MEDABA (1 M. 9.[36]), a form of the name of MEDEBA.

MEDEBA. *See* art. in Canonical Section.

MEEDA, RV. MEEDDA (1 Es. 5.[32]), called "Mehida" in Ez. 2.[52].

MELCHIAS. (1) One who had married a foreign wife (1 Es. 9.[26]), called "Malchiah" in Ez. 10.[25] (RV. "Malchijah"). (2) 1 Es. 9.[32] = "Malchiah" in Ez. 10.[31] (RV. "Malchijah"). (3) 1 Es. 9.[44] = "Malchiah" in Ne. 8.[4] (RV. "Malchijah").

MELCHIEL, father of Charmis, one of the governors of Bethulia (Jth. 6.[15]).

MEMEROTH, AV. MEREMOTH, *wh. see.*

MEMMIUS. *See* MANLIUS.

MENELAUS, a High Priest who secured the office (*c.* B.C. 172) by bribery from Antiochus Epiphanes, having supplanted his brother Jason, who had also obtained the office by bribery and by the supplanting of his brother Onias (2 M. 4.[23-25]). According to Josephus (*Ant.* XII. v. 1) he was a younger brother of Onias and Jason. His name was originally Onias, and the name Menelaus was probably assumed in the Hellenising days of Antiochus Epiphanes and in the priesthood of Onias, in whose time the assumption of Greek names by the Jews was fashionable. The following details regarding M. are based on 2 M., which must be acknowledged to be of very doubtful historicity, and in some points it contradicts the narrative of Josephus. M., unable to implement his engagement to pay to the king a higher tribute than his predecessor, was summoned to Antioch. He tried to raise additional money by stealing and selling in Tyre and other cities some of the golden vessels of the Temple. For this he was rebuked by Onias, who in fear for his life fled for safety to the sanctuary of Apollo in Daphne: from this he was tempted and murdered at the instance of M., a crime, however, for which the actual perpetrator, and not the instigator, suffered the king's wrath (2 M. 4.[38]). For the malversation of his brother, Lysimachus, whom he had left as his deputy in the High-priesthood during his absence at Antioch, he was accused and convicted before the king at Tyre; but by the mediation of Ptolemy, son of Dorymenes, whom he had bribed highly, he was discharged from the accusation and retained his office of High Priest, "increasing in malice and being a great traitor to the citizens" (2 M. 4.[50]). He defended himself successfully against an armed attempt of Jason to recover the High-priesthood (2 M. 5.[5-10]). He acted as guide to Antiochus in his ruthless desecration of the Temple (v. 15), and he is described as "worse than all the rest" of the governors (v. 23) who were left in the country on the departure of Antiochus. "This wicked wretch" came to a violent and (as the writer of 2 M. considers) a most just end at the hands of Antiochus IV., Eupator, *c.* B.C. 163 (2 M. 13.[3-9]).

MENESTHEUS, the father of Apollonius (2 M. 4.[21]).

MERAN, RV. MERRAN (Ba. 3.[23]), seems to be a mistake for Midian; "Meran" being read for "Medan," ר for ד.

MEREMOTH, RV. MEMEROTH, an ancestor of Ezra (1 Es. 8.[2]), corresponding to "Meraioth" in Ez. 7.[3]; called also "Marimoth" in 2 Es. 1.[2].

MERRAN. *See* MERAN.

MERUTH, RV. EMMERUTH (1 Es. 5.[24]), corresponding to "Immer" in Ez. 2.[37].

MESALOTH. *See* MASALOTH.

METERUS. *See* BAITERUS.

MICAH (Jth. 6.[15]), AV. MICHA, *wh. see.*

MICHA. A Simeonite, father of Ozias, one of the governors of Bethulia (Jth. 6.[15]).

MICHAEL, father of Zaraias (1 Es. 8.[34]), who returned with Ezra; called "Zebadiah" in Ez. 8.[8].

MICHEAS (2 Es. 1.[39]), the prophet MICAH.

MISAEL. (1) 1 Es. 9.[44], corresponding to "Mishael" in Ne. 8.[4]. (2) The name in ST.[66] of Mishael, called in Babylon "Meshach" (Dn. 1.[6]).

MITHRADATES. (1) The treasurer of Cyrus, king of Persia, to whom the sacred vessels of the Temple were given that he might hand them over to Sanabassar, the governor of Judæa (1 Es. 2.[11f.]), called in Ez. 1.[8] "Mithredath" (*cp. Ant.* XI. i. 3). (2) An officer of Artaxerxes, king of Persia, stationed in Samaria, who, with others, represented to the king the danger of allowing the Jews to "build that rebellious and wicked city" Jerusalem, and secured an edict putting a stop to the work for a time (1 Es. 2.[16ff.], AV. "Mithridates"), called "Mithredath" in Ez. 4.[7].

MOCHMUR, the brook, or rather *wādy* (χείμαρρος), beside which stood CHUSI, not far from EKREBEL. It may be identical with *Wādy Makfūrīyeh*, to the N. of which lies *'Aqrabeh* (Ekrebel), to the E. of *Nāblus.*

MODIN, a city of Judah, the home of Mattathias, and the birthplace of his heroic sons (1 M. 2.[17, 70]). Here took place the encounter between Mattathias and the representatives of Antiochus

Epiphanes, who was determined to compel the Jews to idolatrous sacrifice. Goaded to desperation, he slew a compliant Jew who was about to offer sacrifice, and made conflict inevitable by killing the king's commissioner himself. It was the signal for revolt on the part of his oppressed people, and forthwith began the struggle for freedom in which his gallant sons covered themselves with glory (1 M. 2.[1, 16, 23]; *Ant.* XII. vi. 1f.; *BJ.* I. i. 3). Mattathias, his sons, and their mother were all buried here (1 M. 2.[70], 9.[19], 13.[25ff.]; *Ant.* XII. xi. 2; XIII. vi. 6). Judas encamped near by, before his attack on the army of Antiochus Eupator (2 M. 13.[14]); and from Modin Simon's sons went against Cendebæus (1 M. 16.[4]).

Simon, the last survivor of the brothers, erected here a splendid tomb and monument of white polished stone, with monolithic pillars and elaborate carvings, while on the summit were seven pyramids, one for father, for mother, and for each of the five brethren (*Ant.* XIII. vi. 6).

Modin is represented by mod. *el-Medyeh*, a village about 15 miles west of Bethel, 16 miles north-west of Jerusalem, 6½ miles from Lydda, and about 16 miles from the coast. *El-Medyeh* itself is not visible from the sea, but *er-Ras*, a height to the south, commands a view of the plain and the sea. Here possibly the great monument may have been built. This monument, or mausoleum, was known in the fourth cent. (Williams, *Holy City*, i. 96), but all trace of it has been lost. There are considerable ancient remains, and one large tomb, which, however, is of Christian origin.

MOETH (1 Es. 8.[63]), corresponding to "Noadiah" in Ez. 8.[33].

MOLI, RV. MOOLI (1 Es. 8.[47]), corresponding to "Mahli" in Ez. 8.[18].

MOMDIS (1 Es. 9.[34]), corresponding to "Maadai" in Ez. 10.[34].

MOOLI. *See* Moli.

MOOSIAS (1 Es. 9.[31]), corresponding to "Maaseiah" in Ez. 10.[30].

MOSOLLAM. *See* Mosollamus (2).

MOSOLLAMON. *See* Mosollamus (1).

MOSOLLAMUS. (1) AV. MOSOLLAMON (1 Es. 8.[44]) = "Meshullam" in Ez. 8.[16]. (2) AV. MOSOLLAM (1 Es. 9.[14]) = "Meshullam" in Ez. 10.[15].

MYNDUS, a city on the coast of Caria, at the western end of the peninsula on the southern shore of which Halicarnassus stands. Such importance as it possessed in ancient times was probably due to the proximity of silver mines, which were worked both in ancient and in mediæval times. These mines have given the name to the mod. site, *Gumushli*. They also probably account for the presence of a Jewish colony there. Myndus is mentioned as one of the cities to which letters were sent by the Romans *c.* B.C. 139, in favour of the Jews (1 M. 15.[23]). Thus, although overshadowed in importance by Halicarnassus, it must then have been a free, self-governing city.

N

NAATHUS, a son of Addi (1 Es. 9.[31]). There is no corresponding name in Ez. 10.[30]. It may have arisen from transposition of the letters in Adna (Ez. 10.[30]).

NABARIAS (1 Es. 9.[44]), perhaps corresponding to "Hashbadanah" in Ne. 8.[4].

NABATHÆANS, an Arab tribe that lived in the wilderness three days' journey east from the Jordan: it favoured Judas Maccabæus and his brother Jonathan in the expedition against the Edomites, in which the Jewish leaders were trying to rescue and to collect into Judæa Jews who were scattered through certain strongholds in the land of Gilead (1 M. 5.[24-54]). The N. again appear (1 M. 9.[35-42]) as friends of Jonathan when his brother, John, was sent on to arrange about the safe keeping of the carriage (*i.e.* baggage), but was attacked and killed by "the children of Jambri," who suffered reprisals at the hands of Jonathan and his brother, Simon. The word is connected with Nebaioth. *See* Arabia in Canonical Section.

NABATHITES = Nabathæans, *wh. see.*

NABUCHADONOSOR, the Greek from of the name of the great king in EV. 1 Es. 1.[40ff.]; Est. Ad. 11.[4]; Ba. 1.[9ff.] But in Tobit and Judith RV. adopts Nebuchadnezzar.

NADABATH, AV. NADABATHA, a place east of Jordan whence the children of Jambri, "making a great marriage," were bringing the bride with a great train, "a daughter of one of the great nobles of Canaan," when they were attacked by Jonathan and Simon Maccabæus, who in vengeance for the death of John, their brother, slew very many, the remnant fleeing to the mountains. Some have suggested Nebo; others Nabathæa. Clermont-Ganneau thinks we may read ῥαβαθά, and identify it with Rabbath Ammon, where the "great noble" might appropriately have his residence. But no certain identification is yet possible.

NAIDUS (1 Es. 9.[31]), possibly corresponding to "Benaiah" in Ez. 10.[30].

NANÆA, AV. NANEA, the Greek form of the name of a goddess who was worshipped in Elymais. Alexander the Great made rich gifts to her temple. Here it is said in 2 M. 1.[13ff.] that Antiochus Epiphanes was slain "by the deceit of Nanea's priests,"

he having entered for the purpose of plunder, but ostensibly to marry the goddess, and to receive her dowry. This, however, is contradicted by the account given in 1 M. 6.[1ff.], and by the very circumstantial record of the king's illness and death in 2 M. 9.[1ff.] Nana was one of the primeval deities of Babylon. She was originally distinct from Ishtar (Delitzsch, *Paradise*, 222), but came to be regarded as a form of Ishtar. We find, therefore, that Josephus identifies her with Artemis (*Ant.* XII. ix. 1), and Appian with Aphrodite (*Syr.* 66). She represented the productive powers of nature, and this determined the character of her worship (*see EB. s.v.*).

NAPHISI (1 Es. 5.[31]), called "Nephisim" in Ez. 2.[50]; "Nephishesim" in Ne. 7.[52], RV. "Nephushesim."

NAPHTHAR, RV. NEPHTHAR. The legend recorded in 2 M. 1.[19ff.] says that at the time of the Captivity the sacred fire was hid. The descendants of the priests who hid it were sent by Nehemiah to fetch it, but they found only thick water. Nehemiah directed the wood and the sacrifices to be sprinkled with it. When the sun shone out it ignited, and the fire consumed the sacrifices. The Persian king caused a wall to be built round the well where it was found, making the place holy. Nehemiah "called this thing Nephthar, which is by interpretation 'cleansing'; but most men call it Nephthai (AV. "Nephi"). The legend probably rests on some real occurrence. There is no indication whence the naphtha or petroleum was brought. This highly inflammable oil is found in the district of the Dead Sea. It also abounds in the Euphrates valley. There is no source of supply in Jerusalem or the neighbourhood. *Bīr Eyūb*, in the upper end of *Wādy en-Nār*, "Valley of Fire," has been associated with the name of Nehemiah, and has also been called the "Well of Fire" (*BRP.* i. 331f. *note*). The name was probably suggested by that of the valley.

NASBAS, the nephew of Tobit who, with Achiacharus, came to the wedding of Tobias (To. 11.[18]). We ought probably to take him, however, as the nephew of Achiacharus. This is almost made certain by the *Story of Aḥiqar and his Nephew*. Nasbas is probably also to be identified with *Aman* in To. 14.[10] (*see* the *Story of Aḥikar* with introduction by J. R. Harris, pp. xxix., xlv.).

NASI, AV. NASITH (1 Es. 5.[32]), called "Neziah" in Ez. 2.[54].

NASOR, RV. HAZOR, the scene of the battle between Jonathan Maccabæus and the army of Demetrius (1 M. 11.[67]). It may be confidently identified with HAZOR, as near to Cades (*i.e.* Kedesh-Naphtali). Probably through the error of a scribe the *n* of the preceding word *pedion* became attached to *Asōr*, as the name would appear in Greek.

NATHAN, one of those sent by Ezra to secure Levites for the Temple service (1 Es. 8.[44]).

NATHANAEL. (1) 1 Es. 1.[9] = "Nethaneel" in 2 Ch. 35.[9]. (2) 1 Es. 9.[22] = "Nethaneel" in Ez. 10.[22]. (3) A Simeonite, son of Samuel, and ancestor of Judith (Jth. 8.[1]).

NATHANIAS (1 Es. 9.[34]) = "Nathan" in Ez. 10.[39].

NAVE (Sr. 46.[1]), the name invariably given to the father of Joshua in LXX; "son of Nave" = NUN.

NECODAN, RV. NEKODAN (1 Es. 5.[37]) = "Nekoda" in Ez. 2.[60].

NEEMIAS (Sr. 49.[13]), RV. NEHEMIAH, *wh. see* in Canonical Section.

NEHEMIAS. (1) One of the leaders of the people who returned with Zerobabel, Jesus, &c. (1 Es. 5.[8]). (2) 1 Es. 5.[40], the Tirshatha, son of Hachaliah. *See* NEHEMIAH.

NEKODAN. *See* NECODAN.

NEPHI, AV. NEPHTHAI. *See* NAPHTHAR.

NEPHIS, RV. NIPHIS (1 Es. 5.[21]) = "Magbish" in Ez. 2.[30].

NEPHTHAI. *See* NAPHTHAR.

NEPHTHALI, the form of the name "Naphtali" in To. 1.[2], &c.

NEPHTHAR. *See* NAPHTHAR.

NERIAS, the father of Baruch and Seraiah (Ba. 1.[1]), the Greek form of "Neriah."

NETOPHAH, RV. NETOPHAS (1 Es. 5.[18]) = "Netophah" in Ez. 2.[22]; Ne. 7.[26].

NICANOR, son of Patroclus (2 M. 8.[9]), was a general of Antiochus Epiphanes, and was appointed by Lysias, regent during the absence of Antiochus, as one of three generals to advance into Judæa "to root out the whole generation of the Jews." His army was defeated by Judas Maccabæus at Emmaus, B.C. 166 (1 M. 4.; 2 M. 8.[7ff.]). After the death of Lysias and his ward, Antiochus Eupator, N. was appointed governor of Judæa by Demetrius (2 M. 14.[12]). He had, or pretended, great affection for Judas (vv. 24, 25), and the two men met at Jerusalem and agreed upon terms of peace. These were disturbed by Alcimus, who saw in the union of N. and Judas the ruin of his own hopes, and procured a peremptory order that Judas should be sent as a prisoner to Antioch. The manner of N. now changed. He entered the Temple, and during the solemn sacrifices he demanded of the priests the surrender of Judas, threatening, if he were not surrendered, to lay the Temple level with the ground, to break down the altar, and to erect on the spot a notable temple to Dionysus. On the escape of Judas an indecisive skirmish took place at Capharsalama. The decisive struggle took place at Beth-horon or Adasa (B.C. 161). In the first onset of the battle N. fell, according to a late version, by the hand of Judas himself. The second book of the Maccabees ends with the record of the great victory,

after which the Hebrews had the city in their own power. In honour of the victory the 13th day of Adar, the day before Mordecai's day, was ordered to be kept for ever as a festival. The account here given seems best to reconcile the somewhat discrepant narratives of 1 and 2 Maccabees.

NIPHIS. *See* NEPHIS.

NISAN. *See* YEAR in Canonical Section.

NOE (To. 4.[12]), RV. NOAH.

NOEBA (1 Es. 5.[31]), corresponding to " Nekoda " in Ez. 2.[48].

NOOMA, AV. ETHMA, *wh. see.*

NUMENIUS, son of Antiochus, one of the two envoys sent to Rome and Sparta by Jonathan the Maccabee and the senate, to confirm friendly relations between these peoples and the Jews (1 M. 12.[1ff.]). The mission seems to have been entirely successful. At a later time (B.C. 141) he was sent on a second mission by Simon, taking with him as a gift a golden shield weighing a thousand minas, " in order to confirm the confederacy " with the Romans (1 M. 14.[24]). Again the result was all that was desired, and about B.C. 139 the embassy " came from Rome having letters to the kings and countries " which were under Roman influence, favourable to the Jews (15.[15ff.]).

O

OABDIUS, omitted in AV. (1 Es. 9.[27]), a son of Ela who had married a foreign wife, called " Abdi " in Ez. 10.[26].

OBDIA (1 Es. 5.[38]), corresponding to " Habaiah " in Ez. 2.[61]; " Hobaiah " in Ne. 7.[63].

OBETH, the son of Jonathan (1 Es. 8.[32]), corresponding to " Ebed " in Ez. 8.[6].

OCHIEL, RV. OCHIELUS (1 Es. 1.[9]), corresponding to " Jeiel " in 2 Ch. 35.[9].

OCIDELUS (1 Es. 9.[22]), one who had married a foreign wife. The name seems to be a corruption of " Jozabad," wh. corresponds to it in Ez. 10.[22].

OCINA. Among the places on which " the fear and dread of him fell " at the approach of Holofernes, along the sea coast, are mentioned Sidon, Tyre, Sur, Ocina, and Jemnaan (Jth. 2.[28]). They are evidently named in the order in which they stand, beginning at the north. Sidon and Tyre are well known. The identification of Sur is not so certain (*see* SUR). But moving southward the city of Acre (PTOLEMAIS) seems best to correspond to Ocina. It was known as " Acon " in the Middle Ages.

ODOLLAM (2 M. 12.[38]), RV. ADULLAM, *wh. see.*

ODOMERA, AV. ODONARKES, *wh. see.*

ODONARKES, RV. ODOMERA, an Arab chief slain by Jonathan in the course of a raid from BETH-BASI, where he and his brother Simon had taken refuge from Bacchides (1 M. 9.[66]). It is impossible to account for the form of the name found in AV. It is entirely without MS. support.

OLAMUS, one who had taken a foreign wife (1 Es. 9.[30]), corresponding to " Meshullam " in Ez. 10.[29].

OLYMPIUS, an epithet of Zeus, the Greek god, from Mount Olympus in Thessaly, the fabled home of the gods (2 M. 6.[2]).

OMAERUS (1 Es. 9.[34]), RV. ISMAERUS, *wh. see.*

OMIARES. *See* AREUS.

ONIAS, a High Priest of the Jews, was son of Simon II., and succeeded to his office in B.C. 198. The Jews in his time were subject to Syria, whose king, Seleucus IV., Philopator, greatly in want of money to pay the tribute due to Rome, had been informed by Simon, governor of the Temple, of the great riches contained in the sacred treasury, and had commissioned Heliodorus to seize them by force. The attempt, according to the tradition (2 M. 3.), was thwarted by the intercession of O., who was slandered to the king by Simon, as having caused the failure of his officer. On the death of Seleucus (B.C. 175) O. was supplanted in his office by his brother Jason, who paid court to Antiochus Epiphanes, the successor of Seleucus, by offering a larger tribute from the Jews. In turn Jason was supplanted by a younger brother, Menelaus (*see* MENELAUS), who offered a still larger bribe for the office, and who procured the murder of O. (B.C. 171) on account of a rebuke which he had given him for sacrilege (2 M. 32.–38.). Jews and Gentiles alike were shocked at the sacrilegious murder, which moved to tears even Antiochus Epiphanes " because of the sober and modest behaviour of him that was dead " (2 M. 4.[37]). It was during the High-priesthood of O. that took place the correspondence between the Lacedæmonians and the Jews. *See* LACEDÆMONIANS.

ONUS (1 Es. 5.[22]), a form of the name ONO.

OREB (2 Es. 2.[33]), RV. HOREB, *wh. see.*

ORTHOSIA, AV. ORTHOSIAS (1 M. 15.[37]). Pliny (*HN.* v. 17) places this city north of Tripoli, to the south of the river Eleutherus (*Nahr el-Kebīr*). According to the Peutinger Tables, it was 12 Roman miles north of Tripoli, and 30 south of Antaradus on the coast of Phœnicia. The site is not certainly identified. Porter locates it on the south bank of *Nahr el-Bārid*. Hither Tryphon escaped when besieged in Dora by Antiochus Sidetes.

OSAIAS (1 Es. 8.[48]), corresponding to " Jeshaiah " in Ez. 8.[19].

OSEA (2 Es. 13.[40]), Hoshea, the last monarch of the northern kingdom.

OSEAS (2 Es. 1.[39]), Hosea the prophet.

OTHONIAS (1 Es. 9.[28]), corresponding to "Mattaniah" in Ez. 10.[27], of which name it is a corruption.

OZIAS. (1) AV. AZIA, *wh. see.* (2) AV. EZIAS, *wh. see.* (3) Son of Micha, one of the governors of Bethulia (Jth. 6.[15], &c.).

OZIEL, an ancestor of Judith (Jth. 8.[1]).

OZORA, RV. EZORA (1 Es. 9.[34]), corresponding to "Machnadebai" in Ez. 10.[40].

P

PACHON (3 M. 6.[38]), the name of an Egyptian month, corresponding to April.

PATHEUS (1 Es. 9.[23]), corresponding to Pethahiah the Levite in Ez. 10.[23].

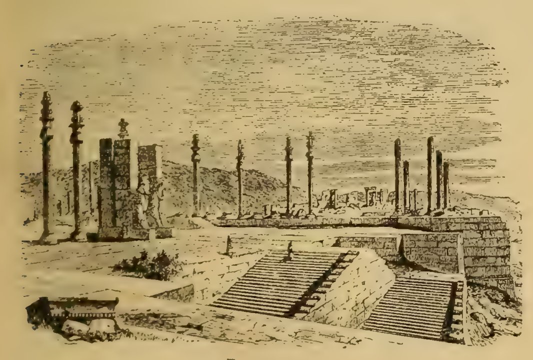
PATROCLUS, the father of Nicanor the Syrian general, the great antagonist of Judas Maccabæus (2 M. 8.[9]).

PEDIAS, AV. PELIAS (1 Es. 9.[34]), corresponding to "Bedeiah" in Ez. 10.[35].

PELIAS. *See* preceding article.

PERIZZITES (Jth. 5.[16]), AV. PHEREZITES, *wh. see.*

PERSEPOLIS, the capital of Persia proper, was taken by Alexander the Great and given up to plunder. The royal palaces were also burned. In 2 M. 9.[1ff.] is recorded an attempt by Antiochus Epiphanes to rob the temple here. The temples, being constructed of stone, may have escaped the conflagration in which the city, mostly of wood, was consumed. The inhabitants defended themselves and their temple against Antiochus, who departed "with dishonour." The ruins of Persepolis, including those of a palace built by Darius Hystaspis, and of another built by Xerxes, are seen at *Chehl Minar*, "the Forty Pillars," near *Istakher*. They stood on a platform which had been hewn out of the rock. The city probably lay in the plain below.



PERSEPOLIS

PERSEUS. In 1 M. 8.[5] the defeat of Perseus, king of Chittim, by the Romans is mentioned. The reference is to the battle of Pydna, when L. Æmilius Paullus overwhelmed his army. Perseus surrendered to the Roman general, and graced his triumph. Through the influence of his conqueror Perseus was allowed to spend the rest of his days in retirement at Alba. He was reputed son of Philip V. of Macedonia: with his fall the independence of Macedonia ended.



TETRADRACHM OF PERSEUS, KING OF MACEDONIA

PHAATH-MOAB (1 Es. 5.[11]) = "Pahath-Moab" in Ez. 2.[6], &c.

PHACARETH (1 Es. 5.[34]) = "Pochereth-Hazzebaim" in Ez. 2.[57].

PHÆZELDÆUS (1 Es. 5.[38], RVm.; "Zorzelleus" in text).

PHAISUR (1 Es. 9.[22]) = "Pashur" in Ez. 10.[22].

PHALDAIUS, RV. PHALDEUS (1 Es. 9.[44]), corresponding to "Pedaiah" in Ne. 8.[4].

PHALEAS (1 Es. 5.[29]), corresponding to "Padon" in Ez. 2.[44].

PHALIAS (1 Es. 9.[48]), AV. BIATAS, *wh. see.*

PHALTIEL, AV. SALATHIEL, *wh. see* (2 Es. 5.[16]; RVm. "Psaltiel").

PHARACIM, RV. PHARAKIM. The "sons of Pharacim" were a family of Temple servants (1 Es. 5.[31]). They are not mentioned in Ezra and Nehemiah.

PHARATHON, AV. PHARATHONI, one of the "strong cities in Judæa" fortified by the Syrian general Bacchides (1 M. 9.[50]). It is named with Timnath and Tephon. LXX reads "Timnath-pharathon," taking this as the name of one place; and is followed by some authorities. It may be represented now either by *Fer'on*, *c.* 15 miles west of *Nāblus*, or by *Fir'ata*, *c.* six miles to the south-west of *Nāblus*. Prof. G. A. Smith suggests some fortress commanding *Wādy Far'ah* (*HGHL.*[1] 355).

PHAREZ (1 Es. 5.[9]), RV. PHOROS, *wh. see.*

PHARIDA, RV. PHARIRA (1 Es. 5.[33]), corresponding to "Peruda" in Ez. 2.[55].

PHASELIS is mentioned only in 1 M. 15.[23] as one

of the cities to which letters were sent from Rome in favour of the Jews. It stood on the Lycian coast near the border of Pamphylia. It was built on a rock between 50 and 100 ft. high, joined to the mainland by a low isthmus. The mountains of Solyma behind it reach a height of over 8000 ft. Between them and the sea runs the narrow pass of Mount Klimax, where Alexander almost perished with his army through overflowing waves driven up by the wind. On either side of the promontory excellent harbours were formed. These in later times were largely used by pirates. The situation gave it many advantages for commerce; and in the sixth cent. B.C. it had a share in the Hellenium at Naucratis in Egypt, where representatives of the various trading communities of the Greeks regulated commercial questions and decided in matters of dispute. Jews naturally found their way to such a trading centre, and in B.C. 139 there appears to have been a considerable colony. Its association with pirates led to the loss of its independence. In the Byzantine time it was the seat of a bishop. It is now represented by *Tekir-ova*. Of ancient remains there are the ruins of a temple, a theatre, and a stadium, while the lines of the masonry of the old harbour can be traced under water.

PHASIRON. The sons of Phasiron are mentioned as an Arabian tribe overcome by Jonathan (1 M. 9.[66]). Nothing further is known of them.

PHASSARON, RV. PHASSURUS (1 Es. 5.[25]), corresponding to "Passhur" in Ez. 2.[38].

PHERESITES, RV. PHEREZITES (1 Es. 8.[69]), the PERIZZITES.

PHEREZITES, AV. PHERESITES (1 Es. 8.[69]), EV. 2 Es. 1.[21] and AV. Jth. 5.[16] = PERIZZITE.

PHILARCHES, RV. "the phylarch" (2 M. 8.[32]). AV. takes this as a proper name. RV. is probably correct in taking it as the title of the officer in command of Timotheus' cavalry, "a most unholy man, who had done the Jews much hurt."

PHILIP. (1) The king of Macedonia, Philip II., father of Alexander the Great (1 M. 1.[1], 6.[2]).



DIDRACHM OF PHILIP V. OF MACEDON

(2) The king mentioned with his reputed son PERSEUS, Philip V. of Macedon (1 M. 8.[5]). (3) A Phrygian left by Antiochus Epiphanes as governor of Jerusalem, described as "more barbarous than him that set him there" (2 M. 5.[22]). He treated the Jews with great barbarity, certain who, out of respect for the Sabbath, would not on that day defend themselves being burned together in a cave where they had taken refuge (2 M. 6.[11]). Alarmed at the increasing power of Judas Maccabæus, he urged action against him, and in consequence Nicanor and Gorgias were despatched with a great army "to destroy the whole race of Judæa" (2 M. 8.[8ff.]). He is probably identical with (4) the foster-brother of Antiochus Epiphanes. When he felt his end approaching, Antiochus "set him over all his kingdom, and gave him his diadem, and his robe, and his signet-ring, to the end he should bring Antiochus his son and nourish him up that he might be king" (1 M. 6.[14f.]). Lysias, then warring in Judæa, obtained possession of the young king, made terms with Judas, and marched against Antioch, which he stormed, and put Philip to death (1 M. 6.[17]; *Ant.* XII. ix. 7). In 2 M. 9.[29] it is said that Philip, having conveyed home the body of Antiochus, fearing the son, "betook himself to Ptolemy Philometor in Egypt." The two accounts are irreconcilable.

PHINEES. (1) The son of Eleazar the son of Aaron, PHINEHAS (1 Es. 5.[5], 8.[2, 29]; 2 Es. 1.[2]; Sr. 45.[23]; 1 M. 2.[26]). (2) RV. PHINOE (1 Es. 5.[31]), corresponding to "Paseah" in Ez. 2.[49]. (3) A priest in the time of Ezra, father of Eleazar (1 Es. 8.[63]). (4) Phinehas, the son of Heli (Eli) and father of Achias, in the genealogy of Ezra (2 Es. 1.[2]). There is evidently an error here, as Ezra was descended from Eleazar, while Eli belonged to the line of Ithamar.

PHINOE. *See* PHINEES (2).

PHISON, the Greek form of the name PISON (Sr. 24.[25]).

PHOROS (1 Es. 5.[9], 9.[26]), AV. PHAREZ (8.[30]) = "Parosh" in Ez. 2.[3], 8.[3], 10.[25].

PHRURAI, AV. PHURIM (Est. Ad. 11.[1]) = PURIM.

PHURIM. *See* preceding art.

PHYLARCH. *See* PHILARCHES.

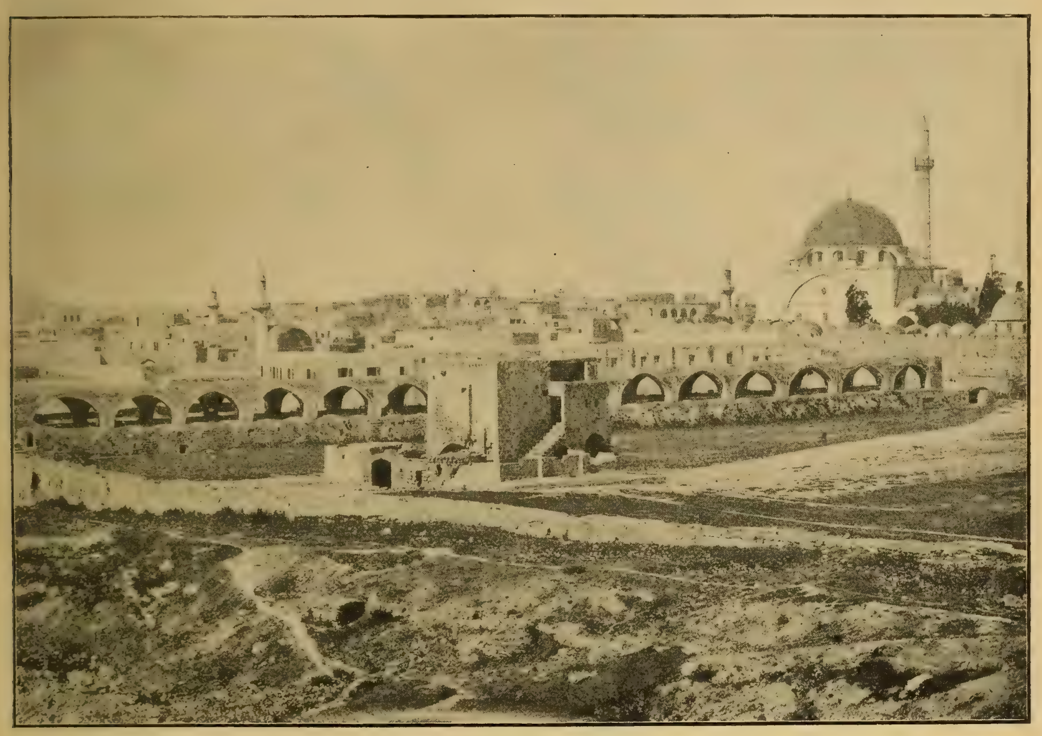
PIRA (1 Es. 5.[19]), corresponding to "Chephirah" in Ez. 2.[25].

POSIDONIUS, one of the envoys sent by Nicanor to Judas Maccabæus, "to give and to receive pledges of friendship" (2 M. 14.[19]).

PSALTIEL. *See* PHALTIEL in Canonical Section.

PTOLEMAIS was the name given to the ancient stronghold and seaport of ACCHO, probably by Ptolemy II., Philadelphus. As regards a harbour it was the town most favourably situated on the Palestine coast. It was for a long time a flourishing centre of commerce, and it plays an important part in the history of the period dealt with in the books of the Maccabees and Josephus. It joined with Tyre and Sidon and all Galilee against the Jews (1 M. 5.[15]), and with theirs its forces suffered defeat at the hands of Simon (v. 21f.; *Ant.* XII. viii. 1,

2, 6). Alexander Balas took it from Demetrius (1 M. 10.[1]), and the latter assigned it and the land pertaining to it to the Jews, as a source of revenue for the Temple (v. 39). Here, after the fall of Demetrius, Alexander married Cleopatra, the daughter of Ptolemy (vv. 57f.). On the invitation of Alexander, Jonathan met the two kings here, was honourably entertained, and received from them many valuable gifts (vv. 59ff.; *Ant.* XIII. iv. 1, 6, 9). In Ptolemais Jonathan was treacherously taken by Trypho (1 M. 12.[45ff.]; *Ant.* XIII. vi. 2; *BJ.* I. ii. 1). Besieged in succession by Alexander Jannæus and Ptolemy Lathyrus (*Ant.* XIII. xii. 4), it was taken by Cleopatra, the mother of the latter (*ib.* xiii. 2). It was taken and at once relinquished by Tigranes the Armenian (*ib.* xvi. 4; *BJ.* I. v. 3). Ptolemais opened its gates to Pacorus the Parthian (*Ant.* XIV. xiii. 3; *BJ.* I. xiii. 1); finally it fell to Rome, and was made a colony with the title *Colonia Claudii Cæsaris Ptolemais.* Ptolemais was a natural base for successive Roman generals operating against the Jews. Later it was the seat of a bishop.



Ptolemais

PTOLEMY (*Ptolemaios*, "warlike"). Out of the chaos that resulted on the death of Alexander the Great in B.C. 323 there arose four kingdoms (Dn. 8.[8]): the Western or Greek kingdom proper, the Northern or Armenian, the Eastern or Syrian, and the Southern or Egyptian. Ptolemy was the name of the Macedonian line of kings that succeeded to the Egyptian portion of Alexander's empire. They were also called Lagidæ, from Ptolemy Lagus, the founder of the dynasty.

Ptolemy I. (Soter, "Saviour," perhaps from his successful defence of the Rhodians in B.C. 306), the son of Lagus and Arsinoë, the mistress of Philip, was born about B.C. 367. After assuming the satrapy of Egypt, he was engaged in numerous campaigns, first against Perdiccas, and afterwards against Antigonus of Syria. As formerly, Judæa was the great bone of contention between East and West. On the whole the Jews were kindly treated by Ptolemy, and the Jewish colony in Alexandria rapidly increased in numbers. It was not until B.C. 305 that Ptolemy assumed the title of king. Judæa was formally annexed by him in B.C. 301. During this reign the famous museum at Alexandria and the equally famous library were founded. Soter was a great patron of art and literature, encouraging learned Greeks, like Euclid, to make Alexandria their home. He was himself a man of kindliness, courtesy, and good sense. In B.C. 285 he abdicated in favour of his son, and he died in B.C. 283. He is referred to in Dn. 11.[5] as "the king of the south."

Ptolemy II. (Philadelphus, "brother-loving"), the second son of Soter, succeeded in B.C. 285.

Unembarrassed by foreign wars, he devoted himself to various internal administrative and agricultural reforms. He also fostered trade and built the great



Octodrachm of Ptolemy II

"Pharos." Like his predecessor, he brought many eminent poets and artists to Alexandria. During his reign Manetho wrote his Greek history of Egypt, and the Greek version of the OT. (Septuagint) was begun. Allusion is made to this king in Dn. 11.[6]. He died in B.C. 247.

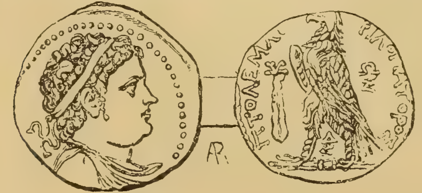
Ptolemy III. (Euergetes, "benefactor"), succeeded his father in B.C. 247. The stele of Canopus was set up in the ninth year of his reign. An ambitious prince, he carried his conquests far into the east and south. While his own tastes were mainly scientific, the general literary brilliance of



Octodrachm (Egyptian Talent) of Ptolemy III

the Alexandrian school was still maintained. Dn. 11.[7-9] refers to the origin of his title, viz. the restoration of the Egyptian idols carried off by Cambyses nearly three centuries before. He died in B.C. 222.

Ptolemy IV. (Philopator, "father-loving"), succeeded his father in B.C. 222. He was forced into a war to recover Palestine, and defeated Antiochus the Great at Raphia in B.C. 217. The dynasty began to decline with this dissolute prince. At Jerusalem on one occasion he incensed the Jews by attempting to enter the Holy of Holies. Afterwards he persecuted them. In his reign the first



Tetradrachm of Ptolemy IV

great revolution broke out, and Egyptian influence generally began to wane. Reference is made to him in Dn. 11.[10-12]. He died in B.C. 205.

Ptolemy V. (Epiphanes, "illustrious") succeeded his father at the age of five. Antiochus then renewed his attack, this time successfully. The Egyptians under Scopas were badly beaten, and Palestine, with Cœle-Syria, passed finally from Egyptian into Syrian control. Antiochus next betrothed his daughter Cleopatra to Ptolemy, and gave him as her dowry the taxes of the conquered provinces. The Romans now began to interfere in the affairs of Egypt. Ptolemy was poisoned in B.C. 181. The Rosetta stone was set up in the eighth year of this reign.

Ptolemy VI. (Eupator, "of noble father"), the



Tetradrachm of Ptolemy V

son of the above, reigned only a few months, B.C. 181.

Ptolemy VII. (Philometor, "mother-loving"), son of Ptolemy V., succeeded in B.C. 181. For the first seven years the kingdom was under the regency of his mother Cleopatra. In B.C. 171 Antiochus captured the young king, but his brother, Euergetes II., Ptolemy IX., was raised to the throne by the Alexandrians. The two brothers reigned conjointly from B.C. 170 to 165. Then Philometor reigned as sole monarch from 165 till his death in B.C. 146. He was a good ruler, mild and benevolent; and is mentioned by name in 1 M. 1.[18]. Dn.



Tetradrachm of Ptolemy VI

11.[25-30] refers to his war with Antiochus. From this point Roman ascendency in Egypt became more marked, while the personal character of the Ptolemies rapidly degenerated.

Ptolemy VIII. (Philopator Neos), the young son of Philometor, reigned a few months, and was then murdered by Physcon, B.C. 146.

Ptolemy IX., Euergetes II. (Physcon, "fat-paunch"), brother of Ptolemy VII., began his long reign in B.C. 146. A strong and ambitious ruler, he extended his sway into Nubia far beyond that of his predecessors. His enemies have painted him as a monster of cruelty and vice, calling him by the

nicknames Physcon and Kakergetes. He is the Euergetes referred to in the Prologue to Sirach. He died in B.C. 117.

Ptolemy X., Soter II., Philometor II. (Lathyrus), son of Physcon, reigned jointly with his mother, Cleopatra, until his banishment in B.C. 107, when his younger brother, **Ptolemy XI.**, Alexander I., was made co-regent with his mother. Ptolemy XI. was himself banished in B.C. 89, and slain in B.C. 87. Ptolemy X. was then recalled, and died in B.C. 81. Ptolemy X. was a kind and humane ruler, like his uncle Philometor. During this period of restlessness, the Romans greatly strengthened their position in Egypt.

Ptolemy XII., Alexander II., son of Ptolemy XI., was slain, after a reign of nineteen days, in B.C. 81. With him the legitimate succession of the Lagidæ became extinct.

Ptolemy XIII. (Auletes, "flute-player"), a natural son of Lathyrus, reigned from B.C. 81 to 52. His second daughter was the famous Cleopatra, born in B.C. 68. He was "the most idle and worthless of the Ptolemies." Driven from his kingdom by his oppressed subjects, he bribed the Romans to restore him.

Ptolemy XIV., son of the above, according to his father's will was to marry Cleopatra, his sister, and reign jointly with her, B.C. 52. But he banished Cleopatra, who was brought back by Cæsar, B.C. 48. Ptolemy XIV. was drowned, when his younger brother, **Ptolemy XV.**, was made co-regent with Cleopatra by Cæsar, B.C. 47. Cleopatra caused him to be put to death, B.C. 45, and she assumed her son by Cæsar, Cæsarion, as co-regent under the title of **Ptolemy XVI.** After the murder of Cæsarion, and the suicide of Cleopatra, Egypt became a Roman province in B.C. 30.

J. M'GILCHRIST.

PYRAMID. Pyramids appear only in connection with the mausoleum erected by Simon Maccabæus for his family at Modin (1 M. 13.[28]; *Ant.* XIII. vi. 6). These pyramids were built on the top of the structure (*see* MODIN). There is nothing to show whether or not they varied in size. The idea of the sepulchral pyramid may have been borrowed from Egypt.

Q

QUINTUS MEMMIUS. *See* MEMMIUS.

R

RABSACES (Sr. 48.[18]), RV. RABSHAKEH, *wh. see* in Canonical Section.

RAGAU. *See* following art.

RAGES is mentioned frequently in the book of Tobit, and twice (1.[5, 15]) in that of Judith. Here Tobit had deposited ten talents of silver, for the recovery of which his son Tobias set out, accompanied by the angel Raphael; and by the help of the latter the treasure was secured (To. 1.[14], 4.[1], &c.). In Judith the name appears in the form of **Ragau**.

The city of Rages occupied a position of great strategic importance in North-eastern Media. The site is identified with *Rhey*, a ruin of imposing character and extent, about five miles south-east of Teheran. It commanded the Caspian Gates, the one pass over the mountain communicating between Bactria, India, and Afghanistan, and Media and Mesopotamia. According to an ancient tradition, it was the birthplace of Zoroaster. Frawartish, the Median rebel, when defeated by Darius Hystaspes, fled to Rages. Here he was captured and carried to Ecbatana for execution (*Behistun Inscription*, in which it is called *Ragā*). It was visited by Alexander in his pursuit of Darius Codomannas. Seleucus I. rebuilt it under the name of *Europus*. For a time under the Parthians it was called *Arsacia*. The ruins cover an area of 4500 × 3500 yards. The walls are of enormous thickness. They were flanked by towers of great strength, and connected with a lofty citadel at the north-eastern angle.

RAGUEL, a pious Jew in the city of Ecbatana, the husband of Edna, and father of Sarah, who became the wife of Tobias the son of Tobit. He belonged to the kindred of Tobit (To. 3.[7, 17], 6.[12], &c.). The name appears in En. 20.[4] as that of an archangel.

RAMATHEM, RV. RAMATHAIM (1 M. 11.[34]), the seat of a "government" transferred from Samaria to Judæa by Demetrius Nicator. It is probably identical with RAMATHAIM, *which see* in Canonical Section.

RAMESSE (Jth. 1.[9]), RV. RAMESES, *which see* in Canonical Section.

RAPHAEL, "God heals," describes himself as "one of the seven holy angels, which present the prayers of the saints, and go in before the glory of the Holy One" (To. 12.[15]; *cp.* Rv. 8.[7]). In the book of Tobit he assumes the form and name of Azarias ("J″. is a help"), a kinsman of Tobit, and is appointed the guide and companion of Tobias in his journey. Azarias relieves Sarah of the distress caused by Asmodæus, secures for Tobias the treasure deposited in Rages, conducts Tobias and his wife

safely home, and heals Tobit of his blindness. Thereafter he reveals his true character, shows how he brought the prayer of Tobit and of Sarah before the Holy One, and how he was with Tobit in the pious deeds that had exposed him to peril.

The functions assigned to Raphael in Jewish tradition are in harmony with his name. He is a *healer*. His place is behind the throne with the standard of Ephraim, and he is to heal the breach in Israel caused by the schism of Jeroboam, a member of that tribe. Note the healing of Sarah and of Tobit. In the book of Enoch he is called the angel of the spirits of men; and by removing the fallen angels who had married women he is to *heal* the earth which they had polluted. He was one of Abraham's angelic visitors, his business being to give Sarah strength to conceive seed. After the Flood the descendants of Noah became the victims of a variety of ailments. Raphael is said to have instructed Noah as to the curative properties of plants and roots, these instructions being written in a *Book of Noah* (Rönsch, *Buch der Jubiläen*, 385f.).

RAPHAIM, an ancestor of Judith (Jth. 8.[1]).

RAPHON, a city east of the Jordan, " beyond the brook" or *wādy*, and apparently not far from Carnaim. Timotheus, with a mixed host, encamped against it, but was utterly routed by Judas Maccabæus (1 M. 5.[37ff.]; *Ant.* XII. viii. 4). It is probably identical with Raphana mentioned by Pliny (*HN.* V. xviii. 74); but the site is still in doubt.

RASSES. The children of Rasses are named with the children of Ishmael as having been spoiled by Holofernes in the course of his march against Judæa (Jth. 2.[23]). Vlg. reads *Tharsis* (Tarsus), which some think may be the original. Others have suggested *Rhosos*, a mountain range and town on the Gulf of Issus. Others, again, think *Rosh* (Ek. 38.[2], &c.) may be intended. There is really nothing to lead to any certain decision.

RATHUMUS, " the story writer," or recorder (1 Es. 2.[16], &c.), corresponds to " Rehum the chancellor " in Ez. 4.[8], &c.

RAZIS, an elder of Jerusalem, " a lover of his countrymen, and a man of very good report, and one called Father of the Jews for his good will toward them . . . who had jeoparded body and life with all earnestness for the religion of the Jews " (2 M. 14.[37ff.]). Nicanor, hearing of this man, designing to strike a heavy blow at the Jews, sent a company to take him. Rather than fall into Nicanor's hands, he committed suicide. The revolting details of his action are chronicled with obvious admiration by the writer of 2 Maccabees. A noteworthy point is his clear confidence that " the Lord of the life and the spirit " was able to restore him.

REELIAS, AV. REELIUS (1 Es. 5.[8]), apparently a scribal error duplicating the name of " Reelaiah " (*see* REESAIAH), instead of Bigvai, which occupies this place in Ez. 2.[2]; Ne. 7.[7].

REESAIAS, RV. RESAIAS (Ez. 5.[8]), corresponding to " Reelaiah " in Ez. 2.[2].

RESAIAS. *See* preceding art.

RHODOCHUS, a soldier in the ranks of Judas Maccabæus who betrayed " the secrets," no doubt the plans, of Judas to Antiochus Eupator. His guilt becoming known, " he was sought out and taken and shut up in prison " (2 M. 13.[21]).

RHODUS (1 M. 15.[23]), RV. RHODES, *wh. see* in Canonical Section.

ROIMUS (1 Es. 5.[8]), corresponding to " Rehum " in Ez. 2.[2].

ROSIN, RV. NAPHTHA (ST.[23]), part of the fuel thrown in to heat the furnace into which the three Hebrew youths were put.

S

SABANNEUS (1 Es. 9.[33]), AV. BANNAIA, *wh. see.*

SABANNUS, AV. SABBAN (1 Es. 8.[63]), corresponding to " Binnui " in Ez. 8.[33].

SABAT. (1) RV. SAPHAT (1 Es. 5.[34]), head of a family of Solomon's servants. There is no name to correspond with this in Ezra and Nehemiah. (2) The month Sebat (1 M. 16.[14]).

SABATEAS, RV. SABATEUS (1 Es. 9.[48]), corresponding to " Shabbethai " in Ne. 8.[7].

SABATHUS, AV. SABATUS (1 Es. 9.[28]), corresponding to " Zabad " in Ez. 10.[27].

SABBAN, RV. SABANNUS, *wh. see.*

SABBATEUS, AV. SABBATHEUS (1 Es. 9.[14]), corresponding to " Shabbethai " in Ez. 10.[15].

SABBATHEUS. *See* preceding art.

SABBEUS (1 Es. 9.[32]), corresponding to " Shemaiah " in Ez. 10.[31].

SABI. (1) 1 Es. 5.[28], AV. SAMI, corresponding to " Shobai " in Ez. 2.[42]. (2) 1 Es. 5.[34], RV. SABIE. In the corresponding lists of Ezra (2.[57]) and Nehemiah (7.[59]) we read " the children of Pochereth-hazzebaim," AV. " Pochereth of Zebaim."

SABIAS (1 Es. 1.[9]), AV. ASSABIAS, *wh. see.*

SADAMIAS, AV. SALEMAS (2 Es. 1.[1]), corresponding to " Shallum " in 1 Ch. 6.[12].

SADAS, RV. ASTAD, *wh. see.*

SADDEUS, RV. LODDEUS (1 Es. 8.[45]), in 1 Es. 8.[46] AV. called DADDEUS, *wh. see.*

SADDUC, RV. SADDUK (1 Es. 8.[2]), Zadok the High Priest; ancestor of Ezra (Ez. 7.[2]).

SALAMIEL, AV. SAMAEL (Jth. 8.[1]), called "Shelumiel" in Nu. 1.[6], &c.

SALASADAI (Jth. 8.[1]), one of the ancestors of Judith.

SALEM, AV. SALUM (1 Es. 8.[1]), an ancestor of Ezra, corresponding to "Shallum" in Ez. 7.[2]; called SALEMAS in 2 Es. 1.[1] (AV. SADAMIAS).

SALEMAS (2 Es. 1.[1]), AV. SADAMIAS, *wh. see. See also* preceding art.

SALIMOTH, AV. ASSALIMOTH, *wh. see.*

SALLAMUS, AV. SALLUMUS (1 Es. 9.[25]), corresponding to "Shallum" in Ez. 10.[24].

SALMANASAR (2 Es. 13.[40]) = SHALMANESER, *wh. see.*

SALOAS, AV. TALSAS (1 Es. 9.[22]), corresponding to "Elasah" in Ez. 10.[22].

SALOM. (1) Ba. 1.[7] = Shallum, father of Hilkiah. (2) 1 M. 2.[26], RV. SALU, father of Zimri (Nu. 25.[14]).

SALU. *See* preceding art.

SALUM. (1) 1 Es. 5.[28], head of a family of gate-keepers, corresponding to "Shallum" in Ez. 2.[42]. (2) AV. SALEM, *wh. see.*

SAMAEL, RV. SALAMIEL, *wh. see.*

SAMAIAS. (1) 1 Es. 1.[9], a Levite in the days of Josiah, corresponding to "Shemaiah" in 2 Ch. 35.[9]. (2) 1 Es. 8.[39], a son of Adonikam, corresponding to "Shemaiah" in Ez. 8.[13]. (3) To. 5.[13], RV. SHEMAIAH, the father of Ananias and Jathan.

SAMATUS (1 Es. 9.[34]), a son of Esora, possibly corresponding to "Shallum" in Ez. 10.[42].

SAMEIUS, RV. SAMEUS (1 Es. 9.[21]), corresponding to "Shemaiah" in Ez. 10.[21].

SAMELLIUS, AV. SEMELLIUS (1 Es. 2.[16], &c.), corresponding to "Shimshai the scribe" in Ez. 4.[8].

SAMEUS. *See* SAMEIUS.

SAMI, RV. SABI, *wh. see.*

SAMIS, RV. SAMEIS (1 Es. 9.[34]), corresponding to "Shimei" in Ez. 10.[38].

SAMMUS (1 Es. 9.[43]), corresponding to "Shema" in Ne. 8.[4].

SAMPSAMES, mentioned in the list of peoples to whom letters from Rome were sent, favourable to the Jews (1 M. 15.[23]). No probable identification has been suggested.

SANAAS, AV. ANNAAS, *wh. see.*

SANABASSAR (1 Es. 2.[12, 15]), corresponding to "Sheshbazzar" in Ez. 1.[8, 11].

SANABASSARUS (1 Es. 6.[18, 20]), corresponding to "Sheshbazzar" in Ez. 5.[14, 16].

SANASIB, the head of a priestly family (1 Es. 5.[24]), not named in Ezra and Nehemiah.

SAPHAT. (1) AV. SABAT, head of a family of Solomon's servants who returned with Zerubbabel (1 Es. 5.[34]). (2) 1 Es. 5.[9], corresponding to "Shephatiah" in Ez. 2.[4].

SAPHATIAS (1 Es. 8.[34]), corresponding to "Shephatiah" in Ez. 8.[8], called SAPHAT in 1 Es. 5.[9].

SAPHETH, RV. SAPHUTHI (1 Es. 5.[33]), corresponding to "Shephatiah" in Ez. 2.[57].

SAPHUTHI. *See* preceding art.

SARABIAS (1 Es. 9.[48]), corresponding to "Sherebiah" in Ne. 8.[7].

SARAIAS. (1) 1 Es. 5.[5], Seraiah, the High Priest in the time of Zedekiah (1 Ch. 6.[14]). (2) Seraiah, the father of Ezra (1 Es. 8.[1]; *cp.* Ez. 7.[1]).

SARAMEL (1 M. 14.[28]), RV. ASARAMEL, *wh. see.*

SARCHEDONUS (To. 1.[21]), a form of the name of Esar-haddon. Properly it should be "Sacherdonus."

SARDEUS, RV. ZARDEUS (1 Es. 9.[28]), corresponding to "Aziza" in Ez. 10.[27].

SAREA, one of the swift scribes of Esdras (2 Es. 14.[24]).

SAROTHIE, head of a family of Solomon's servants (1 Es. 5.[34]), not named in Ezra and Nehemiah.

SATHRABUZANES (1 Es. 6.[3]), AVm. "Shethar-boznai," *cp.* Ez. 5.[3], &c.

SAVARAN (1 M. 6.[43]), RV. AVARAN, *which see.*

SAVIAS (1 Es. 8.[2]), an ancestor of Ezra, corresponding to "Uzzi" in Ez. 7.[4].

SCYTHIANS. The references in 3 M. 7.[5], "With a cruelty more barbarous than the customs of the Scythians," and 2 M. 4.[47], "Those hapless men . . . if they had pleaded even before Scythians would have been discharged uncondemned," show the fashion in which that people were regarded. They served, indeed, as the popular embodiment of what was rude and barbarous. *See* SCYTHIANS in Canonical Section.

SCYTHOPOLIS (Jth. 3.[10]; 2 M. 12.[29]) was the name given to Beth-shean in Greek times. The origin of the name is obscure. It may possibly be traced to the invasion by the Scythians who, George Syncellus says, "overran Palestine, and took possession of Beisan, which from them is called Scythopolis." Herodotus records an invasion of Palestine by the Scythians, *c.* B.C. 600 (i. 104–6), which may be identical with this. *See* BETH-SHEAN in Canonical Section.

SECHENIAS. (1) 1 Es. 8.[29], called "Shechaniah" in Ez. 8.[3]. (2) 1 Es. 8.[32], called "Shechaniah" in Ez. 8.[5].

SEDECIAS. *See* next art.

SEDEKIAS. (1) AV. ZEDECHIAS (1 Es. 1.[46]), King Zedekiah of Judah. (2) AV. SEDECIAS (Ba. 1.[1]), the father of Maaseas, an ancestor of Baruch. (3) AV. SEDECIAS (Ba. 1.[8]), son of Josiah, king of Judah.

SELEMIA, one of the swift scribes of Esdras (2 Es. 14.[24]).

SELEMIAS (1 Es. 9.[34]), called "Shelemiah" in Ez. 10.[39].

SELEUCID KINGS, THE. The Seleucidæ, or descendants of Seleucus, were kings of Syria from 312 to 65 B.C. The dynasty (including the alien usurpers, Alexander Balas, Diodotus Tryphon, Alexander Zebina (or Zabinas), and Tigranes) comprised the following twenty-six monarchs :—

Their Succession.

		Reigned B.C.
1.	SELEUCUS I., Nicator, "The Conqueror"	312–280
2.	ANTIOCHUS I., Soter, "The Saviour"	280–261
3.	ANTIOCHUS II., Theos, "The God" ("king of the north," Dan. 11.[6])	261–246
4.	SELEUCUS II., Callinicus, "The Gloriously Triumphant"	246–226
5.	SELEUCUS III., Ceraunus, "The Thunderbolt"	226–223
6.	ANTIOCHUS III., The Great	223–187
7.	SELEUCUS IV., Philopator, "Fond of his Father"	187–175
8.	ANTIOCHUS IV., Epiphanes, "The Illustrious"—Epimanes, "The Madman"	175–164
9.	ANTIOCHUS V., Eupator, "The Son of a Good Sire"	164–162
10.	DEMETRIUS I., Soter, "The Saviour"	162–150
11.	ALEXANDER BALAS	150–146
12.	DEMETRIUS II., Nicator, "The Conqueror"	146–138, 128–125
13.	ANTIOCHUS VI., Theos, "The God"	144–142
14.	DIODOTUS, Tryphon, "The Voluptuous"	142–137
15.	ANTIOCHUS VII., Sidetes	137–128
16.	ALEXANDER ZEBINA (ZABINAS)	127–122
17.	ANTIOCHUS VIII., Grypus, "The Hook-nosed," son of Sidetes, conqueror of Zebina	125–96
18.	SELEUCUS V., Nicator, "The Conqueror"	125–123
19.	ANTIOCHUS IX., Cyzicenus, "Of Cyzicus," half brother of Grypus	111–95
20.	SELEUCUS VI., Epiphanes, "The Illustrious"	96–94
21.	ANTIOCHUS X., Eusebes, "The Pious"	95–83
22.	ANTIOCHUS XI., Epiphanes II., "The Illustrious," younger brother of Seleucus	94–83
23.	DEMETRIUS III., Eucærus, "The Happy," third brother of Seleucus	94–83
24.	TIGRANES, The Great	83–69
25.	ANTIOCHUS XII., Dionysius, "The Devotee of Bacchus"	69–65
26.	ANTIOCHUS XIII., Asiaticus, "The Asiatic"	69–65

Their History.—SELEUCUS I., the son of Antiochus, one of Philip of Macedonia's lieutenants, was born about B.C. 350, and followed his father's vocation in the service of Philip's more famous son, who did not live long enough to weld into one united and well-compacted empire the vast congeries of foreign countries and alien peoples which he had conquered, and which at his early death in B.C. 323 was divided among his generals. For having assisted to secure the fall of Perdiccas, when a second partition of Alexander's dominions was made, Seleucus obtained the important satrapy of Babylon. He added thereafter to his suzerainty the province of Susiana by Antigonus' assistance, but, having quarrelled with him, had to flee to Egypt in B.C. 316, whence, after Ptolemy's victory at Gaza over Antigonus' son Demetrius, he returned in B.C. 312 in triumph to Babylon. Susiana recovered and Media conquered, Seleucus' rule now extended to the Oxus and the Indus, though little is known of his campaign against the Hindu king Chandragupta of Pâtaliputra. In B.C. 306 he assumed the title of king, and in 302 joined the coalition against Antigonus. Next year, having helped by his cavalry and elephants to win the battle of Ipsus, he became the most powerful of Alexander's successors, and obtained the largest share in the conquered provinces, the whole of Syria and most of Asia Minor falling to him. After defeating Demetrius, whose daughter he had previously married, and Lysimachus, his rule now extended westwards to the Ægean. He was assassinated at the instigation of Ptolemy Ceraunus in B.C. 280. According to Pausanius, his moral character was superior to that of any of his Macedonian rivals, and his name unsullied by any of their atrocities, while of his genius as general and statesman we have ample proof. He continued the Hellenising policy of Alexander, founding colonies of his countrymen throughout his vast dominions, and building such cities as Apamea on the Orontes (named after his wife Apame, daughter of the Persian prince Artabazus), Laodicea (Col. 4.[15, 16]; Rv. 3.[14]), Edessa, Berœa (Ac. 17.[10, 13]), Seleucia on the Tigris, and Antioch in Syria, the last two of which soon took rank among the most powerful and wealthy cities of the ancient world.

ANTIOCHUS I., the son of Seleucus and Apame, and named (Greek fashion) after his grandfather, was born a year before Alexander died. He succeeded to his father's vast dominions, but, on his marriage to Phile, abandoned Macedonia to Antigonus Gonatus. He derived his title of "Saviour" from a victory gained by his elephant corps over the Gauls, who had invaded Asia Minor, leaving the evidence of their presence in the name Galatia; but he was ultimately defeated and killed by these northern invaders.

ANTIOCHUS II. was the feeble and incompetent son of the last-named king, and was forced by Ptolemy ("the king of the south," Dn. 11.[6]) to marry his daughter Berenice. On Ptolemy's death he recalled Laodice, his first wife, but she avenged her insult by causing her son Seleucus to murder his father, as well as Berenice and her son. The provinces of Parthia and Bactria were lost during this reign.

SELEUCUS II. was expelled from his kingdom by Ptolemy Euergetes, to avenge his murder of Berenice, but recovered his throne on Ptolemy withdrawing his forces, and, in spite of a crushing defeat, kept the Egyptians out of Syria and the greater part of Asia Minor; but was utterly routed by Arsaces I. of Parthia on his attempting to recover Parthia and Bactria; nor could he prevent Attalus,

king of Pergamus, wresting from his control several provinces on the north-west of his kingdom.

Seleucus III. was his son, who was succeeded after three years' reign by Antiochus III., "The



Tetradrachm (Attic Talent) of Antiochus III

Great," who in resisting Egyptian invasion, though beaten at Gaza, defeated Scopas and secured possession of Palestine and Cœle-Syria; and, in return for assistance then rendered to him by the Jews, bestowed special privileges on them. Through fear of Rome he made peace with Egypt, and betrothed his daughter Cleopatra to the youthful Ptolemy; but the Romans, after defeating Philip, assumed the guardianship of Ptolemy, and demanded the surrender by Antiochus of the Thracian Chersonese,



Tetradrachm (Attic Talent) of Antiochus IV., Epiphanes

along with those places once held by their ward. Antiochus was defeated at Thermopylæ by Acilius Glabrio in B.C. 191, and forced back into Asia, where he was defeated by Scipio and forced to accept hard terms. He was killed in B.C. 187 in a riot at Elymais, due to his plundering the temple there to help pay the Roman tribute (*cp.* Dn. 11.[18, 20]).

Seleucus IV., the son of Antiochus III., desisted from his attempt to recover the northern provinces taken by Attalus, the ally of the Romans.



Tetradrachm (Attic Talent) of Demetrius I

Antiochus IV. recovered Palestine and Cœle-Syria, which his father had surrendered, but withdrew, at Rome's bidding, from Egypt. His "Hellenising" policy was resisted by the Jews, who became the victims of unspeakable atrocities through his determined attempt to extirpate their religion, which was, however, foiled by the spirited resistance of the Maccabees (*which see*). He died raving mad —a fate attributed to his sacrilege and cruelty by his subjects, who, in consequence, travestied his title from *Epiphanēs* to *Epimanēs*.

Of the succeeding monarchs, Demetrius I. lost Judæa and was defeated and slain by the usurper, Alexander Balas, who was in turn overthrown by Demetrius II. The latter was taken prisoner by the Parthians (who thus became masters of Babylonia, the centre of the Seleucid dominion), and let Syria fall into the hands of Diodotus, who first



Tetradrachm (Attic Talent) of Demetrius II

placed a puppet king, Antiochus VI., the son of Balas, on the throne, and then took his place, to be in turn deposed, however, by Antiochus VII., who thus restored the royal line of the Seleucidæ; but from the close of Demetrius Nicator's second reign, when Ptolemy Physcon had set up the impostor, Alexander Zebina, the throne was occupied by two, or even three royal partners, except once, when Tigranes, king of Armenia, ousted, at the earnest solicitation of their Syrian subjects, the detested rival occupants. It is thus no wonder that Pompey



Tetradrachm (Attic Talent) of Antiochus VI

in B.C. 65 converted the now diminished and divided empire of the Seleucidæ into a Roman *provincia*.

Their Relations with Palestine.—From its geographical position, midway between Egypt and Armenia, Palestine became "the stage across which the 'kings of the south,' the Alexandrian Ptolemies, and the 'kings of the north,' the Seleucidæ from Antioch, passed to and fro with their court intrigues and incessant armies, their Indian elephants, their Grecian cavalry, their Oriental pomp. It was, for the larger part of the century and a half

that succeeded Alexander's death, a province of the Græco-Egyptian kingdom" (Stanley, *Jewish Church*, iii. 243).

The remembrance of these Syro-Egyptian campaigns is preserved in the book of Daniel (11.[6-11]). Though the Jews as a rule remained neutral in the struggle for the possession of their land, calmly awaiting their fate at the hands of northern or southern invader as the case might be, they preferred the latter till Ptolemy Philopator cruelly persecuted them (or was reputed to have done so; *cp.* 3 M.), when those of the Jews who favoured the Seleucidæ gained strength, and secured for Antiochus III. the assistance of their nation. Notwithstanding Antiochus' promise of Palestine as part of Cleopatra's dowry, it still remained a part of the Syrian kingdom, when his son, Seleucus IV., "caused an exactor (Heliodorus, 2 M. 3.[7-40]) to pass through the glory of the kingdom," *i.e.* Judæa (Dn. 11.[20]); but as the execrated Antiochus IV. benefited by Heliodorus' assassination, he naturally came to be regarded as the real murderer (Dn. 7.[7, 8, 24]).

Their Era.—The Seleucid era, sometimes called *the era of the Greeks or Syro-Macedonians*, and also, incorrectly, *the era of Alexander*, dates from the first year of the 117th Olympiad, A.U.C. 442 = April 1st, B.C. 312. It is one of the best known and most used systems of chronology in Western Asia. It is found employed in the first book of Maccabees 6.[16] ("the 149th year" [Sel. Era] = B.C. 312–164), 7.[15] ("the 151st year" [Sel. Era] = B.C. 312–162), and 10.[1] ("the 160th year" [Sel. Era] = B.C. 312–153); in Greek coins and inscriptions, in the works of the Church Fathers, in acts of Church councils, &c. The Jews adopted it after their submission to the kings of Syria, and called it *Tarik Dilkarnaim* or "Era of Contracts," because its use was obligatory in drawing up legal documents. It is still in use among the Christians of the Lebanon as well as Mussulman authors, who prefer it to that of the Hegira. But the peoples who made use of the Seleucid era did not date it from the same month or day. Thus the Greeks of Syria made it begin with the month of September and the other Syrians with the month of October—usages still followed, the first by the Catholics of the Lebanon, the second by the Nestorians and Jacobites. The Jews made it begin with the autumnal equinox. Various towns even had their own way of beginning the era; *e.g.* in Seleucia New Year's Day was the 1st of July, at Ephesus it was the 24th of September, at Tyre the 15th, and at Gaza the 27th of October, &c. With some Arabs the Seleucid New Year's Day is the 1st of September, with others the 1st of October.

P. HENDERSON AITKEN.

SELEUCUS. *See* SELEUCID KINGS.

SEMEI (1 Es. 9.[33]), called "Shimei" in Ez. 10.[33].

SEMEIS, AV. SEMIS (1 Es. 9.[23]), corresponding to "Shimei the Levite" in Ez. 10.[23].

SEMELLIUS (1 Es. 2.[16], &c.), corresponding to "Shimshai the scribe" in Ez. 4.[8].

SERAR, AV. ASERER, *which see.*

SEREBIAS (1 Es. 8.[54] AVm.), called "Sherebiah" in Ez. 8.[18].

SERON, a general of Antiochus Epiphanes. He commanded the Syrian army which was defeated by Judas Maccabæus at Beth-horon, B.C. 166 (1 M. 3.[13-24]). Josephus says that he was governor of Cœle-Syria, and that he was slain in this battle (*Ant.* XII. vii. 1).

SESIS (1 Es. 9.[34]), corresponding to "Shashai" in Ez. 10.[40].

SESTHEL (1 Es. 9.[31]), corresponding to "Bezaleel" in Ez. 10.[30].

SHEPHELA, RV. "plain country" (1 M. 12.[38]) = SHEPHELAH, *which see.*

SICYON. This town is mentioned in the list of places to which letters favourable to the Jews were sent from Rome (1 M. 15.[23]). Sicyon lay on the shore of the Gulf of Corinth, about 18 miles to the NW. of Corinth. Originally called *Aigialē*, the name Sicyon may have been given by Phœnician traders. Possessing a good harbour, it became a place of considerable commercial importance. The city stood on the plain, with an Acropolis on the cliffs behind. After its capture by Demetrius Poliorcetes, B.C. 303, the buildings on the plain were destroyed, and a new city built round the Acropolis on the heights. The position was one of great strength, and easy of defence. Sicyon favoured the Romans, and after the destruction of Corinth was entrusted with the management of the Isthmian Games. This, however, was restored to Corinth when she was refounded by Julius Cæsar. The inhabitants of Sicyon were famed for their skill and industry, and for the excellence of their manufactures (Strabo, 382). Naturally it attracted the attention of the Jews of the Dispersion, and at an early time a colony was found in the city. In their interests the letter referred to was sent.

SIDE, a city to which a letter favourable to the Jews was sent by Lucius, the consul of the Romans (1 M. 15.[23]). It stood on a low peninsula on the coast of Pamphylia, between the rivers Eurymedon on the west and Melas on the east. Open to the sea, with its splendid harbours, and piers for loading and discharge of cargo, it was strongly fortified on the landward side. Its interests were mainly maritime. Originally a Phœnician settlement, it was colonised from Cyme. It continued, however, in close relations with the parent people; and the ships of Side with those of Aradus formed the left wing of the fleet of Antiochus the Great. After the time of Alexander the Great it was much frequented by pirates. After the defeat of Antiochus, under

the Romans Side played an important part, as is proved by her coins, which still exist in great numbers. There was a strong Jewish element in the community.

The place, known as *Eski Adalia*, is now deserted. The harbours are silted up. The ruins are extensive and imposing, especially those of the theatre, which was in great part cut out of the solid rock.

From Side Antiochus VII. took his name Sidetes, having been brought up in the city.

SIMALCUE. *See* IMALCUE.

SIMEON, grandfather of Mattathias (1 M. 2.[1]).

SIMON. (1) 1 Es. 9.[32], Simon Chosameus, corresponding to "Shimeon" in Ez. 10.[31]. (2) Son of Mattathias and brother of Judas, surnamed Thassi (1 M. 2.[3]); *see* MACCABEES. (3) A man of the tribe of Benjamin who, in revenge against Onias, betrayed to Heliodorus a knowledge of the Temple treasures; *see* HELIODORUS. (4) and (5) There are two men of the same name, the one the grandfather of the other; both "son of Onias." Josephus, fm. whom comes the mass of such trustworthy information as we have about the centuries wh. preceded our era, declares the first to be S. "the Just." A glowing description of this S. is given in Sr. 50.[1-21]; many things are told of him, especially of his method of acting on the Day of Atonement; reference is also made to the way he strengthened the buildings of the Temple and the city wall, wh. latter wd. stand in need of it after the capture of Jrs. by Ptolemy. In the Talmudic treatise, *Yoma*, we have a yet more wonderful account of the miracles that accompanied the High-priesthood of Simon the Just. Seven wonders showed themselves then: (1) A blessing rested on the first-fruits; (2) on the sacrificial loaves; (3) on the shewbread, so that though a priest might receive a portion no larger than an olive, without eating the whole he was satisfied; (4) the lot for God, as against Azazel, always fell to the right side; (5) the red thread round the neck of the ram of the Day of Atonement always became white; (6) the light in the Temple never failed; (7) the altar fire required but little wood to keep it burning. According to Josephus, Simon II. was a totally inconspicuous person who took the part of the worthless sons of Tobias; he was not conspicuous for piety, at any rate. Dr. Cheyne (*Job and Solomon*, 180) declares that "the weight of argument" is "in favour of the second of the name (Simon)," and he further claims that the second is called in the Talmud Simeon the Righteous, and that he "was certainly the more important of the two"; his sole evidence for this is Derenbourg (*H. de la Pal.* i. 44, &c.). What Derenbourg says is that he, Derenbourg, thinks the description suits the circumstances of the second better than the first. Yet Josephus, from whom we learn those circumstances, says it is Simon I. who is Simon *hatz-Tzaddiq*. We prefer the evidence of Josephus to that of Derenbourg. *See* Graetz (*Gesch. der Israelit.* ii. 235 *n.*), where the question is discussed at length. Simon I. was High Priest fm. B.C. 300 to 270. The Talmud ascribes to him the meeting with Alexander related by Josephus of his grandfather JADDUA. The second S. was High Priest fm. *c.* 220 to 200.

SINA, MOUNT, the Greek form of MOUNT SINAI in Jth. 5.[14] (AV.).

SIRACH. *See* ECCLESIASTICUS.

SISINNES, governor of Cœle-Syria and Phœnicia, who interfered with the rebuilding of the Temple, and wrote a letter to the king. Search in the archives showed that authority for rebuilding had been granted by Cyrus, and orders were given to Sisinnes and his companions to place no obstacles in the way of its completion. They were also enjoined to give assistance as required, and to make certain contributions from the revenues of Cœle-Syria and Phœnicia for the sacrifices in the Temple (1 Es. 6.[3ff.]).

SODOMITISH SEA (2 Es. 5.[7]), the Dead Sea, so called, doubtless, from its ancient proximity to Sodom.

SOMEIS, AV. SAMIS, *wh. see.*

SONG OF THE THREE CHILDREN. *See* DANIEL, ADDITIONS TO.

SOPHONIAS (2 Es. 1.[40]), the prophet ZEPHANIAH.

SOSIPATER, a captain under Judas Maccabæus who, along with Dositheus, attacked and defeated Timotheus, taking him prisoner. Timotheus, however, persuaded them to set him free, in the interests of Jewish captives held by his people (2 M. 12.[19ff.]).

SOSTRATUS, governor of the citadel in Jerusalem, whose duty it was to collect the revenues for Antiochus Epiphanes. He failed to extract from Menelaus the money which that schemer had promised as the price of his elevation to the High-priesthood (2 M. 4.[27ff.]).

SUBA, RV. SUBAS, head of a family of Solomon's servants (1 Es. 5.[34]), not named in Ezra and Nehemiah.

SUBAI (1 Es. 5.[30]), corresponding to "Shalmai" in Ez. 2.[46].

SUDIAS (1 Es. 5.[26]), corresponding to "Hodaviah" in Ez. 2.[40]; "Hodevah" in Ne. 7.[43].

SUSANNA. *See* DANIEL, ADDITIONS TO.

SYELUS (1 Es. 1.[8]), corresponding to "Jehiel" in 2 Ch. 35.[8].

T

TABAOTH, head of a family of Temple servants (1 Es. 5.[29]) = "Tabbaoth" in Ez. 2.[43]; Ne. 7.[46].

TABELLIUS (1 Es. 2.[16]), corresponding to "Tabeel" in Ez. 4.[7].

TALSAS, RV. SALOAS, *wh. see.*

TANIS (Jth. 1.[10]) = ZOAN, *wh. see* in Canonical Section.

TAPHON, RV. TEPHON, one of the strong cities of Judæa, fortified by Bacchides (1 M. 9.[50]). Josephus calls it "Tochoa" (*Ant.* XIII. i. 3). The name is probably a corruption of "Tappuah" (BETH-TAPPUAH) or of NETOPHAH.

TEPHON. *See* preceding art.

TETA. *See* ATETA.

THARRA (Est. Ad. 12.[1]), corresponding to "Teresh" in Est. 2.[21], &c.

THASSI, surname of Simon Maccabæus, possibly meaning "the zealous" (1 M. 2.[3]). *See* MACCABEES.

THECOE, RV. TEKOAH (1 M. 9.[33]). *See* TEKOAH in Canonical Section.

THELERSAS (1 Es. 5.[36]), a town in Babylonia corresponding to "Tel-harsha" in Ez. 2.[59].

THEMAN (Ba. 3.[22]), RV. TEMAN, *wh. see* in Canonical Section.

THEOCANUS, RV. THOCANUS (1 Es. 9.[14]), corresponding to "Tikvah" in Ez. 10.[15].

THEODOTUS. (1) One of the three envoys sent by Nicanor to arrange terms of peace with Judas Maccabæus (2 M. 14.[19]). (2) One who planned to assassinate king Ptolemy Philometor, and went by night to the tent of Ptolemy to accomplish his purpose. Ptolemy, however, had been taken away by DOSITHEUS, and in his place had been put "an obscure person," who received "the punishment intended for the other" (3 M. 1.[3f.]).

THERAS, the river at which Ezra's caravan was gathered together before the march to Jerusalem (1 Es. 8.[41]). In Ez. 8.[21, 31] it is called *Ahava.* This may possibly be identified with the mod. *Hit* on the river Euphrates.

THERMELETH, a town in Babylonia (1 Es. 5.[36]) corresponding to "Tel-melah" in Ez. 2.[59].

THISBE, the native place of Tobit, whence he was carried into captivity. It is placed "on the right hand (south) of Kedesh Naphtali in Galilee above Asher" (To. 1.[2]). The place has not been identified. We need not, however, expect strict geographical accuracy in this romance any more than in the book of Judith. Some would identify this with the birthplace of the prophet ELIJAH. Dr. Cheyne thinks "there is strong reason to believe that the stories of Daniel (in part), Esther, Judith, and Tobit, have been systematically altered as regards their historical and geographical names," and that, in this passage, "the original reading was probably not 'Galilee' but 'Gilead,' *i.e.* the southern Gilead in the Negeb. 'Naphtali' is a southern district so called, and 'Asher' represents the southern Asshur or Ashhur" (*EB. s.v.*).

THOCANUS. *See* THEOCANUS.

THOMEI, AV. THOMOI (1 Es. 5.[32]), corresponding to TEMAH in Ez. 2.[53]; Ne. 7.[55].

THRACIA is mentioned only incidentally in 2 M. 12.[35]. In an engagement between Judas Maccabæus and Gorgias, the governor of Idumæa under Antiochus Epiphanes, Dositheus, a Jewish soldier of great strength, got hold of Gorgias himself, and "was minded to take the accursed man alive," when a Thracian horseman bore down upon him, disabled his shoulder, and rescued the governor. Thracia at that period practically comprised what are now Bulgaria and Roumelia, and was occupied by different tribes. The death of Lysimachus, B.C. 281, marked the end of all hope of Thracian independence. But ample opportunity was furnished for employment of her warlike sons, in the perpetual strifes of these days. They seem to have been ready to give their services to whoever was able to pay for them. They were famous horsemen, and they seem chiefly to have supplied cavalry to the armies in which they served.

THRASÆUS, AV. THRASEAS, the father of Apollonius (2 M. 3.[5]).

TIGRIS, the river, is mentioned in To. 6.[1]; Jth. 1.[6]; and Sr. 24.[25]. It is identical with the river HIDDEKEL, *wh. see* in Canonical Section.

TIMOTHEUS, the leader of the Ammonites, and one of the most persistent antagonists of Judas Maccabæus. The name is Greek; but there is nothing to show whether he was an adventurer of that nation who had won the confidence of the tribe, or simply a tribesman who had adopted a Greek name. He is not credited with a single success against the arms of Judas, but he repeatedly suffered heavy defeat (1 M. 5.[6, 11, 34ff.]). He was captured by two of Judas' captains after a battle east of Jordan, but representing the peril that threatened certain Jewish prisoners at the hands of his people, should evil befall him, he persuaded them to let him go. In 2 M. 8.[30ff.], 9.[3], 10.[24, 32, 37], 12.[2, 10, 18-21, 24], he is made to play a part in the warfare west of the Jordan, being put to death after the capture of Gazara by Judas' men, who found him hidden in a cistern.

TITUS MANLIUS. *See* MANLIUS.

TOBIAS, the son of Tobit, who plays a leading part in the romance (*see* TOBIT, BOOK OF).

TOBIE (1 M. 5.[13]), RV. TUBIAS. This appears to have been the residence of a considerable number of Jews. It may be identical with "Tob" in Jg. 11.[3, 5].

TOBIEL, the father of Tobit (To. 1.[1]).

TOBIT, the father of Tobias. *See* TOBIT, BOOK OF.

TOBIT, THE BOOK OF, is one of those books commonly called "the Apocrypha," which, though not finding a place in the Hebrew Canon, yet formed part of the OT. Canon of the Alexandrian Jews, and was therefore included in the Septuagint. A Haggadic romance, based on an old tradition, and embodying in historical form a series of moral and religious lessons, it gives us an "idyllic picture" of Jewish domestic life during the Captivity.

Contents.—The story is charmingly told. Its popularity is evidenced by the number and variety of the versions that have come down to us. The book professes to be the history of "a pious man whose name was Tobit, the son of Tobiel, of the tribe of Naphtali," who is carried away to Assyria, where, in the land of his captivity, like Joseph and Daniel, he continues to fear God and rises to high honour. After a time, however, he falls into disfavour by secretly burying those who had been put to death by the king of Assyria. He has now to fly for his life, but is afterwards restored to favour. Again he falls into trouble through burying a corpse that had been cast out on the street. This time, being unclean, he has to sleep in the courtyard, and is blinded by sparrows' dung which has dropped on his uncovered face. Reduced once more to poverty, he is one day, like Job, reproached by his wife: "Where are thy good deeds and thine alms?" Whereupon he prays that he may die. The same day, in Ecbatana of Media, Sara the daughter of Raguel is taunted by her maids with having caused the death of her seven husbands on their bridal night, whereas it was the demon Asmodeus who had slain them. She, too, prays for death. Then the angel Raphael is sent to help them both—to heal Tobit of his blindness, and to give Sara to her kinsman Tobias, the son of Tobit, in marriage. The *dénouement* is brought about by the despatch of Tobias, with Raphael, in the guise of a servant, for his companion, to Rages, to recover a sum of money lent to Gabael. In the end Tobias not only recovers his father's money, but by taking the liver with the heart and its gall out of a fish that had attacked him as he bathed in the Tigris, he possesses himself of two potent drugs. By fumigation with the heart and liver he delivers Sara from the attacks of Asmodeus, and she becomes his wife, while the angel Raphael recovers the money. On returning home, Tobias restores his father's sight by anointing his eyes with the gall of the fish. Thereupon Raphael reveals his identity and disappears. The book concludes with a beautiful song of thanksgiving by Tobit, and with the advice to his son to quit the doomed city of Nineveh for Media.

Its Origin and Purpose.—As to the origin and purpose of the book, Neubauer rejects the view of the Midrash (which Ewald had adopted without knowing the Midrash), that it was intended as an admonition to observe the payment of the tithes and to give alms. Another view, which Neubauer also rejects, is that it was an exhortation to observe the sacrifices and other laws mentioned in Leviticus. "Such admonitions," Neubauer holds, "would be nothing new, and there would be no occasion to compose a popular history to enforce them." Neubauer, following Graetz and Kohut, seems to believe that the frequent and strange allusion to a secret burial of dead men gives a clue to the object of the book. The question of the burial of the dead is certainly prominent in the story of Tobit, but not more prominent than that of almsgiving and the payment of tithes. There is indeed a great deal of good moral teaching in the book, and its object would seem to be to inculcate various moral and religious duties, such as the payment of the tithes, the exercise of charity, a pious care for the dead, the sacredness of marriage, and, above all, the lesson that it is always well with them that fear God. It is interesting to note that the golden rule occurs in chap. 4.[15] in its negative form, "What is hateful to thee, do not thou to others."

It has been remarked how Persian influence is distinctly traceable throughout the book. The Persian custom of leaving the dead to be devoured by birds and beasts of prey was particularly abhorrent to the Jews, and may partly account for the frequent insistence on orthodox burial. The place-names, too, are largely Persian, and the demon Asmodeus is the Æshma-dæva of the Persian Avesta. The angelology of the book may have come direct from Babylonia.

Its Date.—Some authorities, in spite of obvious historical and geographical blunders (*e.g.* chap. 1.[2]), believe that it is what it professes to be, viz. a composition of the seventh cent. B.C. Ewald places it about B.C. 350. Hitzig puts it in the reign of Trajan. Because of the prominence given in the book to the question of the burial of the dead, Graetz (followed by Neubauer) refers it to the age of Hadrian, shortly after the fall of Bether, so valiantly defended by Bar Cochba, while Kohut supposes that it was written in Persian in the time of Ardeshir I. (A.D. 250). The conjectures of Graetz and Kohut are based on the fact that on these two occasions the Jews were forbidden to bury their dead. It is a fatal objection, however, to any date later than the middle of the second century A.D., that Tobit is quoted twice (chaps. 4.[10], 12.[9]) by Polycarp. The probability is, indeed, that it is a much earlier work,

and belongs to the Maccabæan age. Antiochus Epiphanes, too, at this time, is said to have "cast out many unburied" (2 M. 5.[10]), and this might in itself account for the frequent references to this subject. The book may well have been the composition of an age when it was desirable to remind men that God hears and answers prayer, and that righteousness always in the long run meets with its just reward. Its tone and spirit also agree with those of such other books as Sirach, which are known to have been written about the same time.

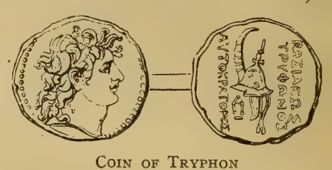
Original Language.—Judging from its pure Semitic idiom, the original language must have been either Hebrew or Chaldee. Jerome says it was written in Chaldee. Most modern critics, however, like Bickell and Neubauer, conclude on linguistic grounds that it was written originally in Hebrew, the language in which, as is now generally agreed, the majority of the Apocryphal books were composed. J. M'Gilchrist.

TOLBANES (1 Es. 9.[25]), corresponding to "Telem" in Ez. 10.[24].

TOPARCHIES (1 M. 11.[28], RVm.), AV. GOVERNMENTS, RV. PROVINCES. The reference is to subordinate administrative districts, three of which were detached from Samaria and joined to Judæa.

TRIPOLIS ("Triple city"). Into the haven of Tripolis Demetrius Soter sailed "with a mighty host and fleet," by means of which he got possessions of the country, wresting the throne from Antiochus V., his cousin, "having made away with Antiochus and Lysias his guardian" (2 M. 14.[1ff.]; cp. *Ant.* XII. x. 1). To Tripolis came Antiochus Cyzicenus when Hyrcanus proved too strong for him (*Ant.* XIII. x. 2). Founded by the Phœnicians, it was divided by walls into three quarters, occupied respectively by Aradians, Sidonians, and Tyrians. Here sat the federal council of these states. Under the Seleucids it was adorned with public buildings. Herod the Great built here a gymnasium (*BJ.* I. xxi. 11). It passed under the control of "tyrants," and suffered much from pirates. These last were suppressed by Pompey. The modern town of *Tarābulūs* stands about two miles inland, on rising ground beside *Nahr Qadīsha.* From the ancient site on the sea-shore all traces of its former splendour have vanished. There now is the *mīna*, or harbour of the town. The plain along the coast is remarkable for its fertility, and is occupied chiefly by fruitful orchards. Modern Tarābulūs is a prosperous town, doing considerable trade by sea.

TRYPHON. On the death of Alexander Balas, Tryphon, "who aforetime had been of Alexander's part," observing the unpopularity of Demetrius II., plotted to secure the throne for himself. Securing the person of Antiochus, the young son of Balas, he put forward his claims to the crown (1 M. 11.[39f.]). With the assistance of the disaffected soldiers of Demetrius he was able to defeat his rival, and gained



Coin of Tryphon

possession of Antioch. Demetrius showed little gratitude for exceptional service rendered him by Jonathan. The latter was therefore easily attracted to the cause of the young Antiochus. As Tryphon's plans matured the Jewish leader became inconvenient. Having treacherously captured him in Ptolemais after a futile attempt at Scythopolis, he put him to death (1 M. 12.[39ff.], 13.[23]). Soon after he threw off the mask, slew Antiochus, and "put on himself the diadem of Asia" (1 M. 13.[32]). Simon Maccabæus then entered into alliance with Demetrius. The latter was taken prisoner by Arsaces, but his brother, Antiochus Sidedes, prosecuted the campaign against Tryphon, whom he besieged in Dor. Escaping thence, Tryphon fled to Orthosia (1 M. 15.[10-14, 37ff.]) and then to Apamea, where he was besieged and put to death, after a reign of three years (*Ant.* XIII. vii. 1f.).

TUBIAS. *See* Tobie.

TUBIENI (2 M. 12.[17]), the inhabitants of Tob. *See* Tobie.

TURPENTINE TREE (Sr. 24.[16]), RV. TEREBINTH, *wh. see* in Canonical Section.

TYRE, LADDER OF. *See* Ladder of Tyre.

TYRUS (2 Es. 1.[11], &c.), a form of the name Tyre.

U

URIAS. (1) AV. IRI (1 Es. 8.[62]), "Uriah" in Ez. 8.[33]. He may be the same as (2) 1 Es. 9.[43], called "Uriah" in Ne. 8.[4].

URIEL, the angel sent to Esdras to show him the folly of thinking he could "comprehend the way of the Most High" (2 Es. 4.[1]). He tried the capacity of Esdras by requiring him to weigh a weight of fire, to measure a measure of wind, or to call back the day that is past. In v. 36 RV. has the form "Jeremiel," calling him "the archangel." Similar missions are reported in 5.[20] and 10.[28]. In the *Prayer of Joseph* he figures as Jacob's antagonist in

the night-long wrestling. He plays a great part in the book of Enoch. He is set over "the world and Tartarus," and is the companion of Enoch, explaining to him he sights seen in the regions of woe.

UTA, head of a family of Temple servants (1 Es. 5.[30]), not named in Ezra and Nehemiah.

UTHI (1 Es. 8.[40]), called "Uthai" in Ez. 8.[14].

W

WASP (Ws. 12.[8]), RV. HORNET, *wh. see* in Canonical Section.

WISDOM OF SOLOMON, a deutero-canonical book, forming part cf the Greek OT., whence it has been translated into the other languages employed by the Christian Church; in the Old Syriac version it is called "the Great Wisdom." Owing to the use which it exhibits of Greek philosophy, and to its name being unknown to the Jewish oral tradition, its original language is usually supposed to be Greek, so that we have the work before us nearly as the author left it; yet this supposition is not free from difficulties, of which the most serious is the occurrence in the Jewish oral tradition of what is evidently the original of a passage mistranslated in Wisdom 14.[10], "For that which is *done* shall be punished with the *doer*," a meaningless proposition; whereas the Hebrew, "For that which is worshipped shall be punished with the worshipper" (a comment on Ex. 12.[12]), is clear; and the error evidently arises from the use of the word *'ābad*, which in Hebrew means "worship," but in Aramaic "do." A few more mistranslations from Hebrew can be detected with apparent certainty (1.[12] "emulate" for "acquire," 4.[18] "despise" for "melt away," *cp.* Ps. 112.[10]), and in many more cases the character of the expressions suggests mistranslation, though the source of the error is not clear. Some other matter is also common to the book and to the oral tradition, and presumably has found its way from the former into the latter. In large portions of the book, moreover, the parallelism peculiar to Hebrew rhetoric is clearly imitated, and the idiom marked by violent Hebraisms. On the other hand, the language is in general too ambitious to accord easily with the theory of translation; and the structure of some of the prose paragraphs, with the exuberance which they display, accords with it still less. Renderings peculiar to the LXX are sometimes so used as to enter into the argument, though in one or two of these cases the suspicion that the LXX has been interpolated from Wisdom is, owing to the character of the language, not wholly excluded. Perhaps no serious error is involved in the supposition that parts of the book at any rate existed in Hebrew before the Greek text was produced.

Authorship and Date.—Although the writer carefully abstains from mentioning names, the autobiography in chaps. 7.–9. is evidently intended for that of Solomon, after whom the book is called, though even in uncritical times doubts were expressed as to its authenticity. Since the Jews did not become acquainted with Greek philosophy before the third century B.C., the book must be many centuries later than Solomon's time; but it cannot be located with accuracy. Although there are places in the NT. which bear considerable resemblance to its expressions, it cannot have been recognised as authoritative in the time of the apostles, since it must have furnished Christian apologists with some powerful weapons which they do not appear to have used. If the use of the LXX by the author be demonstrated, he could scarcely be earlier than B.C. 150; the atmosphere of the book seems considerably later, and to belong to the times of Philo and Josephus; indeed the speech put by the latter into the mouth of Eleazar, the hero of Masada (*BJ.* VII. viii. 7), is closely allied to it in spirit. The name of Philo has sometimes been suggested for the author of the work: it is clear, however, that his doctrine was quite different from that of Wisdom. The only occasion on which local knowledge is displayed (10.[7], description of the Dead Sea and the "Pillar of Salt") points to *Palestine* as the author's country; and the same seems suggested by 2.[12], where the "just man" is said to taunt the ruling powers with "offences against the law," which implies that the ruler was thought of as nominally an Israelite. A Hebrew original would probably, though not necessarily, point in the same direction. Those who maintain a Greek original usually suppose the work to have been issued in Alexandria. The author certainly displays some knowledge of Egyptian religion, but perhaps not more than would easily be acquired by any traveller; and that Jews who aspired to become authors saw the world, we know on Ben-Sira's evidence. The introduction into Palestine by Herod and others of Greek games, &c., would account for some of the allusions (*e.g.* 4.[2], to the victor's wreath and procession), which might have been made by an author who had never gone outside that country.

Attempts to divide the work between several or even many authors have indeed been made, but have rarely found favour, as the unity of both thought and style is very marked, notwithstanding the fact that parts of the book are in some sort of verse, whereas others are in prose. If, however, the Greek text is based on an earlier Hebrew work, the

Greek editor's treatment of the latter must have been so free, and the amount contributed by him so considerable, as to constitute him joint author of the work in its Greek form. The literature of translations furnishes examples of the process indicated.

Contents and Sources.—The work falls into three divisions: (*a*) Chaps. 1.–6.[12], in which the principal topic is the immortality of the soul; (*b*) 6.[13]–9.[18], account of Wisdom, including the author's autobiography; (*c*) 10. to the end, *Midrash*, or sermons on the first two books of the Pentateuch. In all three sections Greek philosophy is combined with matter drawn from the OT.; the most obvious borrowings from Hellenic sources are reserved for the middle section, perhaps with the view of diverting attention from them.

In (*a*) the writer identifies the "just man" described in Plato's *Republic* with the "Servant of the Lord" of Isaiah 53., earnestly insists on future reward and retribution, and warns the rulers of the earth against injustice, which he associates with the Epicurean doctrine taught by Ecclesiastes. The expressions are drawn somewhat in cento fashion from the OT.—the Psalms, Isaiah, and the Proverbs being especially laid under contribution. The subject of immortality suggests that of reproduction (which both with Plato and other philosophers was a substitute for it), and high praise is bestowed on the childless life (whence some have thought the author to have belonged to one of the ascetic sects described by Philo and Josephus); the crime of adultery is vehemently denounced, and in a manner which in Solomon's mouth would have savoured of bad taste; the matter here agrees with that in Ecclesiasticus, and is probably derived from some common source. It would seem, however, that in this passage (3.[12]–4.[6]) the author is aiming at some historical personage, who has not been certainly identified.

In (*b*) the writer emphasises the fact that he is a *man* (perhaps with reference to a book called *The Wisdom of God*, cited in Lk. 11.[49], the name of which is given by one of the Fathers to this), and paraphrases the narrative of 1 K. 3.[5-13]. Solomon's prayer for wisdom occupies chap. 9. (extending in form to the end of the work), and is preceded by an account of Wisdom from several aspects. In 7.[17-21] its denotation is said to be "knowledge of things," *i.e.* the sciences, which are classified as follows: Physics, astronomy, including the calendar, zoology, botany, and medicine ("powers of roots"); and the obscurer subjects, "beginning, end, and middle of times, changes of turnings and alterations of seasons," "forces of winds (or spirits) and thoughts of men." The last two probably mean psychology and logic; the first appears to signify history (including past, present, and future), and the remaining subject, the doctrine of the suitability of different days and seasons to different purposes. It is curious that arithmetic and geometry are omitted. Wisdom is then described in a long series of adjectives (7.[22, 23]) indicating a concept somewhat similar to the "fire" of Heraclitus, *i.e.* a force whose existence accounts for life and certain other phenomena, but which the writer supposes to consist of infinitely small particles of matter (like the Lucretian soul). The division of the virtues in chap. 8. is derived from Plato. In 8.[20] the author comes near adopting the Platonic doctrine of transmigration, and in 9.[15] there is another reference to it. The Hellenic matter is, as before, carefully combined with centos from the OT.

In (*c*) the author applies the doctrine of "Wisdom" to the elucidation of Bible history, which he traces as far as the Exodus. It is the earliest specimen we possess of a *Midrash*, or homiletic commentary on the OT., a style of literature which afterwards became popular with both Jews and Christians. "Wisdom" here plays much the same part as "Faith" in Hebrews 11.; a large portion of the section is, however, devoted to the condemnation of paganism, of which the most excusable form, according to the author, is worship of the elements or the heavenly bodies; heinous as this is, it is better than the worship of idols; while that, again, is exceeded in folly by (Egyptian) zoolatry. Of the origin of image-worship the author propounds a theory (14.[15ff.]) in the style of Euhemerus, who supposed all the Hellenic gods to have been men. As elsewhere he mingles his philosophy with copious citations from the OT., especially Isaiah's denunciation of image-making being laid under contribution. The immoralities which the author associates with the worship of idols seem to reflect Asiatic rather than European practices.

The work ends in the middle of a contrast between the plagues of Egypt and the miracles with which Israel was favoured in the desert. It is uncertain whether the author ended here, or whether the book is imperfect.

Purpose.—It has often been held that the author's object was to demonstrate to the Greeks that the Jews had anticipated pagan philosophy; but the book would be ill suited to such an end, since with its numerous unexplained allusions to OT. history (to say nothing of its Hebraisms) it would have been unintelligible to pagan readers without commentary. The omission of all proper names must, however, have some definite purpose; and if this was to avoid the introduction into a Greek work of barbarous forms, with which, however, Jewish readers would be familiar, the author must have aspired to be read by Greeks. To these, too, the anachronism of making Solomon borrow largely from Isaiah would be inoffensive. Probably

the facts are best accounted for by the supposition that the author wrote for Jews, likely to abandon their religion for paganism, partly because of the hopelessness of resistance to pagan powers, partly because of the evident superiority of the productions of the Græco-Roman intellect to those of the East. If it were true, as Ecclesiastes asserted, that one end awaited both the pious and the impious, why should these inducements be resisted? To this, then, the author furnishes a threefold reply: (1) That worldly success is illusory, since there is to be a final retribution; (2) that the intellectual discoveries of the Greeks were already to be found in the Wisdom, attributed by the OT. to Solomon, and a peculiar possession of Israel; (3) that history proved that Israel had been specially the object of God's favour, inasmuch as the calamities inflicted on the nation were kindly and disciplinary in character, whereas pagan races had been ruthlessly exterminated. In contrast to the enlightenment of the Jewish religion the author does his utmost to demonstrate the folly, the immorality, and the pernicious results of paganism. In ascribing to Solomon such products of the Greek intellect as the Platonic division of the virtues, or the antagonism between the immortal soul and its earthly case (9.[15]), the author acts like many of the posterity of his race, who regularly concealed such obligations: *e.g.* though the whole of Hebrew grammar is borrowed from Arabic grammarians, it does not seem that this considerable loan was ever acknowledged.

History of the Text.—Of the history of the work among the Jews nothing whatever is known, although, as has been seen, some fragments of it have found their way into the Oral Tradition, and are to be read in the homiletic (*Aggādic*) commentaries on Genesis and Exodus. Of NT. writers the author of the Epistle to the Hebrews displays a similarity to the book both in thought and language, which can scarcely be explained except on the supposition that he had the Greek text before him; there are also passages in the Pauline epistles and the Acts which have been regarded as showing traces of its influence. It is definitely quoted by Clemens Romanus and Irenæus, and is included in the Canon of both the Greek and the Roman Catholic churches. Though not recognised by the Anglican community, there are references to it in the Book of Common Prayer (*e.g.* Collect for Ash Wednesday, "who hatest nothing that Thou hast made" from 9.[24]).

D. S. MARGOLIOUTH.

X

XANTHICUS (2 M. 11.[30, 33, 38]). *See* YEAR in Canonical Section.

Z

ZABADÆANS, AV. ZABADEANS. The army of Demetrius having escaped him, we are told that Jonathan "turned aside to the Arabians who are called Zabadæans, and smote them and took their spoils" (1 M. 12.[31]). The locality indicated is to the NW. of Damascus. Josephus (*Ant.* XIII. v. 10) calls the Arabs Nabatæans. There is possibly some reminiscence of the ancient name in that of mod. *ez-Zebedāny*. It lies towards the northern end of a hollow in the Antilebanon range, which runs north and south, down which flow the head waters of the Abana. It is about 28 miles from Damascus, on the way leading to Baalbek. The plain bears the same name; and a little to the NW. of *ez-Zebedāny* lies the village *Kefr Zebād*. No identification of the tribe is now possible.

ZABADAIAS, RV. ZABADEUS (1 Es. 9.[35]), called "Zabad" in Ez. 10.[43].

ZABDEUS (1 Es. 9.[21]), corresponding to "Zebadiah of the sons of Immer" in Ez. 10.[20].

ZABDIEL, the Arabian chief who "took off Alexander's [Balas] head, and sent it to Ptolemy" (1 M. 11.[17]; *Ant.* XIII. iv. 8).

ZACCHÆUS, AV. ZACCHEUS, one of the officers of Judas Maccabæus (2 M. 10.[19]).

ZACHARIAS. (1) 1 Es. 1.[8], corresponding to Zechariah, a "ruler of the house of God" in the days of Josiah (2 Ch. 35.[8]). (2) 1 Es. 1.[15]; this name is replaced by that of "Heman" in 2 Ch. 35.[15]. (3) RV. ZARAIAS (1 Es. 5.[8]), called "Seraiah" in Ez. 2.[2]; "Azariah" in Ne. 7.[7]. (4) 1 Es. 6.[1], 7.[3], the prophet Zechariah. (5) 1 Es. 8.[30] = "Zechariah of the sons of Parosh" in Ez. 8.[3]. (6) 1 Es. 8.[37] = "Zechariah of the sons of Bebai" in Ez. 8.[11]. (7) 1 Es. 8.[44], corresponding to "Zechariah" in Ez. 8.[16]. (8) 1 Es. 9.[27] = "Zechariah of the sons of Elam" in Ez. 10.[26]. (9) 1 Es. 9.[44], RV. = "Zechariah" in Ne. 8.[4]. (10) Father of Joseph, who was one of the leaders under Judas Maccabæus (1 M. 5.[18, 56]).

ZACHARY (2 Es. 1.[40]), the prophet Zechariah.

ZAMBIS, RV. ZAMBRI (1 Es. 9.[34]), corresponding to "Amariah" in Ez. 10.[42].

ZAMBRI. (1) *See* preceding art. (2) 1 M. 2.[26] = "Zimri" the Simeonite in Nu. 25.[14].

ZAMOTH (1 Es. 9.[28]), corresponding to "Zattu" in Ez. 10.[27].

ZARACES, RV. ZARAKES (1 Es. 1.[38]), corresponding to "Jehoahaz" in 2 Ch. 36.[4].

ZARAIAS. (1) AV. ZACHARIAS (3), *wh. see.* (2) 1 Es. 8.[2], called ARNA in 2 Es. 1.[2], and "Zerahiah" in Ez. 7.[3]. (3) 1 Es. 8.[31] = "Zerahiah" in Ez. 8.[4]. (4) 1 Es. 8.[34], called "Zebadiah" in Ez. 8.[8].

ZARAKES. *See* ZARACES.

ZARDEUS, AV. SARDEUS, *wh. see.*

ZATHOE, RV. ZATHOES (1 Es. 8.[32]); not named in Ez. 8.[5], the corresponding passage.

ZATHUI (1 Es. 5.[12]), corresponding to "Zattu" in Ez. 2.[8].

ZECHRIAS, AV. EZERIAS (1 Es. 8.[1]), corresponding to "Azariah" in Ez. 7.[1].

ZEDECHIAS, RV. SEDEKIAS (1 Es. 1.[46]). Zedekiah, king of Judah.

ZOROBABEL (1 Es. 4.[13], &c.), RV. ZERUBBABEL, *wh. see* in Canonical Section.

ZORZELLEUS (1 Es. 5.[38]), AV. BERZELUS, *wh. see.*

CORRIGENDA

Page 6, Art. ACELDAMA, l. 13, for *sharmen* read *sharnēn.*
l. 15, for *shamā* read *shamā'.*
l. 16, for *chandemar* read *chaudemar.*
note, for *jud.* read *jüd.*

Page 57*b*, l. 25, page 67*a*, ll. 3 and 39, for *HJHL.* read *HGHL.*

The illustrations of Mercury, page 453, and Tammuz, page 810, should exchange places.

ADDENDA

Page 914, Art. WRITING—

Lit.: *The Alphabet*, by Isaac Taylor, 2 vols.; "Alphabet" in *Jewish Encyclopædia*, by Professor W. Lidzbarski; "Alphabet" in *Encyclopædia Britannica*, by P. Giles, LL.D.; "Writing" in Hastings' *Dictionary of the Bible*, by F. G. Kenyon; *Greek and Latin Palæography*, by Sir E. Maunde Thompson; *Introduction to the Hebrew Bible*, by A. S. Geden, D.D., pp. 1–66; Nestle's *Introduction to the Textual Criticism of the New Testament*, chap. ii.; *Anthropology and the Classics* (Essay on Primitive Pictography, by A. J. Evans, LL.D.); *Royal Tombs of the Earlier Dynasti s*, by W. M. Flinders Petrie, D.C.L., 2 vols.; *Aramaic Papyri from Assouān*, by Cowley and Sayce; *Palestine Exploration Fund Quart rly*, January, April, and July 1909 (Gezer Hebrew Inscription).

Page 67, Art. BETHSAIDA—

It is worthy of note that St. Luke (8.[26]) places the country of the Gadarenes (RV. Gerasenes) on the other side of the sea from Galilee—ἥτις ἐστὶν ἀντίπερα τῆς Γαλιλαίας.

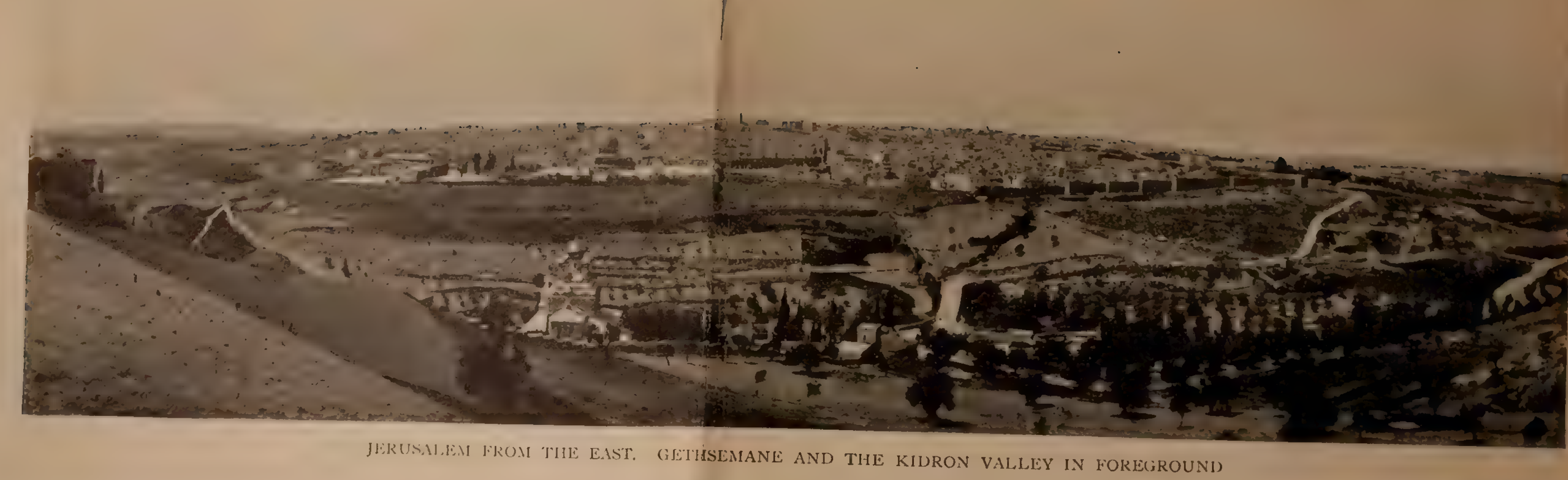
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Edinburgh & London

ISEMANE AND THE KIDRON VALLEY IN FOREGROUND



LEY OF HINNOM IN FOREGROUND, OLIVET ON THE RIGHT

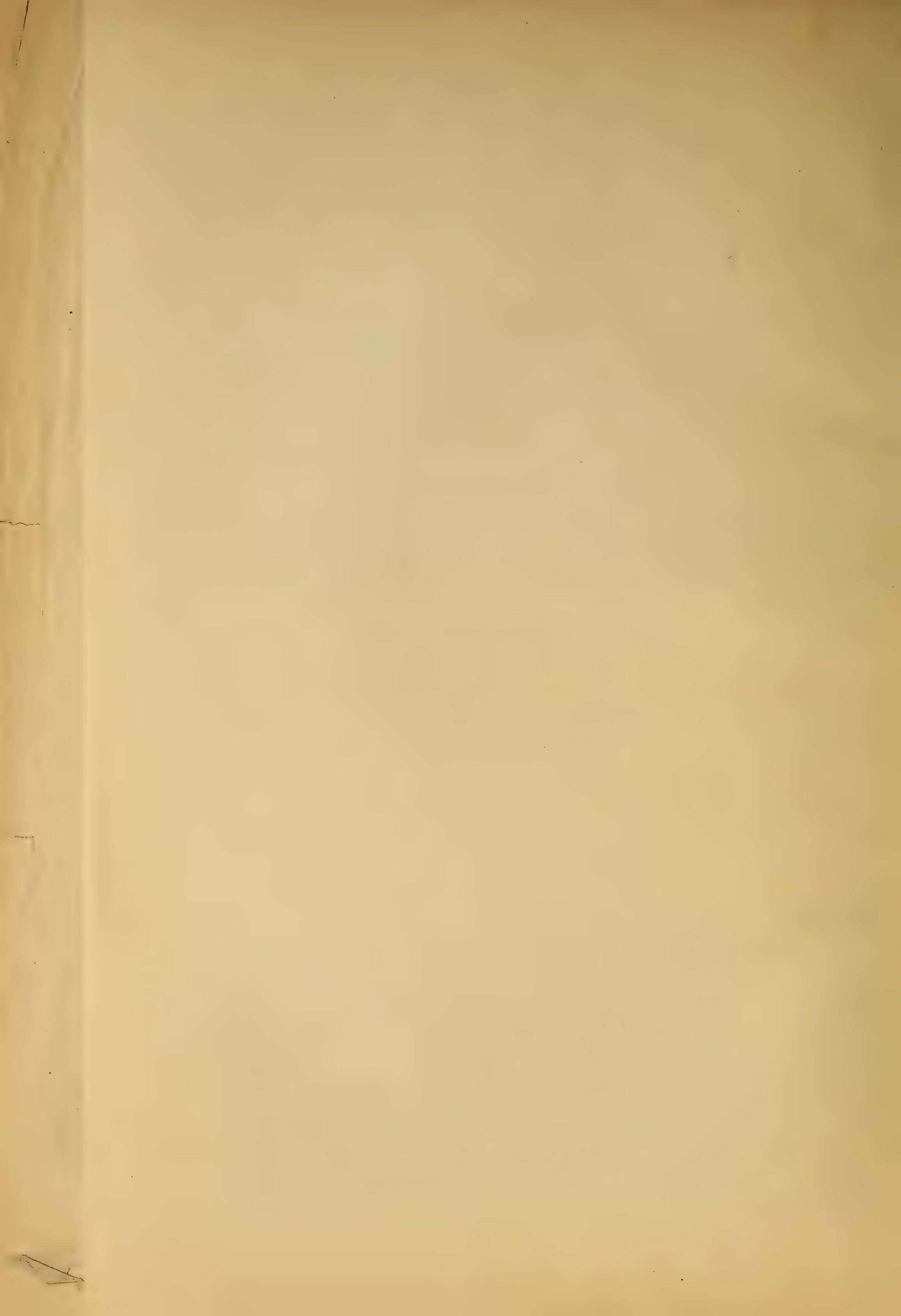




JERUSALEM FROM THE EAST. GETHSEMANE AND THE KIDRON VALLEY IN FOREGROUND



JERUSALEM FROM THE SOUTH. VALLEY OF HINNOM IN FOREGROUND, OLIVET ON THE RIGHT






1
THE
DISTRIBUTION OF NATIONS
according to Genesis
Statute Miles
0 50 100 200 300 400 500 600
The Descendants of Noah are distinguished by different styles of type
Shem's sons thus ARAM
grandsons, etc. Mash
Ham's sons thus CUSH
grandsons, etc. Seba
Japheth's sons thus JAVAN
grandsons Kittim
G O M E R
M A G O G
BLACK SEA
CASPIAN SEA
TIRAS
Riphath
Ashkenaz
MESHECH
T U B A L
Togarmah
Elishah
Dodanim
JAVAN
L U D ?
Tarshish?
Mash
Nineveh
Rehoboth
Resen
Calah
Salah?
ASSHUR
M A D A I
E L A M
LUD?
A R A M
Hul
Gether
Uz
Accad
Babel
SHINAR
Calneh
Nimrod
Erech
ARPHAXAD
MEDITERRANEAN SEA
Caphtorim
Kittim
CANAAN
Lehabim
PHUT
Ludim
Naphtuhim
Casluhim
Ananim
MITZRAIM
Pathrusim
RED SEA
PERSIAN GULF
Dedan
Sheba
Raamah
Mesha
Almodad
Tropic of Cancer
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EGYPT
AND
THE SINAI PENINSULA

English Miles
0 10 20 40 60

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THE BABYLONIAN AND ASSYRIAN EMPIRES

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PALESTINE IN THE TIME OF CHRIST

English Miles

0 5 10 20 30

35° 30′ 36° 30′

33° 32° 31°

THE GREAT SEA

Tyre
PHŒNICIA
Cæsarea Philippi
Nahr el Awaj
Country of the Ituræans
TETRARCHY OF PHILIP
GAULONITIS
TRACHONITIS
AURANITIS
Canatha
Ecdippa
Ptolemais
Acre
Caphar Hananiah
Chorazin
Bethsaida Julias
Kh. Minyeh
Capernaum
Sea of Galilee or Gennesaret
GERASENES
Gergesa
Hippos
GALILEE
Magdala
Tiberias
Sepphoris
Cana
Nazareth
Zebulon
Mt. Tabor 1843
Nain
Tarichæa
GADARENES
Gadara
Abila
Mt. Carmel
Plain of Esdraelon
BATANEA
Bethabara
Dion
Raphana
Bozrah
Cæsarea
Scythopolis
Ginæa
Pella
SARONA
SAMARIA
Sebaste
Samaria
Ænon
Mt. Ebal 3077
Sychem
Sychar
Salim
Jacob's Well
Mt. Gerizim 2849
Caphar Saba
Antipatris
Archelais
Beth Laban
Phasaelis
R. Jordan
PERÆA
Gerasa
Joppa
Arimathea
Lydda
Gophna
Bethel
Ephraim
Jericho
Accaron
Jamnia
Bethhoron
Gazara
Nicopolis
Emmaus
Ramah
Mt. of Olives
Bethany
Philadelphia
Heshbon
Azotus
Ashdod
JERUSALEM
Bethlehem
Kidron
Herodium
JUDÆA
Bethsura
Hebron
Callirhoe
Machærus
DEAD SEA
The Wilderness
DAROMA
Juttah
The Hill Country of Judæa
Masada
Beersheba
IDUMÆA
MADIAN
Nabathæans

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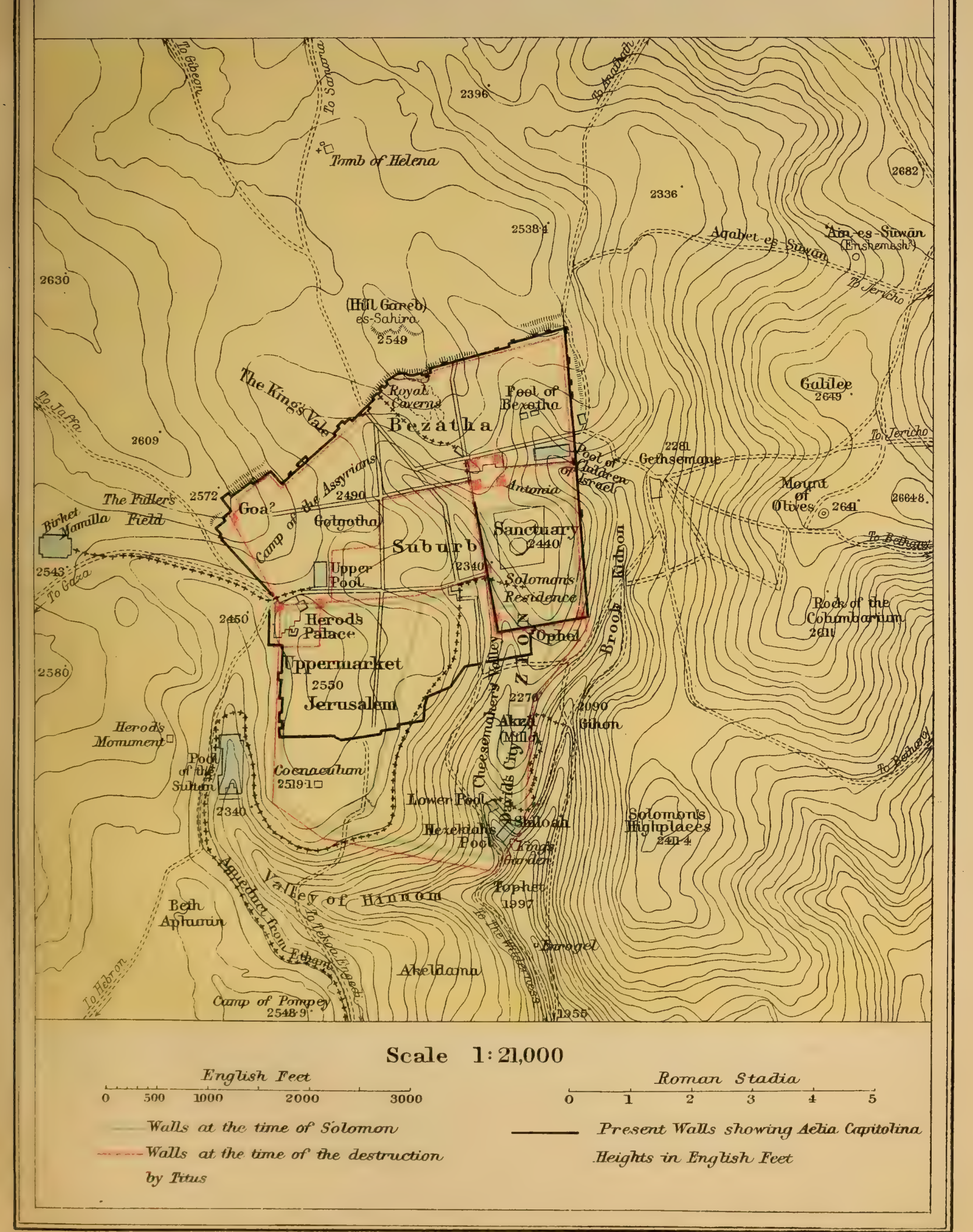
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JERUSALEM
ANCIENT AND MODERN
Drawn by G. H. Dalman

(Modern Jerusalem — from a plan of the Palestine Exploration Fund.)





THE TRAVELS OF
ST. PAUL

1st Missionary Journey thus
2nd " " "
3rd " " "
Voyage to Rome "

∘ The Seven Churches of Asia.

Scale; 1:12,000,000
English Miles
0 50 100 200 300

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